



waterwheel

A Quarterly Newsletter of the Women's Alliance for Theology, Ethics and Ritual

A Call for Moral Creativity

By Mary E. Hunt

New horrors require new moral creativity. The tragic events of September 11, 2001, challenge people of good will, especially religious people, to find new ways of handling conflict and dealing with difference. Fortunately, feminist and other progressive thinkers have been working along these lines for some time so we do not start from scratch.

Moral creativity requires the deepest resources of our various religious traditions and the most profound human insights we can muster. It is a process that prioritizes careful listening over reactive speech. It may not be enough to stem the tide of harsh words and plans for retribution. But it is a step away

morally appropriate steps to bring about a new peace. No one pretends this is easy. Anyone who has a simple answer is mistaken. But it is as essential and patriotic a task as digging through rubble or donating blood. It is an investment in the market of love and ideas, not the market of money and profit.

This ethical analysis cannot be carried on in the old, inadequate language of "just war" and "collateral damage." It requires new categories like "global concern" and "life is precious" if it is to be useful. Otherwise, we act as if nuclear, biological, chemical and other weapons were not capable of destroying all of us and the earth we inhabit. This is a new moment for which old words are out-

*We vow not vengeance,
but an end to such evil as the appropriate way
to honor their memory.*

from the dynamics that spawned this catastrophe. When we engage in it together, it is a step toward peace.

The first moral duty we have is to those whose lives have been lost, whose bodies have been damaged. We search, rescue, bury and mourn. Their loved ones and the rest of us in the human family live with the pain of their deaths, the futility of their suffering. We vow not vengeance, but an end to such evil as the appropriate way to honor their memory.

Then the hard work continues as we discern

moded. Let them go, that out of the silence might come insight.

The danger of responding to terrorism with military might, harming innocent people even if it would eradicate terrorism, is simply too great. The potential to unleash even more violence around the world is enormous. Such violence will sanction, however implicitly, the many forms of militarism and hatred that help to create the conditions for the unspeakable acts in New York, Washington, DC, and

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Cindy Lapp welcomes Lora Nafziger to WATER as a summer intern. Thanks Lora for great work!

Editorial

Peace is a religious concept as much as a secular goal. So when the events of September 11, 2001, shook the foundations of global society it was our faith that was shaken as well as our buildings. The time is ripe to rethink and renew the peace we seek as we bury the dead, mourn the missing, seek justice for those who perpetrated the unspeakable, and learn from tragedy how to be better global citizens.

We start where we live, in WATER's case as a non-profit educational organization dedicated to a world "where difference does not connote domination" as feminist theological activist Janet Kalven put it so elegantly. Ours is not a place to give blood or dig through the rubble for survivors. Our Alliance gives new hope that is as essential as blood; we find new ideas beyond the ash heap of patriarchal thinking. The countless communications we received from friends and colleagues around the world confirmed that for many people WATER is a touchstone where values of mutuality and equality are lived out through education, hospitality and social change. Would that we had more influence.

One question that hangs heavy for us at WATER is how feminist work in religion can help bring about peace. Of course we have aided in the counseling and grief work. We have added prayers and opportunity for reflection, written and preached. But the tragedy of September 11 was greeted with religious responses that made it clear that our efforts over these past two decades have had limited success at best.

When the crunch comes, as it did recently, old religious patterns re-emerge seemingly unaffected by our work. For example, knowing what we know about the power of language, we doubt the wisdom of singing "The Battle Hymn of the Republic" at the national prayer service following the tragedy. It was one more expression of patriarchal religion run amuck, implicit permission for high government officials to imagine that God blesses war. As feminists we note with disdain that only one woman religious professional was involved in that service and we wonder, if Bishop Jane Holmes Dixon were not bishop pro tem of the Episcopal Diocese of Washington, whether even one would have been visible.

Sensitive to words that can harm, we reject the exclusive language, bellicose imagery and marshal music that some religious professionals chose even in the healing times. Will our

Moral creativity is needed to produce responses that will stop the terrorists without falling prey to their logic

...Moral Creativity

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Pennsylvania. This will be a deadly failure of the moral imagination.

Moral creativity is needed to produce responses that will stop the terrorists without falling prey to their logic. This is the task to which we need to set our hearts and minds. Let all people of good will, especially religious people, exercise our moral imagination to create sustainable, feasible alternatives to saber rattling and war. If we can send people into space and create the Internet, surely we can pool our intelligence of many sorts and find a solution. It will be not be easy or obvious, but it can be done.

Now is the time to ask critical questions of our countries and of our selves. It is time to learn about religions and nations that, until now, have simply been words to us. For example, Islam no more teaches its adherents to strive toward martyrdom by killing people than does Christianity or Judaism. For those in the U.S., it is time for a frank assessment of our place as a rich, over-consuming nation in a world where so many have so little to lose. Only then can we begin to consider what strategies might get to the roots of the problem. Peace requires a certain humility.

Ordinary U.S. citizens can engage in this

process in very practical ways by rethinking our own reactions even as we grieve and tremble. Peace and patriotism are intertwined. We can start with the common symbols people rely on during this crisis. Each time we sing the National Anthem, or "God Bless America," let us add a song for peace, such as "Let There Be Peace on Earth," to remind ourselves that we are citizens of the world, not simply U.S. citizens. It will remind us that our goal is global well being, not just safety on our shores.

Each time we display our flag let us couple it with a symbol of peace—a flower, a dove, another sign of peace. This will show that while we love our country, we love it because it is part of a global community committed to peace, not because it is bigger or better.

Such seemingly small gestures are preliminary exercises in moral creativity, moving beyond the accepted categories, reaching for more and broader inclusion. From small efforts can come large results. Then this terrible chapter in world history will be what our children and their children call the time when a new justice and a new peace were born. Let us be midwives.

Suggested Activity

Rather than simply add study questions to this article as we often do, WATER suggests that you gather a group for discussion and prayer. The topic invites deep reflection. Your friends, family and colleagues will appreciate a chance to talk together about the events of September 11, 2001, and their impact on our common future.

We did this at WATER in a very simple way. We invited local people to come together in a small group, first to talk and then to pray. (See page 4) We encouraged people to speak personally about their feelings, to think strategically about next steps for peace and justice. Then we spent an equal amount of time (about an hour in all) in prayer, first in silent meditation with soft music, and then we were invited to express hopes and dreams.

Mary E. Hunt, Ph.D., feminist theologian and ethicist, co-founded and co-directs WATER.

...Editorial

children feel safe, work for peace and change their assumptions about the world if their religions revert to the same old same old? Will we?

Without dignifying same with comment, we reject the remarks of the Reverends Jerry Falwell and Pat Robertson who suggested maliciously that progressive social forces had some role in the crimes committed. Likewise, we repudiate any effort to link the great faith of Islam and its followers with the acts of a few fanatics who instrumentalize religions for political purposes.

Yes, peace is a religious as well as secular effort. At a time when most certainties are long gone, we can at least be certain that our task is to extend our work, indeed to take it even more seriously as part of making peace.

Women Crossing Worlds: September 11, 2001

September 11, 2001, will flame throughout history. The terrorist attacks that caused planes to crash into the World Trade Center in New York, the Pentagon in Washington, DC, and a field in Pennsylvania touched lives around the world. Friends and colleagues worldwide expressed their solidarity. Here is a glimpse of some of the messages we received from WATER colleagues who speak many languages but in one voice seek peace.

"My heart goes to all friends at WATER in this awesome tragedy. I pray for your safety and future. Profound concern for each and all."

Patricia Horsley, Sydney, Australia

"Peace lovers around the world: The European Union called for three minutes of silence at noon on the 14th of September. Our task as feminists and peace lovers is to learn and improve our own ways and the ways of our little planet earth. The power of love comes from below."

Ann-Cathrin Jarl, Uppsala, Sweden

"Mis queridas: Continuamos escuchando todo lo que los medios de comunicación cubanos cuentan sobre la catástrofe de ayer. Anoche en la velada de la Virgen de la Caridad encendimos velas por ustedes, por las víctimas inocentes y sus familias, por el pueblo norteamericano que siempre ha sido amante de la paz. Nuestro pueblo cubano siempre ha sido enemigo de esos actos bárbaros y en estos momentos nos solidarizamos con vuestra situación y además nos preocupa mucho lo que se pueda derivar de toda esta violencia. Un abrazo."

Clarita Ajo, Matanzas, Cuba

"We hope you and your loved ones are safe. We sincerely hope that this does not result in a chain reaction of violence over the world. We send you all our love and deepest sympathies in these difficult times..."

Pinar Ilkcaracan, Istanbul, Turkey

"What will happen now? Will it be possible not to have a war? I am asking myself what the international women's movement can do to stop the ideas of vengeance and war."

Maria Jose Rosado, Sao Paulo, Brazil

"Ireland declared a national day of mourning. Know that our thoughts and prayers are with you. Our efforts need to be redoubled for peace."

Mary Condren, Dublin, Ireland



"Abrazos miles y dispuestas a hacer lo que mejor les parezca y con nuestras casa abiertas para recibir las si les parece necesario... las diosas ayuden a nuestro mundo!"

Cristina Grella, Montevideo, Uruguay

"Faced with so much suffering and uncertainty it is hard to know what to say; but I wanted to reach out and assure you of my love and prayers, and my hope that somehow our world will find a way of seeking peace with justice."

Jan Berry, Manchester, England

"...Comparto contigo el anhelo de una paz justa y solidaria, donde todos y todas estemos dispuestos a escucharnos, comprender nuestros sentimientos y anhelos, y poner el hombro para alcanzar una humanidad y un planeta perdurable. Va un abrazo."

Mabel Filippini, Buenos Aires, Argentina

"All churches in Iceland had praying ceremonies for the American nation. Talk about revenge from the leader of your nation is scary. I pray there will be other ways to deal with this."

Solveig Boasdottir, Kopavogur, Iceland

"In Switzerland all the bells rang at 1p.m. The world has changed in a few minutes and we will have to try hard to fight for peace."

Marga Buehrig, Elsa Kaehler, Elsi Arnold, Basel, Switzerland

"You are in my mind and heart these days, knowing we have to build and rebuild our international network of resistance and peace, also on an interreligious level."

Lieve Troch, Breda, The Netherlands

"Horried, we have heard and seen what happened in Washington, DC, and New York. Immediately we thought of you and the WATER friends hoping you all are safe. All over Germany we stood in silence for 5 minutes to think of the victims and to pray. People are discussing what this all means for us, how to analyze the situation, what will the future bring..."

Herta Leistner, Gelnhausen, Germany

"Recibe un cordial y un grande abrazo desde Chile. Con cariño me despido de ti y todas las de WATER esperando que se encuentren bien y si no es asi que se recuperen."

Gladys Rojas Navia, Santiago, Chile

"You have all been in my thoughts during these days. Greetings to all at WATER."

Pauline Maheux, Ontario, Canada

"May you draw some comfort from WATER's dedication to the 'baking of new bread' over many years and may you have strength, support and resources to continue."

Mary Shanahan, Glasgow, Scotland

"Ich bin ueberrascht, dass die US noch nicht zuruck geschlagen haben und weiss nicht: soll ich von Tag zu Tag gluecklicher darueber werden oder noch mehr Angst bekommen, dass ein Krieg beginnt?!"

Andrea Eickmeier, Munich, Germany

People worldwide are praying and working for peace. Many experience fear, depression, and grief after the September 11, 2001, terrorist attacks on the World Trade Center in New York and the Pentagon in Washington, DC. Most have a desperate desire to end violence in all forms.

This liturgy was planned for the WATER community that gathered for an evening prayer and discussion on September 27, 2001. Use it as a model for your community.

Preparation

Place a candle for each participant in a circle in the center of the group.

Call to Gather

Welcome to this liturgy, "Peace, Peace, Peace." Tonight we gather together to mourn those who died in New York, Washington, DC, and Pennsylvania after the September 11, 2001, terrorist attacks. We gather to pray for peace.

Naming the Circle

Speak your name, say where you were on September 11 when you heard of the attacks, and tell us briefly how this event has changed your life. (*Naming*)

Litany of Mourning

(Several pray and light a candle.)

For those who died in the World Trade Center on September 11, 2001.

Response: Holy Wisdom, bring us peace.

For those who died in the Pentagon, **R:**

For those who died in a field in Pennsylvania, **R:**

For the untold thousands of bereaved in 80 nations who lost loved ones, colleagues and friends, **R:**

For those who do not know the fate of their loved ones, **R:**

For the people of Washington, DC, New York, Pennsylvania and the world who are living with the aftershocks of violence, **R:**

Please add your own petitions, **R:**

Song: "How Can I Keep from Singing,"

Quaker hymn (*See end of liturgy for words*)

Peace, Peace, Peace

By Diann L. Neu



Quiet Reflection

Calls for Peace

Let us listen to women's calls for peace.

"It isn't enough to talk about peace. One must believe in it. And it isn't enough to believe in it. One must work at it."

Eleanor Roosevelt, radio broadcast (1951), in Joseph P. Lash, *Eleanor: The Years Alone* (1972)

"You can't shake hands with a clenched fist."

Indira Ghandi, in *The Christian Science Monitor* (1952)

"...the majority of women would not declare war, would not enlist soldiers and would not vote supplies and equipments, because many of the most thoughtful believe there is a better way, and that women can bring a moral power to bear that shall make war needless."

Catherine A. Stebbins, to House Judiciary Committee, 1880, *History of Woman Suffrage, III*, 1887

The quietly pacifist peaceful / always die / to make room for men / who shout."

Alice Walker, "The QPP," *Revolutionary Petunias* (1971)

"Whatever peace I know rests in the natural world, in feeling myself a part of it, even in a small way."

May Sarton, *Journal of Solitude* (1973)

"Peace is when time doesn't matter as it passes by."

Maria Schell, in *Time* (1958)

"The struggle to maintain peace is immeasurably more difficult than any military operation."

Anne O'Hare McCormick, in Julia Edwards, *Women of the World* (1988)

"I hope women will not copy the vices of men. I hope they will not go to war; I wish men would not. I hope they will not be contentious politicians; I am sorry that men are. I hope they will not regard their freedom as a license to do wrong! I am ashamed to acknowledge that men do."

Mrs. Elizabeth Jones, Women's Rights Convention, 1860, *History of Woman Suffrage, I*, 1881

"Acquire inner peace and a multitude will find their salvation near you."

Catherine de Hueck Doherty, *Poustinia* (1975)

"Ultimately, we have just one moral duty: to reclaim large areas of peace in ourselves, more and more peace, and to reflect it towards others. And the more peace there is in us, the more peace there will also be in our troubled world."

Etty Hillesum (1942), *An Interrupted Life* (1983)

Quiet Reflection

Sharing

We have heard our foremothers call for peace. We now ask ourselves, "How will I work for peace?" Let us share these important reflections with one another. (*Sharing*)

Lighting Candles for Peace

Take a candle and light it for world peace. (*Candlelighting*)

Song: "Let There Be Peace on Earth"

(*See end of liturgy for words*)

Greeting of Peace

Place your candle on the table and send its energy forth for world peace. (*Pause*) Let us greet one another with a wish for peace.

Diann L. Neu, M.Div., STM, MSW, feminist liturgist and psychotherapist, is co-founder and co-director of WATER.

Songs for Peace, Peace, Peace Liturgy

"How Can I Keep from Singing"

Quaker hymn

My life flows on in endless song
Above earth's lamentation.
I hear the real though far off hymn
That hails a new creation.

Refrain:

No storm can shake my inmost calm
While to that Rock I'm clinging.
Since Love is God of heaven and earth,
How can I keep from singing?

Through all the tumult and the strife
I hear that music ringing.
It sounds an echo in my soul;
How can I keep from singing?

Refrain:

When tyrants tremble, sick with fear,
And hear their death knells ringing;
When friends rejoice both far and near,
How can I keep from singing?

Refrain:

The peace of God makes fresh my heart,
A fountain ever springing.
All things are mine since I am loved.
How can I keep from singing?

Refrain:

"Let There Be Peace on Earth"

Sy Miller & Jill Jackson
c. 1955 Jan-Lee Music

Let there be peace on earth
and let it begin with me.
Let there be peace on earth,
the peace that was meant to be.
With God our creator, we're one family.
Let us walk with each other,
in perfect harmony.

Let peace begin with me,
let this be the moment now.
With every step I take,
let this be my solemn vow:

To take each moment
and live each moment in peace eternally.
Let there be peace on earth
and let it begin with me.

Children and Changes

by Cindy Lapp

I am not normally overly attached to my children. I do not tear up at the first day of school or kiss them in their sleep. September 11 changed that.

School closed early that day. As I left WATER to pick up my children, I determined I would tell them the truth about the unfolding situation. They had been told nothing at school and I wanted to talk with them privately about the unspeakable horrors of the morning. When I picked up 6 year old Cecilia, her first comment was, "If God is in everyone then God makes everything happen." I replied that certainly God is in everyone but sometimes people don't realize that and they do bad things. Today something terrible happened. "Oh, I know. There was a plane crash." Somehow she had heard. We talked about the tragedy and continued the conversation with her father, Eric, at home.

As we sat down for dinner that evening, Cecilia prayed "for the people that were hurt in the plane crashes and thank you God for telling us what happened." 3 year-old Jamie wondered if the planes were still crashing.

After dinner he found a fire truck and ambulance that he had never played with before and showed Eric how they were helping at the attack. As he prepared for sleep Jamie lined up his ambulance, fire truck and favorite stuffed animals as a barricade next to his bed.

In the grocery store, two weeks later, Jamie asked if people in the store had guns. I continue the struggle to help my children live without fear even as I deal with my own anxiety. I have

begun singing a song, day and night, to alleviate our fear. "Don't be afraid. My love is stronger; my love is stronger than your fear. Don't be afraid, my love is stronger. And I have promised to be always near."

My children and I are not the only ones to live with fear. I remind myself, and sometimes Cecilia and Jamie, that children all over the world live without homes and with fear and hunger every day. Many children do not have parents or families to take care of them. We have lived with a false sense of security all these years. The abundance of food and clothes as well as shelter, work and our close community of family and friends are not to be taken for granted any longer. How do I teach my children at such a young age that while they are lucky to have all these things, our wealth comes at the expense of others throughout the world?

Certainly life has changed since September 11. The question is how I will change in response and how I will help my children understand in new ways that we are part of a larger world. We have begun, at Jamie's initiative, to sing the continent song at dinner. "There are seven continents in the world. North America, South America, Europe, Asia, Africa. Don't forget Australia, don't forget Antarctica. Seven continents in the world, tell me what they are."

It is a small start.

Cindy Lapp, MTS, is a staff member at WATER, music director at Hyattsville Mennonite Church and mother of two, soon to be three.



In Memory of Her

From *Teresa Donohue, CSJP, Lodi, NJ; Jeanette Stokes, Durham, NC; Michael Crinin, Syracuse NY*: In honor of **Mary E. Hunt**, as she celebrates a golden moment in her life. We celebrate Mary's wisdom and courage, her gentleness and strength, her passion and compassion, and her humor and endearing friendship.

From *Ronna Case, Chicago, IL*: To remember **Lucile E. Case, 1912-2001**.

From *Dorothy Olinger, SSND, St. Paul, MN*: In honor of **Mother and Earth Mother**.

From *Virginia Day, New York, NY*: In honor of **Nancy Small, M.Div.**, Coordinator of Pax Christi.

From *Carrie Schroeder, Oakland, CA*: In honor of the commitment of **Randy Maracotte and Chris Mentschel**, celebrated in a beautiful ceremony in San Francisco on 9/23/01.

From the "*Sisters*" *Donohue, Maureen and Terry in New Jersey*: In memory of **Florence Dunn**, mother of our sister-in-law Lorraine, who passed away in February.

From *Mary Hunt and Diann Neu of WATER*: In memory of **Maria Teresa Procile**, a Catholic theologian from Uruguay who wrote about biblical studies and mariology and was active in ecumenical circles. May she rest in the peace she tried to create for others.



(l to r.) *Mary E. Hunt, Alicia d'Amico and Diann Neu in Buenos Aires, Argentina.*

Alicia d'Amico, Presente!

Argentine feminist photographer and longtime WATER friend Alicia d'Amico died this fall after a valiant battle with cancer.

She was a world class photographer whose legacy to a planet in need of a critical and compassionate eye was thousands of brilliant images. Whether taking a picture of a mentally handicapped person, a couple of women in love or a Madre de la Plaza de Mayo, she could see through the mundane. In myriad workshops she empowered countless women to view their own bodies and those of other women as objects of beauty. In her last exhibit, "The Corners of Paris," she saw a country so old yet so new. Hers was a lucid gaze, a clear-eyed view of what the rest of us saw only dimly.

On a wall at the WATER office hangs her insightful photo of Plaza de Mayo in Buenos Aires where the mothers of the disappeared vigil every Thursday at 3:30 in hopes of finding their children. She captured their circle, down to the clock striking that hour, in a photo that says "do justice" with nary a word. Her volumes of photography grace our library.

Alicia hosted a WATER delegation in Argentina for an unforgettable gathering on her balcony overlooking her beloved city. Many a glass of red wine and discussion on global politics went down in that apartment over the years that we counted on her generous friendship. WATER joins Latin American women in mourning this loss and celebrating Alicia d'Amico's gift of beautiful justice.

Tell the Vatican to Stand Up for Women!

On July 14, 2001, women and men all over the world spoke out against the sexual abuse committed by Catholic clergy. The tragic reality is that this abuse continues unabated.

Mary E. Hunt and Lora Nafziger of WATER gathered with coalition supporters at the United Nations in New York. Mary made the following statement.

I am the co-director of WATER, the Women's Alliance for Theology, Ethics and Ritual in Silver Spring, Maryland. WATER believes that:

- One raped nun is one woman too many.
- One sexually abused nun is one more woman battered by a patriarchal church.
- One novice coerced to have sex is the direct result of a hierarchical system.
- One young woman prevented from using contraceptives is a victim of *Humanae Vitae*.
- One unfortunate woman who dies from a botched abortion is blood on the hands of those who oppose women's right to choose.
- One religious woman who is assigned a patriarchal spiritual director because "Father knows best" is a candidate for spiritual domestic violence in her religious home.

This must stop! Enough is enough!

WATER respects all women as moral agents with spiritual integrity. We call the Vatican to accountability for atrocities committed against women.

We ask that those who have committed them cease and desist, ask forgiveness publicly, and work to change unjust structures that make such injustice so easy.

We suggest that Catholics and other people of good will withdraw financial and spiritual support from this institution until progress is visible.

Meantime, and it is a mean time indeed for Catholic women, let WATER be a symbol of cleansing and new life.

Resources

Agosin, Marjorie, ed. **A MAP OF HOPE: WOMEN'S WRITINGS ON HUMAN RIGHTS—AN INTERNATIONAL LITERARY ANTHOLOGY.** New Brunswick, NJ: Rutgers University Press, 1999 (369 pages, \$19).


A compendium of readings sure to spur feminist theo-ethical discourse on human rights.

Ali, Carroll A. Watkins. **SURVIVAL AND LIBERATION: PASTORAL THEOLOGY IN AFRICAN AMERICAN CONTEXT.** St. Louis, MO: The Chalice Press, 1999 (176 pages, \$19.99)

Womanist pastoral theology in the context of the African American Church is a contribution to the whole society. Smart insights, deep wisdom.

Barstow, Anne Llewellyn, ed. **WAR'S DIRTY SECRET: RAPE, PROSTITUTION, AND OTHER CRIMES AGAINST WOMEN.** Cleveland, OH: The Pilgrim Press, 2000 (257 pages, \$19.95).

Arguments in favor of the "just war" theory fly out the window when implications for women and children are considered. This book is "must" reading for those who favor peace but need specifics to back up their claims.




Chittister, Joan D. **THE STORY OF RUTH: TWELVE MOMENTS IN EVERY WOMAN'S LIFE.** Grand Rapids, MI: Eerdmans Publishing Co, 2000 (92 pages, \$28).

Beautifully written and illustrated. Useful for meditation and discussion. A real gem of a book.

FitzGerald, Kyriaki Karidoyanes, ed. **ORTHODOX WOMEN SPEAK: DISCERNING THE "SIGNS OF THE TIMES."** Brookline, MA: Holy

Cross Orthodox Press, 1999 (212 pages, \$18).

The authors of these essays do not speak in one voice but they have a lot to say about the future of their church. Here's hoping for more from them as they incorporate feminist insights into their rich tradition.



Huntly, Alyson, C. **NAOMI'S DAUGHTERS: BRIDGING THE GENERATIONS.** Toronto, Canada: United Church Publishing House, 2000 (180 pages, \$18.95).

One church finds ways to bridge the divide. Others could learn a good deal from it.

Jung, Patricia Beattie and Joseph Andrew Coray, eds. **SEXUAL DIVERSITY AND CATHOLICISM: TOWARD THE DEVELOPMENT OF MORAL THEOLOGY.** Collegeville, MN: The Liturgical Press, 2001 (311 pages, \$29.95).

A wide-ranging collection that keeps social scientific information in creative tension with theology, experience in line with tradition, progressive views with more conservative ones. A welcome addition to the field.

Malone, Mary T. **VOLUME I: THE FIRST THOUSAND YEARS: WOMEN AND CHRISTIANITY.** Maryknoll, NY: Orbis Books, 2000 (276 pages, \$20).

The complexity of Christian history is portrayed with clarity and sophistication. A good reference book.

Mollenkott, Virginia Ramey. **OMNIGENDER: A TRANS-RELIGIOUS APPROACH.** Cleveland, OH: The Pilgrim Press, 2001 (208 pages, \$18).

A landmark, Virginia's book pushes the envelope through

thorough research and deep compassion. Now there is no excuse for simply adding "trans" and stirring when dealing with gender justice.

Nafziger, Gloria Kropf, ed. **HOME TRUTHS: LESBIAN MOTHERS COME OUT TO THEIR DAUGHTERS.** Edmonton, AB, Canada: Rowan Books, 2001 (106 pages, \$16.95)


Lovely, painful, touching, full of honesty, clarity and candor. Would that all mothers and daughters could handle life's complex subjects with such sensitivity.

Neuger, Christie Cozad. **COUNSELLING WOMEN: A NARRATIVE PASTORAL APPROACH.** Minneapolis: Fortress Press, 2001 (264 pages, \$18).

A step forward in pastoral theology, this study of narrative psychology adds much to the early offerings in the field.

Swan, Laura. **THE FORGOTTEN DESERT MOTHERS: SAYINGS, LIVES AND STORIES OF EARLY CHRISTIAN WOMEN.** New York: Paulist Press, 2001 (218 pages, \$13.95).

The desert is a place where some women have embraced silence and learned from the heart. Laura Swan introduces the women and invites her readers to visit them.



Walker, Randi Jones. **EMMA NEWMAN: A FRONTIER WOMAN MINISTER.** Syracuse, NY: Syracuse University Press, 2000 (200 pages, \$29.95).

This pioneer and others like her moved west to what they expected would be more open church communities. A combination of preaching and healing, including medical work, made her a welcome community member.


Walsh, Carey Ellen. **EXQUISITE DESIRE: RELIGION, THE EROTIC AND THE SONG OF SONGS.** Minneapolis: Fortress Press, 2000 (245 pages, \$19).

Straightforward biblical scholarship accessible to the general reader is hard to find. But this volume will entice people to read the original text with deep attention.

For Children

Smothers, Ethel Footman. **AUNTEE EDNA.** Grand Rapids, MI: Eerdmans Books for Young Readers, 2001 (30 pages, \$16).

A sweet tale of a young girl's love and growing appreciation for a wise aunt. Great illustrations.



Kushner, Lawrence and Karen. **BECAUSE NOTHING LOOKS LIKE GOD.** Woodstock, VT: Jewish Lights Publishing, 2000 (32 pages, \$16.95).

As good as it gets for children and their adults. Helps move kids' concrete thinking about an abstract topic. Marvelous illustrations. Also available in abridged board book version for ages 0-4, 3 volumes, \$7.95 each: **WHERE IS GOD? WHAT DOES GOD LOOK LIKE? HOW DOES GOD MAKE THINGS HAPPEN?**



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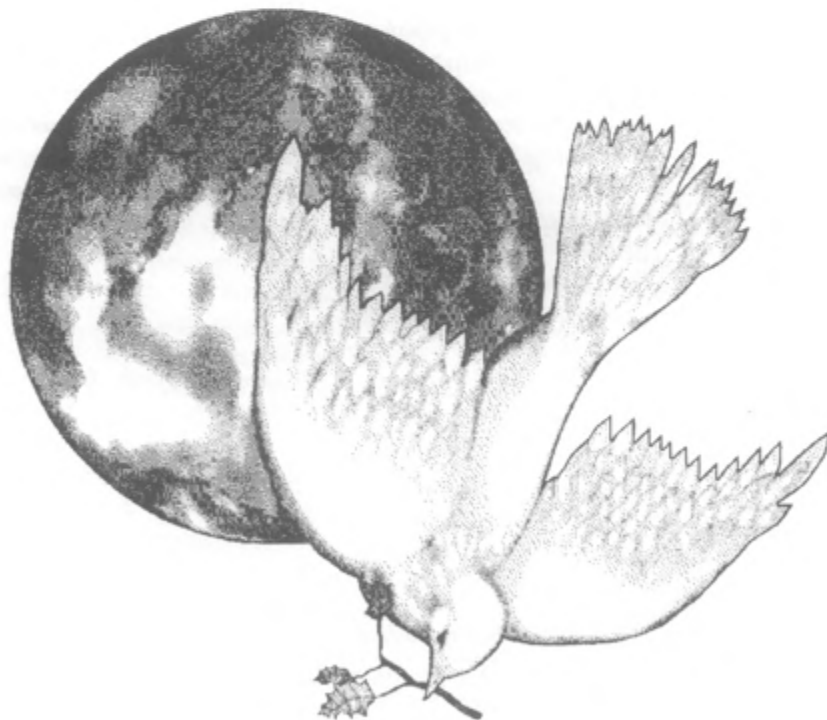
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