Vol. 2, No. 3, Fall 1989

# waterwheel

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

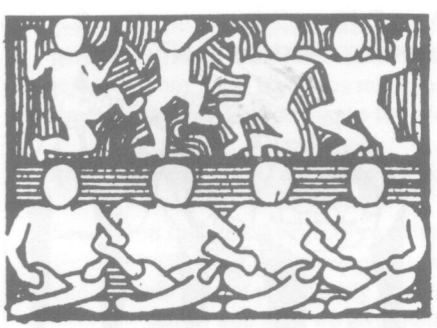
## Editorial

The earth quakes rarely but when it does everyone pays attention. Most of the time imperceptible little changes are going on, the steady pushing of surface upon surface until eventually a quake of some magnitude hits, as it did, tragically, in California.

Life at WATER is like this, too, a steady flow of articles, consulting, liturgies, counseling referrals, new ideas, sermons, educational events, correspondence, meetings. Quakes are few and far between. The publication of Anne McGrew Bennett's **From Woman-Pain to Woman-Vision** is ours this fall.

A shock of great magnitude for many of us was the unexpected death of author Penny Lernoux, Latin American specialist, role model for numerous young women in the field. Her books and articles just kept coming. But no more. So too is the loss of Episcopal Bishop John T. Walker of Washington, D.C.,advocate and spiritual guide to so many, considered one of the best friends Episcopal women ever had in high places. Both deaths this fall were quakes, both lives steady moves toward liberation.

Aftershocks jangle the nerves. Could it be that this will be "the big one?" While preparedness is all, acts of God/ess and nature make it clear that no matter how prepared we are the earth moves anyway. The point is how we respond to one another when it happens. That is why we know that each article, each phone call, each meeting, each request is a big one. So be it.



LNS/opf

# Food, Glorious Food

*by Mary E. Hunt*

Food speaks volumes about who we are and what we believe. Move over, **The Tao of Physics,** now that Julia Child has published **The Way to Cook.** Physics is said to be the closest cognate to theology, both imaginative enterprises aimed at explaining how we think what could be there might work. Food, by comparison, does what theology talks about. It nurtures and nourishes, it occasions celebration, and it mirrors how the human community divides up its resources.

Julia Child says "I think we have to get together and extol food. We should sit down to a nice leisurely dinner so we can talk and love each other." I say, pass the pasta and let's explore food as a feminist theological issue.

Women have always handled food at home, part of the structural sexism we seek to overcome. Early hunters and gatherers were women. Crop cultivation prior to mechanized big business was part of the domestic sphere. Putting a meal on the table was the expected female role, with male chefs and many men in the kitchen a relatively late, post-industrial development.

What we eat, how we eat, with whom we eat, where we eat and what we do not eat are all food questions that women have answered for society. By doing so women have shaped culture in deep and lasting ways. Think of holidays at home, school and office parties, birthdays and anniversaries that all have their special menus; the food itself makes the occasion.

While I do not applaud the extent to which food has been foisted on women, I am in awe at the way in which women from many communities have made statements about meaning and value with food.

Women give religious meaning to food. Sweet cakes, unleavened bread, bitter herbs have ritual significance in various traditions. The way in which they are consumed makes the difference. A desperately poor woman travelling on a crowded bus in Honduras offered me an orange once because I bounced her sick child on my lap. It was sublime.

I had always thought that eating was what one did alone and dining what one did in company. May Sarton, poet and novelist, writes of the joys of dining alone: setting a nice table with a linen napkin, a lighted candle, flowers, fine food and oneself for the best company in the world. Then I realized that with many people I had only eaten, and that I have indeed dined alone. That is a religious insight.

*Food, by comparison, does what theology talks about. It nurtures and nourishes, it occasions celebration, and it mirrors how the human community divides up its resources.*

Feminists write of food today with trepidation, anxious not to fall into the trap of "The New Traditionalists" who would have women back in the kitchens, well shod and pregnant, cooking up oat bran in their microwaves. Writers, notably M.F.K. Fisher, have detailed powerfully the sensuous nature of things edible. This prolific North American commentator was never confined to her kitchen.

Ms. Fisher, who lives in California, has travelled and eaten out around the world. She brings to bear a discerning palate and an appreciation for food on its own terms, according to the context in which it is set. This is a feminist approach, not expecting that every cuisine will match one's dreams, but respecting the variety and diversity of culinary art.

*(continued on page 2)*

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WATER is an educational center, a network of justice-seeking people that began in 1983 as a response to the need for serious theological, ethical and liturgical development for and by women. We work locally, nationally and internationally on programs, projects, publications, workshops, retreats and liturgical planning which have helped thousands of people to be part of an inclusive church.

**WATERwheel** is published quarterly by Women's Alliance for Theology, Ethics and Ritual. It is free to WATER donors. Address inquiries to the WATER office. Additional copies of this issue can be ordered for $2 each. Include street address and daytime telephone number of the person ordering materials. Please send inquiries and comments to:

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# Food...

*(continued from page 1)*

The new interest in food in the United States comes as a mixed blessing. It comes at a time when an increasingly small percentage of the population possesses an increasingly large percentage of the resources. Hence the designer food emporiums, restaurants with month-long waiting lists and specialty shops with exotic goat cheese and truffles have their flip sides.

Soup kitchens are on the rise, school lunch programs are on the decline, and increasingly dubious ways of raising and butchering meats are being uncovered. Feminist vegetarian Carol Adams in her forthcoming book makes explicit connections between feminism and vegetarianism, how many politically astute women throughout history make healthy, politically helpful choices for ourselves and our children by eating on the low end of the food chain. Could a man have written **Diet for a Small Planet?**

I have considered adding restaurant reviews to my literary repertoire. But home cooking often has more religious symbolism since it is unmediated by the quest for an ever larger bill and an ever more complete wine list. Successful women's base communities invariably report a meal or at least a significant snack as part of their way of being together.

In SAS, Sisters Against Sexism, the women-church group to which I belong, good food is essential to the gathering. Only on Good Friday do we dispense with the meal, a conscious choice to fast together. Fasting that night accomplishes what eating normally does, namely, what French philosopher Simone Weil called "attention." Care and feeding of one another is done with attention. It is a way that we "speak" our respect for one another.

Cooking claims a respectable part of my leisure time. Sure, we have to eat at my house, but time poring over cookbooks and back issues of **Gourmet** is part of the ritual when time permits. The menu unfolds, a combination of what is on hand with whim, a pairing of food with drink and table setting. Whether the meal is in the kitchen for two or the dining room for ten all affects the tastes. The key is still attention.

*Food itself is a great leveler... The point is to serve one another with attention and to make sure that all are well fed.*

The fact is that women of my mother's generation were prisoners of the kitchen, forced to feed families with little help from their spouses (if they had them). For such women, the pleasure of cooking was getting it over with, the joy of cooking was going out to eat, not a book some now rely on religiously. The point is that enthusiasm bred of microwaves, food processors and flavored vinegars should not obscure the fact that for most women in the world cooking is the daily reminder of their oppression.

It is not surprising that eating disorders are an overwhelmingly female problem. This underscores the fact that women understand food in the most visceral way. Whether a sign of depression or a symptom of some other psychological stress exacerbated by a sexist society, women's anorexia, binging and purging, and substance abuse are difficult to treat without making large-scale social changes.

Food symbolism is prevalent in the ecclesial world. The minister, normally the priest in Christian high church traditions, is the one who confects, blesses and distributes the common food at a eucharistic celebration. Apparently to ordain women would underscore the female nature of the role, making the ban on female Catholic priests the theological equivalent of a food fetish.

Far from the stereotypic good wife preparing dinner for her brood, I don an apron with delight, feeling powerful in a creative capacity I did not always possess. That it links me with other women who have fewer choices is all the more reason to pursue it. That I can entertain in a creative, healthy way is a communal plus.

Food itself is a great leveler. Mouths salivate at the thought of a brilliant strawberry, a cute little kiwi, a well made chocolate, a sparkling cider. Souls yearn too for glimpses of the perfection that such common foods possess. The point is to serve one another with attention and to make sure that all are well fed.

*Mary E. Hunt, Ph.D., feminist liberation theologian, is co-director of WATER.*



# New Initiatives: Counseling Program

WATER adds a new dimension this fall. Joined by Mary Lou Randour, Ph.D., a practicing psychologist, we're expanding our scope to include a professional counseling program.

Ever mindful of WATER's central purpose--the theological, ethical and liturgical development of women, by and for women--we undertake this new program as a further step in empowering women to identify and meet their spiritual needs.

The WATER counseling program is anchored in the belief that:

*Religious agency is founded on psychological understanding in the context of community;

*Counseling, a process in which a woman explores her own inner meaning, can be an important component of spiritual development;

*Religious agency and spiritual integrity both require and advance psychological strength;

*Counseling and liturgy provide complementary forms in the process of spiritual development, liturgy being a collective expression of shared individual meaning.

The program is designed to serve both lay and professional people: (1) women and men seeking to learn more about the intersection of gender, religion and psychology for personal growth and development, and (2) those working in the field of mental health, including psychologists, pastoral counselors, social workers, psychiatrists and ministers, who are striving to incorporate these elements in their counseling.

Work with mental health professionals will focus on both theoretical concerns and practical implications for psychotherapy and counseling, with attention to feminist methodology. In prospect are a workshop to examine the relationship of gender, authority and religious understanding, and a seminar to discuss inherent tensions between psychology and theology and consequent implications for clinical practice.

WATER's services will include counseling referrals, to assist individuals identify counselors and resources appropriate for their needs. The program will also involve consulting and training in-house staff of educational and professional organizations, counseling programs, church groups and others on a wide range of topics, such as assisting in life transitions, understanding anxiety and depression, making decisions about reproduction, defining sexual preference and identity, working with survivors of sexual and physical abuse, and developing healing liturgies.

Seminars and workshops will be offered periodically. The first formal program, for a general audience, will be a one-day workshop, January 1990, on "Integrating Images of God."

For more information about the counseling program, the workshop, or if you just want to talk, call Mary Lou Randour or Diann Neu at WATER, (301) 589-2509.

# In Memory of Her

Our litany of love and thanksgiving for inimitable women in our lives continues to grow. New names will be published from time to time in **WATERwheel.** What better holiday gift for a loved one than to make a contribution "in memory of her" to WATER's special commemorative fund? Be sure to send a brief expression of your special regard of the woman you honor.

*From Women-Church Baltimore:*

**Jenny Ramberg**, too passionate a prophet for any established church, mother, wife, cosmic gardener, friend. You made us smile and remember who we are: Taken from us in a moment, your spirit is with us mightily. A priest forever, according to the order of love.

**Jenny,** we give thanks for you.

*From Barbara Pfarr as a birthday gift for her sister Bev in honor of her sister-in-law:*

**Sandy**, you died last August of cancer and left a young family. Your relationship with my sister Bev was a beautiful example of the power of women-bonding. Bev's devotion to you and self-less care of your family has been a real witness to me.

**Sandy and Bev,** we give thanks for you.



# Argentine Anthropologist Joins WATER Staff

Anthropologist Sara Josefina Newbery of Buenos Aires, Argentina joins the WATER staff this fall as a collaborator in the Southern Cone. Sara's background in research and activism, and her commitment to women's issues and feminist theology make her a welcome addition.

Ms. Newbery is active in the formation of the Mujer-Iglesia movement (Women-Church) in conjunction with the Taller Permanente de la Mujer. She is working with a new commission to promote safe, legal, affordable abortion in Argentina. She will bring her skills to bear on the up-coming Fifth Encuentro of Latin American and Caribbean Feminists, to be held in Argentina in November 1990, at which feminist issues in religion will be discussed.

Sara's major emphasis is on poor, marginalized, mainly indigenous women in barrios surrounding Buenos Aires. She works with social workers to provide needed resources such as a neighborhood radio show for women by women.

She specializes in life histories, presenting anthropological data through the words and stories of the women themselves. While teaching at the National Institute of Anthropology, she spent many years working with Mapuche and Mataco Indians, advocating for the rights of indigenous people. Her book, **La Difunta Correa,** won a national prize for anthropology.

WATER welcomes Safina and celebrates this concrete link of "women crossing worlds." May we all benefit from her energy and her talent.

# Come, Sister Wisdom:

*by Diann Neu*



**Background:** *The word Advent means "coming." The season of Advent celebrates the coming of God into human history. It begins on the Sunday nearest to November 30 and contains the four Sundays immediately before Christmas.*

*Because Mary made possible the coming of the Holy One into history, this liturgy focuses on her and on the power of women.*

*Use it for your women's groups, family celebration, or personal reflection.*

**Preparation:** *Make an Advent wreath. Arrange greenery in a circle and place three purple candles and one rose candle on the circumference equidistant from one another. To mark the beginning of the first week of Advent light one purple candle; the second week light the first purple candle plus a second purple candle. The third week light the first and second purple candles plus the rose candle for "Gaudate" or rejoicing. The fourth week light all four candles.*

*Buy or make stollen bread, wine and juice.*

**Introduction:** Let us begin our liturgy by sharing with one another our names, where we are from and a memory of Advent that is special to us.

**Call To Celebration:** *(The leader gathers up what all have said and uses their reflections to focus the liturgy.)*

Today our liturgy will focus Advent with four themes: 1) preparation/waiting; 2) light/vision; 3) liberation; and 4) wisdom.

**Preparation/Waiting:** In the past, Advent waiting had a passive connotation to it. The "let it be done as you say" of Mary has gotten bad press for women. Today, we bring a new twist to the waiting; a taking charge of our lives. We ask:

What am I waiting for? How am I preparing this winter for restoration, hibernation, nurturing? *(Pause for silent reflection.)*

**Light/Vision:** This is the time of year when the light of the earth is scarce. Each day we find less daylight and more nighttime. This is the season to celebrate the power of light, the triumph of visions. It challenges us not to lose sight of our visions. We ask:

What is my vision? How do I take time to see clearly? *(pause)*

**Liberation:** This is the season when we prepare for the birth of a liberator. Soon, a Savior will be born. Captives will be set free, the brokenhearted will be healed, justice will roll down like water. We ask:

What do I need to be liberated from? How am I freeing myself and others? *(pause)*

**Wisdom:** Wisdom is women's gift. Women know how to give birth, *"Dar la luce"* or to give the light as they say in Spanish. We give birth to children, ideas, artistic spaces, friendships, and on and on. We have a special insight into life mysteries. We ask:

What am I giving birth to this season? How am I gaining wisdom about life? *(pause)*

We gather to celebrate these themes using the symbols of the Advent wreath and Christmas stollen bread. Let our celebration begin.

**Song:** "Rejoice! Rejoice! *(melody "O Come, O Come Emmanuel," words adapted by Ann Pat Ware and Diann Neu)*

O Come, O come, Emmanuel,
And ransom captive Israel.
That mourns in lonely exile here
Until a Liberator is near.

*(refrain)* Rejoice! Rejoice! Our freedom is at hand.
The Dawn of Justice Shines upon the land.

Come now, dear friends, for Advent time is here;
It's time to cast out doubt and crippling fear--
For presently, before our wondering eyes,
This season will bring forth its own surprise.

**Blessing of the Advent Wreath:** *(One person lights the candles that mark the week of Advent the group is celebrating.)*

Each week of Advent is marked by lighting another candle in the Advent wreath. Tonight we light ___ candle(s) because this is the ___ week of Advent. *(light candles)*

## Litany of Mary of Nazareth

by Diann Neu

As we celebrate we focus on Mary, a renewed Mary, a woman who waited, had a vision, was a liberator and was wise as we are.

**Reader 1:** Praise to you, Holy One, Creator of the Universe
...Breathe into us life and creativity.
Praise to you, Holy One, Liberator of the Oppressed
...Free us to do the work of justice
Praise to you, Holy One, Healing Spirit
...Enkindle us with passion.

**Reader 2:** Mary, woman of faith...guide us.
Woman of vision...
Woman of patience...
Woman of wisdom...
Woman of peace...
Woman filled with questions...
Woman of Truth...

**Reader 1:** Mary, Mother of the homeless
...walk with us.
Mother of the disappeared...
Mother of those living with AIDS...
Mother of the sick and dying...
Unwed Mother...
Mother of battered and abused women...
Mother of hungry children...

**Reader 2:** Mary, model of persistence
...pray with us.
Model of gracious hospitality...
Model of strength...
Model of independence...
Model of passion...
Model of risk...
Model of holy rage...

**Reader 1:** Mary, Liberator of the Oppressed
...empower us.
Dawn of Justice...
Comforter of the Afflicted...
Provider of Sanctuary...
Sign of Contradiction...
Dreamer of New Possibilities...
Witness to Christ's Resurrection...

**Prayer:** Mary, Beloved of Light, empower us with your Wisdom during these days of Advent. Teach us to see clearly that our vision may be light for the world. Inspire us to act justly, to love tenderly, to set ourselves free, and to heal the brokenhearted. Amen.



# An Advent Blessing

**Song:** "Blessed is She" by Colleen Fulmer

Blessed is she, who believes that the
promise made her by her God
would be fulfilled, would be fulfilled.

**Reading:** "Advent" by Kayla McClurg who lives in Providence House, a shelter for homeless and abused women and their children. from **Daughters of Sarah,** Nov/Dec 1988

Even if one of the women hadn't nearly
delivered
her seven-pound baby girl right on the front
porch,
I would have surely been writing this poem.
A poem about ill-timed gifts
and no place like home
and what a fine mess we've got into this time.
A poem about the coming of Christmas.

It's impossible to live so near the homeless
heart
and not think a lot about Christmas.
Frightened Marys
journey alone on dark and rocky roads
without resources, without reservations
(without Josephs)
burdened - Lord!
burdened with child and child and child.
Longing for a place - just a space - to be
...to become.
Having so little yet entrusted with so much.
Like Mary, they carry the weight of the world.
And the hope.
They wait, they listen.
To the angel voice that first pulled them here
to the side streets of Bethlehem,
to the presence that now pulls them on
toward home.

These Marys don't know that their lives are a
poem, an acting out of the Christmas story,
and I don't suppose it would matter much to
them anyhow.
But daily they teach me
of the unexpected arrivals of grace
the mysterious disguises of God
the surprise of the coming.

**Song:** "Blessed is She" by Colleen Fulmer

**Reflection:** The readings speak to us of new and renewed models of Mary. The first uses some traditional themes and yet gives new twists to them. The second adds a surprise to the usual seasonal assumptions of Mary. We ask:

What are the unexpected arrivals of grace
in my life?
What are the mysterious disguises of God?
What are the surprises of advent?

Let's pause for reflection and then turn to the person next to us and share what we would like.

**Song:** "Rejoice! Rejoice!"

O come, O Wisdom, sister of us all,
Prepare our ears to hear a wondrous call.
To us the path of knowledge show,
And teach us in your ways to go.

Let us together ponder how we may
Initiate a new and better day.
In numbers we are strong, our faith is great;
No more delay lest justice come too late.

**Prayer of the Faithful:** Many people yearn for an Advent Blessing. Let us name them and respond with *"Liberator of the Oppressed, hear our prayer."*

**Blessing of Bread:** *(The blesser presents the stollen to the group and offers her own blessing which focuses on women's wisdom, on Mary's wisdom. She invites the gathered to extend their hands, palms up, as she prays:)*

Women indeed are blessed and women are blessers... Let us share this bread of life. *(Pass the bread around for all to eat.)*

**Blessing of Wine and Juice:** *(The blesser focuses her blessing on the abundance of women's gifts. She invites the gathered to pour wine or juice from the bottle into the cup to symbolize abundance. The song "Blessed Is She" is sung and hummed alternately as this takes place. As the last few people are pouring their wine into the cup, the verse changes to:)*

Blessed are we who believe that the
promise made us by our God
would be fulfilled, would be fulfilled.

*(The blesser then blesses the drink in her own words praying:)*

Women indeed are blessed and women are blessers...Let us share this fruit of the vine. *(Pass the cups around for all to drink.)*

**Final Blessing:** "Magnificat for Today" from Women Church Speaks, Chicago, 1983

The Magnificat is a scriptural prayer that speaks of the holiness of women. It is indeed an Advent prayer. Let us stand in a circle, put our arms around one another and pray the Magnificat together in three parts.

**One:** Our souls magnify the holiness which dwells within us.
**Two:** And our spirits rejoice in the presence of the Holy One.
**Three:** Because we as women have been touched and called.
**ALL:** Yes, from this day forward all generations will call us blessed.
**One:** For great things have been done through us and those who went before us.
**Three:** Holy is our name and we have shown mercy and strength as women, from age to age.
**Two:** We have gathered our courage and stead fastness and walked to heal the broken hearted with tenderness and care.
**One:** Yes, we have been hungry and have filled each other with good things.
**Two:** For we have kept our promises and jour neyed and struggled in the hope of our dreams...touching and healing...laughing and crying...questioning and loving...
**ALL:** Yes, indeed by our living and our faithful ness, by our passion and our courage...all generations of women from this day forth will be blessed.



**Sending Forth:** Filled with the challenge of this prayer and this liturgy, we open ourselves to trouble and beauty. May we, like Mary, be women who wait, women who have visions, women who are liberators and women who are wise. Let our Advent continue.

**Song:** "Trouble and Beauty"
by Carolyn McDade

By these laboring wings we have come thus far
to this place in the wind where we see
trouble and beauty
we see trouble, we see beauty
and that far wandering star still calls us on

*chorus:* It's the star will rise and shine
rise and shine
It will rise and shine when earth's
people all are free
It calls to you - it calls to me
Keep your laboring wings till all are free

*Diann Neu, feminist liberation liturgist, is co-director of WATER.*

## "WASSER," Was Ist Diese Sache?

*by Carol Scinto*

The word for WATER is fluent.

No sooner had Mary and Diann surfaced from South America, still speaking in tongues of Madres and Angels, than they plunged into learned discussions with 13 eager young scholars (my daughters' ages) from West Germany and The Netherlands. The visitors, a party of theology students from universities of Bonn, Wurzburg and Nijmegen accompanied by their "mentorin fuer Laientheologen/-innen," chose WATER as their designated resource for translating feminist religious theory into practical terms.

"As feminism is far more developed in the USA than in Europe," they wrote when planning the itinerary of their visit, they wished to see for themselves how students and faculty at universities, "ecclesiastical institutions, religious groups, self-help groups and religious orders and societies" here address women's concerns.

Before heading to Silver Spring for intensive discourse, Hunt-Neu style (includes healthy scones, homemade jam and Vitamin C capsules to counter fatigue), the group swooped down on New York for conversations with eminent thinker Phyllis Trible and glimpses of Union Theological Seminary; swept on to Boston to meet with inimitable Mary Daly and "In Memory of Her" Elisabeth Schussler Fiorenza (herself a Wurzburg graduate) plus taste of Harvard Divinity School; sidetrekked to Nantucket for non-theological fish n' chips.

After D.C.'s mind-bending, knee-buckling round of meetings with D.C. Rape Crisis Center, NETWORK, National Coalition Against Domestic Violence, Rachel's Women's Center, a lecture on womanist theology by Cheryl Sanders, a visit to the Names Quilt, and participation in the Housing Now! march on Capitol Hill, the hardy band pushed on to Chicago for a word or two with "God-Talk's" own Rosemary Radford Reuther. Talk about fluent...

## Update: Women Crossing Worlds

WATER staff Mary E. Hunt and Diann Neu returned to South America this fall to work again with Latin American women's groups for several concentrated weeks. Cristina Bosenberg from the Centro de Estudios Cristianos (CEC), Buenos Aires, repaid the visit in late October to gain insights into our work in preparation for a possible internship.

In Buenos Aires, Argentina, WATER and the CEC sponsored a well attended, lively workshop on "Women and Poverty" where Argentine government officials, doctors, barrio leaders, ministers and feminists exchanged views on how to survive their increasingly difficult economic situation. WATER's theological and ritual contribution rounded out an innovative program.

Protestant women theologians from all over Latin America gathered in Buenos Aires for meetings on their common agenda. Mary spoke at a public forum with them on how the women-church movement, WATER and other North American efforts are in solidarity with their work.

In Montevideo, Uruguay, WATER staff joined Cristina Grela, M.D., newly appointed staff person for Catolicas por el Derecho a Decidir en Latin America (Catholics for a Free Choice affiliate) in a workshop on feminist spirituality. WATER also visited GRECMU, the women's studies association, and GEM, a group of ecumenical women with whom we have collaborated for years.

WATER's visit generated plenty of press--newspaper interviews, radio and television appearances. We exchanged ideas with small groups like Taller Permanente de la Mujer, Comision por el Derecho al Abortar and the fledgling lesbian/gay groups that opened their doors to us.

Two stunning impressions remain. First, poverty continues to erode progress toward human liberation. Hyper-inflation in Argentina, followed by the pardoning of military criminals, promises future unrest. Second, women continue to inspire awe by their faithful, creative and constant efforts to survive. We met them, we love them, and we "promise a permanent presence" with them.

## Wanted: Interns

Every respectable body of water needs bird life. We're looking for a few good INTERNS to keep our Alliance moving onward and upward. WATER is launching an internship program beginning January 1990. We invite applicants from college, graduate and post-graduate level institutions as well as sabbatical programs connected with church and other work settings. Field education credit is a possibility.

A minimum commitment of six weeks is expected. The ideal arrangement is three to six months of full time work or one semester part time. Programs will be tailored to suit individual needs as well as to fit into the ongoing work of WATER.

Interns will participate in all our programs and projects from helping to produce this newsletter, prepare mailings, develop and maintain the Resource Center, handle correspondence and phone inquiries, and manage our data base to participating in local and national events related to feminist religious agency. They will interact with other local, national and international justice organizations. In our busy though informal office, we work hard and enjoy ourselves. Everybody helps do what needs doing, from sorting mail to editing copy.

Each intern will have a personal project developed in conjunction with the staff. One intern recently took responsibility for the compilation of a directory of women in ministry in the Washington, D.C. area. Projects may pertain to any academic and professional work for which WATER staff and resources are suited.

WATER is a modestly funded non-profit organization. In lieu of a stipend, WATER offers interns:

1. Weekly seminars with staff
2. Access to all WATER programs during their stay
3. Assistance in research and writing
4. Contacts with many D.C.-based social change groups
5. Help with finding inexpensive accommodations in the area

Please contact WATER for further details. Ask the internship office of your institution about obtaining academic credit or continuing education units. Application deadline for January 1990 internships is December 15, 1990.

# New Resources



Altman, Dennis et al, **HOMOSEXUALITY, WHICH HOMOSEXUALITY?** London: GMP Publishers, Amsterdam: Uitgeverij An Dekker/Shorer, 1989 (253 pages, N.P.).

Papers from an interdisciplinary conference on homosexuality provide some of the cutting edge research in lesbian/gay studies. Of special interest are Mary E. Hunt's "On Religious Lesbians" and Martha Vincinus' "'They Wonder to Which Sex I Belong': The Historical Roots of Modern Lesbian Identity." Only from Amsterdam could such a rich volume emerge.

Asian Women United of California, editors, **MAKING WAVES: AN ANTHOLOGY OF WRITINGS BY AND ABOUT ASIAN AMERICAN WOMEN.** Boston: Beacon Press, 1989 (482 pages, $16.95).

The wonder of this "model minority" is that the women survived at all, much less overcame cultural and linguistic barriers. Roots in all of the Asian countries are traced to grandmothers and mothers who suffered internment, rape and pillage. Poignant poetry and pointed prose.

Badinter, Elisabeth, **THE UNOPPOSITE SEX.** New York: Harper and Row, 1989 (French original, 1986), (214 pages, $22.50).

A challenging argument about the end of patriarchy, the coming of androgynous bisexuality for all, and renewed emphasis on the individual. This reviewer has significant questions about the class/race dimensions of the argument but considers the future view central to strategizing for the 21st century.

Cady, Susan, Ronan, Marian and Taussig, Hal, **WISDOM'S FEAST: SOPHIA IN STUDY AND CELEBRATION.** San Francisco: Harper and Row, 1989 (212 pages, $13.95).

An expanded version of the authors' popular **SOPHIA,** this text provides meditations, sermons and exercises for deepening our understanding of Sophia. Recommended for groups that want to explore goddess materials in a systematic and varied way.

Canan, Janice, editor, **SHE RISES LIKE THE SUN.** Freedom, CA: The Crossing Press, 1989 (226 pages, $8.95).

A wonderful collection of favorite writers, ideal for liturgical use. Includes Audre Lorde, Susan Griffin, May Sarton, Ntozake Shange.

Carmody, John, **TOWARD A MALE SPIRITUALITY.** Mystic, CT.: Twenty-Third Publications, 1989 (117 pages, $7.95).

Few men even attempt this task so the author is to be commended for trying to tease out what is unique and liberating for men in the search for the divine.

Dillard, Annie. **THE WRITING LIFE.** New York: Harper and Row, 1989 (128 pages, $15.95).

For those who do it all the time and those who struggle with the Christmas cards this is a delightful read. It made this reviewer want to fire up another manuscript.

Fitzpatrick, Ruth McDonough, editorial coordinator, **LIBERATING LITURGIES.** Fairfax, VA (P.O. Box 2693 Fairfax, 22031-2693): Women's Ordination Conference, 1989 (90 pages, $8.50).

A lovely collection of liturgies for a variety of occasions by committed feminists like Martha Ann Kirk, Diann Neu, Barbara Cullom, Myriel Crowley Eykamp, Judith Vaughan, et al. Use them in good faith.

Harris, Maria, **DANCE OF THE SPIRIT: THE SEVEN STEPS OF WOMEN'S SPIRITUALITY.** New York: Bantam Books, 1989 (225 pages, $18.95).

A guide for women who seek personal spirituality. Broad reaching in its scope with finely tuned exercises to aid personal searches.

Kitch, Sally L., **CHASTE LIBERATION: CELIBACY AND FEMALE CULTURAL STATUS.** Champaign, IL: University of Illinois Press, 1989 (214 pages, $24.95)

Celibacy in utopian communities (Shakers, Koreshans and Sanctificationists) helped to promote women's equality. Its relationship to contemporary efforts is touched on. The author concludes that sexual politics are more complex than celibacy can solve, but that much can be learned from 19th century women.

Kraemer, Ross S. editor, **MAENADS, MARTYRS, MATRONS, MONASTICS: A SOURCEBOOK ON WOMEN'S RELIGIONS IN THE GRECO-ROMAN WORLD.** Philadelphia: Fortress Press, 1988 (429 pages, N.P.).

A technical reference for those who seek English translations of documents on women's religious lives in Greco-Roman antiquity.



Luhrmann, T.M., **PERSUASIONS OF THE WITCH'S CRAFT: RITUAL MAGIC IN CONTEMPORARY ENGLAND.** Cambridge, MA: Harvard University Press, 1989 (356 pages, $25.00).

Witches and goddesses and magic all hail from intuitive efforts to live with the unexplainable mysteries of the world without apology. The author enters such efforts and describes the altogether ordinary people who are there.

Mayeski, Marie Anne, **WOMEN: MODELS OF LIBERATION.** Kansas City, MO: Sheed and Ward, 1988 (240 pages, $12.95).

Selected writings from women beginning with Perpetua and ending with Caryll Houselander, including Teresa of Avila and Sarah Grimke, all sources of inspiration for contemporary women.

McDaniel, Judith, **METAMORPHOSIS: REFLECTIONS ON RECOVERY.** Ithaca, NY: Firebrand Books, 1989 (77 pages, $7.95).

A feminist approach to Twelve Step programs and their value by a gifted writer and insightful thinker.

Office of Global Education-National Council of Churches, **MAKE A WORLD OF DIFFERENCE: CREATIVE ACTIVITIES.** Baltimore, MD, 1989 (275 pages, $15).

This huge handbook on hunger, peace and development is a gold mine for groups looking for creative, artistic approaches to social justice education. Includes cartoons, recipes, declarations and dances.

Plant, Judith, **HEALING THE WOUNDS: THE PROMISE OF ECO-FEMINISM.** Philadelphia: New Society Publishers/East, 1989 (262 pages, $14.70).

A variety of writers, including Ynestra King, Susan Griffin, Joanna Macy and Ursula LeGuin, extend their analyses to see how the circles of feminist theory can encompass the whole earth. A tall order if filled in essays on spirituality and politics from an eco-loving perspective.

Ross, Maggie, **THE FOUNTAIN AND THE FURNACE: THE WAY OF TEARS AND FIRE.** Mahwah, NJ: Paulist Press, 1987 (341 pages, $12.95).

This Anglican hermit treats tears as a theological subject in an innovative combination of classical sources and common life experience. It would be interesting to know how she would distinguish women's tears from men's but this is a smart start.

# Upcoming WATER Programs

(All events will be held at the WATER office unless indicated otherwise.)

| | |
|---|---|
| November 1, 1989 | *"Counseling Consultation"* with Mary Lou Randour, Diann Neu |
| November 7 | *"Discussion of the BEM Document, Eucharist in the Early Christian Community"* with Renata Rose |
| November 8 & 9 | *Phone-a-thon, DC area* conducted by Diann Neu, Barbara Cullom and volunteers |
| November 10, 10:30am Lincoln Memorial | *"Praise Our Choices, Lift Our Voices,"* Liturgy for "Mobilize for Women's Lives" Rally co-created by Diann Neu |
| December 15 | *Consultation with Independent Theological Centers for Women* convened by Mary Hunt, Diann Neu |
| December 18 5 - 7 PM | *Book Signing and Holiday Party* featuring Mary E. Hunt, editor of **From Woman-Pain to Woman-Vision** |
| January TBA 10 AM - 4 PM | *"Integrating Images of God,"* Conference led by Diann Neu, Mary Lou Randour |
| January 31, Feb. 7, 14, 21 | *"Clinical Consultation: Development of Women's Authority,"* a 4 week Seminar with Mary Lou Randour |
| February 28 | *Ash Wednesday Celebration* |
| April 12, 6pm | *Holy Thursday / Passover Celebration* |

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