

# ANNA HOWARD SHAW CENTER NEWSLETTER

Summer 1994

Vol. 10 No. 2



From the Director,  
Margaret Wiborg

The Shaw Center has been bustling with activity during the spring semester. An Epiphany Vigil in memory of women and children who died in incidents of domestic violence, the first "Anna's Issues Today" lecture by former Massachusetts state representative Mary Jane Gibson, a women's spirituality retreat for lay and clergy women, a two-part discourse for students entitled "Women and Men in Dialogue: From Competition to Collegiality," the Celebrating Susan event and Women and the Word, plus a student women's retreat and a dinner honoring graduating women filled the calendar.

A part of the supportive community for all this activity is the Shaw Advisory Board, a group of interesting lay and clergy women in the area who advise, support, and interact with the Shaw Center. They serve on committees, support us financially and many gather together for study prior to board meetings. Two of the contributions to this newsletter are from members of this supportive group.

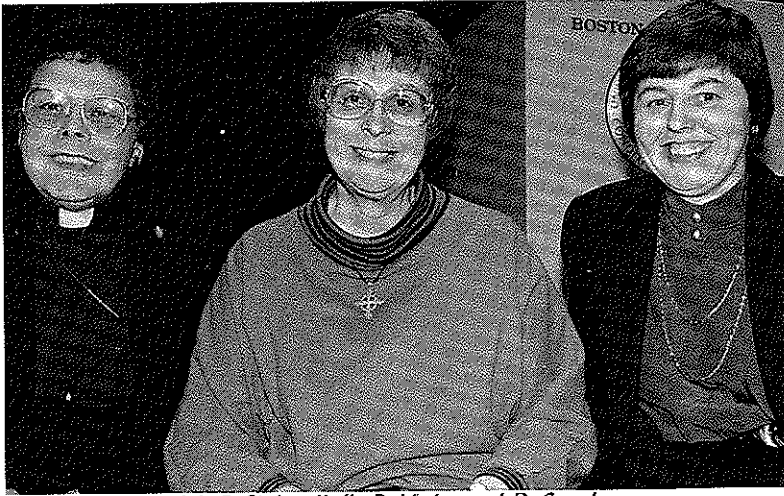


## Women and the Word 1994

*Women and the Word 1994 was a huge success. With over 200*

*clergy and lay people attending the March event to hear Bishop Leontine T.C. Kelly, Dr. June C. Goudey, and Dr. Miriam T. Winter speak, the Good News was, in the words of one of the participants, "inspirational and energizing." Another participant had this to say: "I was especially gratified by the way the three leaders listened to one another, talked with one another, echoed one another, and complimented one another. We had head, heart, and guts at this Women and the Word and I appreciated the harmonized diversity very much." The following is a collaboration between a mother, Mary Todd, and her daughter, Julie, who attended the meeting together. Mary is a laywoman and a new member of the Anna Howard Shaw Advisory Board and Julie will be a second year Masters of Divinity student in the Fall.*

The Women and the Word conference entitled "The Good News According to Women: Shaking the Foundations, Reclaiming the Hope," began with Dr. M. T. Winter's version of the Good News for women found in her new book The Gospel According to Mary. She brought to life the experience of women through the stories of the gospel women; it was exciting to look through women's eyes at well-known



L to R, Bishop Kelly, Dr. Winter, and Dr. Goudey  
 Photo by Earth-Apple Art

narratives that include women's experience. What power lay in the reinterpreted stories for all of us! Dr. Winter led us in prayer and worship with her own songs revealing in language and melody a new vision and reinterpretation of the Word that was inclusive of women and men who follow Jesus Christ.

The Rev. Dr. June C. Goudey shared her dissertation findings regarding atonement imagery and the language of self-sacrifice in the Eucharist. Addressing the communion rites of the Reformed tradition, Dr. Goudey demonstrated how the interpretation "Christ died for our sins" is based on the apocalyptic and fear-filled imagery of Jesus coming again. Beneath both views lies the mistaken image of God as a "divine punisher."

Dr. Goudey maintained that self-sacrificial imagery is problematic for women and men but that women bear the burden of this imagery more profoundly. Because atonement imagery is a secondary accretion that distorted the healing ministry of Jesus's table fellowship, Dr. Goudey suggested that joy and well-being are experienced in the shared meal

when we gather to celebrate the love embodied in Jesus's life and work, and give thanks for the resurrecting power of God. Instead of fearing the judgment of the Christ to come, we should join in praise of God by proclaiming "Christ has died, Christ is risen, Christ is with us now!"

Bishop Kelly interpreted the passage of the woman who anointed Jesus with oil, saying that in her we find a woman who was in a place where she didn't belong, doing something she couldn't afford, but doing what she could. This, she explained, is the task of women and marginalized people throughout the church. The worship service was the culmination of a morning that was a witness to the power and gift of the Spirit to raise us up and reclaim hope for the Christian community.

In small group preaching forums and in panel discussions between the three speakers and the audience, we shared our experiences in the church and the world and we spoke of that which is in need of reinterpretation in order for the church to be a more relevant and inclusive place. Bishop Kelly spoke to the conference again regarding the authenticity and authority of preaching that comes from the world of experience.

The conference ended with a service of Word and Table which expressed the feeling of hope and strength in community that characterized the entire event. Throughout the conference men joined with women, all of us strong in faith to meet the challenges of

the Word delivered to us. The three presenters were powerful role models of hope and courage who demonstrated to all the potency of being in the center of God's love, from which nothing can separate us.



## "Anna's Issues Today"

The Anna Howard Shaw Center hosted the first lecture in a projected series of *Anna's Issues Today* lectures, by Mary Jane Gibson, former Massachusetts state representative and active United Methodist. Gibson's speech, entitled *Equality -- A Slippery Prize*, addressed the issue of women's equality and called upon people to take political action to effect change.

"The protections against discrimination have come through the hard work of politics and nothing is more slippery than political prizes. And few things are more fleeting than the memories of how those prizes are won," said Gibson.

Throughout her lecture, Gibson cited examples of what she considers to be current barriers to women. Traditionally, women have been denied education, good jobs, personal financial freedom, and political clout; however, the greatest hurdle today to women's full participation and achievement in society is the absence of a national comprehensive family and medical leave policy. Noting that women have traditionally been the primary caretakers of children and sick or elderly family members, Gibson

cont on p. 15

## Celebrating Susan

February 28 many friends and colleagues gathered at Boston University to honor Bishop Susan Murch Morrison with the Anna Howard Shaw Award. Established in 1990, the award is given "in recognition of pioneer women who embody those values expressed in the life of Anna Howard Shaw: courage born out of Christian faith, dedication to increased opportunities for women, devotion to social justice, persistence in difficult circumstances, service for the common good, and a vision of a better world."

Music by a clergy women's choir consisting of women from the Baltimore, Philadelphia, and New England areas and students at the School of Theology was interwoven into the reading of letters of appreciation and remarks about the Bishop's Boston University School of Theology days, her election to the position of Bishop, and her style as Bishop.



Bishop Susan M. Morrison (center) is congratulated after receiving the Anna Howard Shaw Award. Joining her were C. Faith Richardson (left), recipient of the first Shaw Award, and Margaret Wiborg, director of the Shaw Center. BU Photo Services.

# The Christian Church and Violence Against Women: One Woman's Testimony

Anne Marie Hunter

Until I was 24, the Episcopal church played a central role in my life. During my younger years, my parents took us kids to church every week. Even if we were on our deathbeds, that was all the more reason to go. In fact, we were always anxious to participate. Church involved my whole family: mom and dad were on the Vestry; my mother was head of the altar guild; my sister was the organist; my brother was counselor at church camp. I sang in the choir and acolyted, getting as close to the holy of holies as I was allowed. At the age of eight I decided to be a priest. When I was told that women couldn't be ordained, I resolved to marry a priest instead.

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*"Real evil...always came in a female package."*

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Looking back on it, I think that I made sense of women's subordinate role in the church through C.S. Lewis's Narnia books, which I had pretty much memorized by the time I was nine. In the Narnia books, there are some two-bit villains, who are easily defeated, and just a little bit ridiculous. These villains were always male. Real evil, on the other hand, invasive, scheming,

serious, dangerously intelligent, organized evil, always came in a female package.

Similarly, there were some pious, and even heroic, female figures. But real Goodness, creative, salvific, transcendent Goodness, was always male. The biblical passages, prayers, and rituals that I participated in every week in church confirmed these early learnings about the nature of male and female, and helped to shape who I thought I was.

The Episcopal church, so much a part of my own family, was also extended family; it connected me to the people in my local parish and to a wider communion of saints. I visited England after I graduated high school, and I will never forget going into Canterbury Cathedral and finding the *Book of Common Prayer*. I felt such a sense of belonging and connection: it was my *Book of Common Prayer*.

You can see, I think, how the church and its rituals tied together my family, my world, and my community. Even during college I stayed involved, and my church background shaped my thinking and learning.

It was while I was at college that I met Bob. He was the perfect date: kind, considerate, attentive. He gave me gifts, took me places, asked me out every weekend. We had a great time

together, and no one was surprised when he proposed. We were married in 1977, in the Episcopal church in my college town. I wore white, and threw a bouquet. We fed each other cake, and things couldn't have seemed any nicer.

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*"The abuse started the very first day of our honeymoon."*

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The abuse started the very first day of our honeymoon. I can vividly remember the moment when, for the first time, I heard Bob threaten me. I was frightened, and I knew I was in serious trouble. Now that we were married, Bob felt that I should be subservient, that he should be able to control me. For some reason, perhaps it was those early learnings about male goodness and female badness, I didn't immediately cry out "Hey, stop it! I don't deserve this!" Instead, I was confused, and very hurt. But I was sure that if I just loved Bob enough, things would be OK. Twenty years of eucharistic sacrificial theology had taught me that. Besides, I knew I couldn't leave. I had made a vow before God, and as far as I was concerned that vow couldn't be broken.

The ensuing four years of my life were difficult. Bob had been a Golden Gloves boxer, and he knew how to place very effective punches, usually to my stomach or chest. The physical abuse kept me scared and intimidated, but I suffered at least as much from the mental, emotional, and verbal abuse. Everything I did, from sorting the laundry to buying eggs, came under Bob's tireless

scrutiny and control. And no matter how I did things, they were never right. Bob constantly told me that I was stupid, irresponsible, lazy, childish, ugly, and fat. These accusations, in turn, justified a whole series of restrictions: I was not allowed to drive, not allowed to write checks or handle money, not allowed to go to the store without supervision, not allowed to see friends. Affection and affirmation were scarce commodities.

Bob ruled with an iron fist; if I cried, he would threaten to beat me with a baseball bat. Once, when I complained that I was too cold in the house, he pushed me outside in the snow without a coat and locked the door behind me. Contact with my family was restricted, and Bob once remarked, "I hate it when you see your family; it takes me a week afterward to get you back under control."

I never told anyone about the way things were for me at home. I was much too ashamed, and I felt terribly, terribly guilty. Somehow, the problems with the relationship seemed all my fault. I was also afraid; if word got back to Bob that I had told anyone, I was sure things would get worse.

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*"Bob ruled with an iron fist."*

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Meanwhile, Bob was his old sweet self in public. Everyone thought he was great. It may not be clear to those of you who are looking from the outside at a

violent relationship, but batterers create a reality system, a worldview, inside the relationship. It's something akin to the brainwashing that occurs in prisoner-of-war camps. Because the victim is isolated, it is very difficult for her to "reality check." The batterer harps on his version of reality until the victim can't hear anything inside her head besides his accusations, his name calling, and his definitions of the world. Predictably, women who are isolated and abused come to believe that they are stupid and ugly, that no one will ever date them again, that everyone hates them, that there is no help for them, that the violence is justifiable.

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*"Batterers tell women that they can kill them with impunity...and the best we as a society can come up with...is a flimsy piece of paper."*

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Moreover, the batterer's version of reality is all the more believable because it is affirmed by wider social systems. For example, the batterer may tell a woman that she is stupid or ugly. This can be confirmed by watching a few detergent or cosmetics ads. Batterers tell women that they can kill them with impunity, that the courts won't lift a finger on their behalf. This is confirmed by the difficulties women have getting restraining orders, or getting the court to act when a restraining order has been violated, or even by the fact that

the best we as a society can come up with to protect women is a flimsy piece of paper. Batterers tell women that they have no options, that they can't make it on their own. The underpaid and/or unpaid female labor market, the lack of affordable day care, housing, and medical insurance, and the utter lack of enforcement of court-ordered child support all confirm this. Batterers tell women they deserve the violence and are helpless to stop it. This is confirmed by the plethora of movies, books, and ads that depict graphic and heinous violence against helpless female victims. Batterers tell women that they are evil, and this is often confirmed by our churches and religious systems. Batterers don't make up their worldview. Rather, they take the misogyny, sexism, and patriarchalism already deeply ingrained in our social systems and carry them to their logical conclusions. It is not surprising, but rather predictable, that battered women get sucked into the batterer's worldview.

I can certainly relate. After four years in an abusive marriage, I could feel myself going down for the third time. I was losing my grip on reality, and, more importantly, on my identity.

But I still felt that I couldn't leave, and my reasons were all religious. I told myself that I had made a vow before God. That what God joins together no one should tear asunder. That I was supposed to forgive seven times seventy. That I was supposed to turn the other cheek. That my love was going to save Bob, and change him.

Although I was attending the Episcopal church, my shame and

guilt kept me from ever mentioning any of this to the priest. Besides, this just didn't seem like the kind of thing you could talk to a priest about. The people at church all seemed so perfect. Moreover, in all my many years in the church, I had never heard anyone even mention a problem such as mine. I assumed I was the only one this ever happened to. I was also afraid the priest wouldn't believe me.

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*"I assumed I was the only one  
this ever happened to."*

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I still went to church, though. Bob was completely irreligious, and had darkened the door of the church only long enough to get married, so Sunday morning at church became a welcome refuge from his scrutiny and accusations.

But I was slowly starting to crack under the pressure of my terrible secret. I felt that I had three choices; I could either go crazy, commit suicide, or leave Bob. Although I had pleaded with him for years, Bob absolutely refused to go to counseling. He said that the problems were all in my head, or else that I was the problem. Sometimes, he would promise to change to appease me, but then I would spend the next few months waiting for changes that never occurred.

Finally, I felt that I had to do something. A small voice inside me told me that no one deserved to live like this. In desperation, I went to talk to a

clergywoman, named Barbara, whom I had met a couple times. I still don't know why I chose to break silence with her.

Not only was Barbara empathetic, but it turned out that she was also a survivor of an abusive marriage. As she told her story, my own began to make more sense. Barbara never told me what to do, she just let me talk things out, and she shared her own knowledge and experiences with me. I remember being so confused, so concerned about the moral obligations of marriage, so concerned about Bob's welfare, so concerned about hurting Bob, or my family, or his family. But then Barbara said something that really hit home. She had decided, before she left her batterer, that physical abuse was the bottom line, that physical abuse was simply unacceptable. This made a lot of sense to me. I could argue myself blue in the face about my responsibilities to Bob and God, but it was clear to me that physical abuse was unacceptable.

There was another change in my life at this time that I didn't take into account until much later. I got a job that paid enough for me to live on, and now I realize how important that was. As you listen to my story, you must remember that, relative to many other women, I had much social power and many resources. I was white, I was middleclass, I was able-bodied, I had a good job.

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*"...It was clear to me that physical  
abuse was unacceptable."*

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a supportive family, an education, no children for whom to provide. A woman's resources have a lot to do with how difficult it will be for her to get out.

After talking to Barbara, I really didn't make any conscious decisions about what to do. But I thought a lot about her bottom line. Two weeks later, Bob once again became violent. This time, when he was done, I walked to the bedroom, packed an overnight bag, and (being careful not to pass within arm's length of Bob) I walked out. Bob didn't even try to stop me; he stood like a stone with a look of utter astonishment on his face.

There were no battered women's shelters in my town. In fact, I didn't even know what a "battered woman" was. I went to the home of a friend from church for the night. Bob had apparently not followed me, so I had one night of blissful peace, but then all hell broke loose.

It is hard for me to describe, to those of you who have not been through it, what it is like to leave a batterer. Often in such cases we glibly say, "why

batterers use to get their own way or to get people to do what they want also escalates when the victim leaves. Batterers are masters of manipulation, and Bob was no exception. The day after I left, he showed up at my workplace

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*"Batterers are masters at manipulation, and Bob was no exception."*

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with a card, candy, and gifts. He promised to change, and to make me happy. He expected me to go home with him that night, and when I refused I could tell that he was getting angry. For days he called me at work and hung around in my building, until finally my employer moved my office to another building. I learned to hang up when I heard his voice on the telephone. It is hard to learn to hang up on someone you care about.

When cards, gifts, candy, and "Mr. Nice Guy" didn't work, Bob called many of my friends, fellow church members, and family, and told them that I had abandoned him. He begged them to call me and tell me to return to the marriage, and several people did. Others wrote me long letters about how contrite Bob was. Friends of Bob's too, were writing me every day to tell me to reconsider. Many of these letters had a religious bent, and focused on a wife's duties to her husband.

By this time I had got an apartment, and Bob quickly learned where it was. He used to stake

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*"Studies have shown that violence escalates when the victim tries to leave."*

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doesn't she just leave?" However, studies have shown that violence escalates when the victim tries to leave. Moreover, the verbal and emotional manipulation that



out my front porch, and I was terrified that he would get in. I had deadbolts put on my front door and my bedroom door. I moved the phone to my bedroom, and made a rope ladder so that I could crawl out the window if he broke the front door. I slept with the lights on.

All this time, Bob kept promising that he had changed. But several incidents belied this. For example, shortly after I left, my bank called to tell me that Bob

The problem was that Bob was very smart, and he knew me well. It didn't take him long to figure out my point of greatest vulnerability. And that's when he called the Episcopal church. I had not gone to church since leaving him, partly because I was so emotionally upset, and partly because I felt so guilty and ashamed. But the priest called me at work one day and asked me if I would come in to talk to him. I didn't know he had talked to Bob. I just figured he had heard rumors around town about what was going on. I readily agreed to come talk. I was dreading the effort required to explain the situation, but I knew that I needed the support of my church.

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*"Once a battered woman leaves,  
a batterer...will often do anything  
in order to get her back."*

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was trying to put his name on the account I had opened to put my paychecks in. He had forged my name on the signature card and was trying to withdraw my money.

I came in for the interview confused, guilty, ashamed, and upset. The priest said that he had talked for a long time to Bob, and he demanded to know why I had "abandoned" my marriage. Already upset at the use of the word "abandoned," I tried to explain the situation. I managed to get out the words: "whenever I try to be myself in this marriage, Bob gets violent." Well, that was the worst thing I could have said. The priest said that all the younger generation thinks about is "being themselves," and "finding themselves." He went on about the "me, me, me" generation, and about how we were always abandoning our

There were other clues too. Bob broke into the place I was living, ransacked my belongings, and got my unlisted telephone number. When that didn't bring me back into line, he mailed me a suicide letter and then left town for three days. I was miserable with guilt, until Barbara pointed out that if Bob decided to commit suicide, that was his decision and responsibility, not mine.

Once a battered woman leaves, the batterer, who has typically refused to do anything before she left, will often do anything, or promise anything, in order to get her back. Bob was no exception.

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*"I knew that I needed the support  
of my church."*

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commitments to others in order to "be ourselves." "Couldn't I see

how selfish and egotistical I was being?" he demanded.

I was by this time in tears. I managed to stammer out that I could never go back to this marriage the way it was. That was the very opening for which he was looking. He assured me that Bob had had a religious conversion, that Bob was, in fact, on his knees at that very moment praying for me to return. The priest told me that Bob had repented and changed, and that it was my turn to forgive him and to do my part to get the marriage back together.

But I couldn't believe it. We were talking about the man who had tried to take the only money I had out of the bank, who had broken into my apartment, who had tried to turn my friends against me, who had pretended to commit suicide, who had promised to change a hundred times before. I realized that Bob would go to any extreme to get me back. I couldn't trust him. I had been hurt too many times before, and I knew how violent and dangerous he could be.

My seeming obstinacy really undid that priest. He ended the interview by telling me that I must not be Christian, because I obviously didn't have any faith in the power of the Holy Spirit to change people.

Words cannot express how I felt at this point. The official sanctioned representative of my

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*"It was as though God had turned  
God's back on me."*

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religious community had called me un-Christian, had declared me beyond the pale. His pronouncement, for me, had all the weight of years of church authority, all the weight that I had been taught to accord to priestly pronouncements. It was as though God had turned God's back on me. The church, which was such an important part of my identity and community, had sided with Bob, a man who had never even had the time of day for the church. I felt completely abandoned, completely hopeless.

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*"Woman after woman...had been  
counseled to return home, that the  
abuse was her cross to bear."*

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That was about it for me and the Episcopal church. It took me a long time to put back together what the priest took apart that day. I started to go to the local Methodist church, where there was a young clergy couple who were very supportive. They listened to my story and helped me sort things out theologically.

It took me a couple of years to get my life back in order, and then I decided to fulfill my lifelong dream to go to seminary and pursue ordination. So I came to Harvard Divinity School, and to fulfill the field education requirement I worked at Harbor Me, a battered women's shelter in East Boston. It was at Harbor Me that I first realized that my experience was not unique. Woman after woman came in saying that she had told her priest about the abuse years ago, and had been

counseled to return home, that this was her cross to bear. One woman said, "My priest told me to pray harder. So now I had callouses on my knees, and he still beats me." Another woman said, "I was told to turn the other cheek. So I turned the other cheek, and turned the other cheek, until I ran out of faces."

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*"The things clergy say about battered women...sometimes border on the absurd."*

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It was a revelation to me how many women had run out of faces. I was inspired by their suffering and their courage to write my master's thesis on clergy response to battered women. The things clergy say about battered women are sometimes interesting and sometimes border on the absurd. My favorite was the minister who said, "I counsel the women to go back home and be submissive. I know this works, because they never come back for more help." Whether clergy were sympathetic or punitive, trained about violence or completely unschooled, one theme ran through all 37 of my clergy surveys. Clergy consistently separate battered women from women in general, and batterers from men in general. According to the clergy, battered women are always in another denomination, another church, another economic class, another race, or another town. Or they have distinct and identifiable personal characteristics: low self-esteem, few economic resources, little education, or a

history of abuse. On the other hand, batterers were always those men, out there somewhere, who hate women, who are out of control, who drink, or who were beaten as children.

The most disturbing thing that my research revealed was this disjunction, this refusal to believe that battering goes on in our church, in our pews, in our town, in our clergy, that battering involves regular folks just like you and me. None of us want to see the connections between violence against women and our media, our socioeconomic arrangements, our religious institutions, our theological images and language, and the way we socialize girls and boys. We want to see violence against women as an aberration rather than as a predictable extension of the patriarchy. Our refusal to make these connections renders us unable to propose anything more than superficial, Band-Aid solutions to the problem.

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*"We want to see violence against women as an aberration rather than as a predictable extension of the patriarchy."*

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I am convinced that the church has an important role to play in stopping violence against women and am deeply committed to making sure, as much as I can, that other women do not go through what I have been through. Our churches and our theologies must be part of the solution, not

part of the problem. To that end I have told you my story today. And because you have had the ears to hear what could not be heard by my church twelve years ago, my life comes full circle, and thus we are given the opportunity to begin again.

*The Rev. Dr. Anne Marie Hunter is a member of the Anna Howard Shaw Advisory Board, minister of the East Saugus United Methodist Church, and Director of Boston Justice Ministries. This article was excerpted from an oral presentation made on April 25, 1992, at St. Paul's Cathedral, Boston, Massachusetts to the Episcopal Diocese of Massachusetts. She is now happily married and is parenting her young daughter.*



## At The School of Theology

Dr. Katheryn Pfisterer Darr received notice of promotion to the rank of Associate Professor with tenure in May. Kathe's second book, Isaiah's Vision and the Family of God, will be published this summer by Westminster/John Knox Press. She is currently editing an abridged version of Bernhard W. Anderson's Understanding the Old Testament for publication in paperback, and is also writing volumes 7-8 (on ancient Israel's prophetic literature) for the Journey Through the Bible series approved by the Curriculum Resources Committee, General Board of Disciples, The United Methodist Church.

Congratulations to Margaret Wiborg who earned her Master of Sacred Theology this spring while working full-time at the Shaw Center. Her thesis topic was "Spirituality of Menopause." Margaret also has an article on Oral History in the July/August issue of *The Interpreter*.

Professor Dianne Reistroffer has been awarded the \$5000 Esther Edwards Award from the Board of Higher Education and Ministry. She is nearing completion of the research and field study work needed for her dissertation. Her topic is the relationship between individual learning styles and career choice among theological students.

Dr. Carole Bohn was the keynote speaker, along with Dr. Peter Rutter, at the national meeting of the Canadian Association of Pastoral Educators in Edmonton, Alberta, on January 26-27. Her address was entitled "Theological Roots and Psychological Consequences of Sexual Abuse." She also spoke to the Concord Clergy Association on Domestic Abuse in October, and the Harvard Theological Opportunities Program in April on "The Demand to Forgive Our Abusers."

Dr. Sharon Burch was one of ten people selected to participate in the Leadership Development Seminar for Younger Scholars made possible by a grant from the Louisville Institute for the Study of Protestantism and American Culture. The aim of the seminar is to encourage persons in fields such as American religious history, sociology, theology, and ethics to shape their research in ways that provide relevant information to religious leaders in denomination and other religious organizations. Her

interest lies in developing a religious education program from a theological perspective. Also, Dr. Burch's book review of Harold Netland's *Dissonant Voices: Religious Pluralism and the Question of Truth* (Grand Rapids, MI: William B. Eerdmans, 1991) will appear in the 1994 Journal of Buddhist-Christian Studies.



## Upcoming Events

November 12: "Listening to Yesterday, Speaking to Tomorrow" an oral history training event sponsored by the Anna Howard Shaw Center at Boston University School of Theology. Keynote speaker is Dr. Karen Brown, Drew University. For more information and a brochure call the Shaw Center at 617/353-3075.

March 23-24, 1995: Women and the Word. "Embodied Selves, Embodied Preaching." Leadership includes Bishop Sharon Zimmerman Rader, Dr. Mary E. Hunt, and Dr. Toinette Eugene.

November 1: Boston College Forum on Women, Religion, and Spirituality is sponsoring a lecture by Elizabeth Bettenhausen at 7 p.m., in Cushing Hall Room 001, Boston College, entitled *Theology, Sexuality, and Violence*. Call 617/552-3475 for more information and verification of the room number.

The Women's Theological Center is sponsoring the following:

September 22-24: Retreat for African-American Women entitled *Loves Herself, Regardless*.

WTC Brown Bag Discussions:  
5:30-8 pm:

September 21: Liberation Spirituality: Creating Ritual for the Long Haul.

October 20: Demonizing Women in Poverty.

November 16: Backlash of Religious Institutions against Women's Theology and Spirituality.

December 7: Everyday Moral Dilemmas and Decisions.

White Women's Anti-Racism retreat: October 14-16.

S.E.T. for Action, a three-month program of spiritual, ethical, and theological reflection for women in direct services for women. September 9-11; September 30-October 2; November 11-13; December 2-4.

Winter Anti-Racism Training Program, January 1995.

For further information, contact the Women's Theological Center at P.O. Box 1200, Boston, MA 02117-1200. Ph: 617/536-8782.



## What Is a Widow To Do?

*In the Fall 1993 Anna Howard Shaw Center Newsletter an article written by Faith Richardson "What*



*Women and the Word, 1994  
Photo by Earth-Apple Art*

Boston University's policies provide for equal opportunity and affirmative action in employment and admission to all programs of the University.

## Thanks

Thank you to Floral Designs by Joanne, 75 Claymoss Road, Brighton, who provided the beautiful flowers for Women and the Word. When they disappeared overnight, she replaced them free of charge for the second days events.

Anna Howard Shaw Center  
Newsletter  
Volume 10, Number 2

Managing Editor  
*Margaret Wiborg*

Editor  
*Jennifer VanderNoot*

Contributors  
*Mary and Julie Todd, Anne Marie Hunter,  
June Goudey, Leila Beck, Robert Moore,  
Joanne Johnson*

Photography  
*Elizabeth Bettenhausen, Earth-Apple Art  
Photo Services Boston University*

Boston University  
School of Theology  
745 Commonwealth Avenue  
Boston MA 02215

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