

Anna Howard Shaw Center Newsletter

Volume 15 Issue 2

Spring 1999

"How Will the Story End?": A Call for Response to Domestic Violence

The colorful ribbons, carefully tied around the altar rail by those attending the service, spoke volumes. Each ribbon represented someone in Massachusetts who had died in 1998 as a result of domestic violence or a domestic violence victim or survivor known by a member of the congregation.

On Tuesday, April 13, 1999, the Anna Howard Shaw Center sponsored a Service of Healing and Remembrance for Those Affected by Domestic Violence. Held in Marsh Chapel, the worship gave witness to those silenced by domestic violence and demonstrated that such abuse is something about which the religious community should be concerned. Indeed, whether we realize it or not, we are all affected by domestic violence.

Loye Ashton, a PhD student in the Division of Religious and Theological Studies at Boston University, opened the worship with a drum improvisation representing the Cycle of Violence. As those attending the worship brought forth their ribbons, Loye's rhythmical performance provided a startling reminder of the confusion, pain, and trauma that are a part of the cycle of violence. Throughout the worship, Loye's skillful drumming reflected the complexities of domestic violence in a unique and powerful way.

The preacher for the afternoon was the Rev. Dr. Dayl Hufford, an ordained minister in the United Church of Christ,

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From the Director... *Margaret Suber Wiborg*

On page two of this newsletter you will find the Anna Howard Shaw Center Statement of Action and Confession. This statement is a response by the Anna Howard Shaw Center to the continuing work in the areas of anti-racism and multiculturalism in which the Shaw Center and its Advisory Board have been engaged in recent years. This statement represents the beginning step of a process through which the Shaw Center intends to become a genuinely multicultural organization.

At an Advisory Board retreat in February 1997, we were encouraged by Nancy Richardson to struggle with our privilege. In 1988, Dody Matthias and Wanda Lofton helped us examine the culture, history, and activities of the Shaw Center. More recently, Joann Scohenhals and Cooper Thompson, of

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"God's House Has Many Rooms: What Are You Building?"

Women and the Word 1999

For fifteen years, the Anna Howard Shaw Center has hosted "Women and the Word," a conference for clergy and laity in the Church. The theme of this year's conference was "God's House Has Many Rooms: What Are You Building?" In lectures, discussions, workshops, worship, and fellowship, participants sought to address the issues of multiculturalism, anti-racism, and white supremacy in worship and the structures of our Christian communities.

This year's theme developed in response to questions raised during last year's Women and the Word conference. At Women and the Word 1998, participants expressed concern about the ethical implications of predominantly white communities incorporating worship materials that originated in cultures that are not their own. This year's conference was dedicated to a closer examination of this issue, as well as the broader possibilities for creating cultural and economic social justice through the work of the Church.

Approximately one hundred women

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Statement of Confession and Action

The Anna Howard Shaw Center

The Anna Howard Shaw Center and the members of its Advisory Board recognize and confess our historic creation of and participation in racist structures within the Center and the Board.

We proudly celebrate the fruits of our historic work to claim the power of women's voices. We acknowledge that this power has primarily benefited white women. We confess that the narrowness of our vision has perpetuated injustice and silenced the voices of many sisters.

As Shaw Center and Advisory Board members, we commit to work for the full participation of women of all races by opening ourselves to change and confronting racism within ourselves and our organization. This is our commitment, and we recognize the Divine grace needed for this task. We will do this to strengthen our ministry to all women, both lay and clergy, in the Boston University School of Theology, in the church, and in the world.

To faithfully bring forth justice, we will seek and nurture the necessary spiritual resources. We are open to the Anna Howard Shaw Center and Advisory Board becoming a radically different organization.



Director's Report

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Visions, Inc. (consultants working with the School of Theology on issues of culture, race, and identity in the seminary context), guided us in the process of envisioning changes at the Shaw Center that will lead to a more genuinely multicultural process and setting. We will continue our work with Visions at the next Advisory Board retreat in the fall.

Our programming over the last several years ("Incarnating Justice: Anna's Unfinished Issues," "Preaching to Privilege," and "God's House Has Many Rooms") has reflected the issues with which the Shaw Center has been struggling. At a Women and the Word workshop in 1997, Dody Matthias asked several questions of the predominantly white participants. These questions are still very alive to me. Dody began by asking if we knew when and where, historically, the term *white* was first used. Do you know? Most people with whom I speak do not know. As the workshop participants discussed being more inclusive and multicultural, Dody asked what the white culture might

bring to the table (other than, perhaps, the table itself). For me, this question was not easy to answer.

Most recently, in working with Visions, I have been struck by their definition of multiculturalism and what is involved in becoming a genuinely pluralistic organization. According to Visions, "multiculturalism refers to the process of recognizing, understanding, and appreciating one's own culture as well as the culture of others. Multiculturalism emphasizes an appreciation for the impact of differences such as race, gender, class, age, sexual/affectional orientation, religious preference, and physical ability."

I recognize some parallels between issues of sexism, as raised a number of years ago by Anne Wilson Schaefer in *Women's Reality*, and issues of racism. As a woman, when I began to struggle with sexism, I understood that the dominant white male society understood its reality to be THE reality, without considering the possibility that other groups might experience the

world differently. Similarly, the dominant white culture often excludes other possibilities of reality from its understanding of the world. The recognition of parallels between sexism and racism has been helpful but chastening, in that I have begun to recognize my own participation in racism as one who is a member of the dominant white culture. I must struggle to articulate what my white culture brings to the table. How much of what I understand to be "culture" is actually "white culture"? Generally speaking, in American society, does our understanding of multiculturalism reflect the definition as set forth by Visions or does it continue to reflect white dominance? More specifically, how can the Anna Howard Shaw Center move toward becoming a genuinely multicultural organization until we examine who holds the power to set our organization's standards, policies, and agenda? Which voices are heard and actively listened to when

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Domestic Violence: How Will the Story End?

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licensed pastoral psychologist, adjunct professor at Andover-Newton Theological School, and expert in victim and offender psychology. Dr. Hufford's sermon, "How Will the Story End?", was a fictional first-person tale of the rape of the concubine in Judges 19:10-28. Through the tale, Dr. Hufford challenged those listening to consider how their responses to domestic violence provide a modern day "ending" to the concubine's story. Do we deny? Blame? Remain silent? Speak out in righteous indignation? Act decisively? Extend concern and compassion? How are we—clergy, future ministers, theological students, and congregations—responding to the violence that is taking place—even in the very sanctuary of the church?

The service concluded with communion and sent congregants forth with a call to write the end of the story of domestic violence through word and deed.

If you or your congregation would like information about how the church can respond to domestic violence, please contact Boston Justice Ministries at 617/227-6992.

Diane Worringham is a second year Master of Divinity student at the School of Theology. She is currently doing her field education at Boston Justice Ministries.

**National Hotline
for Domestic
Violence
Victims/
Survivors
(24 Hours)
1-800-799-SAFE**



Summer Reading Suggestions from Women Faculty and Staff

From Dana Robert:

Catherine Brekus. *Female Preaching in America: Strangers and Pilgrims, 1740-1845*. UNC Press, 1998.

Mary Agnes Dougherty. *My Calling to Fulfill: Deaconesses in the United Methodist Tradition*. General Board of Global Ministries, The United Methodist Church, 1997.

From Kristin White:

Don DeLillo. *White Noise*. Reissue Edition, Penguin Books, 1991.

Fyodor Dostoevsky. *Notes From Underground*. Dover Publishers, 1992.

James Joyce. *Dubliners*. Reprint Edition, Vintage Books, 1993.

George N. Katsiafikas and Teodros Kiros, editors. *The Promise of Multiculturalism: Education and Autonomy in the 21st Century*. Routledge, 1998.

From Sharon Burch:

Elizabeth Kamarck Minnich. *Transforming Knowledge*. Temple University Press, 1991.

Parker Palmer. *The Courage to Teach*. Jossey-Bass, 1998.

From Margaret Wiborg:

Barbara Neely. *Blanche on the Lam*. Penguin, Reprint Edition, 1993.

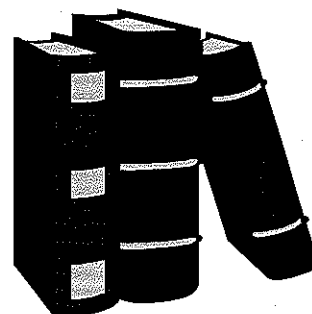
Howard Zinn, *A People's History of the United States: 1492-Present*. Harperperennial Library, 1995.

Film Suggestions from Carrie Doehring:

Career Girls, 1997.

Affliction, 1999.

Enjoy!





Evelyn Mercer McLean

In Memorium



In January the Anna Howard Shaw Center received word of the death of Evelyn Mercer McLean. Evelyn was a gracious and generous woman who learned of our programming through a Shaw Center mailing to alumnae. She called and introduced herself to us, and with this her involvement with the Shaw Center began. Evelyn was a member of the Advisory Board until she moved to Kansas in 1990. A graduate of the School of Theology (MTS) and the School of Social Work (MSS), she served in China and Malaysia for many years as a social worker and evangelist. She began her work at the School of Theology on furlough and completed it in 1962. After receiving her MSS from the School of Social Work, she worked in East Boston and later in the Berkshires. Shaped by her experiences in Asia and in the United States, she experienced sexism and was well aware of the difficult lives experienced by many women in this country and abroad.

Out of these concerns, she decided to make a contribution to the Anna Howard Shaw Center on behalf of some of those with whom she had worked. As she stated in a letter in 1989:

My purpose in making this gift is to provide for the Shaw Center trainers, including graduates, now serving the church at large, who are able to reach out to groups, particularly women, who are disenfranchised by poverty, discrimination, lack of basic education, or basic survival needs, but who may be empowered through teaching, caring, and faith to become part of a caring community. I believe that this extension of Christian ministry is particularly urgent now.

Over the years it has been my observation that large organizations . . . become increasingly self-involved and bureaucratic as they increase in size, age, and power. . . The result is that they become less concerned about the population they were originally established to serve and more centered on their own maintenance.

I hope this small gift can be a resource for reaching out to needs of persons, to bring new life to them, which in turn can bring strength and health, both to those who serve and witness and those who have received. This I believe is within the nature of the Body of Christ.

Evelyn contributed to a Pooled Income Fund over several years, donating \$11,000 in total. Following her death, her gift has been formally established as the Evelyn Mercer Endowment Fund at the Anna Howard Shaw Center; it is now valued at \$18,945.50. The Shaw Center is immensely grateful for her interest and participation in the center during her lifetime. We celebrate her completed life and are grateful that her concerns will still be carried forward through her generous gift to the Anna Howard Shaw Center.



Storyteller Valerie Tutson shares a story during Women and the Word 1999.

PLEASE . . .



**READ AND
RECYCLE**



“God’s House Has Many Rooms: What Are You Building?”

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and men from at least eleven denominations attended Women and the Word this year, including clergy and lay leaders from ten states, and a number of students from the Boston University community. Visiting scholars Lorraine Brugh, Traci West, and Valerie Tutson led formal discussions and presentations.

The conference began on Thursday, March 18, with worship led by Karen Rucks (M. Div. 2001). After being lifted up in a blessing by the community of participants, storyteller Valerie Tutson presented two familiar stories: the first was the book of Genesis as a family drama seen through the gaze of Eve; the second was the account of Lazarus’ death and restoration to life, as told from the perspectives of Mary and Martha.

After being inspired and opened by Valerie Tutson’s stories, participants attended the morning’s main session which featured Lorraine Brugh, assistant professor of music and university organist at Valparaiso University. Dr. Brugh asked participants to consider how religious communities can authentically experience traditions of the “other” without appropriating them or compromising their own native traditions. To incorporate traditions from other cultures, Dr. Brugh presented a model known as “responsive contextualization.” She first explained responsive contextualization’s foundation in process theology, and then led the group through the process of responsive contextualization, using an African hymn as an example.

Early in the afternoon session, participants joined the larger Boston University community for worship in Marsh Chapel. The anthem was provided by Boston University’s Seminary Singers, who sang a moving arrangement of “Kum Ba Yah.” In her sermon, the Rev. Dr. Traci West, assistant professor of ethics and African-American studies at Drew University Theological School, highlighted lessons from Scrip-

ture on how to pursue social justice with tenacity and in faithful relationship to God. Also, during worship, the congregation sang “Trouble and Beauty,” a hymn that became a theme throughout the conference.

Participants returned to the meeting rooms for the main afternoon presentation, by Dr. Traci West, on how race and ethnicity have problematic effects on our social relationships in the church. Dr. West explored the advantages and the limits of white racism and multicultural paradigms for understanding these problems, and drew connections between understandings of racism and sexism. She encouraged participants to consider creative avenues in approaching worship and other aspects of congregational life, to move beyond “moral neutrality” and become proactively anti-racist.

The participants broke into groups for part of the Thursday afternoon sessions. Workshops were offered on storytelling, conflict management, gathering multicultural churches, cross-cultural clergy assignments, small churches, and the ministry as a second career. Some participants remained for dinner; most reconvened later in the evening for another round of exciting stories with Valerie Tutson.

The Friday sessions began with worship, led by Barbara Green (ThD in progress). Pastor Green offered a colorful message focused on the life and teachings of Julian of Norwich. Participants were invited to place fabric, representative of their gifts for the building of the church, on the altar.

Friday’s sessions were dedicated to worship and conversation among the participants, Lorraine Brugh, and Traci West. Discussion included how the theoretical content of Thursday’s presentations might be put into practice. Dr. West sparked deeper inquiry with the assertion that using cross-cultural traditions constitutes an oppressive form of appropriation. Drs. Brugh and West urged participants to refine their visions

of how and why they, as clergy and lay leaders, might wish to promote inclusiveness and anti-racism in congregations. Stories of personal struggles with racism were shared, as well as ideas for educating children on how to remain anti-racist into their adult lives.

This year’s Women and the Word conference concluded with worship led by Peggy Foreman (M.Div. 2000). Jane LaMarche, Catholic chaplain at Boston University, gave the homily, in which she addressed the challenge of religious plurality within Christianity and the call to unity in Christ. Participants celebrated the Lord’s Supper with the Reverend Yoo Cha Yi presiding. Participants then joined in a circle in prayer and song.

Gail Gregoire, a Shaw Center staff member, is a first year Master of Divinity student at Boston University School of Theology.

Director’s Report

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the agenda is set? How are we truly inclusive in our ministry? These are some of the questions with which we are wrestling, and more questions will emerge as we continue forth in this process.

The Advisory Board has been clear in its discussions that we are moving into uncharted territory and that we will surely make mistakes as we go along. We also recognize that divine grace is needed for this task. We have already begun to make changes in our staffing and our board membership. We are working hard, and we are beginning to understand the Shaw Center’s past, present, and future differently. Participate and pray actively with us as we commit to work for true diversity in our ministry.



Social Context as a Contributor to Crime and Punishment for Women in Zimbabwe

In addition to my pastoral duties, I have been seriously involved in Prison Ministries, working with female prisoners at Chikurubi prison, which is the largest prison in Zimbabwe and the second largest in Southern Africa, and their families, to further maintain Christianity in prisons among inmates and in communities where former inmates live. By assisting former prisoners and their families in adjusting to their new settings, it is hoped that they will become obedient followers of Christ and mature, productive members of society. This in turn will lead to the enhancement of the spirituality of prisoners.

Ten years ago, only 0.5 percent of Zimbabwe's women population were in prison. In comparison, today 2 percent of Zimbabwe women are in prison.

Zimbabwe is a country with a population of over 10 million, with women comprising 52 percent of that population. Less than 50 percent of women in Zimbabwe have access to primary education. That percentage drops drastically at the secondary level of education; it tumbles even further at the college level, and becomes seriously low at the graduate level.

Within Zimbabwe, women are customarily seen as minor dependents, and that image reflects their status within society. Prior to marriage, a woman is dependent on her father and/or brothers. After marriage, she is dependent on her husband and all his male relatives. After the death of her husband, she is dependent on her son.

Opportunities for Zimbabwean girls are severely limited since the culture discriminates against women. A boy child is considered more important than a girl child. Most women do not work. Those who do work are mostly in lower paying jobs because of their lack of qualifications and education. Because of gender inequalities in education, employment, health, and even welfare service, women are most nega-

tively affected by current economic problems in Zimbabwe.

The marriage, divorce, or death of the male relative renders women effectively landless and destitute. The death of a husband means a total change in the surviving woman's life, as she loses everything.

Economic reforms and structural adjustment programs have eroded many of the basic economic and social gains made by African women in the past three decades; this leads women to redirect their initiatives and energies toward survival.

Religious ideologies also contribute greatly to the marginalization of women in Zimbabwean society, by supporting a cultural status quo in which men are considered superior to women. Despite preaching human rights and democracy, when it comes to rights of women, most religious communities go numb, or speak against women's rights. Although the Christian faith and the African religions developed separately, both systems reinforce unequal gender relations, with the Bible often interpreted to this end. Tradition and religion negatively affect most women in this culture.

Christianity and the traditional religions discourage divorce, leaving many women no other option but to endure their husbands' brutality towards themselves and their children. Women cannot initiate divorce; instead, they are divorced by their husbands and then often blamed for the divorce. Women are blamed for everything, even natural disasters! The church, as well as society, looks down upon single mothers. To be fully a woman, a woman must be married. Though women hold only low positions within the society and church, they form the backbone of society; they are the ones responsible for taking children to church and school, and teaching them about the Christian faith and morality.

Common crimes by women

Some examples for prison statistics for Zimbabwean women:

- Women 18-40 make up the majority of female inmates.
- Women 41-70 make up the minority.
- Many women 18-25 are in prison for baby-dumping and shoplifting.
- Many women 25 and older are in prison for fraud, drug trafficking, and pick-pocketing.

Legal changes have been made since independence, especially regarding education and job opportunities for women. Changes in the Zimbabwean society's attitude toward women are primarily superficial. Women are still expected to play a very subservient role, while men continue to advance. In other words, women are left to scratch out a living at the margin of society while men prosper.

Although many significant legal gains have been made since independence, there is still a long way to go in changing underlying attitudes. Much training and empowerment are needed before women will appreciate that they must struggle to attain their rights in all spheres. Legal education at all levels of society remains a major necessity, as is the need to redress the socialization system in Zimbabwe, which currently teaches that boys are more valuable than girls.

The church must find a way to attend to both the physical and spiritual issues concerning Zimbabwean women. Educating women is the most effective means of changing Zimbabwean society, as the women are those who care for the children. It is true that if you educate a woman, you educate the entire village. The family is the basic building block of the society. If the family is in trouble, society is also in trouble.

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UPCOMING EVENTS

Mark your calendars!

May 26–June 19, 1999

Summer School Course: TC 834S Spirituality, Work and Practical Theology. Have you ever wondered how your work life fits into your spiritual journey? Do you want to explore the various ways that people experience work and struggle with its meaning and place in their lives? This course provides a lively, hands-on forum in which to explore these questions and their implications for ministry today. In addition, the course will specifically address issues related to women, work and spirituality. Sessions include readings, seminar discussions, field trips and reflection, interviews, case studies, and role-plays. Readings include articles from religious and business periodicals and sociological literature. Book possibilities include *Of Human Hands: A Reader in the Spirituality of Work* (Gregory Pierce, ed.); *The Quotidian Mysteries: Laundry, Liturgy, and 'Women's Work'* (Kathleen Norris); *Work, Family, and Religion in Contemporary Society* (Ammerman and Roof, eds.); and *The Crisis in the Churches: Spiritual Malaise, Fiscal Woe* (Robert Wuthnow). The course can be tailored

for individual participants' interests. The schedule is designed to accommodate the schedules of participants who work. The course will meet Wednesday evenings, 6:30–8:45 p.m., and Saturdays 9:30 a.m.–3:30 p.m. For more information, contact Dr. Claire Wolfeich, assistant professor of practical theology and spiritual formation, at 617/353-6496 or cwolftei@bu.edu.

Fall 1999/Spring 2000

The School of Theology has received a grant for the 1999-2000 academic year from The Pew Charitable Trusts as part of a global project, Currents in World Christianity. The grant will support for a seminar series on twentieth-century missions and gender. The first two seminars are scheduled for October 27, 1999, and December 1, 1999. Seminars begin at 9:00 a.m. and continue through lunch until 2:00 p.m. The cost of the lunch is \$7.50 per person. Lunch reservations are required at least one week prior to the seminar. For more information, please see the article on page 9. To make a reservation, please contact Dr. Dana Robert at 617/353-3064 or drobdan@bu.edu.

**Social Context
as a Contributor
to Crime Among
Zimbabwean Women**
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Furthermore, the family is the source of emotional and financial support for children. It is in the family that children learn the first and most important lessons of life. If the family is in trouble, what are the children learning? Where is their security? What kind of adults will they become?

It is true that we cannot change the society, but we can apply the Biblical counsel to our society. We can help the society appreciate women and recognize that women are equal before God.

Tsitsi Moyo is a Master of Theological Studies student at Boston University School of Theology. A graduate of Africa University, she served as an ordained United Methodist pastor in Zimbabwe.



*Mark your
calendars!*

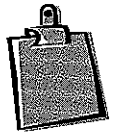
**The next Women and
the Word will be held
March 30-31, 2000!**



The women of the Class of 1999 celebrate at the Shaw Center's annual Graduating Women's Dinner in May.



Faculty and Staff Notes



Sharon Burch published *Collective Absolute Presuppositions: Tectonic Plates for Churches* (New York: Peter Lang, 1999). She participated in the Boston University Lowell Lecture as the respondent to Rita Gross's, lecture, "The Virtues and Joys of the Comparative Mirror." On Sunday, April 18, she was also a respondent to Robert Bellah's lecture, "Shadow or Substance? American Christianity since World War II." Dr. Burch published an article, "Practical Theology and the Seminary," in the Winter/Spring 1999 issue of *Focus*, the Boston University School of Theology alumni newsletter. She will be a panelist responding to Rosemary Radford Ruether's plenary address at the upcoming North American Paul Tillich Society Conference, "The Religious Situation at the Dawn of the Millennium," during June 1999, in New Harmony, Ind. She will also participate in "A Consultation on Teaching the Practices of Ministry" at Wabash Center in Crawfordsville, Ind. in June. Dr. Burch has a forthcoming review of *Dilemmas in Teaching: Cases for Collaborative Faculty Reflection* (ed. Chris M. Anson, et. al.) in *Teaching, Theology, and Religion*. Also forthcoming in October are five essays by Dr. Burch dealing with theological themes in five passages from Matthew, in *Lectionary Homiletics*. Dr. Burch will deliver a paper, "Identifying and Describing a Theology of Popular Culture," to the Religion and Popular Culture Group at the American Academy of Religion annual meeting. She will also attend three upcoming professional Christian Education meetings sponsored by The United Methodist Church and the Association of Professors and Researchers of Religious Education.

Carrie Doehring delivered a lecture, "Civility in the Family," at the Institute for Philosophy and Religion, Boston University, on March 24, 1999. She will deliver the keynote address, "Doing Cross-Disciplinary Research on

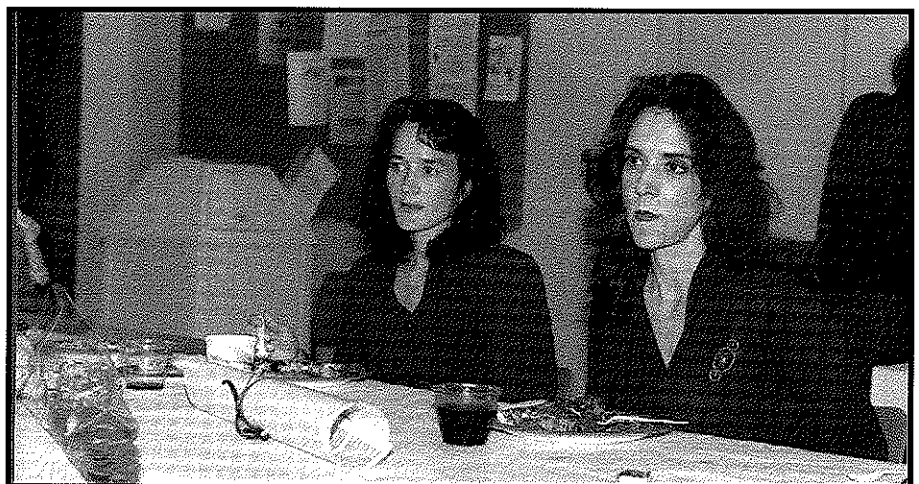
Aspects of Religious Faith," at the Society for Pastoral Counseling Research Annual Conference, in Ottawa, on May 14, 1999. Dr. Doehring will preach the commencement sermon at the School of Theology hooding ceremony on May 23, 1999. She will present a workshop on using films as case studies in pastoral theology at the meeting of the Society for Pastoral Theology in Denver, Col., on June 17, 1999.

Dana Robert delivered the Torbet Lectures in Mission, at Eastern Baptist Theological Seminary in April. She will preach at the Louisiana Annual Conference of The United Methodist Church, on June 8, 1999. She will deliver the McClure Lectures in Mission, at Pittsburgh Theological Seminary, September 28-29, 1999. During the fall 1999 semester, Dr. Robert will co-teach with Dr. Carter Lindberg a course, Women in Mission and Diakonia. This course will serve as the context for the fall semester portion of a yearlong seminar series on twentieth-century missions and gender, made possible by a grant from The Pew Charitable Trusts and a component of the Currents in World Christianity project. For more information, please see the article on

page 9 and the "Upcoming Events" section of this newsletter

Kristin White was nominated last year to serve as the Ecumenical Action Chair for the Massachusetts/Rhode Island State Unit of Church Women United. The two-year position involves primarily acting as a social action liaison among the national, state, and local units for the areas of Massachusetts and Rhode Island.

Margaret Wiborg and Shaw Schloar **Beth Collier** met with United Methodist clergywomen in the Northeastern Jurisdiction in Philadelphia on February 28-March 1, 1999. They presented information from the Clergywomen Retention Study for discussion and feedback about the impact and implications of the study for clergywomen in the Northeastern Jurisdiction. On May 14-16, 1999, Margaret Wiborg will be the retreat leader for the New England Annual Conference Clergy Spouses' Retreat at the Marie Joseph Spiritual Center in Biddeford, Maine. The retreat is sponsored by the New England Connection for Spouses of Clergy and the Preachers Aid Society of New England.



Claire Wolfteich and Kathe Darr listen to the stories of women students at the Graduating Women's Dinner.

Reflection Poem: A Seminary Chile' to Her Mamma Dr.

Why study dead white men?

To understand their language.

What they got to say to me?

They haven't got me in mind with their talk.

Well yous right chile',

but mainly, to translate it into ours.

We must also speak their language.

So it's a translation issue?

No it's also a meaning issue too,

The things we mean,

is not what they mean.

Their understanding of an experience

is not our own.

So tell me Mamma Dr.,

How am I supposed to translate

what they cannot (*or should I say will not?*) understand,

since they don't understand our dialectic dialect?

Our language only crosses their lips and minds

as an afterthought, hobby, or conversational gem.

I don't see them studying dead black women?

No chile' no, they don't,

but this has been our gift through the ages?

Speaking from many places and spaces . . .

We must use our gifts

for our own and the rest of the world too.

We are concerned about the language and

voice of entire peoples.

They's part of Us

and We's part of them.

They just don't get it yet

but daughter

You gotta be ready . . . So

Speak chile' speak,

Listen chile' listen,

Learn chile' learn,

Write chile' write,

Sing chile' sing,

Dance chile' dance,

Preach chile' preach,

Do chile' do, . . .

and most important

Pray chile' Pray!!!

Sakena Young-Scaggs is a second-year Master of Divinity student at Boston University School of Theology.



Currents in World Christianity Project "Twentieth Century American Missions and Gender"

At the close of the twentieth century, many people share the perception that Christianity is dominated by western civilization. Yet the realities of global Christianity contradict such assumptions. Active Christian profession is at a far higher level in Africa, Oceania, Latin America, and significant parts of Asia than it is in Europe. Whereas in 1800 over 90 percent of the world's professing Christians lived in Europe and North America, today over 60 percent live in Africa, Asia, Latin America and the Pacific. Far from withering away as a relic of the colonial era, Christianity in the South and the East has developed its own vibrant identities that are challenging both the Christian and the secular assumptions

of the North and the West.

Sponsored by the Pew Charitable Trusts, the "Currents in World Christianity Project" (CWCP) is designed to affect both scholarly and public perceptions of the role and mission of Christianity in the modern world. The project involves an international network of scholars conducting research over the next few years. With its headquarters at Cambridge University (England), the project also has centers at the University of London, Macquarie University (Australia), Edinburgh University (Scotland), York University (Canada), Princeton Theological Seminary, and Boston University School of Theology.

Among the questions being considered by the project is the role Christian

missions has played in stimulating new thinking about the place of women in church and society in the twentieth century, both in the northern and southern hemispheres. Christianity has been a major force in defining gender relations in both "sending" and "receiving" countries. To explore these issues, Professor Dana Robert will convene a series of one-day CWCP seminars at Boston University School of Theology in the fall of 1999 and the spring of 2000. The theme will be "Twentieth Century American Missions and Gender." The seminars will investigate the variety of ways in which the category of gender affected mission thought and practice across the whole spectrum of the

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Currents in World Christianity Project
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American missionary movement in the twentieth century. The seminars will shed light on the role of Christian missions in placing gender issues on the agenda of American churches. Also, the seminars will explore the way missions have mutually transformed western and non-western understandings of gender roles.

The Boston University seminars should be stimulating and dynamic, bringing together students and academics from the Boston area and beyond. At each seminar, two selected scholars will present papers and engage in dialogue with feminist historians. Women missionary practitioners will participate in each session so as to help build bridges between theory and practice.

Two seminar dates have already been set for the fall. On October 27,

1999, the seminar speakers will be Dr. Angelyn Davis of Cardinal Stritch College and the author of *The Missionary Movement in American Catholic History* (Orbis, 1998), and Dr. Margaret Guider of Weston Jesuit School of Theology and the author of *Daughters of Rahab: Prostitution and the Church of Liberation in Brazil* (Fortress, 1995). Both women will be addressing the issue of American women and Catholic missions in the twentieth century. The respondent for this seminar will be Dr. Ann Braude, Director of the Program on Women and Religion at Harvard Divinity School and the author of *Radical Spirits: Spiritualism and Women's Rights in Nineteenth Century America* (Beacon, 1989).

The second seminar, scheduled for December 1, 1999, features Dr.

Juanita Leonard and Dr. Christina Accordero, faculty members from Anderson University School of Theology, Anderson, Ind. Dr. Leonard will speak on Church of God women and the Abuliya of Kenya.

Other confirmed speakers with dates yet to be arranged include Dr. Bonnie Sue Lewis of Dubuque Theological Seminary, Dr. Melissa Heim, Ms. Catherine Allen of the Woman's Missionary Union of the Southern Baptist Convention, Dr. Lydia Hoyle of Georgetown College, and others.

Seminars begin at 9:00 a.m. and continue through lunch until 2:00 p.m. The cost of the lunch is \$7.50 per person. Lunch reservations are required at least one week prior to the seminar. To make a reservation, please contact Dr. Dana Robert at 617/353-3064 or drobdan@bu.edu.



The Anna Howard Shaw Center at Boston University School of Theology seeks to support women in ministry through the center's research, education, support, and advocacy. If you would like to learn more about the Anna Howard Shaw Center, please fill out this form and return it to the address below. Thank you for supporting women in ministry!

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The Anna Howard Shaw Center
congratulates
the women of the Class of 1999:

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Marylu Bunting
Michelle Charles
Judith Clark
Jill Colley
Virginia Crane
Maria Teresa Dávila
Mary Doane
Kimberly Dulaney
Meredith Ellis
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Kyoungmoon Yoon
Ginger Yowell
Deborah Zawadzki

*Congratulations on a job
well-done!*



Traci West, Margaret Wiborg, Effie McClain, and Imani-Sheila Newsome gather in Marsh Chapel after the Thursday afternoon worship during Women and the Word.

**Anna Howard Shaw
Center
Newsletter
Volume 15, Number 2**

Managing Editor
Margaret Wiborg

Editor
Danna Drum Hastings

Contributors
Gail Gregoire, Tsitsi Moyo, Diane Worringham, Women Faculty and Staff, and everyone else who hangs out in the Shaw Center!

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The Anna Howard Shaw Center

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