

Anna Howard Shaw Center Newsletter

Volume 12 Issue 1

Winter 1995

Pioneer Woman Award



The Pioneer Woman Award, established in 1990, is given in recognition of one who embodies "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." On Monday, October 23, more than 150 women and men came to celebrate and witness these values in the life of Jeanne Audrey Powers, the third recipient of this award.

The Rev. Beryl A. Ingram (UMC Pacific-NW Conference) led us in worship and prepared us for the feast of story and laughter that was to follow. We began by calling upon the names of foremothers and living sisters to draw participants into the presence and partaking of the sisterhood. As we all recalled the means and the moments that had brought us to that place, the Rev. Elaine J. W. Stanovsky (District Superintendent, UMC Pacific-NW Conference) asked us to consider the state of our place, the church. Using Psalm 89, she illuminated the verse where God promises to establish God's reign (through the line of David) "forever like the moon, an enduring witness in the skies" (v. 37). She invited us to envision the moon--a place of reflection, a place of anomaly, a horizon where light meets dark, where the forces of time, seasons, cycles, and "lunacy" are found. In its ever-changing nature, the moon is a place of disorientation and reorientation. Is this how God's reign is to be forever



established? Rev. Stanovsky then referred us back to our place, the church, and brought into focus moments where God reigns now. She also portrayed our present time as one filled with theological anomalies and doctrinal narrowness, a season of fear within a cycle of change, and asked, "What do we have within our horizon that will bear us through this time?"

Rev. Stanovsky pointed us in the direction of Jeanne Audrey and her call to ministry. Who could have imagined all that has happened in the less than forty years since her ordination in 1958? The entrance of women like Jeanne Audrey into the ordained ministry has transformed the church in incredible ways. But what is within God's horizon of possibility for

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From The Director

Margaret Suber Wiborg

The Center has been filled with activity this fall with a retreat for students and women spouses, the very celebrative and inspiring Pioneer Woman event honoring Jeanne Audrey Powers, the Women's Study Series, the Friday "Women Who Discuss" gatherings, and continuing work on the Clergy women's Retention Study.

In regard to the study, data from nearly 1,500 responses, a 50 % response rate from United Methodist clergywomen to the six-page survey have been tabulated and were reported at the Clergywomen's Consultation in Atlanta this summer. By Thanksgiving the 150 in-depth telephone interviews will be completed. We interviewed fifty women not presently in local church ministry due to surrender of orders, leave of absence, or appointment beyond the local church; fifty women active in local church ministry; and twenty-five related to conferences with the highest attrition rates and twenty-five related to conferences with the lowest attrition rates.

The interviews are being transcribed, coded, and analyzed at this point. The transcriptions identify

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the church is not within ours. Scripture recognizes that the church will have seasons of lunacy. However, as within any process of growth and change, we can be assured that God's promise of light and life will not be endangered. God will endure whatever may come. The more difficult question is, "How will we endure one another?"

The church is occupied by the unfriendly tyrant of hetero-patriarchy.

Our preacher answered by turning us toward the horizon in which we find Christ. Jesus Christ allows Christians to know who we are and, in meeting through Christ, all Christians may find a place of orientation and meaning, resurrection and life. Women have a special place in this time of fear and disorientation to draw others into relationships as we have always done, and we can see in the life of Jeanne Audrey a model of Christian community building. Throughout her life, and now in her role as the Associate General Secretary of the General Commission on Christian Unity and Interreligious Concerns (UMC), Jeanne Audrey has been found toe-to-toe in relationship with those who would be her adversaries—a master of finding ways into connection.

The entire day reflected Jeanne Audrey's commitment to connection. Her request for worship itself reflected her own commitment to worship and liturgical renewal. Her request for the day's lecturers were non-Methodist, reflecting her commitment to ecumenical relations. The topics for the lectures reflected Jeanne Audrey's commitment to feminism and ecclesiology, as she asked the lecturers to connect being feminist and being in the church. In her lecture "Sophia, Ecclesia and Power: The Tension Between Inner Knowing and Ministry in Occupied Territories," Virginia Mollenkott discussed the biblical

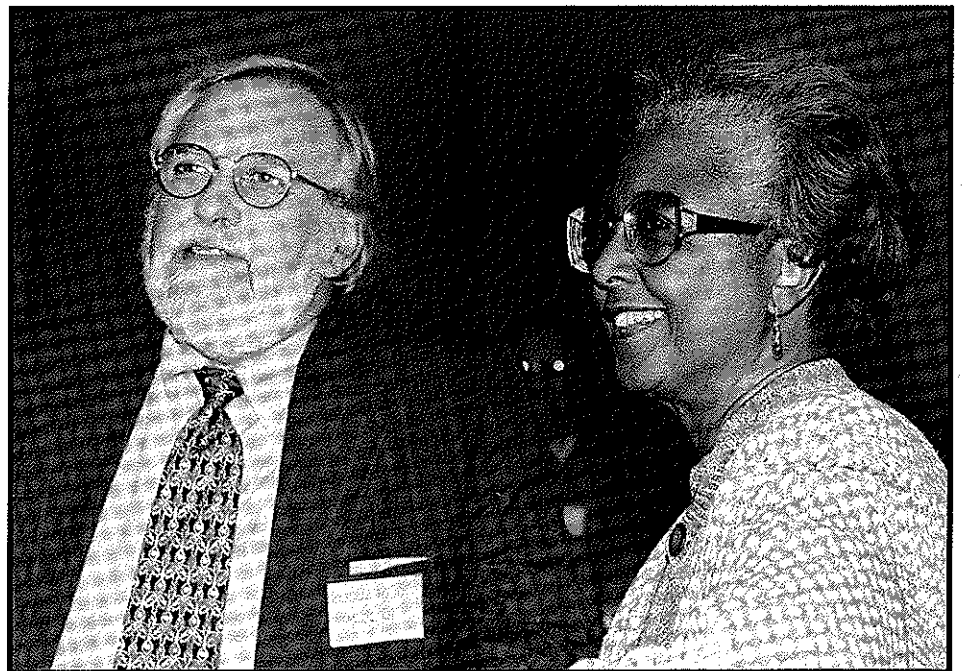
precedents of situation ethics for women who choose to serve in the territory called the church "occupied by the unfriendly tyrant of hetero-patriarchy." Mollenkott called upon women to listen to their inner voice of wisdom, Sophia, discerning how it is we must be and serve in the church which causes us personal suffering. Jeanne Audrey is an example of one such woman. Mollenkott pointed to Jeanne Audrey's recent coming out as a lifelong lesbian as an act of inner knowing and resistance to an institution that would have her be otherwise.

Melanie May's lecture, "Going to Hell and Rising Up: Reflections on Being in the Church and Being Feminist" also recognized the tension in the life of the woman "called to discern what is life-giving and death-dealing" in the church. Women must claim the church as their place, the place into which Christ receives all persons. The church is called to descend to hell, the dwelling of the dead and reflected shreds of life, and then to reweave the scraps into the fabric of life. Out of rage, grief and returning to the people and place of God's unwanted, church women can rise up, claim and transform the church into a place where all can be known as God knows all.

Collection, connection, courage, community, conviction, and commitment

to church were just a few of the words used to describe Jeanne Audrey by her friends throughout the day and into the evening's reception and awards dinner. She is a woman who has been known deeply in the United Methodist connection: as an elder in the Minnesota Annual Conference, campus minister, staff of the General Board of Global Ministries, first recording secretary of the Commission of the Status and Role of Women, delegate to General Conference and first clergywoman elected to the North Central Jurisdictional Conference. She was also the first woman in the United Methodist Church to receive votes for bishop. She has served in ecumenical circles not only in her current position on the commission, but throughout the years in the National and World Council of Churches.

Jeanne Audrey is known for being on the cutting edge of social justice issues. While passionately engaged in the many struggles for justice in church and theology, she has been described in many ways: a whole person with sharp energy; a cogent, analytical mind committed to theological inquiry; and a feisty, vulnerable, and courageous disciple of Jesus who is unafraid of the truth. The love and respect with which people spoke of her is only equaled by the love and



John Cruse and Barbara Thompson at the Pioneer Woman Awards dinner.

respect Jeanne Audrey has shown for others. She sees the possibilities in all people, calls each one to be the best that they can, and unites people with opposing points of view while being a colleague to all.

United Methodist Bishop Susan M. Morrison presented the award to Jeanne Audrey, and Jeanne Audrey took the floor. She turned the thoughts of the participants to the woman who was the inspiration for this award: Anna Howard Shaw. She spoke of herself as one, like Anna, who struggled tremendously throughout her education and ministry, and who had learned about the Church through the commitment of women to mission and action. Jeanne Audrey called us all to be in action as "cage-rattlers" of the church institution, and to be givers and receivers of God's and each other's love.

Jeanne Audrey is obviously a giver and encourager of all of the values noted in the person of Anna Howard Shaw: courage, dedication, devotion, persistence, service, and vision. She is a woman of and for all seasons, of and for all churches. The day was a testimony to a woman whose wisdom is wider than any division that might befall the church. May she be an inspiration to us all.

Julie Todd is a third year MDiv student.



Director's Notes

(continued from page 1)

women by code number, not by name. Confidentiality is of utmost importance to us and the participants. Each interview is a fascinating picture of a unique individual. If you were one of the women who participated in this study, we are deeply appreciative. Our findings are being shared with the Division of Ordained Ministry so that they might determine ways the Church can be more supportive of women in local church ministry. We will also share the information with the broader community once the study is completed.

Faith in England

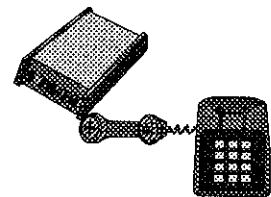
C. Faith Richardson, a member of the Shaw Advisory Board and chair of its Jurisdictional Committee, participated in an August weekend of events in England commemorating the 250th birthday of Bishop Francis Asbury, founder of American Methodism. As president of the Historical Society of the United Methodist Church, Dr. Richardson read the Gospel lesson in an ecumenical and civic Thanksgiving service on Monday evening, August 21, in All Saints Anglican Church in West Bromwich. About four hundred persons from various parts of the world were in attendance, including the regally clad Mayor of Sandwell. When Francis was a boy the Asbury family had attended this church, where the vicar was an enthusiastic supporter of John Wesley.

On the previous Saturday evening, Faith attended a Gala Francis Asbury Birthday Party at the very active Methodist Church in Salisbury, which had been Asbury's last appointment in England before he responded to John Wesley's call for missionaries to the New World.

Before the Monday ecumenical service there was a visit to Asbury's boyhood home in Sandwell. Before sailing for America--from the Port of Pill at Bristol, in the fall of 177--he visited his parents, Joseph and Elizabeth Asbury, at the tiny dwelling which is now designated as a historic site. Francis was their only living child, and they would never see him again.



Standing Ovation after Jeanne Audrey's remarks



The Shaw Center is
online! Our e-mail
address is:
shawcenter@bu.edu

Profile: Women at STH

Straight to Seminary

Women have long been questioned regarding the appropriateness of their becoming clergy. I have certainly fielded a few such questions, but even more common for me is, "Aren't you awfully young to be a minister?" (I will be 25 years old when I receive my M.Div.) I've offered a variety of replies, some more eloquent than others, yet the questions remain.

Women's reasons for entering graduate school right after undergraduate are as varied as those who have chosen to do so. For many of us, seminary training is "how we get to do what it is we want to do" (or have been called to do)! For me, one of several other factors was watching my mother complete her bachelor's degree as a single parent with one child in middle school and another finishing high school then starting college. As much as I admire my mom for what she did, I didn't want to go that route myself if I could avoid it. I also harbor a fear that if I don't "finish" my formal education now, I might not ever do it, then I'll regret the decision later in life.

*I sometimes feel
intimidated by older
students. . .*

Going straight into grad school has a negative side. First, three more years is a lot of school to tack onto the years that have already passed (17 plus preschool for me). The burn-out potential is high, despite a love of learning, as I continue to work under the pressure of grades, deadlines, scholarship guidelines, and seemingly endless bureaucracy. This has been my life for nearly two decades, and it is tiring at times.

Second, I sometimes feel intimidated by older students, largely due to my relative lack of life experience. This impacts my skills in counseling, problem-solving, sermon writing, and establishing credibility. The impact on these and other areas isn't always negative, but it can be disheartening to hear an older student's response to a situation and realize that it is truly better than my own. Our different levels of life experience aren't always the cause, but it's sometimes hard not to see it that way.

Despite these and other drawbacks, I will be as prepared as my older colleagues to enter full-time Christian ministry. I will simply have a different outlook on life and perhaps a different approach to ministry. My age will not make my ministry any less valid unless I allow it to, and my life experiences are ever-growing in number. It is even possible that my youth will be an asset, depending on the needs of the churches I will serve.

Staying in the rat race we call school has many positive aspects. First, I'm still in the "student mode." I've been going to school, balancing academics and extracurricular life, for all these years. I don't have to learn all over again how to study, and I don't feel as though I've entered a technology time-warp when I enter the library. I'm used to late-night study sessions. Since I've never stopped being a student, I have merely had to adapt and perfect my technique in this new setting, rather than develop it all over again.

Second, most of us coming straight out of college have few family responsibilities and other connections to worry about. I am married but have no children, and like many of our peers, my husband and I don't yet have the worry of caring for elderly parents. We haven't developed professional ties anywhere, and our families are already used to us being away at college.

I see three great differences

between seminary and college. First, Boston University STH is far more diverse than my undergraduate school. I'm not just talking about race, nationality, and ethnicity. I'm talking about people with extremely divergent life experiences: people who have been doctors, housewives, lawyers, and florists, as well as secretaries, social workers, tour trolley guides, and national consultants or speakers. There are people who fit every possible marital and relational description.

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Some students have infant children, while others are already grandparents. These people come from all over the country and the globe, bringing with them rich personal histories. They bring their own values, goals, and questions, each unique to the person bringing them. This wonderful diversity provides constant material for reflection and, in its own way, offers life experience that could be gained nowhere else. In undergraduate school, most of the student body was young, single, and childless. We were typically still trying to develop our own identities, and we were not yet ready to share our uncertainties or our potentials. Our values and goals were still often those of our parents (for better or for worse), and we were afraid of questioning too much, for fear of being ostracized. We were afraid of difference, rarely sharing our uniqueness with outsiders.

Second, the overall maturity level of my colleagues jumped enormously when I made the transition from undergraduate work (where I lived, worked, and played with the 17 to 23 year-old set) to seminary. Many undergraduate students are in school simply because it is expected of them

Straight to Seminary (continued)

or because they don't know what else to do when they graduate from high school. It's a stalling tactic for many who are not yet ready to make decisions about their lives. Seminary students tend to have a relatively concrete goal in mind as they begin the program. It may change, but at least we think we know why we're here when we first arrive! Though there are still petty squabbles, their frequency and tone are far lower than those I encountered in college.

Social and community life is the third major difference between undergrad and grad school. In undergrad, most students both lived and worked on campus. Here, students tend to live off campus, sometimes commuting several hours each day. They tend to hold "real" jobs in the "real" world, with bosses who aren't concerned about that Hebrew Bible test or that paperwork for ordination. Our lives are generally more complicated, with family responsibilities, work, and living arrangements conspiring against the development of an active school-oriented social community. This was one of the more difficult adjustments for me to make. I was used to walking down the hall to find a friend whenever I wanted to see a movie, play cards, or go for a walk in the rain. Impromptu study groups were the norm, and gathering a group for lunch or dinner took just a few minutes. I now find myself having to schedule study groups a week or more in advance, and arranging to meet someone for lunch can take over a month. This is a harsh and sudden change for someone who is used to being actively involved in numerous campus organizations and padding down the hall in stocking feet at midnight with a question about an assignment, knowing that I would find somebody awake who could help. I have been blessed in making this transition because my husband, Erik, is also in the M.Div. program (straight out of college) and truly understands both the transition and the program.

Together, we've managed pretty well.

This certainly has been a time of change and emotional trial for me. Within a period of seven- and-a-half months in 1994, I became engaged, graduated from college, said goodbye to my faith community of four years and numerous other friends, sat with my grandmother as the doctor told her she had Alzheimer's disease, married Erik, moved halfway across the country to Boston, began seminary (encountering my first philosophy course), and found out that my grandmother's mysterious rash was actually a rare form of cancer against which the odds were not good.

Obviously, not all seminarians coming straight from undergraduate school have these same experiences, but we have all faced some unique adjustments. There are many paths through seminary, as through life, and mine is but one. We each have unique struggles and triumphs. I had not realized how different life as a graduate student would be and had not counted on all of the other changes in my life. I have continued the struggle of identity formation which seems so common for my age, finally learning to perceive myself as a woman rather than as a girl, among other things. (It would have been hard to make such a shift while living in female dorms that were still referred to as the girls' dorms, even as the male dorms were called men's dorms!) The past year and a half has been full of change as I have struggled to better understand God, myself, and my call to ministry; to adjust to married life and to life as a graduate student; and amidst it all, to maintain faith that God is guiding me through this journey.

*Jenny Corley is a second year
M.Div. student.*



Fall Women's Retreat

The Anna Howard Shaw Center's annual Fall Women's Retreat was held on Friday and Saturday, September 15 and 16. Only days before, the location of the retreat had become an open question, because the well had gone dry at Camp Harrington, making it impossible to receive guests. For me--working 48+ hours a week, in my alter-ego job as a manager in a local multiplex--it had been a long summer spiritually, and my own well had gone pretty dry too.

Thanks to the generosity of Julie Todd and her family, another place was made available for the women's retreat. The worship, woven around and through the entire retreat, centered on the theme "where we came from, and where we are going." Friday night, we participated in a ritual of song, prayer, sharing, and creativity. Each woman in turn chose a small block of colored clay, which softened in her hands and was transformed into something unique, while she told us about where she was from. A strong sense of journey in the personal stories was shared, stories of memory and loss, risk and questioning. The clay pieces we created were symbols of the journey, full of beauty and meaning.

In our brief time together, we ate, sang, prayed, and learned from one another. Scripture and worship came alive in the presence of who we were, and who we hoped to become. Thinking back on the weekend, I'm reminded of a Chris Williamson song, "There's Something About the Women in My Life." The chorus sings, "Filling up and spilling over, like an endless waterfall. Filling up and spilling over, over all." After my summer drought, this was better than rain: God was present, in the company of women.

Margaret Stowe is a third-year M.Div. student.

Profile: Women at STH

Returning to School

I received the news that I was pregnant with mixed feelings. At thirty-five, with two boys ages nine and six, I had finally completed one full year of seminary at Andover Newton. It had taken me three years of part-time study to accomplish this. How would I now configure my schedule juggling to accommodate yet another demand—an infant?! My life was "part-time everything": mother, sales clerk, adult education director, wife, and student. Maybe someday I will be a part-time pastor.

When Deanna, the youngest child, was 18 months old the pastor of a large church in Methuen, Mass. asked me to join the staff as Christian education director—part-time. Too much hassle, I argued with the insistent pastor, to juggle this when our children were in such disparate stages of development. But God was calling me persistently: Be not afraid.

I worked at First Church Congregational, UCC, for four years. The "confusions" balanced each other. The pieces fell into place. I became quite adept at juggling—nothing sophisticated, you understand, no eating apples while twirling a hoop on one foot. I learned to manage my time, set priorities, and function on less sleep. Some days I did well; on others I messed up big time. Most of the time, family, friends, and co-workers cooperated so that we worked well together.

This article was to be a reflection of my experience as a (chronically) mature woman in seminary—and so it is by way of the metaphors thus far.

In 1993, I resumed full time student status, accepting it in the same way I had accepted my final pregnancy. I wasn't surprised to find myself back in school, but I had mixed feelings about how I would juggle the new set of demands. Our children are now ages 20, 18 and 11; I still work two jobs part-time; my husband Arthur seldom travels

but instead works longer hours closer to home. I had a positive sense about Boston University STH when I applied. I knew that birthing and change would continue—aren't they inherent in the human experience? I have found myself immersed in a world I had longed for during the ten-year interim between Andover Newton and Boston University. The erudition displayed by classmates 20 years younger than I is impressive.

At times I've felt motherly toward professors who are 15 to 20 years my junior, and despite my respect for their scholarship, I know my breadth of experience is greater than theirs. The subject matter, therefore, is meaningful to me in ways they perhaps haven't intended. I have also found myself overwhelmed by the academic accomplishments of older professors (my age and older, that is). Theirs is not my calling, but I do sincerely admire their work. I have been amazed to discover that I have acquired some of the wisdom of the ages, about which theologians and historians have written, through living.

*I learned to manage
my time, set priorities
and function on
less sleep.*

I have found myself caught up in academic competition. Distant memories of exam anxiety and grading phobias have materialized. I had hoped never to encounter them again. Somehow, I've learned new protocols, codes, and vocabulary. I've had to develop new coping mechanisms and confront my well-honed introversion.

Our family's life together requires a tremendous amount of

cooperation, communication, and faith. Schedules are coordinated via the central calendar next to the refrigerator. Schedule cards listing room and phone numbers dot the refrigerator door. A pad of sticky notes is always next to the toaster for last-minute reminders to please buy milk, arrange for a ride, or vacuum.

We share meal preparation, house cleaning, and laundry. Arthur does most of the grocery shopping, but we plan meals together once a week. Almost every night, we eat dinner together even if the hour is later than our stomachs would like. We take time to review needs and wants as we pass the bread and swallow milk. Who can accommodate whom? Who can juggle their schedule? Does something need to be canceled?

Our two children at home have numerous sports and school activities. Arthur and I take turns attending football and soccer games. We try to have one of us at home every evening, which entails some fancy negotiating around church committee requirements. We juggle. We pass off to one another. We have faith in each other that if change is necessary, one of us will be flexible, even agile.

Arthur and I have virtually given up our social life, but it's not really so bad. We enjoy movies. He and I take walks October through April. I swim from May through September while he counts laps. We make each other laugh and every night before we go to sleep, we say, "I love you."

There is a basic structure which surrounds my life, as well as our family life. There are practical and spiritual components, God's grace and blessing. There are many pieces that must fit together. As simple as each one is singly, it contributes to a complex, often beautiful, whole when added to all the other parts. There are patterns which emerge and repeat in juggling the components of one's life.

One need not have experienced pregnancy, childbirth or

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Faculty Notes

Sharon Peebles Burch has been elected vice president of the North American Paul Tillich Society, and is chair of "Issues in the Thought of Paul Tillich" of the American Academy of Religion. She is also editor of the electronic critical edition of Paul Tillich's *Systematic Theology*. Dr. Burch presented a paper in March at the Leadership Development Program for Young Scholars Project, for the Lilly Foundation. Dr. Burch is also chair of the Educational Material Development Committee, Society for Buddhist-Christian Studies.

Linda J. Clark is currently working on a congregational studies project on the relationship between musical style and religious identity in three local Methodist churches. For more information call her at 617-353-3032.

Dana Robert is presenting "Mission of the Church" at Fuller Theological Seminary on November 8, 1995. Her topic is American Women in Mission. Dr. Robert has an article published on "Mission" in *Companion to American Thought*, edited by Richard Hop and James Kloppenberg, and published by Blackwell, 1995. She spent August in South Africa and Zimbabwe with the African Initiative in Christian Mission project funded by the Pew Charitable Trusts.

Paula Fredriksen published a review of current historical Jesus scholarship, "What You See Is What You Get," in *Theology Today* 52 (1995) and a follow-up article in *Bible Review*, "Did Jesus Oppose the Purity Laws?" June (1995). In the spring (1996) she will present a seminar on the historical Jesus at Boston University School of Theology. Soon an article will appear in the *Journal of Early Christian Studies*: "Excatai occulfa justitia dei (Blinded by hidden or sacred justice of God: Augustine on Jews and Judaism."

Margaret Wiborg received the first Committee on Status and Role of Women award in the recently merged New England Annual Conference in June "in joyful recognition of outstanding work as

an advocate, monitor, and catalyst for women." In August, she attended the 1995 International United Methodist Clergywomen's Consultation in Atlanta and with Shaw Scholar Beth Collier presented a workshop entitled "Where Are the Women Pastors?" based on initial findings from their Clergywomen's Retention Study research.

Katheryn Phisterer Darr presented a lecture on "Women and the Bible: What's Happening?" at Austin College, Sherman, Texas, on October 26. She has written chapters in two new books, "No Strength to Deliver: A Contextual Analysis of Hezekiah's Proverb in Isaiah 37:3b" in *New Visions of the Book of Isaiah*, Marvin Sweeney and Roy Melugin, eds.; and "Literary Perspectives on Prophetic Literature," in *Old Testament Interpretation, Past, Present, and Future: Essays in Honor of Gene M. Tucker*.

UPCOMING EVENTS

January, date to be announced
The Epiphany Vigil For Domestic Violence. Call the Shaw Center for further information. (617) 353-3075

March 14 - 15, 1996
Women and the Word. "Spirituality: Praying, Preaching and Practicing Shalom." Leadership includes Verna J. Dozier, Heather Murray Elkins, and Prathia Hall Wynn.

March 21, 1996 - May 30, 1996, Thursdays, 10:00AM - 1:00PM
Life As Possibility: Hard Questions About Women's Life Issues. For more information call Harvard Divinity School, The Theological Opportunities Program, 617-495-5761 or 617-235-5320.

March, date to be announced
Spring Women's Retreat

June 27-30, 1996
Third National Meeting of Women: "Visions and Voices." UCC sponsored event in Boston. For more information call 617-742-4450.

Think Valentines!

The Anna Howard Shaw Center will again send your loved ones a valentine. The third annual Victorian-style valentine has been designed and will be sent to your mother, mentor, friend, pastor, teacher, sister--anyone whose life you admire!

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. For many years she and Susan B. Anthony (born February 15) celebrated this day 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 Ave., Boston, MA 02215) no later than February 1, 1996.

Use this opportunity to express your admiration for someone you love, to say thank you for a friendship you cherish, or to keep in touch with a friend or relative you don't see that often. The recipient of your valentine will appreciate your thoughtfulness, and the Shaw Center will be able to continue its work of research, education, support, and advocacy for lay and clergy women in ministry.

Returning to School (continued. . .)

child rearing to know the need to juggle. It happens to be what I know best because of the ministry with which God blessed me. I am grateful to have learned how to juggle the ongoing processes of birth, change, and growth which are peculiar to the nature of seminary, and which I believe are essentially ontological.

Debra Loomis Lafond is a third year MDiv student.



Virginia Mollenkott, Elaine Stanovsky, Jeanne Audrey Powers, Melanie May and Beryl Ward at the Honoring Jeanne Audrey Event.

**Anna Howard Shaw
Center
Newsletter
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