

Anna Howard Shaw Center Newsletter

Volume 13 Issue 1

Winter 1996

The Women's Studies Series: Women, Photography, and Faith

What intrigues you most when you see images of your body? The topic of, "Women, Photography, and Faith," began by exploring some simple truths and evolved into a discussion and photo exposition. All of our answers to the initial question were unique, but many were variations on the theme: Our bodies somehow connote something of our inner selves, how we are feeling, what we believe about ourselves or what we believe others think of us.

Elizabeth Bettenhausen escorted us as we embarked upon this journey, through the lens of her camera. Bettenhausen's candor is evident in her honest, even blunt, photography. She expresses her desire for truth through her provocative, sometimes haunting, images. Question after question emerged as the evening unfolded: Which perspectives do we choose to adopt as we view the world? And with what light and which angle do we view the various aspects of our lives? Finally, how do our images of space affect our images of God, our theological ideas, and our faith journeys?

Bettenhausen made it clear that the answer to every question was yet another question. Frankly, I am not certain that the answers to any of the questions posed that night will easily materialize. Yet, the questions linger as we continue to explore every angle of the perspectives and possibilities.

Elizabeth Brick, MDiv '98



From the Director... *Margaret Suber Wiborg*

A recent assignment in the first-year preaching class was to read an autobiography or biography of a preacher. I am delighted to report that a large number of women students came quickly to the Shaw Center for resources; they wanted to read about the women.

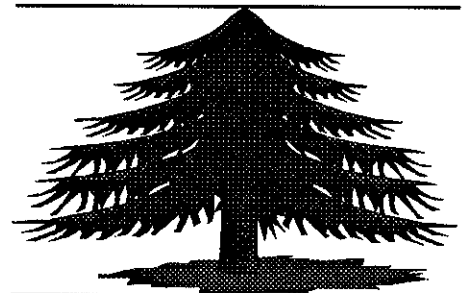
How many books on the lives of women preachers have you read? My realization that there are not many available may not surprise you. How much time have you had to record your memoirs? With calls to several denominational women with woman-focused portfolios, I was able to recommend several excellent books with chapters on individual women's lives. My suggestion to the students was that they push the boundaries on the assignment. Stretching the boundaries will be good practical experience before

(Continued on page 3)

Fall Women's RETREAT

Tired, perplexed, overwhelmed, confused and questioning.

These were just some of the emotions that many of the School of Theology women were feeling as they gathered together on a Friday evening in September. Some were tired and perplexed after moving to a foreign city, not to mention starting another year of higher education. Some were overwhelmed with the amount of school work placed on shoulders al-



ready laden with responsibility. Some were confused and questioning; wondering if they had made the correct choice in answering their call to ministry, in heeding the voice of God.

As we gathered around the fire place at the Camp Harrington Retreat Center, we all realized that there was a reason we had come. There was a reason we needed fellowship with one another. As we contemplated the

(Continued on page 3)

In This Issue

Women's Studies Series
Women and the Word Preview
Clergywomen's Retention Study
Upcoming Events
Interview: Olga Lipina

Page 1
Page 2
Page 5
Page 8
Page 9



Women and the Word '97: *A Taste of Things to Come!*



Welcome: Preaching Grace, Practicing Hospitality! The ways of the world assume that we are alone in our endeavors. Diversity isolates; difference from the dominant culture brings marginalization from the benefits of our society. Need, hostility, and violence become part of life. Our faith proclaims otherwise: that God's grace reaches out with a hospitality that welcomes, accepts, and nurtures all creation.

Each baptism reminds us of our commitment to practice hospitality. Preaching about hospitality affirms that God's grace empowers us to reach out and welcome all people. This act of friendship offers fellowship at a plentiful table and invites participation in the transforming power of the community of God's people in the world.

We are blessed to have Bishop Susan Hassinger and the Reverends Valerie Stitler and Young Kim join us this year at Women and the Word on March 6-7, 1997. This year's conference will focus on specific ways in which we can become more hospitable. The workshops will include such topics as physical barriers, being inclusive of all sexual orientations, dealing with our white racism, creative worship, and appropriate boundaries.

Young Kim is an ordained pastor of the New England Conference (UMC) who has dedicated herself to a special ministry of healing which involves hosting oppressed women to tell their stories as main resources and using expressive arts as tools — dance, drama, music, visual art, and poetry. She says, "I believe that a story has the key for healing. Everyone should have freedom to share own stories." Young Kim is a founder of Women Church in Korea and a builder of storytelling community wherever she finds a group of interested people. She is a "listener" and a "reteller." As a result of her mission work, she has published five books,

including two books of poetry.

Valerie Stiteler is an ordained minister in the United Church of Christ. While serving as chaplain in the interfaith disabled religious community previous to her current position, Valerie was part of the US delegation to the first pontifical congress of world religion and disability held at Vatican City in 1992. In 1994, Valerie once again represented the US to Israel and was a guest at the inaugural ceremonies celebrating the architectural

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accessibility of the Western Wall tunnels in the Old City of Jerusalem.

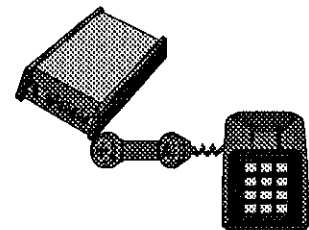
Valerie now has a very active ministry centered around spiritual direction and hands-on healing. She also owns her own business, has published several articles on worship in both academic and popular journals, and is well known for her public speaking and teaching in several interdisciplinary arenas. She is currently a Doctor of Theology candidate at the STH majoring in theology and worship.

Susan Wolfe Hassinger was recently installed as the bishop of the New England Conference of the UMC. From January 1995 until her election, she served as the director of the Office of Resourcing in the Eastern

Pennsylvania Conference. In this position she provided resources and training for district superintendents, congregational leaders, and annual conference agencies and work teams, in order to energize and equip them for leading congregational transformation. She also designed, facilitated, trained, and secured resources and trainers for innovative efforts such as Conflict Intervention Teams and workshops for congregational leaders facing pastoral transitions. She has also served as the District Superintendent in the Eastern Pennsylvania conference and pastored at Mount Gretna UMC in Mt. Gretna, Pennsylvania.

The Anna Howard Shaw Center is pleased to present these dynamic and inspirational women to the Boston University community, and to clergywomen and men who seek to become more welcoming in an often inhospitable church and world.

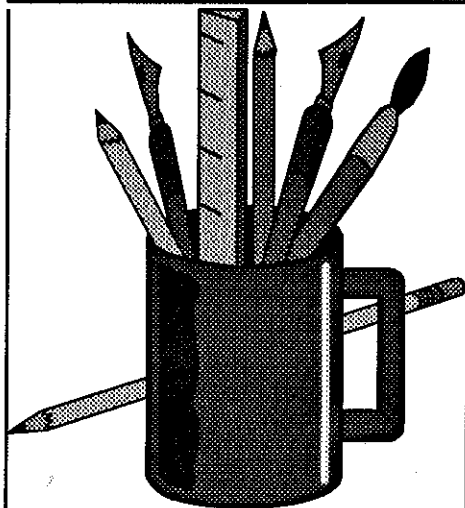
Write us!
shawcenter@bu.edu



PLEASE...



*READ AND
RECYCLE!*



Director's Notes

(continued from page 1)

moving into full-time ministry.

I am working with a committee whose task it is to gather and record the stories of those first women in the United Methodist Church to become full members of the annual conference in 1956 and the years following. Other denominations also have pioneering women with stories to tell. Is your denomination or area gathering these stories? Is your own story one that needs to be shared? How can you and your colleagues be catalysts for assuring that these histories of pioneering women are available to those who come after them? This is a task that needs to be undertaken now, for some of our pioneers are getting older. If you need interview questions, the Center's oral history committee has some resources available for sharing.

Fall Women's Retreat

Continued from page 1

theme for the weekend, *Tending Our Tattered Lives*, we sat and pondered how it was that our lives had become so unruly.

In retrospect, that first evening set the tone for the remainder of the retreat. After a supper created by culinary masters, evening worship took place. Worship service included singing, prayer, meditation and sharing. What was supposed to be a short meditative moment was taken over by the Spirit of God and time lost all meaning. That night before bed there was a feeling of peace and of fellowship permeating new and old friendships.

Saturday morning began with quiet time. During the breakfast hour women walked along the shore of the lake, sat around the fire place, and walked through the wooded area to have personal time with God. As we prepared ourselves spiritually to hear and receive the word of the Spirit, our hearts welcomed the glory of the Maker's creation.

In the words of one woman, this retreat was "a haven from the storm." Another said it was "time well spent." Still another said that it was "fantastic." This retreat reminded me of what God called me to do. It also reminded me of God's care and God's love. Women retreated from "STH

but not from God," as one woman so eloquently put it. In our retreat we not only found comfort and refuge, but also found friends and peace.

As we left the retreat house all the questions we came with were not answered. One woman said that there were "challenges to our theology and our beliefs. We were challenging to each other, but we are all growing," in love and in knowledge and in understanding.

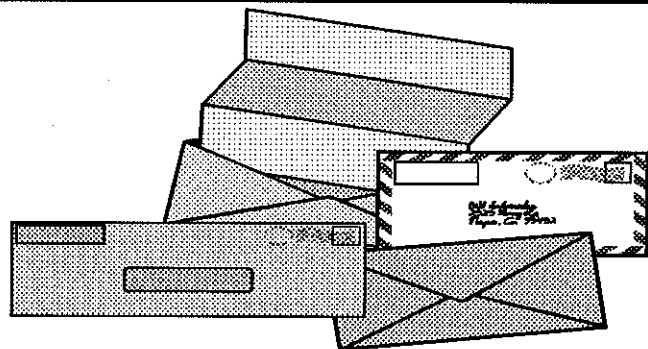
Here at STH things have not gotten any easier. Some topics are still perplexing. Some issues are still confusing and some questions are still overwhelming. The difference is that in God we have a "haven from the storm," a quiet place of refuge.

Margaret says that we are an "energetic powerful group of women and that this should be a good year." I say that we are a group of women who get our energy and power from the Holy Spirit, and if we heed to the voice of God and *Tend Our Tattered Lives*, this "empowering experience will live with us throughout the rest of the year."

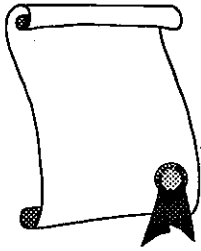
God Bless

Effie Elizabeth McClain, MDiv'97

Notecard and Postcards? P-Shaw!



The Anna Howard Shaw Center has available notecards and postcards for purchase. The Anna Howard Shaw window notecard is available at \$2 for one notecard and \$10 for a package of six notecards. The cost includes postage. Shaw postcards are also available for \$.50 each. To order, please send your request to the Anna Howard Shaw Center, Boston University School of Theology, 745 Commonwealth Avenue, Boston, MA 02215. Please make checks payable to the Anna Howard Shaw Center.



Women in STH: Our Numbers Are Up!

Theology, as an area of study and work, has historically been filled predominantly by men.

Although the majority of those attending seminary are still men, it is encouraging to see an increase in the number of women entering seminary for graduate theological education at Boston University School of Theology.

The September 1996 entering class comprises 55 percent women (47 of 85 students). For individual degree programs, the biggest surprise was the

Master of Divinity degree program, where 69 percent of the students are women. Other degree programs also have a significant percentage of women: Master of Theological Studies, 61 percent; Master of Sacred Music, 67 percent; Master of Sacred Theology, 18 percent; Doctor of Ministry, 40 percent; and Doctor of Theology, 42 percent. In addition, five of eleven special students are women.

Women came to Boston in September from almost every area of the United States, and from around the

world, including Korea, Latvia, and Puerto Rico. Women represent eleven different denominations, and several nondenominational affiliations.

It is nice to see that in the field of theology, where women were once considered a rarity, men and women are now working together as colleagues and students. We are encouraged by this year's entering students and the cooperative spirit in which they have begun their theological education.

Kristin White, Admissions Office

The Clothesline Project in the Faith Community: *Your Chance to Act*

The call for T-shirts is now on in the faith community! Women and men of faith who have survived any form of personal violence, such as domestic violence, rape, or clergy abuse, now have an opportunity to express their experiences by designing a T-shirt that will be displayed along lengths of clothesline at churches and gatherings of the faith community.

Internationally, the Clothesline Project has been adopted by more than 250 communities, and more than 35,000 shirts have been created. Locally, Boston Justice Ministries has adopted the project in order to give church members a chance to break their silence, move toward healing, and give voice to their experiences.

If you are a survivor, simply decorate a T-shirt and send it with the form below to Boston Justice Ministries. If you would like to design a T-shirt for a survivor or victim of violence that you know, you will need to get written permission from that person or the person's family and submit the form below with the T-shirt. Please do not include full names of perpetrators on your T-shirt. Although we understand that naming the perpetrators is a part of the healing process, we cannot display shirts that give the full name of that person for legal reasons.

There is a national color code that we ask you to follow in choosing the color of your T-shirt. Use red, pink, or orange for sexual assault or rape; yellow, tan, or brown for domestic violence; blue or green for incest or child sexual abuse; gray for clergy abuse; purple or lavender for lesbian/gay assault; and black for cult, ritual, or gang violence. White should be used to commemorate women who were murdered in a gender-specific fatal assault.

For more information, call Boston Justice Ministries at (617) 227-6992. Send completed T-shirts to Boston Justice Ministries, 131 Cambridge St., Boston, MA 02114

Clothesline Project Information Form

(This information is confidential and is kept only as legal permission to display your shirt.)

Your Name, Address, Phone _____

Full name of person memorialized and your relationship to that person _____

I give my permission for the Clothesline Project to hang my T-shirt and to display or publish any other material I have chosen to submit with my shirt.

Signature _____

Keep my name confidential Keep me informed of project display dates

Please note that all shirts become the sole property of the project and cannot be returned or reclaimed by the sender.



PRELIMINARY RESULTS: CLERGYWOMEN'S RETENTION STUDY



The interviews of the United Methodist Clergywomen's Retention Study are complete. While the interviews are still being coded and analyzed, the Shaw Center is pleased to present an update of the findings so far. We distributed 3000 surveys and received 1,388 back, a response rate of close to 50%. From the responses to the survey, one hundred-fifty women were selected for in-depth interviews; of those selected, 143 participated. The first section of the report focuses on the surveys, which identified certain issues expected to influence a woman's tenure in the local church.

The next section of the report presents anecdotal evidence of possible trends that may be drawn from these interviews. We remind readers that this study was undertaken to investigate why more United Methodist clergywomen than men leave local church ministry, as determined by Rolf Memming (Memming/DOM Census).

THE SURVEYS

The survey information indicates that women leaving the local church fall into two general categories: (1) those who leave temporarily, then return; and (2) those who leave the local church and do not return. We emphasize that when women leave the local church with a low probability of return, they are not necessarily leaving ministry altogether, but may shift to another area of ministry other than the local church.

While we observed these two patterns of women's leaving the local church, there appeared to be only slight differences between women who exhibit either pattern. Factors such as age and marital status exert little influence on whether the leave a woman takes is temporary or permanent. The differences will be

spelled out further on in this report. Memming's work indicates that both male and female United Methodist clergy who graduated from a non-United Methodist seminary may be likely to leave the local church. Women in our sample did not follow that pattern. Neither growing up in a non-Methodist denomination nor graduation from a non-Methodist seminary had any correlation with leaving the local church either temporarily or permanently.

In the surveys, we found that a slightly higher proportion of ethnic minority women are less likely to return to the local church than their white counterparts, who tend to leave only temporarily. Unfortunately, only a very small number of ethnic minority clergywomen were interviewed. Therefore, information from that source will yield little insight into this difference.

Because anecdotal information suggests that clergywomen are questioned by their communities of faith regarding their reasons for seeking ordination, we examined the area of call to ministry both on the questionnaire and in the interviews. Eighty-one percent of all respondents reported that they sought ordination out of a call to ministry, whether to the local church specifically, to preach, or to ministry in general. However, a woman's reason for seeking ordination did not indicate that she would later leave the local church temporarily. Interestingly, women who sought ordination for a reason other than a call of some kind tended to be less likely to return to the local church.

Next, we examined whether being in a committed relationship (e.g., married) and/or having a clergy partner would influence a woman's tenure in the local church. Being in such a relationship was marginally associated with taking *temporary* leave from the local church. Not being in a

committed relationship (e.g. never married, divorced), however, was marginally associated with *permanently* leaving the local church. This difference will be further explored using information from the interviews. While the associations are not statistically significant, they raise questions about isolation, and separation or divorce of clergywomen.

Clergy Couples

Based on anecdotal information, we expected a lower level of retention for those clergywomen with clergy partners. Having a clergy partner did increase the likelihood that women in this sample would leave the local church for some period. Specifically, women with clergy partners had a statistically significant likelihood of leaving the local church temporarily. That same relation, while elevated, was not significantly associated with a permanent exit from the local church.

The table on page six gives a jurisdictional distribution of those clergywomen in our sample who have *temporarily* left the local church and who are in some form of committed relationship. It also specifies the proportion of those clergywomen who have clergy partners. Exactly half of the women in the North Central jurisdiction who have temporarily left the local church were in committed relationships with clergy. Similarly, two-thirds of the women in the Southeastern jurisdiction who have temporarily left the church are in committed relationships with clergy. Overall, nearly 50 percent of all women who have temporarily left the local church were in committed relationships with clergy partners. These high proportions raise questions regarding the status and treatment of clergy couples across the church. We intend to address these more fully in the interview information.

Concluding this section, we

examined the effects of having women in cabinet and in episcopal leadership on women's retention in the local church. We have found no pattern at this point. The majority of respondents had never served with either a female District Superintendent or female bishop. Of the women who had permanently left the local church, a greater proportion had not served with a female DS, while service with a female bishop apparently had no effect on those who left permanently. By contrast, a slightly higher proportion of the women who had temporarily left had served with either a female DS or female bishop. This proportion, however, is not statistically significant.

THE INTERVIEWS

As the interviews are being coded, several trends have been pinpointed that stifle women in the parish, and in ministry generally; and that enable women to thrive in the parish, and in ministry generally.

The first issue had to do with boundaries; trying to find an appropriate balance between work and home, finding time for themselves, and not feeling as though they could say no. On the positive side, one interviewee responded to the question of how she takes care of herself as a minister by saying, ". . . it has really been a conscious effort on my part. I didn't realize how totally exhausted I was until I took my leave of absence . . .

. and I said to myself then I will never again let myself get run down the way I was when I was pastoring churches." She goes on to say: ". . .the hours you put in are very draining . . . and if you're highly committed, which I was, giving the most you can give, you know, responding to every emergency, going above and beyond . . . you're giving and you're giving and you're giving until there's really nothing left." Another interviewee responded to the same question, saying, "Obviously, you know, there's some give and take, but I didn't feel like I had any control over my life, and [I felt] that I was at everybody's whim and everybody's beck and call . . . I was set up in that by the larger church, as well as by the local church, and I decided that if that was what the expectation was, you know, for local pastors, that I couldn't do that anymore. It wasn't healthy for me."

Another issue for clergywomen is dealing with family concerns; taking care of their children and husband, and sometimes a parent, in addition to their jobs. With a serious conviction about the importance of family, one interviewee said, "I think that women are going to continue to leave until they are allowed to take their families seriously . . . something has to be done to take families seriously—to be called to a clergy role to ordained ministry does not mean to be called away from our families . . . I'm not saying there aren't times that you aren't able to be with your family and you need to go do

something else. . . I'm saying there's a balance . . . and unless conferences, local congregations, D.S.'s, bishops, people in leadership positions, take family seriously . . . women are going to have to take appointments with more limits, appointments beyond the local church that set some boundaries on time, part-time appointments in the church, that type of thing."

Isolation seems to be a large factor in the retention of clergywomen. Being far away from other friendly clergy or clergywomen is a real frustration in the lives of clergy women. One woman says, "After three years out in the country with two parishes running back and forth, you know, eight hospitals in four counties, and we have those little country parishes, they're all old and sick. I just . . . had nothing in common with anyone there. It was a very lonely place to be. I wanted to get back into the city, and was willing to do anything to do it." Another interviewee tells a story of the way she was treated while in a small, isolated church. "There was a man in one of the churches who was convinced I was demon-possessed and spread that around. There was a Baptist church in that county that prayed, had a covenant service in which they decided to pray without ceasing until I left the county . . . And I did! Another minister at the very end of the county, a Church of the Brethren minister, also had a revival service in which he talked about things that were going on

JURISDICTIONAL DISTRIBUTION: CLERGYWOMEN WHO TEMPORARILY LEFT LOCAL CHURCH

| Jurisdiction | Committed Relationship | Clergy Partners | % of committed relationship with clergy partners temporarily left |
|---------------|------------------------|-----------------|---|
| North Central | 56 | 28 | 50% |
| Northeast | 42 | 15 | 36% |
| South Central | 22 | 9 | 41% |
| Southeast | 30 | 20 | 67% |
| West | 12 | 5 | 42% |
| Total | 162 | 77 | 48% |

in the county that were signs of the devil, and cited me. So it was not the best location to be in ministry! . . . And that it was so far isolated from everyone I knew."

A major frustration of clergywomen in the local church is not really feeling called to local church ministry, although they do have gifts that they use there. One woman in this situation stated,

" . . . my model early on as a young person was local church ministry, and then as I came into [this conference], I heard so much about 'just focus on the local church—that's what the Board of Ministry and the Cabinet want to hear.' . . . So I really did not look into actually going into anything else, although those feelings weren't always inside me."

Some women identify as a major problem a great deal of naïveté that does not serve them well, including not being aware of some realities of the system that later come back to haunt them. One interviewee who felt this said, "I thought all I needed was to be called by God and everything else would take care of itself."

Not surprisingly, many women in the local church encounter gender stereotyping, either culturally, biblically, or both. When asked if she had experienced problems that she would attribute to being a woman in ministry, one interviewee responded, "Oh, yeah. Yeah. From my call on . . . From being discouraged to even consider it . . . From being looked at as misled or demon possessed . . . Disobedient. . . . That I'm somehow less of a woman because marriage and children weren't my entire focus."

One area of concern to women in the ministry across the board is lack of support from the District Superintendent, as well as lack of general support from the Board of Ordained Ministry and the cabinet. When asked if there were any problems in being a women in ministry, one interviewee said, "Oh, absolutely. The cabinet in this conference still views women as a liability. You are told every time the

appointment process comes around that you are a problem. If you dare to be in a clergy couple, it's an even worse problem, and they tell you that, too. In fact, the bishop, at his annual clergy luncheon, told us that publicly. I felt uneasy." Another woman shared that, "One thing I found out is that once you go on Leave of Absence you are ignored by the church. I was taken off the mailing list; I didn't even get information about conference events. After the first couple of months, no one even called. I felt cut off, that nobody cared a lot. I didn't feel much support of the church."

Women Who Stay

Regarding factors that enable women to stay in the local church, there are some rather striking differences in positive indicators among women who are currently pastors and who are in various kinds of extension ministries, as opposed to those on Leave-of-Absence or who have withdrawn or surrendered orders. Indicators most highly correlated both with staying in the local church and with staying in ministry are commitment, strong pastoral identity; personal, congregational, and systemic support; and community respect.

Many women in ministry cite that their strong sense of pastoral identity has enabled them to be in ministry. One interviewee said, "I see myself as a minister no matter what I'm doing...I'm not counseling [them] or anything, but they know that's who I am, that's what I am. And even if I were back in the classroom, I'd still be ministering to people, because that's part of who I am." Another interviewee said, ". . . one [thing] I learned from [my husband] is this concept of the ministry of presence. . . . That you're here. There's just something about—it makes people more comfortable or more relaxed that I've come there. It's a reminder that God is in the world."

Another positive factor that clergywomen cite is the element of community respect that goes along with their positions. In response to the

question of whether she experienced support as a woman in ministry, one interviewee said, ". . . I feel very affirmed. Some of the old die-hards that say, you know, women don't belong in the ministry, are now coming up and treating me just like everybody else." Another woman said, "I've felt that I have been asked to do a lot of things beyond committees, and go to workshops, because I'm a woman pastor and because there aren't many women pastors in the area. . . . In that way, I sense that the community at large has wanted to include women pastors in the things that are going on politically in this community."

Unlike some responses mentioned earlier, some women cite system and congregational support as a positive side to their ministry. When asked if she had experienced support as a woman in the ministry, one woman said, "Yes, I have. From within churches and without. . . . I think that our denomination really has a great reputation that way. . . . I feel good about the cabinet. I feel good about my District Superintendent. . . . And I've had a lot of many, many positive experiences with parishioners around the fact of me being a woman in ministry. . . . Seeing that as a strength." Another woman responded, "The Baptist church changed pastors...and they got a real conservative person in there, that kind of went on a public attack against me, and I didn't feel—I mean, I was pretty secure myself. So that was not a threat to me, that I took it, but, boy, the church reacted, and those little old men just about had a cow. They were extremely protective and went to bat. That was kind of neat to see."

While we are excited about the opportunity to share this information with the community, we are also looking forward to completing the study. When the coding and analysis of the 143 interviews are completed, more helpful information and insights will be available.

FACULTY NOTES

Dean Imani-Sheila Newsome was the preacher for morning worship at the Columbus Avenue AMEZion church on August 25, 1996. On that same day, she was on Talk Religion Broadcast WRKO. She also appeared on the show on September 6. On October 20, Dean Newsome was the preacher for the Women's Day Service at Walls AMEZion church in New London, Connecticut. She was also the conference chaplain for the Episcopal Diocese Conference on Interreligious Dialogue, November 22-23. On December 4, she will be the keynote speaker for the Boston University Kwanza celebration sponsored by UMOJA.

Linda Clark gave a speech at a conference at the Louisville Institute on October 9 and 10, 1996 entitled "Congregations, Musics, and Culture." She served as consultant to five churches in Indianapolis on congregational studies research on October 11. Dr. Clark gave a speech entitled "The State of the Church Music Vocation" at the San Anselmo Organ Festival on October 18-19 in San Anselmo, California. She also gave a speech on current research at the Religious Resarch Association meeting in Nashville on November 8 with Mark Stamm and Joanne Swenson.



Think Valentines!

Once again, the Anna Howard Shaw Center will send your loved one a valentine. A lovely triple-fold valentine designed by artist Beth Neville will be sent to your mother, sister, mentor, friend, pastor, teacher, sister — anyone who you want to remember in a special way on Valentine's Day!

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 with valentines those she loved. For many years she and Susan B. Anthony (born on February 15) celebrated this day together and in honor of women.

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. If you are interested in purchasing valentines, please send a check along with names and addresses, including zip codes, of those to whom you would like valentines to be sent, 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 far away. The valentine will state a donation has made to the work of the Anna Howard Shaw Center in the recipient's honor. 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.

Upcoming Events

January 27-29

Bangor Theological Seminary Convocation '97. "The Ongoing Search for the Historical Jesus," featuring Christine Marie Smith, Karen Jo Torjesen, and N. T. Wright. For more information, call Bangor at (800) 287-6781.

women who exemplify Anna's qualities. For tickets and more information, please call the Center.

February 1

10 a.m.-noon at Wellesley College. "Mothers and Sons: Uncharted Waters." Fee is \$30. If you have questions, please call (617) 283-3007.

March 6-7

Women and the Word. See article for more information.

March 27

7-9 p.m. at Wellesley College. "Getting to 'We': A Workshop for Couples." \$30 per person; \$40 per couple.

February 14

Celebration of the anniversary of Anna Howard Shaw's 150th birthday at the Castle. The celebration recognizes

April 18

1-4p.m. at Wellesley College. "Overcoming the Relational Barrier of Racism." Fee is \$45.

In Case You Missed It the First Time, or Just Want to Hear It Again

The cassette tapes from the 1996 *Women and the Word* preaching conference are now available for \$18 a set (four tapes of ninety minutes each). This price includes shipping and handling. To order, send your request to the Anna Howard Shaw Center, Boston University School of Theology, 745 Commonwealth Avenue, Boston, MA 02215. Please include a check or money order payable to the Anna Howard Shaw Center.

Profile of
Women at
STH



*Touching the Globe:
A Discussion with Olga Lipina*

All people should have in their life some principles, just to know how to live this life. The road must lead to the church; otherwise, there is no sense in the journey."

Olga Lipina was born and raised in Riga, Latvia, and was baptized by her parents into a nondenominational, family-centered, intellectual Christian faith in her early childhood. While many of the churches in her city were converted for public use, she did have the opportunity to occasionally attend church services according to a call she felt; a call, she says, which was fostered by her mother's instruction.

In Latvia, Olga was fortunate enough to enjoy a prestigious education in music. She began her studies at music school, graduated to a school of art singing, and then later attended a music conservatory where she acquired skills in choir conducting. Despite all of her experience and musical training, Olga says that she was never given the opportunity to explore the meaning of the texts she was teaching and performing. For her, the religious language of the great composers was a mystery—the "truths" were missing.

Following Latvia's liberation from the U.S.S.R., Olga came to Boston according to the demands of her husband's job in 1994. She found in New England, not the repossessed church structures to which she had become accustomed in Latvia, but

"working church communities—communities that are necessary and simple" in their daily work and developing faith. In the various religious traditions represented in the Boston area, Olga found the foundation for her Christian faith,

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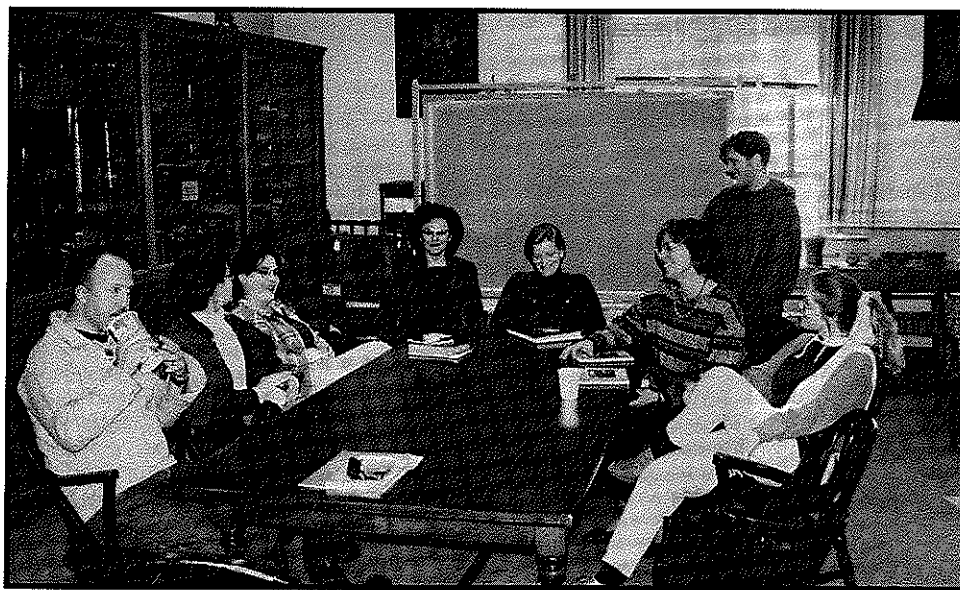
which she could not express or explore publicly in Latvia.

In addition to finding a foundation in her faith, Olga has rediscovered music as she studies theology and sees familiar texts with "new eyes." She is now pursuing a Master of Sacred Music at the Boston University School of Theology with the hope that she might share her understanding of music as "a language of God, a gift from God to you." Olga hopes to serve responsibly as a musician with a keen appreciation for both the "feelings discovered by listening to music" and the knowledge discovered through the study of text. Olga is passionate about her desire to serve God through her music and by making herself available to do the work of God in any context and in whatever way she can.

Olga's plan is to eventually return to Latvia, where her mother still lives, to share her new-found appreciation for music as well as her appreciation for the need to organize the women in her community. Olga cherishes the gifts of "stability, beauty, and peace" that she offers to her family

and the world as a woman. She intends to unite the women of Latvia according to their need for connection and communication with each other, and with the greater international community of women in the world.

*Jill Colley,
M.Div '99*



Olga with her Pastoral and Spiritual Formation Group

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The Anna Howard Shaw Center and all those who benefit from its programming, advocacy and research, thank you for your contribution.

Dear Friend,

In 1997 we will celebrate the 150th anniversary of Anna Howard Shaw's birth. It's amazing to think how far women in ministry have come since young Anna preached to the trees in the woods near her Michigan home!

But there is a long way to go in the movement toward full equality for women and men in lay and ordained ministry. We invite you to support the Anna Howard Shaw Center's work in programming, advocacy, and research through which we can continue Anna's efforts on behalf of women.

If you are able, please consider a \$150 gift in a symbolic expression of gratitude for Anna's pioneering journey. If each of us who cares about women's issues and has benefited from the work of the Shaw Center gives as he or she is able, we can lay a solid foundation of support for the next 150 years of women doing ministry.

Thank you for your generous support.

- Yes! I want to help celebrate Anna's birthday!**
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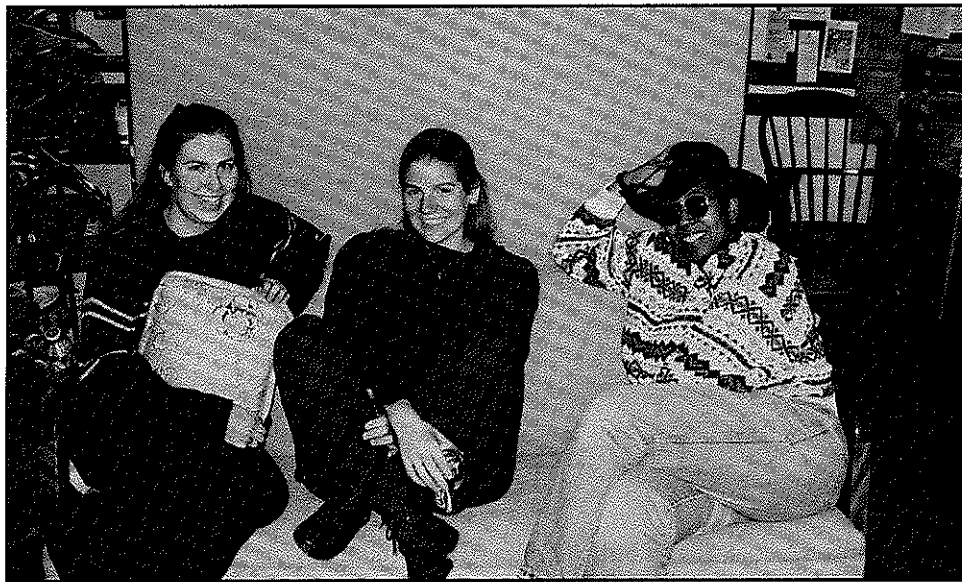
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Questions, comments, or concerns about the Shaw Center:

We have a new Editor! We welcome Mary Beth Hall this semester as a Work Study student in the Anna Howard Shaw Center. Mary Beth is a first-year MDiv student from Nashville, Tennessee and came directly from DePauw University in Indiana where she received a degree in Music Business.



Brooke Rick, Kristin Kleiman, and Effie McClain relaxing in the Shaw Center.

**Anna Howard Shaw
Center
Newsletter
Volume 13, Number 1**

Managing Editor
Margaret Wiborg

Editor
Mary Beth Hall

Contributors
Elizabeth Brick, Jill Colley, Beth Collier, Olga Lipina, Effie McClain, Nancy Morrison, Kristin White, and everyone else who hangs out at the Shaw Center!

Photographs
Jill Colley, Mary Beth Hall

The Anna Howard Shaw Center

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