



# Waterwheel

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

## Mary Daly 1928–2010 A Biographical Sketch

By Mary E. Hunt

For the Mary Daly Memorial Gathering  
May 1, 2010, at Episcopal Divinity School  
in Cambridge, MA



Photo Credit: [www.isaegil.net/bbs/data/column/IS2\\_daly](http://www.isaegil.net/bbs/data/column/IS2_daly)

Mary Daly, in her own words, “threw her life as far as it would go.” On November 1, 2002, with Mary Daly at my side in Cambridge, I gave an introduction to her life at a conference on the history of women and American religion that Ann Braude organized through Harvard Divinity School. Mary vetted the bio before I uttered the first word, so I feel on solid ground to share parts of it as we remember her and her remarkable life.

What Mary Daly called the First Spiral Galaxy began before she was born in Schenectady, NY, on October 16, 1928, the only and deeply-desired daughter of Anna and Frank X. Daly, themselves children of Irish immigrants. She was educated at St. Rose College in Albany, NY, then went on to pursue three doctorates both in the U.S. and in Europe (Fribourg, Switzerland), where she spent seven years teaching and writing. She liked that one of the doctorates was a pontifical degree, the Doctor of Sacred Theology, in case she were elected pope!

Mary spent a month in Rome in 1965 when the Second Vatican Council was in full swing. She saw firsthand the costumed eminences of kyriarchal Catholicism in all their plumage, while the handful of women auditors (so named because they could only listen but not speak) watched from the ecclesial peanut gallery. This hideous dynamic crystallized her thinking about *The Church and the Second Sex*, published in 1968 and later reissued with the memorable “Feminist Postchristian Introduction and New

Archaic Afterwords.” Her case against the institutional Catholic Church, which she called “the inevitable enemy of human progress” (CSS, p. 219), remains as relevant today as it was forty years ago.

Mary later broadened her analysis to write off all of Christianity and other patriarchal religions. She had allowed in *The Church and the Second Sex* that Christianity might be reformable, but she corrected the record in *Beyond God the Father: Toward a Philosophy of Women's Liberation*, published in 1973. It is perhaps the most widely quoted, if not the most widely read, book in the field. I recall turning its pages at Harvard Divinity School in 1973, my naïve Catholic mouth agape as I realized one could indeed forsake patriarchal religious givens and move on to healthier, happier, some would say holier, ways of being.

Mary called it her “self-conferred diploma” granted upon her successful completion of the requirements for graduation from the Catholic Church. Indeed, she had already passed the comprehensives, I would argue, in her successful tenure battle in 1969 at Boston College. Boston College was her longtime academic home and her longtime nemesis. BC, which finally forced her into retirement thirty years later, gave her a terminal contract in 1969. More than 1500 male students (in those days BC's student body was almost entirely male) demonstrated on her behalf. Perhaps calculating that several of them would

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## Memories of Mary Daly from the WATER Alliance

How saddened I am, a 72-year-old Canadian Catholic feminist who was liberated to think new thoughts by the exhilarating ideas offered by Mary Daly in her 1973 *Beyond God the Father* and her subsequent work for academic freedom at Boston College. We live in her wake, and in her debt. *Rosemary Ganley, Ontario, Canada*

How we were all electrified by her tremendous courage, her vivid mind and pen, her incisive challenges to us, and to the world. In gratitude, *Sheila Dierks, Boulder, CO*

I think Mary Daly leaves a great legacy and I try to live it in my little way as best I can. *Beyond God the Father* changed my religious thinking forever. I loved all her books and saw her last in Boston at an SBL meeting. *Renae Rose, Cambridge, MA*

Daly had SUCH an impact on everyone, and anyone who ever met her is still processing that event! *Meg Riley, Minneapolis, MN*

There is no telling how great an influence Mary Daly has had in the world of feminism and religion—we are still exploring all that she opened up to us. May she rest in, well, maybe not peace per se but with a settledness which will allow her soul to rejoice that this world will never be the same. *Loey Powell, UCC Justice & Witness Ministries, Cleveland, OH*

She soared like a star and led the way for many of us. I am glad I had the good fortune to have met her once. And my memory of that day here in Washington, DC, was of a group of grown women at a book signing rolling on the floor with laughter. *Hope Bauerlin, OSF, Silver Spring, MD*

I am sorry about the loss to us all with Mary Daly's passing. Like so many of us I am deeply indebted to her and have been thinking about her since I heard of her passing this morning. I never had the pleasure of meeting her in person. *Nancy Pineda-Madrid, Boston College, Boston, MA*

Mary Daly was someone who truly spoke boldly, despite the consequences. May we all carry that aspect of her spirit with us in the years to come as we continue the journey for justice to which she so courageously contributed. I give thanks to God for the gift of her life. *Nicole Sotelo, Call to Action, Chicago, IL*

## Editorial

If the universe had not created Mary Daly we would have had to invent her! Her influence on the field of feminist studies in religion remains enormous. She created space where none existed before, sort of like someone coming along and creating another island like Manhattan.

For countless people, women and men, Mary Daly “changed my life.” Prudent friends are quick to point out, “You changed your own life. Mary Daly just sparked you to do so.” What they mean is that Mary’s fearless following where the data led her—out of the churches, away from patriarchal influences, beyond tired expectations—meant that the rest of us could inhabit the spaces between here and there.

WATER and other feminist religious organizations owe our existence in part to Mary Daly. We may not have agreed with everything she said, nor did we think she was without failings, intellectual and otherwise. But across the field, around the world, there is an indebtedness to Mary Daly for her critical intellectual leadership, her personal courage, her boundless humor, and her oft-passed-over mysticism.

This special issue of the *WATERwheel* celebrates her good Irish self.



Mary Daly, the artist: Painting a leaf!  
Photo Credit: Mary Daly Personal Collection

Mary Daly was a major donor to WATER. We would like to invite you to continue her legacy by making a donation to WATER in memory of her.

## ...Mary Daly

(Continued from page 1)

turn out to be rich donors, the college changed its tune and granted her promotion and tenure.

The famous walk-out from Memorial Church took place in this same period, on November 14, 1971, part of what Mary called the Second Spiral Galaxy of her life. As the first woman in 336 years to be invited to preach at a Harvard Sunday service, Mary wasn’t about to let the occasion pass unnoticed. The actual sermon, like most sermons, has largely faded into oblivion. But the action of lots of women, and a few men, marching down the center aisle of Memorial Church, urged on from the pulpit to leave behind the gods of their fathers, left an indelible stamp on the Christian Church as a whole. I suspect it sent shivers down the spines of many a preaching patriarch who feared that his words might be greeted with the same voting by feet.

Many women realized they could live quite handily without benefit of clergy.

*Long may her ideas spark generations to do justice...*

Indeed, leaving patriarchal religions, or at least “defecting in place,” as some came to see the efforts to transform from within, became quite common for many feminists. The mass exit from Memorial Church was a source of inspiration during a period of high energy, collective actions, and bold moves to illustrate the intimate relationship between patriarchal religious claims and a society in which women and children were marginalized. If the First Spiral Galaxy was lived within, albeit against, patriarchal institutions, the Second Spiral Galaxy was clearly beyond them.

The Third Spiral Galaxy, 1975-87, was a move beyond the beyond, or what Mary called “spinning,” when she published some of her most widely-discussed work. She was denied promotion to full professor by Boston College in 1975 on the grounds that she had not produced “substantive work,” a claim so absurd on the face of it as not to require comment. Mary held a Rockefeller Foundation Humanities Grant that year that freed her from the confines of “academentia,” as she so fondly referred to the academy. A teacher at heart, she turned her full attention to writing that was for her both pedagogy and politics.

Mary Daly published *Gyn/Ecology: The Metaethics of Radical Feminism* in 1978, cataloguing atrocities against women

and urging, through “exorcism and



(l. to r.) Mary E. Hunt and Mary Daly, November 1, 2002, Harvard Divinity School Conference on Women and Religion. Photo credit: WATER.

ecstasy,” moves to overcome them. While critiqued for essentializing, perhaps homogenizing what were different women’s experiences, Mary Daly trained a bright light on injustices in need of eradication.

In 1984 she published *Pure Lust: Elemental Feminist Philosophy*, a logical extension of *Gyn/Ecology*, detailing philosophical delicacies like the courage to sin. *Pure Lust*, she explains, “is not primarily a work of feminist eroticism,

although it hardly excludes this from its range of concern. Chiefly, it is a work of Feminist Erraticism” (PL, p. x).

Such linguistic creativity demanded its own wordbook, hence her *Websters’ First New Intergalactic Wickedary of the English Language*, conjured in cahoots with Jane Caputi in 1987. The *Wickedary* offered strong feminist definitions of words like “crone,” “lesbian,” and “witch,” epithets hurled at women now hurled right back with fresh meanings.

Yet another Boston College promotion debacle took place in 1989. Despite her many publications and her influence, not to mention petitions signed by several hundred colleagues in the American Academy of Religion, Boston College’s committee wrote, “the Committee recognized the contrast between your works and the more typical demonstrations of scholarly methodology in publications by which candidates for promotion to Professor are judged” (Out, p. 389). This is a typical case of what Mary Daly has called a “reversal.” While on the face of it the statement is true, it is true for reasons opposite of those for which it is used. So many scholars plod along in boring repetition of their mentors that Mary Daly’s bold efforts to spark new thoughts do indeed stand in sharp contrast. If the economic and cultural consequences of being denied promotion were not so unjust, the matter would not merit mention.

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[www.hers.com/water](http://www.hers.com/water)

## ...Mary Daly

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Then it was on to the Fourth Spiral Galaxy, 1987-1998, when she spun *Outercourse: The Be-Dazzling Voyage*, published in 1992. This marvelous philosophical autobiography leads the reader through events, ideas, and places that shape a vision of global and planetary plenty.

Mary Daly moved on to the Fifth Spiral Galaxy, beyond the Fifth Dimension, in 1998 and following. She wrote *Quintessence: Realizing the Archaic Future—A Radical Elemental Feminist Manifesto* (1998) in which she cast the story fifty years hence, as told by Anonyma, or Annie, who pulls the author into the future that is as present as past.

*...and long may her spirit inspire us  
to throw our lives as far as they will go.*

The land is threatened by horrific wars and ecological disasters. The biophilic possibilities are endless but require a steadfast response to the "Call of the Wild." These themes take on new intensity in *Amazon Grace: Re-calling the Courage to Sin Big*, which was her last book published in 2006.

In her final skirmish with Boston College in 2000, Mary Daly defended her choice to teach men separately from women. Her efforts garnered major media attention and helped women to understand and clarify just how patriarchal institutions work and how tenuous academic freedom really is. In the thick of the battle, Mary appeared on "The Roseanne Show," a daytime TV talk show watched by millions. I remarked at the time that more people than have read all of our books in feminist theology combined watched that half-hour segment.

Mary continued lecturing and writing until about three years ago when debilitating illness ended her public work. But to her death she was, as I said in her presence in 2001, courageous and creative, hopeful and humorous, political and planetary.

Mary had the **courage** to push horizons others have only glimpsed from afar. It was her courage to more than be, to be more, that inspired so many of us to move ahead in our own sometimes-small steps. She paid a price, but I know that she would not have had it otherwise.

She **created** new words, new models, new ideas, new methods (not all of them equally convincing, but so what?), inventing as she went to unearth and regroup concepts that can help women and other

sentient beings, as she once described her audience. Her most creative work was literally making room, new space, in the discourse. Many people defined themselves in relation to Mary, usually putting her "out there" so they could be more acceptable. But it is the **space in between** that she created for which few paid her any rent. We remain in her debt.

The cosmic **hope** she manifested in women, "joyful message and Memory of the Future" sent to "sisters of all kinds and all times" (*Quintessence*, p. 237), showed an optimism that one might have expected to have been extinguished long ago. But the ecstatic roots of Mary's work seemed only to deepen and strengthen.

Irish **humor** infused her work and life. Mary's fanciful imagination—for example, her insistence on the uselessness of "Dick-tionaries,"—was full of puns and jokes, to the delight of readers. She laughed at herself, and let Annie and her feline familiars have some of the best lines. While I accused her of a certain "peeping Thomism" in the structure of her ideas, there is no doubt that she enjoyed the universe in all its irony.

Finally, Mary Daly's work was explicitly **political**, always connected to the atrocities de jour and grounded in the need to transform systems and situations of injustice. This is why so many people beyond the field of religion and philosophy read, discuss, and rely on Mary Daly as the feminist's feminist.

Her work was also **planetary** in scope, focused as much on Earth itself as on its human inhabitants. Animal well-being, genetic manipulation, and wars in all of their ecological and human tragedy were the canvas of her concern.

Mary moved from her Newton Centre apartment to Allen House in Jamaica Plain in 2008 and eventually to a nursing home in Gardner, MA, where she died on January 3, 2010. We buried her ashes at the historic Mount Auburn Cemetery in Cambridge, MD, in the company of distinguished women.

Long may her ideas spark generations to do justice and long may her spirit inspire us to throw our lives as far as they will go.

MARY E. HUNT is a feminist theologian and co-director of WATER.

## A Letter from Team Mary Daly

(the women who cared for Mary  
in her final years)

Mary Daly's friends are grateful for the enormous outpouring of energy and good will following her death. She leaves a large community of people whose lives have been touched and shaped by her and by her brilliant, challenging ideas.

A private burial took place at the historic Mt. Auburn Cemetery in Cambridge, MA. A public memorial took place on May 1 at the Episcopal Divinity. It was Mary's hope that those who wish to celebrate her life gather in local groups to read her work and discuss its impact on their lives. Such gatherings are taking place around the world.

A Web site, [www.marydaly.org](http://www.marydaly.org), has been set up by her estate. The site includes links to various obituaries and commentaries, as well as information and reports on gatherings held in Mary's memory. Please feel free to post materials there and to read the thoughts of others.

Donations in memory of Mary Daly may be made to the Sophia Smith Collection at Smith College, where her papers are collected and will be made available for research, and to The Nature Conservancy, which protects the natural world she loved.

May her intellectual courage and daring vision continue to spark the world!

With gratitude,  
Team Mary Daly



(l. to r.) Emily Culpepper, Linda Barufaldi, Mary E. Hunt, Jennifer Rycenga, Nancy Kelly, Nancy O'Mealey with Roseanne Barr passing the labrys at the Mary Daly Memorial at the Episcopal Divinity School in Cambridge, MA, May 1, 2010. Photo Credit: WATER

To watch the Webcast of the service go to <http://eds.adobeconnect.com/f920485442>

For more on the life and work of Mary Daly, see "A Feminist's Feminist: Remembering MARY DALY, 1928-2010" by Mary E. Hunt, *Ms. Magazine*, Winter 2010, pages 52-53.



# Rejoicing in Mary Daly

## A Celebration of Her Life and Work

By Diann L. Neu

Mary Daly died on January 3, 2010. For her memorial service, Mary wanted women to gather in small groups around the world to remember her. We gathered at WATER on February 23, 2010, as she wished. We invite you and your community to do the same. We offer the following as a guide to your remembering and reinventing the magic of Mary Daly's extraordinary life.

Invite participants to bring stories or remembrances of Mary Daly, a favorite quote from Mary Daly's writings, finger food to have with tea.

### Welcome

Welcome to this gathering celebrating Mary Daly, Her Life and Work. (Use the biography information about Mary Daly from pages 1-3 in this *WATERwheel* that is appropriate for your group.)

### Introductions

Why did you come to this celebration? Did you know Mary Daly? Have you read one or more of her books? Share your name and tell us your connection to Mary Daly. (Sharing)

**Song:** "You Can't Kill the Spirit" by Naomi Littlebear Morena ©1975

You can't kill the spirit.  
She's like a mountain.  
Old and strong,  
She goes on and on and on.

### Selected Words of Mary Daly

(Invite participants to choose quotes from Mary Daly's books to read. Here are some that could be used.)

"If God is male, then the male is God."

"Courage to be is the key to the revelatory power of the feminist revolution."

"Courage is like—it's a habit, a virtue: you get it by courageous acts. It's like you learn to swim by swimming. You learn courage by couraging."

**Song:** "You Can't Kill the Spirit"

"We will look upon the earth and her sister planets as being with us, not for us. One does not rape a sister."

"It is the creative potential itself in human beings that is the image of God."

"Women who are Pirates in a phallo-centric society are involved in a complex operation. First, it is necessary to Plunder—that is, righteously rip off—gems of knowledge that the patriarchs have stolen from us. Second, we must Smuggle back to other women our Plundered treasures. In order to invert strategies that will be big and bold enough for the next millennium, it is crucial that women share our experiences: the chances we have taken and the choices that have kept us alive. They are my Pirate's battle cry and wake-up call for women whom I want to hear."

**Song:** "You Can't Kill the Spirit"

"Crones are not afraid to be Alone. We cherish the solitude in which we can Spin. 'Isolation' can Now be seen as insulation from a world of babble and compromise—the endless lies—that would hold us back from Hearing."

"Why indeed must 'God' be a noun? Why not a verb—the most active and dynamic of all!"

"You guard against decay, in general, and stagnation, by moving, by continuing to move."

**Song:** "You Can't Kill the Spirit"

### Reflection/Sharing

How have you changed your life because of Mary Daly's writings and teaching?

**Song:** "Song of the Soul" by Cris Williamson from *The Changer and the Changed*, Bird Ankle Music, Olivia Records ©1975

Open mine eyes that I may see  
Glimpses of truth thou ask of me  
Open mine eyes illumine me  
Spirit Divine.

(All circle and spiral together.)  
(Chorus) Love of my life I am crying,  
I am not dying, I am dancing  
Dancing along in the madness,  
there is no sadness,  
Only a song of the soul.

And we'll sing this song,  
Why don't you sing along  
And we can sing for a long, long time  
Why don't you sing this song,  
Why don't you sing along  
And we can sing for a long, long time.  
(Chorus)

What do you do for your living?  
Are you forgiving, giving shelter?  
Follow your heart, love will find you,  
truth will unbind you,  
Sing out a song of the soul. (Chorus)

Come to your life like a warrior,  
nothin' will bore you,  
You can be happy.  
Let in the light, it will heal you  
and you can feel you  
Sing out a song of the soul. (Chorus)

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DIANN L. NEU is a feminist liturgist and minister, spiritual director and psychotherapist who is codirector of WATER.

# Remembering Mary Daly 1928-2010

## Through Her Books and Photos



Mary Daly, the mystic: Pondering the mysteries of life and death!



Mary Daly, the graduate: Bursting with possibilities!

Note: When Mary Daly visited the WATER office, she inscribed some of her books to the WATER community. We quote her words after the books she autographed.

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*Amazon Grace: Re-Calling the Courage to Sin Big.* New York: Palgrave Macmillan, 2006.

—  
*Quintessence: Realizing the Archaic Future—A Radical Elemental Feminist Manifesto.* Boston: Beacon Press, 1998.

"For Mary Hunt, Wishing you continuing Quintessential Courage and Fantastic Luck—with thanks for everything—Mary Daly"

—  
*Websters' First New Intergalactic Wickedary of the English Language* (with Jane Caputi). Boston: Beacon Press, 1987.

"Wicked Wishes to WATER, Mary Daly"

—  
*Outercourse: The Bedazzling Voyage—Containing Recollections from My Logbook of a Radical Feminist Philosopher.* San Francisco: HarperSan-Francisco, 1992.

"To WATER—Courage! Mary Daly"

—  
*Pure Lust: Elemental Feminist Philosophy.* Boston: Beacon Press, 1984.

"WATER—Onward! Mary Daly"  
"Lusty Wishes—Mary Daly"

—  
*Gyn/Ecology: The Metaethics of Radical Feminism.* Boston: Beacon Press, 1978.

"To WATER—Wild Wishes! Mary Daly"

—  
*Beyond God the Father: Toward a Philosophy of Women's Liberation.* Boston: Beacon Press, 1973.

"To WATER—In Sisterhood! Mary Daly"

—  
*The Church and the Second Sex.* Boston: Beacon Press, 1968.

"To someone who will remember the contents! Mary Daly"

—  
*Natural Knowledge of God in the Philosophy of Jacques Maritain.* Rome: Officium Libri Catholici, 1966.

—  
*The Problem of Speculative Theology.* Washington: Thomist Press, 1965.

Source: WATER 2010



Mary Daly, the lecturer: Sparking new thoughts!



Mary Daly, the teacher: Passing on wisdom and fresh insights! Photo Credit: Diana Davies/Sophia Smith Collection



Mary Daly, the child: Feeding the ducks and connecting with all beings!

Photo Credits: Mary Daly Personal Collection

## In Memory of Her

From Kay Eaton of Cleveland, OH: In honor of Program/Artistic Director, *Cece Miller...* for midwiving SacredSpace with her creative imagination and tenacity.

From Patrick and Rosalinda Raher and Julie Anne Hudman of Washington, DC: In memory of *Elaine Sonosky*.

From Margee Iddings of Alexandria, VA: For my dear friend, *Kathy Spitzer*, a Methodist clergywoman in WV, who turned the magical 60.

From Nancy Adams-Cogan of Iowa City, IA: In memory of my mother, *Eva Holton Adams*.

From Carolyn Farrell, BVM, of Dubuque, IA: In honor of *BVM 25th & 50th Jubilarians*.

From Richard Blanchfield of Oceanside, CA: In honor of *Lucy Chu*.

From Brenda J. Smith of Winder, GA: In memory of *Margaret Ann Simmons Smith* (2003).

From Peter J. Henry of Alexandria, VA: On the occasion of her 80<sup>th</sup> birthday, *Patricia Kearns Henry* [of Lewes, DE] requested that a donation be made in her honor to WATER.

From Mary F. Mason of Round Hill, VA: In honor of *Carroll Saussy*.

From Jacquie D. Hoffman of Fairfax, CA: In honor of *Lucia Conforti*.

From Mary Meyer Neff of Clinton Township, MI: In memory of *Sr. Jean Meyer*.

From Cheryl Nichols of Hyattsville, MD: In memory of *Deb and Betty*.

From Janet E. Garrow of Bellevue, WA: In memory of *Robert Bouyea*.

From Fred Percival and Margaret Barnicle of Hartford, CT: In honor of *Fred & Pat Percival*.

From Genevieve P. O'Hara of St. Louis, MO: In loving memory of *Walter F. Brueggemann* [her husband], whose long life reflected his compassion for needy and oppressed people, and his great love for the women in his life.

From Carolyn Farrell of Dubuque, IA, on behalf of the BVM Network for Women's Issues: In honor of the late *Mary Daly*.

From Sr. Marie Therese Martin, CSJ, of Worcester, MA: In memory of *Sharon Smith, PBVM*.

From Rev. James L. Meyer of Detroit, MI: In honor of *Rev. Dena O'Callaghan's* recent ordination into the Catholic priesthood.

From Bernard Schlager of Berkeley, CA: In honor of *Mary E. Hunt*.

From WATER: In memory of *Dorothy Height*, civil rights and women's rights leader. Her life stands as testimony to the power of one woman to

## A Mary Daly Reflection: From Another Perspective

By Anna Beth Roeschley



Anna Roeschley and Mary Daly before Mary spoke at Goucher College in 2007. Photo Credit: WATER.

Many knew her as a radical, as a rebel, as a heretic. They knew her as a professor, as a writer, as a thinker. They knew her as stubborn, strong, bold. They knew her as one who shook foundations and forged new ways—in feminist theology, in the re-imagining of God, in the role of women in religious academia.

Countless people have reflected on the life and work of Mary Daly since her recent passing, and no doubt light will continue to shine on her legacy. I, too, could speak to the lasting impact of Mary Daly on my feminist theological understandings. I could remark on the voice I found upon reading her, the shape taken by my atonement theology when pushed “beyond god the father.”

And yet, in these days since her death and in the wake of her tributes, my reflections have tended toward a different nature, a perspective drawn from interactions with Mary Daly in the past couple years of her life while I was at WATER.

These were not her flourishing years. These years held the last of her public lectures; the end—not the advent—of her many great works; the loosening of a mind and body wound fiercely around the convictions for which she stood. These are not the years for which she will be most remembered. But I share the grace of having these years by which to remember her.

One might have memories of a grandiose first encounter with her. Mine entailed sitting across from her on a hotel bed, a TV table between us bearing scrambled eggs and home fries, at which

she was poking before a speaking engagement at Goucher College. She wore a maroon sweatshirt. Baltimore was gray and rainy, nothing but ordinary. Almost too ordinary, I later thought—the day I met the famed Mary Daly.

I would speak with her from time to time when she called the WATER office, or hear her voice on the answering machine. Her messages were sometimes unclear, increasingly so as time went on. The stark contrast struck me—hearing the decline of an elder's senses, while volumes of her keen intellect stood tall on the shelf within eyesight.

One might be tempted to stay sad or sorry, having witnessed, albeit from a distance, the “losing” of a foremother such as Mary Daly. But her death, as death does, confirmed the simple and universal truth of mortality—it is something shared by all. Bodies thrive and age, survive and suffer. We create and engage and achieve, and in time, come to rest. What we do counts. She made her life count.

Of the many who read and learned from her, most did not experience the most mortal side of Mary Daly. This mortal side inspires as much as her mind does. Even the greatness we so respect in Mary Daly is subject to the complications of being human. Recognizing this, we carry on believing that we also share something of her greatness. For this we must humbly aspire and give thanks.

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ANNA BETH ROESCHLEY worked as a WATER Associate from 2007-2009.

# Resources

Bednarowski, Mary Farrell and Denis R. Janz, Editors. TWENTIETH-CENTURY GLOBAL CHRISTIANITY: A PEOPLE'S HISTORY OF CHRISTIANITY—VOLUME 7. Minneapolis, MN: Fortress Press, 2008 (439 pages, \$35).

The subtitle says it all. With essays by Ada Maria Isasi-Diaz on Hispanic women, Rosetta Ross on Rural Southern black women, Mercy Oduyoye on African women theologians, and others, this collection is a history worth using widely.

Chesler, Phyllis and Rivka Haut, Editors. WOMEN OF THE WALL: CLAIMING SACRED GROUND AT JUDAISM'S HOLY SITE. Woodstock, VT: Jewish Lights Publishing, 2003 (429 pages, \$34.95).

This collection is dated now but no less important as a chapter in women's religious history. In fact, in late 2009 women braved rain to make their presence felt at the wall despite great odds. The authors struggled with integrity and brought attention to a difficult problem which continues to be unresolved.

Choi, Hee An and Katheryn Pfisterer Darr, Editors. ENGAGING THE BIBLE: CRITICAL READINGS FROM CONTEMPORARY WOMEN. Minneapolis, MN: Fortress Press, 2006 (150 pages, \$19).

The Anna Howard Shaw Center at Boston University presented these essays by prominent feminist scholars as part of their series on multiculturalism. Reading each one and pondering the questions raised at the end makes for a course in itself which a congregation or women's group could manage easily with great results.

Chung, Meehyun and Elisabeth C. Miescher, Editors. WEAVING DREAMS—TRAEME WEBEN. Berlin: Frank&Timme GmbH, 2009 (374 pages, 39.80 euros plus shipment. Contact: c.renftle@frank-timme.de or buchstellung@franktimme.de).

This Festschrift for the 90<sup>th</sup> birthday of Ruth Epting is a rich and insightful volume. Essays in honor of this highly respected and beloved feminist religious leader span the breadth of her interests: Bible, social justice, women's well-being, church community, and the nature of the divine. Libraries will want to have it as a historical record of European women's theological journeys as focused through the work of one stalwart colleague.

De La Torre, Miguel A., Editor. OUT OF THE SHADOWS INTO THE LIGHT: CHRISTIANITY AND HOMOSEXUALITY. St. Louis, MO: Chalice Press, 2009 (161 pages, \$19.99).

This book should be on every reading list of groups that struggle with heterosexism and homosexuality as Christian religious issues. The editor is a reformed gay-basher, a Baptist minister, who gathered a wonderful group of scholars including Marvin Ellison, Irene Monroe, and Mona West. Their collective insights and passion shine the light where it belongs.

Guest, Deryn. WHEN DEBORAH MET Jael: LESBIAN BIBLICAL HERMENEUTICS. London, UK: SCM Press, 2005 (306 pages, £19.99).

A first in the field, this study helps to orient readers to how "lesbian" is understood in biblical interpretation and especially how to handle it in terms of the ubiquity of queer theory. Happily, the author is not trying to do the "same old same old," fitting "lesbian" into the hetero-determined package. Rather, she seeks to destabilize all the categories and still keep "lesbian" as a meaningful signifier.

Haddad, Yvonne Yazbeck and John L. Esposito, Editors. DAUGHTERS OF ABRAHAM: FEMINIST THOUGHT IN JUDAISM, CHRISTIANITY, AND ISLAM. Gainesville, FL: University Press of Florida, 2001 (162 pages, \$24.95).

Though the editors could have entitled it "Daughters of Sarah," the essays are a nice introduction to an increasingly complex field. Useful for study groups and inter-religious dialogue partners.

Harmon, Debra E. and Barbara J. Rhodes. WHEN THE MINISTER IS A WOMAN. St. Louis, MO: Chalice Press, 2008 (132 pages, \$16.99).

Women ministers are still feeling their way toward their vocations and the salaries and working conditions they deserve. This is a primer for those who follow. What remains to be written is WHEN THE MINISTER IS A FEMINIST.

Jackson, Christal M., Editor. WOMEN OF COLOR PRAY: VOICES OF STRENGTH, FAITH, HEALING, HOPE AND COURAGE. Woodstock, VT: Skylight Paths Publishing, 2005 (168 pages, \$15.99).

A lovely collection of prayers from Toni Morrison, Sojourner Truth, Paula Gunn Allen, Marian Wright Edelman, and many others (including Diann Neu) whose spiritual wisdom endures.

Jacobs, Mignon R. GENDER, POWER, AND PERSUASION: THE GENESIS NARRATIVES AND CONTEMPORARY PORTRAITS. Grand Rapids, MI: Baker Academic, 2007 (272 pages, \$21.99).

The texts find their way into daily life in subtle and powerful ways. This study aims to bring a multitude of current scholarly perspectives into a coherent whole. The task is almost impossible but the effort is illuminating.

Leckey, Dolores R. GRIEVING WITH GRACE: A WOMAN'S PERSPECTIVE. Cincinnati, OH: St. Anthony Messenger Press, 2008. (91 pages, \$11.95).

Losing a spouse is never easy but this account of the first year after her husband's death shows how one woman handled it. Delores Leckey writes persuasively as she outlines in journal entries how she coped with the challenges to her faith and daily life.

Mueller, Joan. LIVING A SPIRITUALITY OF ACTION: A WOMAN'S PERSPECTIVE. Cincinnati, OH: St. Anthony Messenger Press, 2008 (95 pages, \$11.95).

The many and unsung ways women express their spirituality are amazing. This author works with Sudanese refugees and sees the world through eyes other than her own. Simple, spiritual, powerful.

Murphy, Roseanne. MARTYR OF THE AMAZON: THE LIFE OF SISTER DOROTHY STANG. Maryknoll, NY: Orbis Books, 2007 (168 pages, \$18).

This is an important labor of love that tells the story of a remarkable woman who gave her life for those whose land was taken from them in the Amazon rainforest. Dorothy Stang, a Sister of Notre Dame de Namur, was shot because she stood with the peasants against rich farmers. Hers was a life of service and strength, like so many women whose commitments to the world are concrete and, in many cases, dangerous.

Nock, Judy Ann. THE PROVENANCE PRESS GUIDE TO THE WICCAN YEAR: SPELLS, RITUALS, HOLIDAY CELEBRATIONS. Avon, MA: Provenance Press / F&W Publications, 2007 (252 pages, \$12.95).

Time to learn from colleagues whose voices are so vital to the interreligious conversation. A helpful primer on beliefs and practices.

O'Neill, Maura. MENDING A TORN WORLD: WOMEN IN INTERRELIGIOUS DIALOGUE. Maryknoll, NY: Orbis Books, 2007 (158 pages, \$20).

Both the content and method of feminist interreligious dialogue are outlined in this compact text. It can be used as a springboard for such work and/or as a companion to beginning discussions on how women handle challenging questions with style and substance.

Pinn, Anthony B. BECOMING "AMERICA'S PROBLEM CHILD": AN OUTLINE OF PAULI MURRAY'S RELIGIOUS LIFE AND THEOLOGY. Eugene, OR: Pickwick Publications, 2008 (117 pages, \$16).

Pauli Murray's life and work continue to bear fruit in the Episcopal Church where she foreshadowed contemporary conflicts by her commitments to racial and sexual justice. She was a precursor to womanist theology in her emphasis on African American women's contributions to the world. In short, she was ahead of her time but now her insights are needed more than ever.

Reid, Barbara E., O.P. TAKING UP THE CROSS: NEW TESTAMENT INTERPRETATIONS THROUGH LATINA AND FEMINIST EYES. Minneapolis, MN: Fortress Press, 2007 (263 pages, \$16).

Based on the methodology of Elisabeth Schüssler Fiorenza, this is one white North American scholar's effort to learn from Latin American women how to understand a complex and difficult aspect of Christianity. With an emphasis on life, not death, the author seems to have learned a great deal.

Reid, Lucy. SHE CHANGES EVERYTHING: SEEKING THE DIVINE ON A FEMINIST PATH. New York, NY: T&T Clark, 2005 (164 pages, \$45).

The journey from traditional patriarchal Christianity through goddesses to ecofeminism and a creation-focused future make for fascinating reading.



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## In Memory of Mary Daly October 16, 1928—January 3, 2010



Mary Daly, the author: Autographing her books!



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