



the
Anna Howard Shaw Center
newsletter
Boston University School of Theology

Volume 16 Issue 2

Spring/Summer 2000

This spring as women gathered for Women and the Word 2000, I found myself sitting at the Shaw Center, in a conversation about bishops.

The three of us were from different Annual Conferences, one even from a different jurisdiction; but we were all proudly giving examples of our bishops' leadership.

Suddenly I realized that this conversation could not have occurred a few years ago because the bishops we were discussing were all women.

From The Director

Margaret Wiborg

When I arrived at the Shaw Center sixteen years ago, I could only have dreamt about such a gathering!

A few weeks later I was at General Conference, not as a delegate this time, but leading a focus group for Professor Linda Clark's research on worship. I had more time to observe things this year.

What I noticed were the number of Boston University alumnae who were there as delegates, some as leaders of their delegations; other women were attending in different capacities.

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Women and The Word 2000

Vickie Williams-Barros

The Conference theme, "Finding Voice, Constructing Theology, and Embodying Witness," was addressed by invited speakers Christie Neuger, Chris Smith

the women present to find their voices in preaching, pastoral care, theology, and ethics. She reminded the audience, approximately one



Featured speakers, Chris Smith (left) Christie Neuger (center) and Rosetta Ross respond to a comment from a participant to Women and the Word, 2000

(who also conducted a preconference session on Wednesday afternoon) and Rosetta Ross, all professors at United Seminary of the Twin Cities.

The presentation of the first plenary speaker, Christine Neuger challenged

hundred, to continue finding their voices and using inclusive language.

Inclusive language is essential because men have spoken for us for

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ANNA HOWARD SHAW TO BE INDUCTED INTO WOMEN'S HALL OF FAME

Anna Howard Shaw and 18 other distinguished American women will be inducted into the National Women's Hall of Fame on October 7, 2000. The Honors Weekend and Induction Ceremony will be held in historic Seneca Falls, New York, where the first Women's Rights Convention was held in 1848. Among others to be inducted are **Bishop Leontine Kelly** and **Frances Willard**. We have been supporting Anna Howard Shaw's induction for a number of years and are delighted that she is now being recognized with one of her mentors and one for whom she paved the way!

Women and The Word, 2000

(Continued from page 1)

too long despite not having had our experiences nor the voice or language to express women's thoughts and insights. It is also necessary for those of us who have found our voices, not to presume to speak for all women but to make room for women who are of other ethnicities, cultures, traditions, social classes and religions. Too often these women are further marginalized when they attempt to speak for themselves. They are either not believed or they are misunderstood.

Women were encouraged to be intentional about helping all women find their own voices and use their own language to communicate their authentic experience

Women were encouraged to be intentional about helping all women find their own voices and use their own language to communicate their authentic experiences. Christie Neuger addressed three concerns in her presentation: loss of language, loss of self, and loss of credibility. Acting out of a false cultural narrative of what it means to be female results in a distortion of the meaning of self to fit the needs and goals through the eyes of the other. We participate in a false identity and then forget it is false. We lose our self-credibility.

How do we change? Christie suggested four proposals for ministry, admitting that they are very complex. 1) Help young girls fight a relational mandate that says they are responsible for the emotional well-being of all in a relationship with them; 2) Reframe the story, unbalance and open up the discourse, as in the parables in which truth is revealed when the supposed truths are turned upside down; 3) Use imagination. Images are prior to words; imagery opens up new possibilities; and 4) There is a fundamental need to create truth-telling communities in our churches, where we test out, tell our stories, believe one another, and create counter stories. We need to participate in radical insubordination in

our culture for the sake of women and men.

Chris Smith challenged us to interpret the Resurrection using our own language and experiences. She spoke of the contradictions of Eastertide. Easter is proclaimed as the heart of the faith, but most Christian churches spend more time with Lent, individualized spirituality and sacrificial atonement. We speak about the possibility of God's power of resurrection but spend time focusing on life after death or

exclusively to what happened to Jesus, rather than the power and possibility of resurrection in our present lives.

Living lives of resurrection means placing ourselves where resurrection is needed. It is not always the joyful, uncomplicated thing we want it to be. Chris Smith reminded us that we care called, not only to rehearse the actions of Jesus, but to become a part of the risen Christ. To illustrate her point, she used a number of slides that illustrated a new understanding of resurrection. She reminded us that resurrection is a process, not a single event.

Resurrection happens not just to individuals but to communities in the form of neighborhood transformation. It occurs as bodily integrity when we connect with our bodies, valuing humanity and loving ourselves.

How do we experience Resurrection? ... by connecting with our bodies, by valuing humanity and by loving ourselves

Resurrection occurs when we "refuse to play cards with the jailer," as resistance and insurrection, as coming out, as remembrance, as presence, and in living a life "practising resurrection."

Rosetta Ross's concluding presentation helped bring the earlier presentations

into sharper focus for the event's participants. Using resources from her cultural background, she drew upon the suffering, misery, and Resurrection experiences of African-American women engaged in the struggle for liberation both as women and as blacks.

She chose Sojourner Truth and Ella Baker as two embodiments of witness. These two women were from different social classes and time periods, but made the best of their situations to make a difference for their communities. They were activists who claimed their identity, and what they believed about the God who created them. Religion provided both women with the spiritual foundation and nurturance to do the difficult work they had to do, and with the guidance of the Holy Spirit, they believed all things were possible.

Truth and Baker were role models for the theologies of four female womanist theologians – Jacqueline Grant, Delores Williams, Katie Canon, and Cheryl Gilkes. The preceptives they shared about black women who serve in various capacities in African-American communities were: practicing virtue, providing survival strategies, attending to the least, and building community. These women knew the importance of racial uplift, which is attending to the well-being of others, serving unselfishly and with passion, dedication, high expectation, and endurance.

Both these examples also fit the presentations of Christie Neuger and Chris Smith. Both Sojourner Truth and Ella Baker formed language for themselves to reach the masses who

were dying. They brought hope to hopeless people and communities. These women experienced Resurrection continuously, both inside and outside the community. They became influential leaders in the political arena and in

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Music Ministry -- Touching Others with God's Presence



by *Melissa Emerson*



What do you do? As pastors are asked this question, they sort of sigh and begin a list of their duties. Besides Sunday morning, there is the preparation for Sunday, time in study and counseling or visiting members of the congregation. The list goes on. If you are a pastor, I don't have to explain this. I'm sure you've heard this question. But can you imagine the frustration when even pastors ask their music directors, "What do you do?"

I am a music minister. I have been a music minister for quite some time now, even though I have just graduated with my Master of Sacred Music from Boston University's School of Theology in May of 2000. When I say I am a music minister and that I am finishing a degree in sacred music, I still get the same question, "So, what do you do?"

For many pastors, the primary way of communication is through words, preaching, counseling, visitations, communion services, liturgy and so on. For me as a music minister, I communicate God through music to the choir, to the congregation, and one hopes, to the larger community. My privilege is that small "congregation" called the adult chancel choir, or the cherubs' choir, or the hand bell choir, or the instrumental ensemble.

The time spent with these groups in rehearsal is not just about practicing the music but helping them to see how God is in every moment of their lives. Sometimes the best "performances" happen in the middle of a rehearsal. **This is ministry — touching others with God's presence.** Another goal is to enable the choir (vocal or instrumental) to minister to the congregation through its music. I may be the director, I may be the one making those musical decisions, but it is up to the musical ensemble to transmit this ministry to the larger congregation.

Music is a form of communication that allows for a variety of levels and interpretations. For some, music is about the words of a song, what they say and what they mean, and those words stay with people even if they can't remember the tune. For others, the music they remember is the tune, and they keep humming that tune long after they've forgotten the words, because the experience of God they had while listening to the tune was so powerful. Others will remember neither the words nor the melody, but will know that they were *touched by God because of music.*

Music is universal and multi-cultural. Music does not need translation. What really matters is the meaning that each individual ascribes to the song that is in his or her heart.

Melissa Emerson is a 2000 STH graduate, with a Master of Sacred Music degree. She was recognized for her leadership in the School of Theology Student Association and the Seminary Singers. A former middle school music teacher in Iowa's public schools, she is a member of the Iowa Annual Conference of the United Methodist Church, and is pursuing deacon's orders in that conference. Melissa recently accepted a position in Music Ministry in the Baltimore-Washington Conference of the UMC.

FROM THE DIRECTOR, (Continued from P. 1)

Times are changing. I came home and pulled the photographs of numerous women graduates off the Methodist News Service and other caucus group web-sites and made a bulletin board entitled "The School of the Prophets: BU Women at General Conference, Anna would be so proud!"

And she would because these were women acting out of their integrity as they led committees, worked on legislation, served communion, provided leadership in a caucus, studied the dynamics of the conference, donated stoles, reported the news, participated in rallies, got arrested — all working for love and justice in the most appropriate ways available to them. Anna would be so proud.

In the United Methodist Church alone, the number of women in local churches has grown from 238 in 1970 to 4,097 in full connection in 1998, with 976 additional women in probationary membership. There are 1,117 women serving either full-time or part-time as local pastors, and 557 women deacons in full connection.

The number of women in other denominations (with the exception of the Southern Baptists) continues to grow, and from news of alumnae, I am aware that these women are engaged in important ministries in this country and beyond. *How do we as women and as a seminary encourage and support these ministries?*

A survey of recent graduates from the School of Theology is providing faculty with important information about our curriculum. A sister seminary has taken the Clergywomen Retention Study seriously enough to design a continuing education program for our sisters in the Southeast.

As clergy women with little time to spare, do you find time (and consider it a part of your vocation) to mentor the younger women recently ordained? Sharing one's own experience within a church system, congregations, and the various challenges and opportunities in one's ministry can be im-

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God and a Sense of Mission

The highlight of my visit to Nicaragua was several days spent living in a neighborhood community.

Our group stayed with a pastor and members of his community at a drug rehabilitation center which is part of the church's ministry. I hope I learned much from this experience. I know I have changed in ways that I can hardly yet fathom. I certainly have a different understanding of mission. I went prepared to deal with the differences in resources between the United States and Nicaragua, but was surprised by the difference in terms of worship and relationship to God.

Our final evening in the community was spent worshipping. Delvis (the pastor) planned a special going-away sermon for us. We arrived early to find that the light bulb in the center fixture of the chapel had fallen and shattered. There were only three light bulbs in the church. While one woman swept up the glass, two men replaced the bulb. The church had no ladder, so we created a wobbly construction of a pew bench, an altar table and a wooden crate. One man climbed to the top of this pile while the rest of us held it in place. He attached a new bulb and secured it with tape.

This is the reality of the church in Nicaragua with which our group was confronted — limited supplies, no ladders, no spare light bulbs.

In Nicaragua, he told us, there is more emphasis on the needs of the community, and this is reflected in their churches.

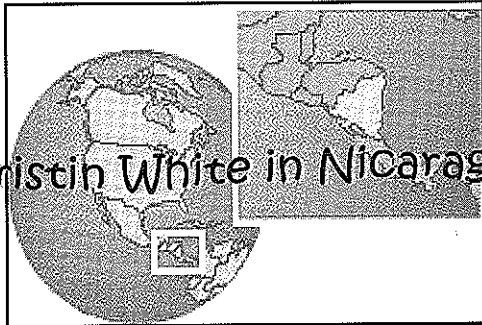
We learned later that the bulb had been taken from the pastor's home in order to have light for worship. In the United States, our churches often set goals for themselves of buying new choir robes, or new pew cushions, or new hymnals. In the Nicaraguan churches, there are no old hymnals to be replaced. The churches we visited have little in terms of material resources; they do, however, have God and a sense of mission. *And really, the church isn't about light bulbs or*

pews or hymnals — it is about God and a mission.

The differences between the United States and Nicaragua, in terms of ma-

I have always believed in a mission of social justice and action as well as the Good Word ...that God alone is not enough to offer people who have nothing — however, in Nicaragua, I began to understand it a little differently...

terial resources and faith, arose in a conversation with a Nicaraguan pastor who had visited the US I wondered if a connection between material resources and faith existed, but he suggested that the lack of mission in some U.S. churches comes, not from too



much comfort or too many possessions but from what he perceives to be the predominant value of individualism.

In the United States, there is a focus

on the self, on individual rights and success. Material possessions serve as a way to promote or display levels of individual achievement. In Nicaragua, he told us, there is more empha-

The church that looks outward, to its community and neighborhood, grows inwardly.

sis on the needs of the community, and this is reflected in their churches. The focus is on serving the needs of their neighborhoods, by providing less

expensive schools with quality education, by offering medical clinics for those with no access to doctors or health care, and by ministering to those struggling with drugs and gang

relationships. The church that looks outward, to its community and neighborhood, grows inwardly.

He is right, of course, but I still think material possession plays some role in it. In the United States, we — and I put myself at the top of this list of "we" — comfort ourselves with material goods. They show that we are OK. Bad days can be cured by shopping. Possession of nice things shows our status — we are good people and we need not fear the future if we possess things today. In Nicaragua, there is a 70 percent unemployment rate.

Many children begin to work between ages seven and ten. The average life expectancy is sixty years. We spend much time trying to prolong our lives, but for what purpose? Is it to have more time to do God's work, to make more of a difference than we already have? Or is it so that we need not face death?

I have always believed in a mission of social justice and action as well as the Good Word — that we cannot preach the Word of God to people who have nothing to eat. I have believed that God alone is not enough to offer people who have nothing. But, in Nicaragua, I began to understand it a little differently.

Many people shared their stories with us, in the hopelessness of their world they turned to

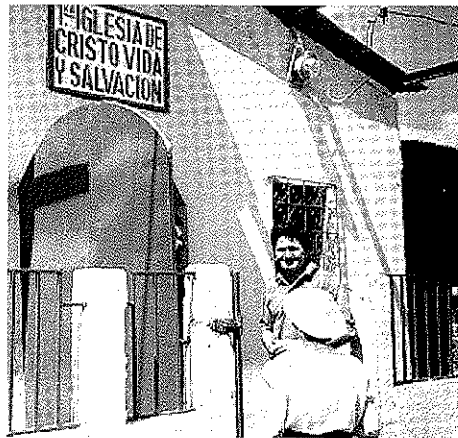
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drugs or gangs, or even attempted suicide, until they encountered a God who loved them. God alone does not provide food or clean water, medical resources, school supplies, or even spare light bulbs. God alone does not ensure that one's children will have a childhood or that they will not need to start working before the age of seven. God alone does not keep governments and systems from hurting people, but the certainty of God's love offers hope, which is a lot more than nothing.

The churches we visited, with the certainty of God's love, have found hope and courage to try changing their lives and the world in which they live. This in no way diminishes the responsibility of those of us living in a country with more resources and more wealth — particularly a country that has done much to create and maintain the economic situation in Nicaragua.

We have a responsibility to share resources. We also have a responsibility to live in faith, to worship God with love and a sense of mission, **especially in the midst of our plenty.**



This photograph of the mission team of which Kristin White was a member was taken as the team set off for the village in Nicaragua. At left is a photo of the church, with pastor Delvis facing the camera.

From The Director

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mentally helpful to those just starting out and realizing what a seminary cannot teach them.

As numbers grow, responsibilities increase, and women take on more and varied roles in a denomination. Sharing that wisdom with younger colleagues can be one of your most important roles in ministry. Please reach out and invite someone in to helpful conversation and supportive collegiality. Continue the work of the Shaw Center wherever you are.

Anna, who knew the importance of being mentored, would be so proud!

Kristin White is a 1995 M.Div Graduate of the School of Theology and currently serves as Coordinator of the Center for Congregational Development. She is a member of the Shaw Center Advisory Board.



Among those listening intently to the proceedings at this year's Women and the Word, were former Shaw Scholar, Beth Collier, above, left.

**Announcing
The Seventeenth
Annual**

Women and
The Word

Preaching Event

March 21 – 23
2001

Mark your Calendars!

WE APOLOGIZE!
We apologize for the tardiness of this issue. Circumstances beyond our control prevented us from getting this issue to you sooner.



Cultural Perspective Chinese Women and Codependency by Lai Fon Wong

"Codependency" is a term that originally referred to the psychological state of a care-giver for one who is chemically dependent.

More recently, the term has been widely used to describe the outcome of unhealthy relationships. "Codependency" is

glected her own needs in their relationship. She depended on him so completely that she gave up her free will and let him control her life. After a while Ted became more impatient with Rose's lack of autonomy and suggested that they get a divorce.

love exemplified in Jesus' sacrifice. His sacrifice is not an end in itself. He aims at mutuality.

Although Jesus was a man, we Chinese women do not have any trouble relating to Him. To describe God, Chinese have special pronouns *ni* ("you") and *ta* ("he/she") that are neither male nor female. We Chinese Christian women should make use of this cultural strength of an inclusive image of God to promote equality and harmony between men and women in order to conquer the patriarchal sin that we find in society and in the church.

Since God is our faithful lover, God's unconditional love and acceptance can free us from self-denial and self-

A woman in my culture is encouraged not to separate herself from her significant others.

used to characterize people who find their sense of worth outside themselves by being a caretaker and pleaser.

Interestingly, I see my culture as good at promoting this "disease" especially among young women. The reason is that Chinese culture focuses on collectivization and leaves very little space for individual decision making. A woman in my culture is encouraged not to separate herself from her significant others. The traditional so-called virtues of Chinese women are those of absolute obedience to their fathers, husbands, and sons. Self abandonment is highly encouraged.

Rose panicked at first and sought psychotherapy. Her mother, Ah-mei, then appeared to point out Rose's weakness, which she saw as never knowing her worth, and desiring nothing. Only after she was awakened by her mother's advice, could Rose regain her self-confidence and become assertive

God commands us to love our neighbor as ourselves, but not more than our selves...we have absolute value because we have been created to receive God's presence. Our absolute value is based on God.

enough to speak up. Rose then realized her anger in the relationship and started thinking of protecting herself by getting her rightful share of the divorce proceedings.

Reflection

The "Good News" calls upon us, as women of Faith, to radically reflect upon ourselves and our culture. The reflection on Christ's image is important. I agree with Chung Hyun-Kyung (1990) that overemphasis of the traditional Christol-

depreciation. God's affirmation can help us in developing a healthy and holy pride in ourselves. We are valued by God, regardless. We should no longer be trapped into denying ourselves; it is this self that provides us with an identity, and it is by means of this self that we are related to God and to the world around us. This is the reason we should affirm the importance of positive self-love in both the emotional and the physical dimensions.

The Joy Luck Club, a Case Study

The popular Asian-American novel The Joy Luck Club is a good depiction of Chinese women. I chose, especially the stories of Ah-mei and her daughter Rose, focusing more on Rose to illustrate the common disease among Chinese women, codependency.

Rose, a Chinese-born American, met her

We Chinese Christian women should make use of this cultural strength of an inclusive image of God to promote equality and harmony between men and women in order to conquer the patriarchal sin that we find in society and in the church.

rich American husband, Ted, on the campus of UC, Berkeley. She was thrilled by the attention he showered on her, and was attracted by his brashness. Ted protected her from his racist mother, which moved her so much that she decided to challenge her own family's objection to this interracial, interethnic marriage. She was accustomed to playing the role of victim and viewed her husband as a savior.

ogy of Christ as the suffering servant may reinforce Asian women's acceptance of abject suffering from their male oppressors.

Jesus promises us freedom and abundant life. He himself was straightforward in asking people what they wanted from Him, and He also knew how to keep the balance in life, between helping others and saving space for himself (Beattie 1992). So, we women need to rework the understanding of Christian

God commands us to love our neighbor as ourselves, but not more than ourselves (Gudorf, 1985). It is definitely sinful to let others abuse us or to participate in self-abuse.

We Chinese Christian women should start restoring our worth through self-reflection according to our faith. Although we are often defined by others and our life goals are commonly focused on sacrificing for others, we have to repent from this sin of dependency on men, not God, and recover from our "illness" of self-negation.

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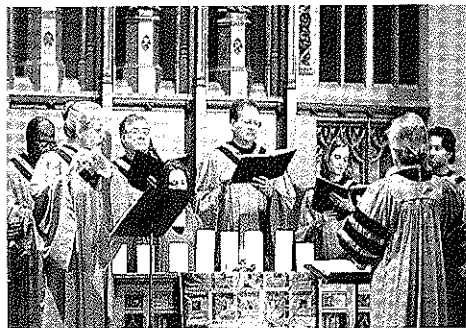
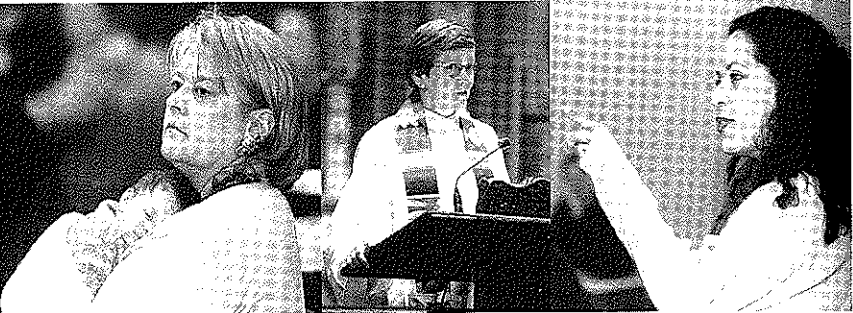


Women and The Word, 2000 Photo Album

(Continued from page 2)

education. They allowed the light and love of God to push them toward building the lives of others. They knew serving others was God's gift of life. They embodied witness.

Women and the Word 2000 was a dynamic, exciting event in which women lived out the theme, Finding Voice, Constructing Theology, Embodying Witness. At top right, a liturgical dancer and women acting out the Resurrection story. This row from left, Judit Geller, violinist and a sleeping baby.



Second row center, Chris Smith preaching, and right, MT makes a point. This row, sandwiched between shots of Christ Smith at the pre-conference session are the Seminary Singers with Vicki Oman, flautist. Below, more scenes from the conference and pre-conference sessions.



News About STH Women...

Carrie Doehring's essay, "Civility in the Family" appears in a *collection of essays on civility*. The collection, organized within the Institute for Philosophy and Religion, and edited by Lee Rouner, was published in March, 2000.

Professor Doehring made two presentations since our last publication. On October 31, 1999, at Boston University, she was one of three participants discussing the topic of evil. The discussion was broadcast on WBUR's *World of Ideas*. On November 23, 1999, Professor Doehring's presentation at the American Academy of Religion's annual meeting was entitled: "Women and Religion. *Studying Women's Life Cycles, A Feminist Practical Theological Method.*"

Paula Fredriksen's big news is that her book, *Jesus of Nazareth, King of The Jews*, published by Knopf last year, won a 1999 Jewish Book Award in the category "Christian/Jewish Relations." Additionally, Yale is printing a second edition of *From Jesus To Christ* (originally published in 1988) with a new introduction by Professor Fredriksen herself, that updates the topic in light of most recent scholarship.

Dana Robert's article "Shifting Southward: Global Christianity Since 1945" was published in the April 2000 edition of the *International Bulletin of Missionary Research*.

Professor Robert was one of the principal speakers at the conference on "Twentieth-Century American Missions and Gender," held on March 3 and 4, 2000.

One hundred thirty-five participants listened to Professor Robert and other women speakers including Professor Ruth Tucker of Trinity Seminary; Catherine Allen, former executive director of the Woman's Missionary Union, an auxiliary to the Southern Baptist Convention; Dr. Bonnie Sue Lewis, professor of mission at Dubuque Theological Seminary; and Dr. Meg Guider, professor at Weston Jesuit Seminary. This conference was the last part of the "Boston University *Currents in World Christianity Project*."

Professor Robert is now editing a book of papers to be published by Orbis Press, tentatively titled *Women and Mission in the Twentieth Century*. She has given lectures since November at Asbury Theological Seminary and Princeton Theological Seminary, and in January spoke at the Overseas Ministries Study Center, New Haven, Connecticut.

Summer Reading List

From Carrie Doehring:
Elizabeth Stuart and Adrian Thatcher
People of Passion: What the Churches Teach about Sexuality. London: Mowbray, 1997.



readers: Barbara Kingsolver, *The Poisonwood Bible*; *The Harry Potter Books*.

From Paula Fredriksen...
Jesus of Nazareth, King of the Jews, Knopf Press, 1999.

"I like this book because it is written in a simple style and uses fairly radical theology and references to church practice in talking about sexual controversies in the church."

Paul Lakeland, *Post modernity: Christian Identity in a Fragmented Age*. Minneapolis: Fortress, 1997.

"Lakeland describes post modernity and surveys various religious responses, then articulates his own postmodern apologetics."

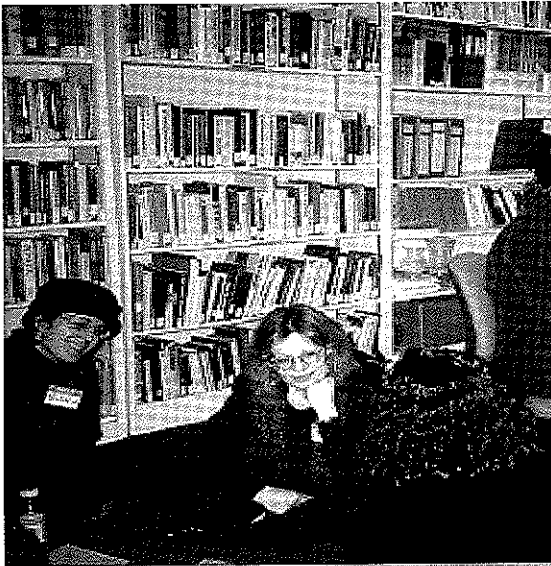
The following are great novels for listening. I have the audiotapes and would be glad to loan them to

From Christie E. Neuger, featured speaker at Women and the Word 2000... Riet Bons-Storm 1996, *The Incredible Woman*; J Moessner 2000, and *Through The Eyes of Women*, 1996.

From Chris Smith also a featured speaker at Women and the Word 2000 ... *Jesus, The Crucified People*, C. S. Song (Chinese Theologian); Melanie May: *A Body Knows, A Theopoetics of Death and Resurrection*, Continuum, New York, 1995 ; and *The Preaching Justice: Ethnic and Cultural Perspectives*, Chris Smith, 1997.



Women's Inter-Faith Action Group (WIAG)



The photographs at left were taken during a WIAG meeting in the Anna Howard Shaw Center this Spring. At far left, the Rev. Hope Luckie (backing camera) discusses spiritual autobiographies with Victoria England and Shelli Jankowski-Smith (center) while at left, the Rev. Margaret Schwartzer (left) and another participant work together on their pieces.

During the Spring semester, the Anna Howard Shaw Center was pleased to welcome BU's Women's Inter Faith Action Group to its space on the third floor at 745 Commonwealth Avenue for WIAG's regularly scheduled Monday evening meetings.

WIAG is a weekly gathering open to women of all faiths as well as those who feel drawn to the spiritual but do not claim a particular religion. The group is geared primarily towards students. In addition to discussing their own beliefs and practices, guest participants from many faiths join the group to share their personal spiritual journeys and to answer questions.

Each semester, the group also aims to carry out a social service or social action project in order to share the common ground of good acts.

The group considers such questions as these: *What are our personal religious/spiritual histories? What is unique about our role as women within our faiths? How does our spiritual life affect our daily life on campus? What are the similarities and differences among our faiths? Can we develop ways to disagree without losing respect?*

The group aims to maintain an environment of mutual re-

spect in which members may freely share beliefs and differences without fear of personal disparagement or attempts at conversion.

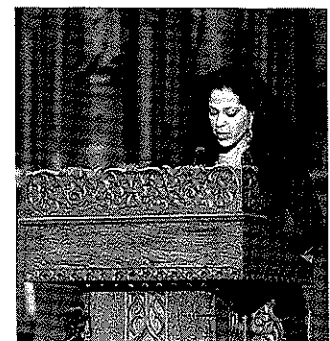
In order to allow for the greatest comfort and freedom of expression for members of all faith traditions, participation is limited to women.

In addition to its student members, the group draws freely upon the experience of a core of about twenty advisors/mentors, who are women of many faiths holding positions of religious leadership within the BU community. The group leader, Shelli Jankowski-Smith, is director of the Office of the University Chaplain and works at BU to coordinate the Interfaith Initiative. WIAG is approved as a campus religious group by the BU Religious Life Council and is also an SAO-registered student group.

WIAG works in cooperation with members or leaders from such campus religious organizations as the BU Baha'i Association, the BU Buddhist Association, the Catholic Center at Newman House, the Evangelical Christian Council, the Islamic Society at BU, Hillel House, the Hindu Students Council, Marsh Chapel Protestant Ministries, and the BU Sikh Association.



More photos from Women and the Word, 2000. At right, liturgical dancer performs during the Resurrection Story and left, MT Davila reads a portion of the biblical narrative.



Congratulations to the Class of 2000!

Master of Divinity

MEREDITH MANNING BROWN, *Cum Laude*
 JUDITH WHITNEY DERDEN
 JENNIFER EMERT
 PEGGY BARIOS FOREMAN
 KATHERINE SCOTT HAYNES
 BARBARA ANN KSZYSTYNIAK,
Cum Laude
 NANCY LEE MOORE, *Cum Laude*
 AMY BETH WACHHOLTZ,
Cum Laude
 DIANE WORRINGHAM
Summa Cum Laude



SAKENA DE YOUNG-SCAGGS

Master of Theological Studies

LESLIE BLACK
Magna Cum Laude
 MICHELLE ELIZABETH CHARLES
 CHERYL N FROST GATES
 DEBORAH LYNN LUCHENBILL
 REVEREND TSITSI MOYO
 SARA ELIZABETH PURDOM,
Cum Laude
 REBECCA E. THOMFORDE
Magna Cum Laude

Master of Sacred Music

MELISSA ANNE EMERSON
 CHRISTINE DRISCOLL HOGAN
 HEATHER RENE JOSSELYN-CRANSTON
Summa Cum Laude

Doctor of Ministry

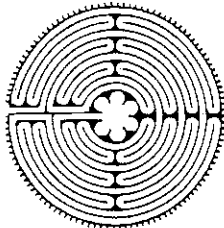
SUSAN WEAVER ELLIS
 EDNA MAE LEZOTTE
 ANN THERESA MCNEIL

Doctor of Theology

ELIZABETH LOUISE GERHARD
 DEBORAH KRISTIANI MALIK
 ELIZABETH JANE COLLIER
 GRACE YING MAY

Master of Sacred Theology

YEOUNGSEUNG LEE
 NANCY M. ROURKE



Walking the Labyrinth

One of the highlights for many of the participants at Women and the Word this year was the opportunity to walk the labyrinth. Students from various schools, faculty, and staff also took this opportunity for meditation in the large ballroom at Metcalf Hall in the George Sherman Union.

Patti Keeler, one of the 130 certified facilitators for Veriditas, a San Francisco-based program whose mission is to enable people around the globe to discover the labyrinth as a spiritual tool, brought a portable 37-foot canvas labyrinth to our program. In the midst of challenging ideas and intense dialogue, the labyrinth offered meditative space for the women and men who walked the winding path from the outer edge of a pattern to its center and out again.

UPCOMING EVENTS

September 15-16, 2000 All Women's Retreat for students, faculty, staff, spouses, and partners at Camp Harrington.

October 7, 2000, Anna Howard Shaw inducted into the National Women's Hall of Fame in Seneca Falls, NY. For more information check www.greatwomen.org/induct.htm.

March 21-23, 2001 Women and the Word at Boston University School of Theology.

January 7-11, 2002 United Methodist Clergywomen's Consultation in San Diego, CA



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God created us with free will and inexhaustible potential. We have to be responsible, first of all, for our own lives. We need to be awakened from meaningless sacrifice and for abdicating responsibility for our own lives.

Chinese culture appreciates harmony so highly that conflicts are usually viewed negatively. In order to be polite and keep the social order, the victims suffer a great deal from telling their true feelings. We begin to address our needs only when we can bear no more. When we are bold enough to speak up honestly to our oppressors, then real dialogue occurs and misunderstandings can be clarified.

Thus, assertiveness training and awareness of power dynamics (Doehring, 1995) are greatly needed by many Chinese women. Women

usually desire a sense of connectedness. Thus, women's support groups are important in raising our consciousness. Sisterhood can empower our transformation. This can also be seen in the novel when Rose and her husband revitalize their marriage as she asserts herself more fully as a person. Women who have learned to give and not to receive, also need to become open to receiving.

Patriarchy has oppressed women, but it also has exacted a price from men too. We should encourage Chinese men to care about so-called women's issues so as to move toward a "connective" selfhood for women and men.

We should mend the web by building the household with partnership (Keller, 1989). The Christian ways of relating achieves male-female equality through mutual submission. Christian equality is the result of mutual compas-

sion, mutual concern, and mutual and voluntary loving service (Mollenkott, 1988). It involves holding people in love and respect so that our integrity can be nurtured. We need to find a spirituality that is based on scripture yet open to relationships of mutual responsibility among women and men (John, 1985).

Lai Fong Wong, the 1999-2000 Shaw Center Scholar, was born in Hong Kong. She conducted a workshop on the topic of codependency of Chinese women for the members of the Shaw Center advisory board during their annual spring retreat, held this year at the Franciscan Center in Andover, MA

Here's How you can help carry on Anna's work...



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

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Last Fall's Open House at the Anna Howard Shaw Center, was held on the 119th anniversary of Anna's ordination. Many of Anna's admirers stopped by to join the celebration including playwright Madeline Hansen, who took this photograph. In the photo above (l to r) are Allison Prevost, Sara Purdom, Carrie Brunken, Margaret Wiborg, Director, Laurel Scott, Lai Fon Wong and Professor Kathe Darr.

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