

Boston University School of Theology

Anna Howard Shaw Center Newsletter

Volume 11 Issue 1

Winter 1994

Women and Eating Disorders

Think about the last time you went to dinner with a group of female friends—how many of your friends were on a diet, were watching their weight, or only wanted something “light,” such as a salad or soup? Chances are at least one person, if not more, showed concern over their eating habits. According to Dr. Jane MacDonald of HRI Hospital in Brookline, MA, it seems almost abnormal in our society not to express anxiety over one’s diet.

Eating disorders are a real and rising problem for Americans, particularly women, who constitute between 90 to 95 percent of people affected. It is likely that in any area of ministry we will encounter individuals with eating disorders. To conscientiously minister to women, we need to be familiar with underlying factors and types of such disorders, as well as ways in which to confront this issue. To gain insight and information, I spoke with Dr. MacDonald, who provided the information for this article.

Dr. MacDonald began our interview by indicating the difficulty in pinpointing eating disorders because, as shown in the opening example, concern over eating habits seems quite normal for our society and covers the spectrum from healthy consideration of one’s diet to extremely unhealthy practices around eating.

Dr. MacDonald listed several factors that contribute to this problem. Eating disorders are primarily a form of control, occurring during major changes in a woman’s life, for example, physically moving or changing schools



(moving from junior high into high-school or later into college). Change also includes lifestyle, such as going through a divorce or loss of a job. In some cases, eating disorders result from traumatic situations, such as an abusive relationship. In these situations, a woman may feel powerless to control the events in her life. The one thing she does have dominance over is her body. Eating disorders often reflect a need to control or stabilize one’s life when external occurrences become uncontrollable.

Among women who are susceptible to eating disorders are those who try to please others. Women are taught by society, especially through the media, what we are supposed to be like and we learn that “good” women worry about their weight. As women, we manipulate our bodies to fit the image we believe others expect of us.

Advertising thus plays a role

(Continued on page 4)

From the Director

When word of the Shaw Center’s clergywomen’s study was reported in the religious and secular press, the Center received a deluge of telephone calls from reporters wanting the results. When I explained that we were in the initial stages of a two-year study, they still wanted results. What do you think you will find? When I explained that the validity of the study depends on being open to what the data we receive tells us, I was aware of how difficult it is to be “objective” and “unbiased.” We all view the world from particular perspectives. The questions we raise stem from particular perspectives and our own bias. As Karen McCarthy Brown reminded us at the Shaw Center’s recent oral history training event, we must be “aware of the specificity of our own social location.”

As those of us involved in this research continue our work, our grasp of the issues we raise will be informed and enriched by the honest, diverse, and wholehearted responses we are receiving from women throughout the country.

As a women’s center in a School of Theology that draws students from diverse religious backgrounds throughout this country and around the globe, we have the opportunity to be informed and

(Continued on page 4)

Inside This Issue

Women and Eating Disorders	page 1
Book Review: <i>She Who Is</i>	page 2
Profile: Women at the School of Theology	page 3
Bread Not Stone: Fall Retreat	page 7
Upcoming Events	page 8

Book Review: She Who Is

by Beth Collier

Elizabeth A. Johnson. 1992. *She Who Is: The Mystery of God in Feminist Theological Discourse*. New York: Crossroad.

Elizabeth Johnson's book is an offering on the subject of how Christians may speak of God "rightly." Her book is available at a time when theological debates about the proper ways of speaking of God are gearing up in The United Methodist Church in preparation for General Conference in 1996. The Re-Imagining conference in Minneapolis in the fall of 1993 sparked great controversy over the female metaphor of "Sophia" used of God, as well as the questions about atonement theory. (Other denominations besides the UMC are also addressing the issues raised by this conference.) Johnson's book is a valuable resource for women and men who want a clear and concise study of the classical and feminist traditions of God-language.

Johnson divides her work into four sections of three chapters each (those inclined to numerology may be interested to examine this structure further). The first section sets the stage for the work to follow; in it she introduces the project of the book and the context in feminist theology. She also addresses some of the alternatives that may be considered on this subject (such as, feminine traits or aspects versus female symbols of God). The second section explores the specific contexts of women's experiences, Scripture, and the classical tradition as resources for her project of expanding the ways that we speak of God. In the third section Johnson examines each of the "persons" of the Trinity to show the classical and feminist possibilities for an expanded understanding of God. In this section she discusses and criticizes the classical tradition, and suggests female images that may disclose God.

The final section is devoted to an exploration of female symbols in trinitarian thought, in the being of God, and in God's relation to the world. The emphasis that becomes a pattern as the book unfolds is the free and relational God, SHE WHO IS, who is holy mystery in our midst.

Johnson's book is a feminist reclaiming of the classical Christian tradition regarding language about God. The first assumption she makes is that language generally is important, is a symbol that "gives rise to thought," quoting Paul Ricoeur (p.6 in Johnson, cited from Ricoeur, *The Symbolism of Evil* (Boston: Beacon Press, 1967, 347-357). Language helps to form individual self-images and group identities. Thus, language about God is not trivial but vital to a community of faith.

A second assumption she makes, given her embracing of the classical assertion that God is spirit, is that all our language about God is analogy or metaphor only. On several occasions she makes the comment that God is both like and unlike anything we may say about God. She has no quarrel with the use of male metaphors or masculine

language about God; her argument is with the limitation of language about God to those forms, with the almost

Johnson's book is an effort to undo some of the damage inflicted upon women through the traditional language about God.

exclusive use of male imagery for God. Such God-language borders on idolatry. While she hints at such charges on several occasions, she names them specifically in her discussion of the "necessity" of Jesus' maleness for salvation to be effective (p. 167). Given the traditional language about God (primarily male) and her assumption about the vitality and ultimacy of language generally and especially language about God, Johnson's book is an effort to undo some of the damage inflicted upon women through the traditional language about God and to reclaim a part of the classical Christian tradition "that could serve a discourse about divine mystery that would further the emancipation of women" (p. 9).

(Continued on page 5)

Clergy Women's Retention Study

Phase one of the Clergywomen's Retention Study funded by the Division of Ordained Ministry of the United Methodist Church is nearing completion. Awarded \$20,000 for the first year, the study sent out three thousand surveys to United Methodist clergywomen, deacons, and elders, to determine 1) reasons female United Methodist deacons and elders leave local church ministry more quickly than male colleagues; and 2) ways the Church might be more supportive of women in local church ministry.

The surveys were evenly distributed by conference to randomly selected participants. Response has been remarkable, with a forty-five percent return to date. If you know United Methodist clergywomen who have left ministry, please send us their names and addresses so that we might seek their participation.

The next phase of the study will consist of in-depth telephone interviews with some of the survey participants. Preliminary findings will be presented in a workshop at the United Methodist Clergywomen's Consultation in Atlanta in August. If you are interested in the results when the study is completed, please request a copy in writing from the Shaw Center.

Women at the School of Theology

There are currently many dynamic, fascinating women within Boston University's School of Theology community. Whether faculty, staff, or students, these women are involved in many facets of theological education. To reintroduce you to the School of Theology community, we are featuring two women in this newsletter: Connie Bickford, a D.Min. student and director of Professional Education at STH, and Grace May, a Th.D. student earning her degree in Theology and Missiology. It has been a wonderful experience getting to know these women and the work they are doing.

Profile: Connie Bickford

To begin our ITP group last fall, Connie Bickford asked each member of the class to share the memory of a kitchen table from their life and their favorite childhood meal. As the class rallied behind baked macaroni and cheese, we began to enjoy a sense of developing community. One of Connie's goals in education is illustrated by this example—the creation of a community as a safe place for students to learn and work out the issues of their ministry.

As director of the School of Theology's Professional Education, Connie works with the M.Div. and M.T.S. field education and the D.Min. programs, and develops continuing education programs. Connie is also working on her D.Min. degree.

Connie became involved in Professional Education when she chaired the parish teaching committee of her church, working with field education students. After receiving her B.A. degree from Skidmore College, Connie attended Andover-Newton Seminary and worked as a volunteer in their field education department. After graduation she worked part-time in the Boston University STH field education office, and in her tradition, United

Church of Christ, was ordained to this position. She is now the full-time director of field education at STH.

Connie's goal for professional education in ministry, which she hopes to work on in conjunction with her D.Min. project, is to produce models of training for students from non-American cultures. Seminaries currently use a standard American training process, although students come from diverse backgrounds. Connie hopes to incorporate aspects of American training methods with other cultural perspectives. This has a twofold purpose: one, to adapt professional education training to cross-cultural students, and two, to develop in students a sensitivity to the diverse congregations which they are likely to pastor in America.

According to Connie, the main issue facing professional theological education today is how to manage the

amount of material that needs to be covered. Given the many areas in which pastors need to work, there is not enough time to be trained in every field. Field education is important to clarify for students where the demands of parish ministry will be hardest for them and then devote their time to improving these areas.

In offering advice to prospective pastors, Connie emphasizes the need to establish a strong support network, as ministry can be lonely and demanding. She also stresses finding out what really makes your heart sing, then work in this area of ministry. People are more effective in their ministries if it is truly what they have been called to do.

One of the defining points in Connie's faith was the four months she and her husband spent at the United

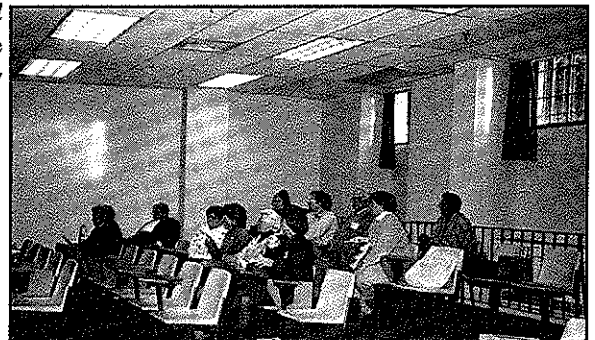
(Continued on page 6)

Listening to Yesterday, Speaking to Tomorrow

On November 12, 1994, the Anna Howard Shaw Center sponsored **Listening to Yesterday, Speaking to Tomorrow**, an oral history training event. Keynote speaker Karen McCarthy Brown, professor of sociology and anthropology of religion at Drew University, shared her experiences of writing the oral history *Mama Lola*.

Participants attended two oral history workshops during the day, including: Doing Oral History, Retrieving History in the Local Church, Finding One's Matrilinear Heritage, and Using Media for Oral History. These workshops covered a range of interest for everyone, both those doing oral history professionally in conjunction with one's church, or for one's own personal history. The final presentation, a video *An Oral Historian's Work*, detailed the entire oral history interview process.

The presentations and training events were a great success, and everyone who attended seemed to feel they came away with an increased understanding of oral history as well as the tools to begin their work.



Participants gather for an oral history video presentation

(Continued from page 1)

in promoting eating disorders by using extremely thin models as examples of "what women should look like." We learn by emulating people around us, so that in today's society where super-models have star status and fill our world, it is not surprising that women learn from them. Dr. MacDonald points out that photos of models have been touched up and airbrushed, resulting in an unattainable perfection. Even the models themselves cannot meet the standards portrayed in advertisements. Dr. MacDonald adds that the media often hypes up eating disorders, making them appear glamorous or exotic; they become something special and powerful that a woman has all to herself.

There are three categories of eating disorders: anorexia nervosa, bulimia, and compulsive overeating. Each one has different characteristics and indicators which it is important to recognize.

Anorexia nervosa is an intense fear of gaining weight; however, Dr. MacDonald points out, it is not considered starvation, which is an involuntary condition. Anorexia eventually becomes noticeable due to the extreme distortion of body weight in the individual. A woman usually qualifies as anorexic after the loss of three menstrual cycles due to improper diet. Anorexics may exercise compulsively and complain of feeling cold. Despite being noticeably underweight, anorexics still view themselves as overweight.

Some overlap between anorexia and bulimia exists; although bulimia is a lack of control in eating. Bulimics eat a great deal in a short amount of time, purging the food from their bodies when they have finished. They often resist eating until later in the day, yet have difficulty stopping once they begin.

Methods of purging take several forms, the most common being vomiting. The most dangerous situation involves women who use a vomit inducer such as ipecac, which can cause serious heart damage and lead to death. Some women use laxatives or diuretics as a means of purging. Other women exercise unnaturally (i.e. walking three to four hours a day) or stay awake for long periods of time in order to burn off more calories.

All of these methods are unhealthy and can lead to serious physical danger.

Bulimia occurs in greater secrecy than anorexia as the serious weight loss is not as readily evident. Some indicators may be callused knuckles, swollen gums, or dental erosion in people who induce vomiting as a means of purging. Individuals with bulimia are often afraid to eat with people and may pull away from others, becoming depressed and isolated.

Women with eating disorders are attempting to control or fulfill their feelings through manipulating their bodies.

Compulsive overeaters cannot control their consumption of large quantities of food. While not as immediately dangerous physically, this condition is based on definite psychological issues which must be addressed. A woman may feel she needs to fill a void in her life. However, where relationships are most needed, she may turn to food instead. Compulsive overeaters are usually afraid to reach out to people or to ask things of others.

Dr. MacDonald emphasizes that nearly all women with eating disorders are attempting to control or fulfill their feelings through manipulating their bodies. When we reach out to women with eating disorders, we must remember that they are trying to deal with some issue in their lives. We must honor their struggle to deal with those issues as well as treat their eating disorders.

Eating disorders encompass the whole person—they are as seriously a physical problem as they are psychological. An individual must often be treated medically first to eliminate the threat of danger or death caused by the eating disorder. After that, the psychological healing process can begin, but treatment must relate to the whole person—both physically and emotionally.

The most important factor in combating eating disorders is education. Dr. MacDonald suggests forming a group within a parish to discuss informally concerns around eating, or sponsoring an educational program for congregation mem-

bers by inviting a speaker who works with eating disorders, or framing a discussion around a video. Many hospitals have units designed to work with eating disorders; these are the first places one should turn for assistance in addressing an issue or in finding educational resources.

Many areas also have self-help or support groups trained to deal specifically with eating disorders, including national groups like the American Anorexic Bulimic Association. In the Boston area, Dr. MacDonald recommends MEDA (617/738-6332), and ABCare (617/492-7670) which may merge together. The HRI Hospital has an inpatient unit (617/731-3200).

Dr. MacDonald suggests some books as resources for people who have a further interest in understanding eating disorders: *Making Peace with Food* (Susan Kaino), *The Golden Cage* (Hildebrook), and *Surviving an Eating Disorder: Strategies for Families and Friends*.

Concern over food and eating affects the outlook of most women in our society, whether we are aware of it or not. Problems arise when unhealthy practices arise out of this overconcern with eating. Eating disorders are damaging both physically and psychologically to an individual and, in some cases, lead to death. It is important in our ministry to be aware of this issue and be prepared to address it if we are called upon to do so.



From the Director (Con't.):

(Continued from page 1)

challenged by many different perspectives and to gain a clearer understanding of our own identity, our specific social location, and our beliefs. Interviews in this issue of the newsletter offer a glimpse of some of the women who make up our community.

At the School of Theology

Professor Dianne Reistroffer is winding up statistical work on her Ph.D. dissertation dealing with the relationship between learning style and career choice among M.S. theological students. Her field study of 350 theological students took her to six mainline Protestant seminaries in the country's midwest, southeast, and northeast. Active in UMC projects, Dianne was dean of the chapel for the United Methodist East Coast Asian American Youth Retreat held at the end of summer 1994 in Rhode Island. She recently attended the quadrennial meeting of instructors of United Methodist students. Dianne and Jean Miller Schmidt of Iliff were the only women in attendance. As associate pastor at the federated church in Brookline, NH, Dianne works on weekends with the newly formed youth group there. Speaking of youth, Dianne will be leading two workshops at Youth '95 on Overseas Mission projects and youth as facilitators

of faith-sharing. Also, Professor Reistroffer's book review of Robert Kolb's *Teaching God's Children His Teaching: A Guide for the Study of Luther's Catechism* (Hutchinson, MN: Crown Publishing, Inc., 1992) appeared in the Winter '93 issue of *Lutheran Quarterly*.

Also, Professor Kathe is currently writing two volumes on the biblical prophets which will become part of the Journey Through the Bible curriculum series published by the United Methodist Publishing House. She has been interviewed for two segments of the *Mysteries of the Bible* television series produced by the Arts and Entertainment Network.

Dr. Kathryn Pfisterer Darr received a promotion to associate professor, with tenure, in May 1994. Her second book, published by Westminster/John Knox Press and entitled *Isaiah's Vision and the Family of God*, explores recurring female and child metaphors within the Isaiah tradition as a whole (Isaiah 1-66). In October, Kathe joined with the STH community in celebrating the publication of Volume I in *The New Interpreter's Bible* commentary series. She is a member of the Editorial Board for the *NIB*, and will write the commentary on Ezekiel.

Professor Dana Robert had a major essay, "From Missions to Mission to Beyond Missions: The Historiography of American Protestant Foreign Missions Since World War II" published in the October 1994 issue of *International Bulletin*. Dr. Robert will also be presenting a lecture titled "Evangelization: the Heartbeat of Mission" at the consultation **Toward a Theology of Mission and Evangelism for a New Century** in Leesburg, Florida, during January 19-22, 1995.

She Who Is (Con't.)

(Continued from page 2)

I actually may be giving Johnson the benefit of the doubt about undoing the damage of the tradition. While I greatly appreciate Johnson's work on this subject, I also find myself a little frustrated with her method. She claims a feminist orientation and methodology for her work; but she discusses only one possible feminist orientation, one that would advocate reform, without addressing another possibility that may be quite viable to many who consider themselves feminist theologians and believers, that of "revolution" (cf. Carol Christ and Judith Plaskow, editors, in their introduction to *Womanspirit Rising* [San Francisco: Harper & Row, 1979], 1-17). One effect of her reformist orientation is to deliver a slap on the wrist to the Church that has been steeped in patriarchy and tell it that it really does know better since it has such a wealth of "pre-feminist" (if you will) theology in its classical tradition. She seems very concerned to protect the Christian faith in its

classical tradition, even as she offers a critique of that tradition. Her discussions and explorations only hint at the violence that the classical tradition, as it has been

The emphasis is the free and relational God, SHE WHO IS, who is holy mystery in our midst.

interpreted, has so often inflicted upon women. Yet I worry that my criticism on this point is too harsh. For Johnson has done a marvelous job of finding and integrating the "pre-feminist" theology that is a part of the Christian tradition. She demonstrates that at least some feminist theological ideas are not the strange and aberrant creatures they are often made to seem (see particularly the debate begun by the Good News organization regarding the content of the Re-Imagining conference in November 1993 in Minneapolis). She cloaks feminist theology, which by itself

may feel alien to some people, in the legitimacy of the classical tradition, thereby giving feminist ideas in theology perhaps a better chance of being heard and accepted. Her work can be held in high esteem by those women and men who continue to seek reformation of the Church; it can provide substance to a debate that too often degenerates into competitions in religiosity.

For all of her attention to language and its value in the formation of identity and faith, there are some occasions when her own use of language obscures her point. I found that to be the case particularly when she chooses very unfamiliar words to express what appear to be quite simple ideas (for example, "women's experience *repristinates* the truth" about God [7]; "chapter two *limns* the standpoint and challenge of feminist theology" [13], emphasis added). Otherwise, she expresses her argument about new and "proper" ways of speaking of God with some elo-

(Continued on page 7)

Bread Not Stone

by Billie Jean Melton

The stories I heard from others who attended the Shaw Center retreats made me really sad that my schedule had made it impossible for me to attend. There were descriptions of the beautiful, woodsy setting and lovely autumn weather as well as walks around the pond or hikes in the woods. I knew I had missed something very special.

Soon it was time once again to sign up to go. This would be my third and perhaps last chance to participate in the experience, and I would not let anything stand in my way. The theme this year was "Bread Not Stone." I eagerly awaited the weekend.

When the day arrived it was not raining—it was pouring! Friday evening traffic out of Boston was snarled, making the trip long and difficult. We arrived tired, wet, and cold, and I wondered if the weekend would really be worthwhile.

In spite of all this, what was to become the essence of the retreat was already beginning to evolve. One woman, an expert at building fires, had a roaring fire burning in the old stone fireplace. Those of us arriving wet and tired quickly recovered. Then through a slight mishap we learned that dinner would be late. Several people volunteered to help solve the problem while others made sure we had snacks and drinks.

This delay gave us time to share personal stories in small groups in an informal, relaxed manner. Then, we all pitched in to cook dinner and clean up the kitchen together. Perhaps this unanticipated beginning paved the way for the open, free sharing that we entered into afterward as we were all gathered in one group. We told our secrets and our dreams. We laughed together and we cried together until late into the night. This spirit continued the next day. We sang together, prayed together, worshiped together, created an altar cloth together, and had communion together using the bread we had made the night before.

Thank God for "lousy" weather and minor mishaps. There will be other

woods to hike in and other fine days for enjoying the beauty of nature in a quiet setting. What we experienced was a more unique and lasting blessing. For a brief time, in a rustic cabin in the woods, the women who went on the 1994 Shaw Center

We sang together, prayed together, worshiped together, created an altar cloth together and had communion together using the bread we had made the night before.

Retreat were able to experience the meaning of community. It is the type of experience we can hope and pray will happen in our various ministries as we complete our studies and are scattered into the world. It may not come as a result of conditions being perfect, but when that spirit of community happens we come away feeling that we have been given bread to nourish our souls.

She Who Is (Con't.)

(Continued from page 5)

quence. In particular, I found the chapter on "Spirit-Sophia" to be quite poetic and meditative, a moving and inspiring work.

In many ways Johnson's book is a breath of fresh air at a time when feminist theologians and laity are again under attack from the religious right. It may be felt as sustenance for the continuing journey of faith in the midst of patriarchal structures. If this book gives hope to those who struggle to make the Church into the body of Christ that it claims to be, then it will have accomplished its purpose. To paraphrase one participant about the Re-Imagining conference: "If a [book] like this can happen and still be the Church, then we can continue being faithful Churchwomen" (Re-Imagining newsletter, n.d., p.1).

**HONOR LOVED
ONES**

**THINK
VALENTINES**

Valentines sent to loved ones will Howard Shaw Center in 1995.

After the first successful venture last year, a new Victorian-style Valentine has been designed. The message will be from a valentine actually received by Anna Howard Shaw about one hundred years ago.

Valentines were a significant part of Anna Howard Shaw's life: she was born on February 14, 1847. Valentine's Day was a time for celebrating her own life and remembering those she loved. Many years she and Susan B. Anthony (February 15) celebrated together.

For each ten dollar donation to the Anna Howard Shaw Center, one of these specially designed valentines will be sent to women and men designated by the donor. Checks along with names and addresses must be received by the Shaw Center (745 Commonwealth Avenue, Boston, MA 02215) no later than February 1, 1995.

Upcoming Events

March 23-24, 1995

Women and the Word

The theme will be "Embodied Selves, Embodied Preaching" and the leadership will include Bishop Sharon Zimmerman Rader, Dr. Mary E. Hunt, and Dr. Toinette Eugene.

February 9, 1995

Lowell Lecture

"A Bi-Coastal View of Theological Education" with Barbara Brown Zikmund.

The Women's Theological Center will be sponsoring the following:

December 7, 1994:

Brown Paper Bag Discussion

"Everyday Moral Dilemmas and Decisions." Bring something to eat, drinks provided. Meets from 5:30 to 8:30 p.m.

Changeworks:

Programs for white women, training in anti-racism. Meets from 6:30-8:30 p.m.

January 2, 1995:

"Raising White Children"

February 9-12, 1995:

Anti-Racism Training Event, intensive training program for people working toward racial justice.

Loves Herself. Regardless.:

Programs for African American women. Meets 6 to 8 p.m.

January 11, 1995:

"Resolutions for the New Year"

January 27-29:

Reflection and Renewal retreat Will be held in Duxbury, MA. Cost is \$85.

The Stone Center will be sponsoring the following:

Colloquium Series: 8 p.m.

December 7, 1994:

"The Experience of Migration: A Relational Approach in Therapy" featuring Margarita Alvarez.

February 1, 1995:

"Lesbians and Generativity: Not Everyone Waits for Midlife" with Suzanne Slater.

March 1, 1995:

"Diversity at the Core: Implications for Relational Theory" with Cynthia Garcia Coll, Robin Cook-Nobles, and Janet L. Surrey.

April 5, 1995:

"Relational Awareness: Transforming Disconnection" with Judith Jordan.

Workshops: 9:30 a.m.-12:30 p.m., cost \$60.

January 21, 1995:

"A Relational Approach to Trauma."

February 11, 1995:

"How Psychotherapy Heals: A New Concept of 'Resistance.'"

March 11, 1995:

"Families and Family Therapy: The Power of Connection."

(Continued from page 6)

with the reality of women as authority figures in the life of their ministry.

Grace adds quite clearly that for feminism to succeed, women need their brothers in Christ to come alongside them and to actively support women in ministry. She adds that equality will certainly suffer if it leaves out men.

Grace describes her experience at Boston University as a positive one. While her time is divided between school and work, she enjoys speaking with people between classes and getting to know as many of the students and faculty as she can. She enjoys mostly the diversity of backgrounds among people in the school. She adds that one of her favorite aspects is the chapel services and prayer life. There are so many different worship experiences in chapel, you would have to go to many churches for that taste. She also enjoys seeing classmates have an opportunity to lead the community in worship.

Grace grew up in New York City, then received her B.A. from Yale University in English. She attended Cornell Law School, but realized that law was not her calling. After receiving her M.Div. from Gordon-Conwell and working briefly at

(Continued on page 12)

Shaw Center Open House

On October 13, 114 years and one day after Anna's ordination, the Anna Howard Shaw Center sponsored its annual open house for the School of Theology community. Shaw Advisory Board members catered the event, providing a wonderful array of delicious food and goodies, from sandwiches and cider to cookies, chips, and soda. Certainly no one went away disappointed in the hospitality.

The open house was well attended, including students, staff, and faculty from the school. People came and went throughout the day, stopping for a bite to eat and some conversation (which ranged from upcoming events to current activities, favorite movies, and which salsa was the spicy one!).

This annual event is a way for students and faculty to learn about the Shaw Center as returning people renew old acquaintances and meet new friends. Throughout the day, people were in great spirits as they talked, ate, and participated in a real sense of community.



December 2, 1994

Dear Friends,

Does the Anna Howard Shaw Center make a difference?

- *Opening hundreds of clergywomen study surveys to find enthusiastic notes of thanks for doing this research and raising these questions aloud confirms the importance of the clergywomen's retention research project.
- *Reading the autobiographical statement of a candidate for ordained ministry and finding that she identified her experience at **Women and the Word** as the decisional moment for beginning the ordination process makes the many hours of planning and preparation worthwhile.
- *Receiving requests for permission to reprint the article on domestic violence in the last issue of this newsletter tells me that we are passing on important information.
- *Participating in a passionate discussion of theology and faith with other lay and clergy women in a study of Elizabeth Johnson's *She Who Is* here in the Center gives me personal appreciation for the opportunity this center provides.

Surely you can identify with these experiences in your own life that say "Yes, your being here makes a difference!" The Anna Howard Shaw Center's being here to raise issues, take on the questions and concerns of clergy and laity alike—to do the work we do in research, education, support, and advocacy—is dependent on your confirmation. Each year we are responsible for raising our entire operating budget—for this newsletter, **Women and the Word**, retreats, study series, library books, postage, telephone, and paper supplies. We need your affirmation and support to carry out this important work. Please use the tear off form below and the enclosed envelope to support us.

☐ Yes, I want to support the Anna Howard Shaw Center at the Boston University School of Theology.

☐ My gift in the amount indicated, is enclosed.

☐ \$250 ☐ \$100 ☐ \$50 ☐ \$25

Please make checks payable to the Boston University School of Theology.

Name _____

Address _____

Questions, comments, or concerns about the Shaw Center:

☐ I authorize Boston University to collect my gift of \$ _____ through the credit card checked.

☐ MasterCard

☐ Visa

Card No. _____

Expiration Date _____

Signature _____

Shaw Center Donor List 1994

ENDOWMENT FUND

Aiken, Gwyneth M.
Bartley Cleaver, Frances
Brown, Earl K.
Chase, David & Phyllis
Darr, Kathe P.
Harris, Bishop Barbara
Jordan, Merle R.
Kohatsu, Judith J.
McConnell, Calvin D.
Morrison, Susan J.
Richardson, C. Faith
Stuart, Lorna G.
Tyson, H.J.
Welch, Edwin H.
Wiborg, Margaret S. & Richard

Askew, Albert & Sally
Bartlow, Michele
Caldwell, Gilbert & Grace D.
Crain, Janet M. & Dwight
Daugherty, Ruth A. & Robert
Hedrick, Sam
Josselyn, Lynne
Lasher, William A.
McKonly, Melinda L.
Newsome-McLaughlin, Imani-Sheila
Seymour, James T.
Sweet, Robert K. & Bette
Yeakel, Bishop Joseph H.
Whiting, William C. and Ann G.
Williams, Roberta L.

Baker, Susan A.
Berthrong, John
Carpenter, Lee
Danskin, Warren & Lynette
Ferguson, Ronald & Sandra
Hess, Janet K.
Kim, Bishop Hae-Jong & Wha-Sei
Lurie, Elizabeth H.
Miller, Mary E.
Powers, Jeanne A.
Shropshire, Audrey M.
Thompson, Patricia J.
Ward, John W.
Whitt, Sandra S.
Woods, Vicki L.

ANNUAL GIVING

Adams, Patricia P.
Alletzhauser, Amy L.
Ambler, John
Aschenbach, Joseph S.
Barclay, Kristine Kline
Beane, Earl R.
Blodgett, Rebecca
Bodge, Arlen L.
Bragdon, Jennifer S.
Braudaway-Bauman, Christina L.
Brown, Constance G.
Browning, Ruth H.
Burns, Evelyn S.
Carpenter, Lee
Carter, Nancy
Chace, Sharon R.
Clark, Linda J.
Copplesstone, J.T.
Crain, Janet M.
D'Elia, Carmela M.
Delaplain, Laura Z.
Drake, Emily J.
Dukes, Helen K.
Everett, Elizabeth
Fadden, Jane
Foster, Julia A.
Gaston, Madelyn H.
Gonzalez, Catherine G.
Gouwens, Sharon I.
Grossman, L. Allene S.
Harding, Richard E.
Hass, Lovera M.

Albin, Thomas P.
Alletzhauser, Sydney
Anderson, Dzidra B.
Baker, Cleta O.
Barnard, Priscilla A.
Beck, Leila A., Mrs.
Blum, Joyce Q.
Bohn, Carole R.
Braley, Elaine & Richard
Breathitt, Fran
Brown, Earl K.
Burch, Kandy
Cameron, Abbie C.
Carroll, Phenola & Edward, Bishop
Casey, Ellen H.
Chung, Chai S.
Cole, Louise E.
Cowens, Isabelle
Crede, Kelligay K.
Deats, Paul K., Jr.
Dillon, James Mrs.
Duck, Ruth C.
Dyck, Sally J.
Everhart, Dorothy E.
Fairbank, Leslie G.
Freeman, Florence E.
Gates, Cheryl
Good, Cynthia
Grainger, David L.
Grove, Mary
Hartman, Nancy M.
Hawkins, Glynis

Allen, Meredith
Alphonse, Alford W.
Anthony, Irene M.
Bales, Rachel D.
Bartlett, Laura & Todd
Blanchard, Karen L.
Boatswain, Mary G.
Boice, Mary Lou G.
Bratcher, Yar D.
Brooks, Cornell W.
Browne-Mayers, Charlotte
Burdewik, Janet L.
Campbell, William M.
Carter, June O.
Chace, Nina M.
Chung, Soon R.
Colloghan, Doresa K.
Cox, Georgia L.
Cunningham, Earl H.
Debs, Rodney L.
Doutaz, Julia A.
Duke, Clarice A.
Estes, Pamela J.
Extrum-Fernandez, Renae D.
Fortune, Gladys F.
Fuqua, Katherine
Geoghegan, Emily B.
Goudey, June C.
Grant, Anne
Hanson, Linda L.
Haslam, Gail
Hay, J. Mitch

Hazel, Elizabeth F.
 Hitzhusen, Janice
 Hoover, Shirley S.
 Hunter, Anne M.
 Bishop Ives, S. Clifton
 Johnson-Scott, D.J.
 Johnson, Shephard S.
 Kalejs, Juris P.
 Kieseey, Deborah L.
 LaRocque, Elizabeth I.
 Lawrence, Mary
 Lide, Mary J.
 Link, Joanne M.
 Luscombe, Charlotte
 Malik, Debora K.
 Marashlian, Sonya R.
 Matthews, Shelly A.
 Mayers, Emily J.
 McClain, George D.
 McLaren-Saad, Jennifer
 Miller, Sarah S.
 Morales, Rafaela H.
 Morris, Mary E.
 Muise, Robert A. & Katherine
 Noren, Carol J.
 Osgood, Nancy J.
 Palches, Lois
 Parsley, Jeanne A.
 Penn, Jeffrey D.
 Potter, Patricia R.
 Preston, Lois M.
 Rand, Janis E.
 Reistroffer, Dianne
 Richardson, C. Faith
 Robinson, Christine C.
 Rossier, Marilyn R.
 Schmidt, Susan G.
 Sears, Rebecca A.
 Shipp, Deborah E.
 Silk, Barbara J.
 Skitberg, Donella
 Somers, Stephanie C.
 Stahl, Wanda J.
 Suber, Sarah
 Sweet, Bette
 Todd, Julie M.
 Treese, Robert L.
 United Methodist Church of Newton
 Wagner, Gary & Judith
 Ward, John W.
 Weber, Suzanne F.
 Westfall, Joan-Anne
 Wiborg, Margaret S.
 Woods, Vicki L.

Hedrick, Sam
 Hograbe, Ruth
 Howard, Judson D.
 Huston, Robert W.
 Izant, Phyllis
 Johnson, Kathryn J.
 Jones, Virginia T.
 Kalish, Sarah
 Kirchmeier, Emmalou
 Laurie, Christina
 Lawton, Philip C.
 Lindeman, Joan W.
 Lippert, Jane R.
 MacKenzie, M. Ann
 Maloney, Kerry A.
 Marsh, Leeda E.
 Maxwell, Sammie
 McIntyre, Gailey T.
 McCracken, Charles R.
 McLean, Evelyn L.
 Moore, Robert & Evelyn
 Morefield, Mary A.
 Muelder, Martha G.
 Nelson, Gene B.
 Olsen, Sandra L.
 Osondu, Margaret Violet
 Palm, Janice W.
 Paul, Mary R.
 Perry-Matthews, Diane
 Powers, Jeanne A.
 Prestwood-Taylor, Beverly
 Reed, Nancy J.
 Rew-Gottfried, Diane R.
 Rickter, Donald O.
 Robinson, Joyce J.
 Saz, Marnette
 Schrader, Elizabeth H.
 Seminerio, Marilyn L.
 Showalter, Ellen
 Simpson, C.J., Mrs.
 Slater, Nelle G.
 Souza, W.R.
 Stefan, Kristin M.
 Swartz, Frances P.
 Terwilliger, Phyllis A.
 Trask, Susan E.
 Trench, Jean M.
 Vernon, Elizabeth
 Wallace, Janet
 Watson, Kathy L.
 Wells, Donald A.
 Whetstone, Joyce
 Williams, Roberta L.
 Yoo, Won W.

Herber, Barbara B.
 Holcomb, Lorraine
 Hult, Kathryn A.
 Ierardi, Anne M.
 Jenkins, Beth I.
 Johnson, Lois F.
 Joyce, Kandice C.
 Kerr, Judith
 Kohatsu, Judith J.
 Lavelly, Josephine M.
 Lemmel, Barbara
 Linder, Lyle & Mary Ann
 Lurie, Elizabeth H.
 Mahr, Deborah J.
 Manning, Marguerite G.
 Mathis-Johnson, Willa
 May, Phyllis H.
 McCafferty, Martha B.
 McKonly, Melinda L.
 McNenny, Liz
 Moore, Roslin P.
 Morgan, Ann N.
 Muelder, Walter G.
 Neville, Elizabeth
 Olson, Robin J.
 Oteka, Tina L.
 Palmer, Ruthlyn G.
 Peabody, Linda M.
 Pogemiller, Leah R.,
 Powers, Juanita D.
 Pupo-Ortiz, Yolanda E.
 Rehe, Sandra L.
 Rhodes, Lynn N.
 Roberts, Anne Y.
 Rosen, Susan G.
 Schmidt, Marlayna
 Scifres, Mary J.
 Shank, Eric M.
 Siktberg, Donella G.
 Skeete, Shirley C.
 Smith, Laurie
 Sprinkle, Georgia M.
 Stephens-Rich, Barbara E.
 Swearingen, Carolyn F.
 Thompson, Patricia J.
 Treacy, Doreen
 Trowbridge, Susan J.
 Wagner, Christine
 Ward, Carmen
 Weber, Miriam L.
 Wentworth, Patricia Z.
 Whitcomb, Lois
 Wise, Margaret J.

MATCHING GIFT COMPANIES

Boston Globe

Morefield Communications, Inc.

Polaroid Foundation



Th.D. Student Grace May

(Continued from page 8)

MIT, Grace came to Boston University. Grace credits her mother as her heroine, a woman of strong, invincible faith. Among her passions in life, Grace enjoys gourmet food, movies, stimulating conversation, helping people make breakthroughs in fulfilling their dreams, and surprises (good surprises, that is)!

Editor's Note:

With this issue, Kristin White, a final year M.Div. student and Shaw staff member, assumes editorial responsibilities. Kristin is beginning the ordination process in the United Methodist Church. We offer best wishes to Julie Marashlian, a final year M.Div. student, who leaves the Shaw staff in January 1995.

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

Anna Howard Shaw Center Newsletter

Volume 11, Number 1

Managing Editor
Margaret Wiborg

Editor
Kristin White

Contributors
*Beth Collier, Liz Lurie,
Billie Jean Melton*

STH K4 389243

Anna Howard Shaw Center

**Boston University
School of Theology
745 Commonwealth Avenue
Boston, MA 02215**

Nonprofit Organization
U.S. Postage
PAID
Boston University

**BOSTON
UNIVERSITY**