

Women's Theological Center



Quarterly Newsletter

Fall, 2003
Volume 21, No. 1
ISSN: 1062-6565

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FEE: Free to our members
Libraries: \$35/year

What It Takes to Belong to Each Other: a Strategic Assessment of WTC

In June, 2002, the board of WTC began a strategic assessment process under the leadership of board co-chairs Sonja Latimore and Pam Cobey and with the guidance of organizational development consultant Jacqui Lindsay. The "snapshot" below comes out of feedback we gathered so far through that process including

- documentation and evaluation of our Spirit in Leadership Program
- board survey of members, collaborating organizations, and funders
- consultation with anti-racist white women
- consultation on undervalued work
- membership forum on January 25, 2003
- a survey of people who have participated in programs in 2003

WTC MISSION

The following is a recrafting (note underlining) of our working mission, based on feedback, and up for board approval in December:

*to engage and support women's
spiritual leadership using the power
of our gifts, deepest values and
hopes as a creative force*

- *to strengthen ourselves and our
communities*
- *to bridge differences, and*
- *to work for justice throughout
society*

WTC VALUES

WTC's values are understood to be:

- inclusivity
- diversity
- awareness of difference
- capacity to hold diversity
- justice: social, racial, economic
- understanding and dismantling systems of oppression
- anti-racism
- supportiveness
- creation of community
- critical reflection
- awareness
- spirituality
- faith
- women's gifts in spiritual leadership
- gender equality
- awareness of marginalized realities
- relationships
- being together
- collective listening and hearing
- connections to ancestors
- working across difference
- everyone is a leader
- being a witnessing community
- sustaining relationships
- spiritual awakening

- continual growth and change
- walking with people

WTC STRENGTHS

According to feedback,

- WTC offers a safe, open and receptive haven
- WTC is unique: "I have not found anything like it anywhere else"
- WTC allows people to be involved in spiritual community as they are – authentically
- WTC is a haven for making meaningful dialogue across differences of race

WTC IS MOVING !!!

A few years ago, we thought that by 2003 we might be moving into a place of our own. Some day, that may yet happen. In the meantime, a different, wonderful opportunity is unfolding. The Boston YWCA, which has been our home for more than a decade, will soon undergo extensive renovation. In January, we will move with the YW into temporary space at 20 Park Plaza.

In about two years, we will return to a transformed space that includes many of the elements of WTC's dream home: conference space, meeting rooms, offices, and guest rooms.

Though the move means increased expenses for WTC, we are deeply grateful to the Y for past and ongoing support. We are excited that the relationship is not only continuing but deepening.

At the same time, we trust that the funds we need to make these changes will come as needed. We rely on you. ♀

- WTC is able to walk with people through transformation
- the range of workshops and diversity of people connect with WTC's values
- WTC knows how to make connections between social justice, spirituality, and women's leadership
- WTC is able to create a container that welcomes all points of view and facilitates wider thinking about social justice and spirituality
- WTC has a model for transformational leadership
- WTC connects people across difference
- WTC is able to work collaboratively with other organizations
- WTC staff walks its talk
- WTC is able to help people bring their silenced identities explicitly into the circle
- WTC creates community
- WTC has the capacity to hold diversity

WTC WEAKNESSES

Feedback suggests that WTC needs

- a stronger sense of community with members

- a stronger financial base
- a stronger financial commitment from members
- more staff resources
- to be able to pass on leadership
- to improve visibility/public relations
- to write more about what WTC does, and pass on what WTC does to a wider audience
- to make lesbians and parents more central
- focus in terms of programs – less reactive to opportunities that present themselves, more proactive and intentional
- focus in overall work – more clearly defined areas and ways
- to increase ability to stand as a model of leadership
- staff to embrace their own leadership, and own themselves as leaders
- to watch out for staff burnout
- more social gatherings

WTC OPPORTUNITIES

- the WTC's success in doing spiritual leadership development
- the WTC's reputation
- existing collaboration with a wide range of organizations
- existing international links

- existing links with powerfully gifted and resourceful people in WTC's membership and support system
- the possibility of generating a replicable WTC product that can be offered to a wider constituency and will provide the financial basis for the WTC's ongoing survival and flowering
- there are MANY people who would love to participate in WTC programs if they could
- exciting possibilities in collaboration with the Boston YWCA (see page 1)

WTC THREATS

- insufficient income to keep the organization going
- tendency of staff to lose sight of the value of what the WTC offers – and therefore what it could offer – in the context of a wider cultural devaluation of this kind of work
- hostility outside US toward US-based initiatives/organizations in reaction to US imperialism
- the current cultural/political intolerance of social justice initiatives, including the cutting of financial support ♀

Toward a WTC Theory of Change

With the generous help of Claudia Castañeda, WTC volunteer, and with the mar-

velous feedback we have received through our strategic assessment, WTC staff has begun a process of making explicit the rationale for and methods of our work. Our need to do this is deeply motivated by the staff's desire to replicate what WTC does — so that more and more people besides current staff are able to bring the work of WTC to wider and wider circles. We find that as we are better able to articulate a talk for our walk, our focus on spiritual leadership becomes clearer and we are better able to offer WTC's gifts to those who find them transformative for themselves and their organizations. We would love to hear your comments or questions on what is presented here.

Not everything that is faced can be changed, but nothing can be changed until it is faced.

James Baldwin

BACKGROUND

The Women's Theological Center,

founded in the 1980's, has consistently worked toward helping people manifest their most deeply held values in their daily lives. The organization started as an alternative women's theological educational experience for seminarians and social activists. It focused on working in the theological field to achieve social justice. WTC's founders and students went on to influence theological education so that by 1990s, the group's mission focused less on the academy and more on communities.

Our legacy as educators, however, has been maintained. WTC has been evolving ways to help people bring work and spirit into alignment. Society does not give us many tools for looking, understanding, and learning to impact the systems we are part of. Dr. Martin Luther King, Jr., said,

Power at its best is love implementing the demands of justice. And justice at its best is love correcting everything that stands against love.

Power at its best — the ability to influence positively the standards, norms, and values that society adheres to — is elusive to those outside the mainstream.

This newsletter is created by



Women's
Theological
Center

for its members, supporters and friends.

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In our work, we find that disenfranchised and marginalized people and Peoples often do work that is overlooked or undervalued. But they feel called to the work and the quest for justice. By raising awareness and appreciation of this spiritual connection to their work, we find that they come to a greater sense of their own power and authority and become more active and effective participants in their struggle for social justice. Spiritual leadership enables people to strengthen communities; bridge differences between groups and communities, races and genders; and work toward social justice.

THEORY OF CHANGE

What kind of change does WTC seek?

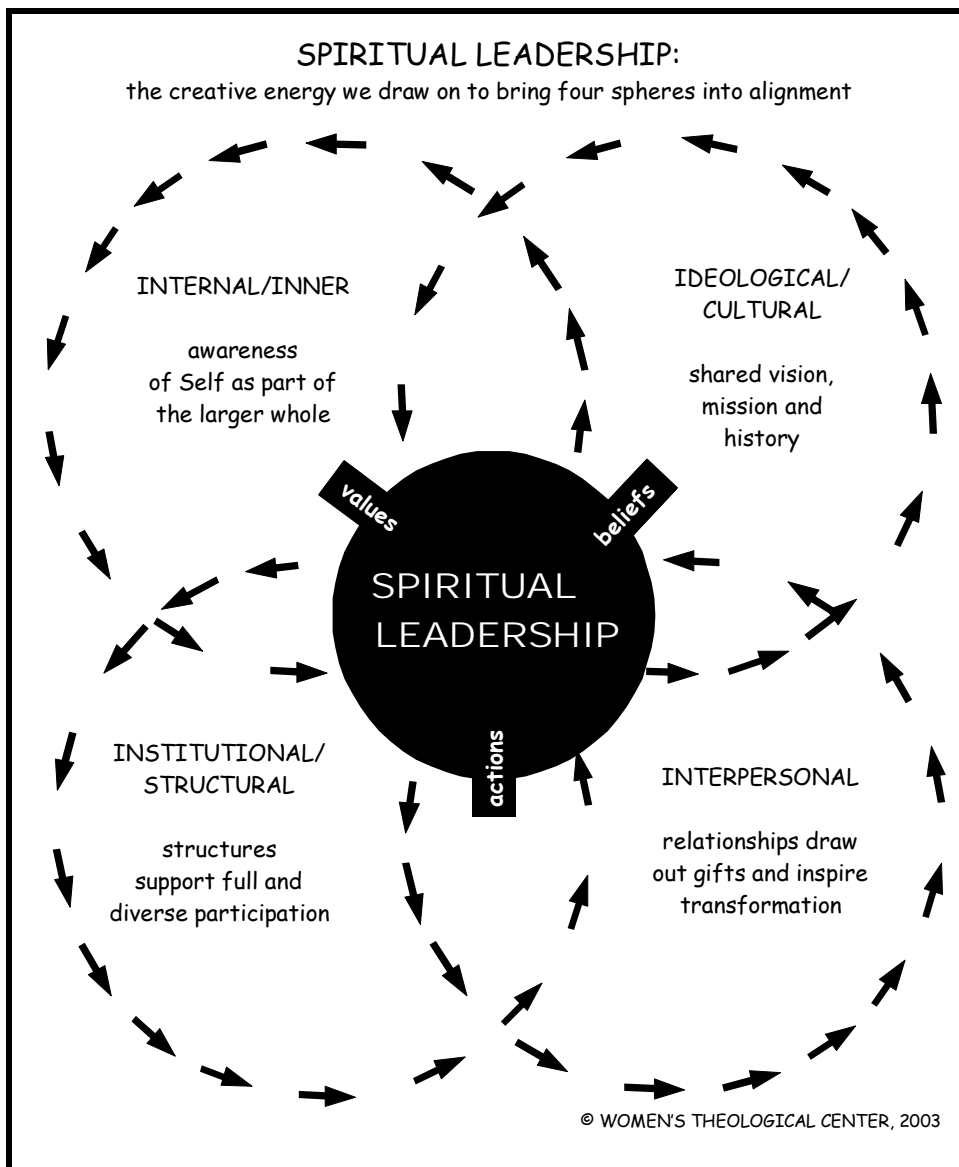
Only by understanding how we interact with the people and systems around us can we take collective responsibility for our leadership. WTC believes that in order for social change to happen, individuals and collectives must work to bring four spheres of relationship into alignment (see diagram on page 3).

Our spiritual leadership is manifested through, our beliefs, values and actions in each of these spheres. WTC's method is to create learning communities where,

- on the **individual or internal level**, we work to deepen awareness of our Selves as part of a larger whole;
- on the **interpersonal level**, we work to develop and tend one-on-one relationships that draw out our gifts and inspire transformation;
- on the **institutional level**, we work to create structures and institutions that justly distribute the resources needed for the gifts of all to unfold, and support full and diverse participation;
- on the **ideological level**, we work to understand and honor our shared vision for the future, our mission for the present, and a collective understanding of our past.

Spiritual leadership is the creative energy that we draw on to bring these four spheres into alignment. As alignment increases, we grow in our sense of meaning, life purpose and satisfaction.

The theory of different spheres suggests that the freedom and well being of each of us is bound up with the freedom and well being of others. Whenever we inspire spiritual leadership, it is always as much for the whole as for the individual — they are a reflection of each other. At the same time, when the collective engages its spiritual leadership, individuals are transformed in the process.



METHOD OF CHANGE

To facilitate and support social change, WTC focuses on developing spiritual leadership by

1. building **awareness** (making explicit/conscious) of the multi-dimensional nature of relationships, from the personal to the social. Developing awareness is necessarily a collective process, since no one person can have a full picture of how justice or injustice works. Therefore, awareness requires relationships. Furthermore, because society is constantly changing — such as increased diversity, globalization, etc. — it is important to continually expand our awareness
2. developing **authenticity** even when our norms and values differ from, clash with, or may be punished by

- the dominant culture
3. healing **woundedness** that results from oppressions and often is ignored or insufficiently addressed
4. valuing, respecting, and recreating **the feminine** in the face of its systemic devaluation, exploitation, and destruction
5. recovering a **sense of belonging** — one's intrinsic right, reason and responsibility to exist — that provides the foundation for community. As Malidoma Somé says, “Community is the flower of belonging.”
6. building and supporting strong **community** that helps us to determine our purpose and to identify and develop the gifts we have been given to fulfill that purpose
7. generating **shared values** and a **sense of our purpose and gifts** that allow us

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Program Participants Share Their WTC Experiences

We are honored to share the varied responses we have received from people who have attended WTC workshops and gatherings. We are grateful for the wealth of wisdom, creativity, and vision WTC members and friends continue to share with the WTC community both at events themselves and also through their writings and reflections.



Penny Hodge responds to the gathering of WTC members exploring WTC's mission, values, and work — January 25/03.

At The Threshold

*In the stillness,
Silence resonates with vibrations
of the creative force.
The universe opens to
growth and transformation.*

*I leave my baggage at this threshold,
Acknowledge my gifts,
And walk though freedom's door
With vision, clarity and purpose;
On a mission
to offer this torch;
an illumination
for those who lag behind.*

Penny Hodge 1/26/03

In February, Charles Ferguson attended a workshop led by Kathy Dwyer and Donna Bivens on reclaiming the power of love in the work for social transformation. He is a veteran of WWII and shared the following poem with participants.

Survivor's Guilt

I was a mere lad of 17 — when I was seduced to be a Marine!
For that initially I was keen — until I realized I'd have to be mean.
Hitting the beach at Iwo Jima wasn't expected in my schema.
I couldn't hack that gasping breath that presages inevitable untimely death.
Instead of acquiring eternal peace, my torso suffered a seething crease.
Is it possible that I — am destined not to love — but die?
Like a spun cocoon around me built, a stark overwhelming survivor's guilt!
A scorching questions, why not ME? Outshouted a calming Let It Be.
What possible penance could I do to placate that ever haunting YOU!
To kill or be killed I was not thrilled.

My chastened soul weakly bore the everlasting inevitable gore.
My body was vulnerable to suicide, but my spirit unquestionably already died.
What ultimate force can possibly bar the inhumanity, insanity, vanity of war?
Lest I be thought to be a coward, what could I do to be more browered?
Politically correct the enemy to hate, but meditating on that concept — WAIT!
Or is it already much too late to contemplate his pining mate.
Tis better to have loved and lost than never to have loved at all.
Whether she or he was bossed, whoever said that had lots of gall
So eat drink and be merry, hie it — For tomorrow we may DIE YET!

Charles Ferguson

Roots and Wings: Our Journey

by Josh Gambrell and Catherine Seo

*I would like to beg you to have patience
with everything unresolved in your heart
and try to love the questions themselves.
... And the point is to live everything.
Live the question now. Perhaps then,
someday ... you will gradually, without
even noticing it, live your way into the
answer.*

Rainer Maria Rilke

Catherine:

I arrive at the Women's Theological Center for Group Process Training: **Roots & Wings for Community Build-**

ers. The workshop promises to “*focus on expanding our abilities and skills as awareness facilitators for personal, organizational and community transformation. Creating sustainable communities requires that we deal with outer issues, use of power and rank, and the subtle feelings and dreams of all participants and community members. In this workshop we will explore and practice how to interact with each other and facilitate community processes while living close to our deepest vision and respecting all types of human experience.*”



Catherine Seo



Josh Gambrell

I have just arrived back from a 6 week Leadership forum held in Santiago, Chile with 70 people from 15 countries. I

continued next page

am again in my own process of understanding, sitting with, and indeed, living the questions – How do we bridge across differences? How do we truly and deeply honor what each one brings? What is the magic formula that makes a group of people into a community? What are the elements that allow for me and others to reach out, connect, learn and grow together? What are solutions for this world going mad?

Sitting beside me is Josh. He is a 21 year old black man, a student at Wheelock College, studying social work, about to graduate and interestingly enough asking many of the same questions as I. I am a 54 year old white woman, a consultant, trainer and coach in the field of leadership and organizational development, exploring and actively looking for answers to many complex questions.

During our first paired sharing I discover his commitment, his passion, his journey, and his unique qualities of directness and engagement. This is the beginning of a shared journey of discovery. What bridges, what connections are possible? What can we learn from one another?

Josh:

I arrive at the Women's Theological Center for Group Process Training: **Roots & Wings for Community Builders**. I feel so positive, so held by just being in the space. I feel community. The way I am feeling is not just dictated by my past experience with WTC, but also by the fact that my community actively supported my coming financially. The week before, I asked my community for financial assistance for the training and to contribute to WTC. I explained how WTC gives me a feeling of community and that **Roots & Wings** is an experience I was meant to have. And my community gave me unwavering support. I am a bridge for two communities to which I belong, in essence, building community.

Recently, I was asked by the one I wish to be my life's partner, "What are your (life's) motivations?" and I responded by stating, "My motivation... because I only have one...is LOVE. I strive to make my every action in the world out of the profound love I feel in my heart." Love is what delivers me into WTC's nest and to be fed with mothers' love.

I trust in this love to place me where I need to be when I need to be there. I excitedly wait to meet the one I am

meant to partner with for this new area of my journey...and then comes Catherine. I see Catherine and immediately think, "Wow, she is beautiful... her light is pure...and she has great hair." Over the course of the weekend I learn that Catherine is one who lives out her love and through her willingness to take risks demonstrates faith in that love.

Catherine:

On Saturday the group decides to process issues of racism. There are many riveting and moving moments. There is a large antiwar rally going on that day just outside at the Boston Common. There are estimates that 25,000 people march through the city. Inside, I find that I am rallying in a different manner. I am truly struggling to understand rank and power. How does privilege and rank show itself? How do I do this? In what ways do I marginalize others? How am I marginalized? In what ways do I deny racism?

Raul, my very dear friend from the Leadership forum in South America, lives in Caracas, Venezuela. It is an environment that is constantly agitated with problems of imbalance and violence in its struggle over power. When we speak earlier that week, he coaches me in skills to stay centered while still connecting to what is happening, to allow the media hype to pass by. How can I stay focused on peace when I want to stop war? How can I make a difference? I am so painfully aware of the differences of race, class, age and all of the "isms" that tumble around me.

The most poignant moment during the group process for me is when I hear Josh crying out to those in the group with white rank: "You are killing me!" I feel this wound, this separation exploding in the process. These are deep explorations and deeper interactions. Many more questions than answers arise.

Josh

I think that every member of our community knows that we are going to process racism when the topic is raised, especially when it is presented as "the denial of racism." Initially, I become excited by the prospect of having this discussion within our group. I know that there will be conflict and want to experience it, and really put this group

process stuff to work.

Then my reality sets in. Here I am a 21 year old, black male, the only black man in the room, and we are going to talk racism. I am a member of the most criminalized and most sexualized species on the entire face of the earth. White supremacy dictates that as long as I do not labor for whites I am to be scourged from the human experience, with my women and children left to be colonized. Simply put: my initial excitement leaves me and I begin to feel so tired.

I do not know how I am going to participate in the discussion. I fear that if I express my deep anger and depression that I will be received as violent and need to be suppressed. I also fear that I will injure the feelings of those whites daring to be honest about the impact of whiteness on their lives. Finally, I choose to act on my love for myself and others. I speak my truth regardless of how hard it is to say and how hard it may be to hear. I refuse to further educate those who oppress me. I refuse to justify my right to the purports of the earth. The only statement I remember making during the group process is: "You're killing me!" It is not enough to be aware of racism and its impact - that is only the beginning - we must live our lives in challenge of it.

Catherine:

A quote from the flyer states that "*Process Work is based on the assumption that the solution to a problem is contained within the disturbance itself. What appears as an obstacle, when approached with curiosity, openness and awareness skills, becomes an opening for personal and organizational development.*" We are living in the disturbance at this point. I wonder where and when the opening will come. The following day we are scheduled to have an open forum.

Humanity at the Precipice: What is our Work for This Time?

We choose the open forum topic offered by Donna Bivens, WTC co-director. There is clarity and certainty about the question for me. During the process of choosing a facilitator, much like the adolescent game of "spin-the-bottle", the pen points in my direction. I, or more appropriately some higher awareness part of me, steps into the role of facilitator. Per-

Roots and Wings—continued on page 7

Reflections from a Workshop with Malidoma Somé

by Gladys A. Wheaton



Gladys A. Wheaton

In June, WTC hosted a weekend of learning and ritual with Malidoma Somé and Joan Martin. Malidoma is an elder of the Dagara — an indigenous people of Burkina Faso, West Africa, and Joan Martin is one of the founders of WTC. The workshop was entitled ‘What Does It Take to Belong?’ In it, we explored how a sense of belonging requires first of all a sense of connection with the powers that have given us life — Spirit and ancestors — and secondly, with the spirit of the Mother Earth, who makes a place for us and nourishes our lives. Once we know we belong, it becomes possible for us to make the relationships needed to form and sustain community. In Malidoma’s words, “Community is the flower of belonging.”



Free Market Economy

Free Markets
are not about dumping products
or grabbing resources.

Free Markets
are about the exchange of our gifts
the giving and receiving
of the gifts we came here to offer

the welcoming of each other’s creativity
in the sacred space between us
where we belong to each other
as well as to ourselves.

Economy is about the flow of energy
arising from that exchange
the ripple of influence
the wave of abundance
that flows from that space
that sacred space.

Economy is about the ebb and flow
of each sacred space
as it forms, dissolves, and is formed again
a sacred space that takes different shapes
and changes shape
yet like matter and energy

Can neither be created nor destroyed.

PHOTOS: Above: Claudine Guerriere drumming at workshop with Malidoma. Below: Susan Dunlap sharing at workshop; Christine Harris (left) and Curdina Hill, building a shrine in preparation of ritual.

Profit	and	Loss	Statement
Sacred Life		Scared Life	
Sacred soul		Scarred soul	
Sacred Space		Scattered space but	
What a goal		What’s my role	
Ritual Life		Ceremony here and	
Ritual Soul		Ceremony there with	
Power exchange that		Hidden motives who	
Makes us whole		Really cares	
Power exchange		Power plays	
Hidden power		Blatant power	
Serving Being that		being served at	
Profits our souls		What a Loss	
Sacred space		The loss of our souls	
Ritual place		With the sale of our prophets	
Souls apace what		Death and a hole	
Comforts behold		Who/What does it profit?	



Roots and Wings — con't from page 4

haps there is something emerging that can answer some of my questions.

I am thrilled when Josh steps forward and generously offers to co-facilitate with me. We continue this journey together as partners.

Josh

As I witness Catherine take the role of facilitator, I feel proud of her for being so brave, especially since I am not feeling so brave. Catherine asks for a co-facilitator and I act on my first reaction to assist my partner, to not allow her to go it alone, and I volunteer to co-facilitate a forum on a topic that I am not sure I fully understand. I decide to act on my instinct to support Catherine, despite my uncertainties. I trust my feeling of connection to her and in *the master plan*.

Catherine & Josh

We are able to quickly establish an easy way to work together. We experience the connection and trust in this partnership. Somehow the differences between us allow us to have unique perspectives and the process itself becomes a dance – seemingly choreographed. We are in this dance of honoring ourselves, one another and each person in this process. There is space for each and every voice. The group discussion deepens:

- Practice truly honoring each other
- Personal contributions to the war
- Denial – what we are denying?
- Precipice – really being at the edge
- Awareness of what we know
- What are we doing?
- Undoing shame
- 9/11
- Hope for a new order
- Upheaval
- Chaos
- Tension/holding on – letting go
- Emotional aspects of being at the precipice
- Addressing the wounded male
- Inner work/outer action
- Understanding each other's truths

At one point, one of the participants enacts the precipice and falls over. There is a heavy silence. No-one really expected that. The very real possibility enters the room: we could tumble into extinction. Again, during the process more questions than answers. By the end of the process we are left with this visible and overarching question: **What is MY work for this**



The edge of the precipice

time?

Josh

Once again for me, reality sets in. Being in front of the group makes me more aware of my difference, particularly in contrast to Catherine. I am being who I am and she is being who she is. Between us, we establish that I will assist Catherine in her facilitation of the group process. I became very conscious of how we might be perceived by the group. My intention is to be perceived as equal in the process.

I am completely comfortable in the roles we establish together and find us working well together. We are only vessels for the work that needed to occur. Through our co-facilitation, Catherine and I effectively address many of the seminar's intended core learning values, particularly, *"exploring the roles we play in transforming power*

and rank issues."

Catherine

In a profound way I find one of my answers weeks later during a phone call with Ellen, a process facilitator from Oregon, when she quietly asks me "What does it mean to take care of yourself?" It's the question I have been living for a while. I realize that my answer to **"What is my work for this time?"** is just that. When I take care of myself, I become available for all the rest of the work that presents itself.


Living the Questions

In retrospect, we are struck by the experience that we both continue to live. WTC's Mission becomes real for us in this process. *To engage and support women's spiritual leadership, using the power of our deepest values and hopes as a creative force, to strengthen communities, bridge differences, and work for justice throughout society*

We have been supported in deepening spiritual leadership within ourselves, our relationships and our communities. Our process together has been a continuing discovery of how to bridge our differences, find commonality and share it with others.

We have learned much from one another. And THAT continues to lay the foundation for this ongoing work for justice and equity. ♀

If you believe in WTC's mission, values, and work and you have not already sent your donation, please consider making a gift toward the



WTC WE BELONG TO EACH OTHER CAMPAIGN




This year, we intend to raise \$100,000 from individuals to keep WTC functioning at its current capacity. To do this, we are counting on increased giving from all our members and friends.

I/We are enclosing our donation of \$ _____.

I/We would like to pledge \$ _____ every month quarter for a total of \$ _____ by ____/____/____.
Signature: _____

I/We would like to pay using credit card — please circle one
Card No. _____
Expiration date: ____/____ Signature: _____

Return to: WTC, P.O. Box 1200, Boston, MA 02117-1200

- to fulfill that purpose
8. developing *shared symbol systems/resources* for collectively and effectively tapping into spirit
 9. bridging to the *Divine*

WTC works to build a community of members who do this work *and* to assist in the building/nurturing of communities in the wider world by supporting and developing spiritual leadership within them. Because racism and other forms of institutionalized inequality (sexism, classism, religious discrimination, and so on) work to undermine us individually, collectively, and spiritually, addressing and challenging these inequalities is a fundamental aspect of WTC's method of bringing about transformative change.

WTC is often praised for its ability to 'walk the talk' of its mission and values: to enact spiritual leadership and to bring both knowledge and embodied experience of spiritual leadership to others. An especially important feature of WTC's 'walk' is its capacity to live in and across differences (of race, class, gender, sexuality, spiritual tradition, etc.), at the level of staff, membership, outreach, and program content.

TOOLS FOR CHANGE

Because WTC's method is organic and responsive to the particularities of a group and its needs, it is not possible to fully describe our method (that is, "what we do") in general terms that can be picked up and applied step by step or as a package. Instead, we articulate WTC's

method as a set of tools or elements. These elements provide a base from which we create programs (including trainings, gatherings, consultations, etc.) tailored to the specific needs, commonalities, and differences within a particular group. Different programs share some or all of these elements, but no two are the same.

Participatory design

WTC understands that any experience of transformative change requires those involved to identify what the process needs to include. WTC brings our own skills and knowledge together with those of the group we are working with to conceive a program for that group.

Showing up

Most programs involve introductions, in which participants (including facilitators) are assisted in:

- a) making themselves present in the room;
- b) focusing on the issues to be addressed (e.g. self-identity, work-life, bridging differences);
- c) identifying their own particular relationship to the spiritual and/or to leadership.

Creating learning communities

WTC begins from the premise that each participant has gifts to bring to the group — this includes each person's understanding, perspective and

experience. *Learning* for WTC is never just about absorbing information, but rather always about supporting each other to see what we already know, and how we might further enhance our collective wisdom and knowledge. As we used to say in Study/Action "we are each the text."

Active learning

WTC programs typically include exercises that bring participants into the process of awareness building. These exercises include tools that make this process of awareness material and embodied, and include symbols and rituals that connect participants to "that which helps us to discover our best path, our deepest resources, and meets us at the amazing springs of our own spirit" (Rosemary and Vincent Harding). The exercises may also be designed to creatively engage conflicts within a group or work to bridge differences. Exercises might take the form of a meditation, drawing or sculpting, reflecting on visual images or metaphors, story-telling, Process Work, etc.

Making a difference

The spaces WTC creates aim to strengthen individuals and collectives to share their gifts within their organizations, in communities, and out into the larger world. We seek to create containers that build up the creative energy at the core of our spiritual leadership. ♀

For a large print edition of this newsletter call 617-536-8782.



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