

# waterwheel

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

## Interns Make the World Go 'Round

By Mary E. Hunt

Laments about the lack of young people in social justice work, the dearth of youthful energy in the field of religion, the limited number of new members in religious communities are all contradicted by WATER's experience with excellent interns over more than two decades.

The summer 2010 group—Ikhlās Saleem, '11 Wellesley College; Elizabeth Speigle, '11 Goshen College; and Nellie Beckett, '14 Smith College—continues the tradition with style. Their reflections grace these pages and say better than I can what the training means to them. I am reminded by their presence of the personal, strategic, and movement-wide importance of making internships a priority for social change groups.

Elizabeth arrived via the Washington Community Scholars Center, a program of Eastern Mennonite University, where

themselves too, often socializing. One former intern turned therapist found housing for one of our summer colleagues.

Like so many wonderful women (and one man) before them, this summer's group brought their own skills and insights (especially social networking), their eagerness and energy to the work of WATER. We always joke with interns that once they get into WATER, it is hard to get out! This is a good thing, because it means that they become part of the Alliance, and the Alliance is extended through them.

Washington summer internships are a great way to learn about a field, gain skills, build a resume, make connections, and think about future jobs. Interns connect with other young people in town, enjoy a robust social life, and experience the rigors of a "real world" job. We

*The two things we try to impart are the basics of feminist work in religion and the nuts and bolts of running a small non-profit.*

she lives with other students who are also engaged in internships. Ikhlās found us through our Web site and met us at the Mary Daly memorial service in Boston to get acquainted. Nellie lives in the neighborhood and turns out to have a grandmother who knows WATER, but Nellie came under her own steam.

We now have enough former interns out there that word spreads. We are proud of them as they go on to graduate studies, jobs in the non-profit sector, interesting work in fundraising and ministry. It is edifying to hear other people mention that so-and-so was a WATER intern as if it were a positive credential. We like to think it is! Former interns network among

encourage our interns to visit other religiously-based non-profits so as to get a feel for the larger justice community. It helps them as they discern their vocations and decide what settings they like and don't like as they consider employment.

The two things we try to impart are the basics of feminist work in religion and the nuts and bolts of running a small non-profit. There is no lack of exposure to the thousands of books, endless email stream, and interesting people who call and come to WATER. It is hard to leave here without a nodding acquaintance with some of the best literature and, in some cases, a personal chat with writers. We

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### We need your email for our new eNewsletter!

WATER would like to send you our eNewsletter, *WATERmark*, and information by email. Simply send us your email address if you did not receive our first eNewsletter in July. Email [waterstaff@hers.com](mailto:waterstaff@hers.com) and type in the subject line "Email update for WATER."



(l to r) WATER Summer 2010 Interns: Elizabeth Speigle, Nellie Beckett, Ikhlās Saleem. Thank you for a fabulous summer together!

### We Need WATER Interns, Associates, Volunteers, Visiting Scholars, and Ministers

*Become part of a community where feminism, religion, and social justice intersect.*

WATER is accepting applications for fall 2010 internships and visiting scholar opportunities. We offer exciting possibilities for students, or for women on sabbatical or needing a pause from work as usual.

Interns work in the WATER office, learn with the WATER staff, and enjoy all that Washington, DC, has to offer!

Visiting Scholar and Minister opportunities, Associateships, and Internships can be designed to meet your needs and WATER's.

For more information and an application, visit [www.hers.com/water](http://www.hers.com/water), or contact [water@hers.com](mailto:water@hers.com) or 301.589.2509.

## Editorial

The last issue of *WATERwheel* was on the life and work of feminist pioneer Mary Daly. This time, we turn to the newest colleagues among us, *WATER*'s Summer 2010 Interns. By so doing, we recognize the ongoing nature of feminist religiously informed social change work. Each generation has its role to play.

The legacy of those who pioneered the work makes a strong foundation. The commitment and talent of those who labor today is what makes it happen. The energy and promise of those who will carry it on shape the future. The issues and collaborations, the means and media change with the times. What endures is the moral energy of religions coupled with the justice-fueled creativity of women. Voilà—*WATER*.

Thanks to the solid support of generous donors like you, *WATER* is blessed abundantly.



(top to bottom) MARY E. HUNT and CAROL MURDOCK SCINTO, *WATER* editor emerita; KATE OTT, Deputy Director of the Religious Institute; MARSIE SILVESTRO, singer and song writer, in town for the retirement party of Quixote Center's director DOLLY POMERLEAU.

*Though they may go by other names,  
these voluntary, time-limited stints  
with our staffs will produce  
the next generation of leaders.*

## Interns...

(Continued from page 1)

schedule seminars so that we don't all get lost in the work and miss the chance to dig into the issues. This summer, teleconferences with authors in our new book, *New Feminist Christianity* (see blurb on cover), added a dimension of interest.

The day-in-day-out work of keeping a small non-profit going on any issue is challenging. Given our niche in feminism and religion, and the tough economic situation we face, interns get a wealth of experience. The sheer volume and speed of communication—now most of it online with fewer phone calls and face-to-face meetings than in years past—is instructive. There are few courses, especially in religious studies, that provide any such training. Our former interns often say that their *WATER* time was formative as they move into the job market.

In addition to these personal aspects of internships, there are strategic reasons for organizations to give them priority. Three such reasons drive *WATER*'s program. First, we need young people who have new skills and new perspectives to keep the organization growing. For example, social networking at *WATER* took on new importance this summer. It is about time! But it takes people who are comfortable with the technology and who get their information that way to prod an older organization in the right direction. Lamentably, I have not seen very many new organizations come into being in our field in recent years so at least we can retool the ones we have.

Second, interns quickly become colleagues. We treat ours as such from the moment they arrive. Of course, there is no pretense that a recent high school graduate and a seasoned Ph.D. bring the same insights and responsibilities to the table. But there is every assurance that each one is taken seriously and accorded

the respect s/he needs and deserves to become the next staff. This approach stands in sharp contrast to some work places, where interns fetch coffee and are too often treated unjustly. We are not perfect, but we try to be inclusive and inviting.

Third, interns get the jobs done. There is an enormous amount of work even in a small agency—filing, mailings, editing, footnote chasing, now blogging, and eNewsletter writing—that requires smart, eager people. They learn about the field and about the rigors of running a community-based organization.

These strategic reasons for having interns meld into why other organizations in our movements—like the Women-Church Convergence, LGBTQ faith-based groups, religious communities, local congregations—would do well to develop internship programs. Though they may go by other names, these voluntary, time-limited stints with our staffs will produce the next generation of leaders. Short of cloning ourselves, I think these programs promise the most impact for our non-profit dollars and our limited time/energy. Moreover, it is fun and energizing to have young people on board. Who knew a “tweet” from a “Facebook friend” without them?

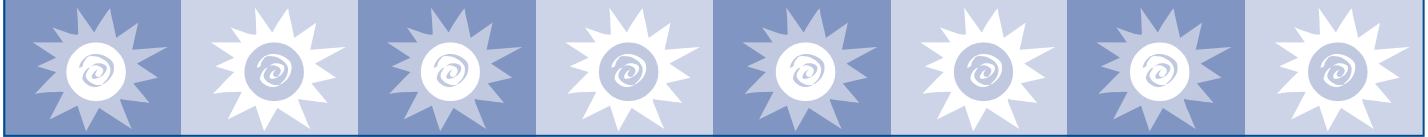
*WATER* will share an intern this fall with the Women's Ordination Conference through the Loretto Community's volunteer program. It is only funding that keeps both of our organizations from having a full-time intern. But even in lean times, training future colleagues has to be a priority if we are to keep feminist religiously-based social change work up to date and on the move.

MARY E. HUNT is a feminist theologian and codirector of *WATER*.

### Give to Intergenerational Sharing

*WATER* Interns hosted a phone-a-thon in July and sent YOU a letter in August asking you to give to *WATER*'s Intern Program: *Intergenerational Sharing*. Please give generously to support the formation of the next generation of feminist leadership in religion. We need these gifted, talented, and dedicated women!

# Reflections on a Summer Internship



## Intern Seminars

By Ikhlas Saleem

The number of topics to be explored in feminist religious thought is endless and can be expounded upon for years. As interns at the WATER office, we thought it best to concentrate on three issues that were of most importance to us: eco-feminism, feminist economics, and women's reproductive health. These are topics not normally explored to a satisfactory degree in our universities and high schools, but WATER was able to provide resources and literature to discuss them.

For our seminar on eco-feminism, we read "Bodies Don't Lie: A Feminist Theological Perspective on Embodiment" by Mary E. Hunt. We started our discussion by focusing on embodiment and asking ourselves, what does it mean to be human? This question led us to look closely at the human condition of bodies and ask how we have participated in the disembodiment of human life. We concluded that the value we place on life is directly related to the conditions the bodies inhabit.

Discussions such as these always lead us to think of economic justice. Hence, our second seminar focused on feminist economics with Ann-Cathrin Jarl's book, *In Justice: Women & Global Economics*, as a guide, centering our discussion on the exclusion of women, people of color, and urban communities in the structuring of "traditional" economics.

Our last seminar shifted us into the area of women's sexual and reproductive rights. We read issues of *Conscience: The Newsjournal of Catholic Opinion*, and had the opportunity to visit Catholics for Choice after our seminar. We discussed in great detail the theological implications of women's right to reproductive health.

These seminars gave us the opportunity to devote time to issues that deserve our attention. They helped us realize that there is much work to be done in these areas.

## Teleconferences

By Elizabeth Speigle

One of my first tasks in the WATER office this summer was setting up teleconferences with authors from *New Feminist Christianity: Many Voices, Many Views*, edited by Mary E. Hunt and Diann L. Neu. WATER had already done a few teleconferences in the previous year, recorded them, and put them on the Web site. My job was to set up the next round, and get us scheduled through December, with one teleconference each month.

We structure the calls so that there is a featured guest who speaks for twenty minutes. Then we open the floor for others who want to comment or ask questions. It is a great teaching and learning tool for the participants. The best part is that we record the conversation so others who aren't able to call in can listen as well.

This summer, we hosted two teleconferences: one with Victoria Rue on June 22 and the other with Rosemary Radford Ruether on July 8. In the WATER office, we all gathered—Mary, Diann, Ikhlas, Nellie, I, and other guests—to listen to the calls over lunch.

Victoria spoke on the significance of body in her work as a hospice chaplain, Roman Catholic woman priest, and theatre writer and director. Rosemary talked about the history of feminist theology in theological education, as well as some of her experiences in other settings, including Taiwan.

It was great to hear stories of what people are doing around the world in feminist theology, and to reflect on how far we have come in forty-some years. I also appreciated hearing others' comments, questions, and suggestions during the second part of the call.

These WATER teleconferences are a great opportunity for people to connect around issues in feminist theology, ethics, and ritual. See our Web site, [www.hers.com/water](http://www.hers.com/water), for links to listen to recordings of past teleconferences and information on how to register for the next one, September 15, 2010, with Traci West of Drew University.

## Non-Profit Visits

By Nellie Beckett

Over the past two months, we WATER interns have both hosted visitors at the WATER office and been visitors ourselves at a wide, wonderful array of non-profits in the Washington, DC, area.

We visited the United Church of Christ office, Unitarian Universalist office, Catholics for Choice, the Catholic social justice lobby NETWORK, and the Interfaith Alliance office. In these visits, we met with activists, people of faith, visionaries, interns, associates, and others involved in the intersection of religion and social justice.

Of special note was our visit with UCC Policy Advocate for Domestic Issues Mari Castellanos. She graciously welcomed us to the UCC, showed us the church's fascinating, informative material, and gave us a tour of the United Methodist building, a stunning structure filled with interworking religion and social justice networks next door to the Supreme Court.

In meetings with all of the colleagues of these associations, we learned about their missions and exciting projects. Catholics for Choice, for example, is launching a campaign of reaching out to pro-choice Catholics in local parishes to provide support in what may be hostile political environments. NETWORK is enmeshed in lobbying for immigration reform, while the Unitarians are working on their environmental policy. The Interfaith Alliance, meanwhile, is reaching out to people of all faiths through social networking, a blog, and a radio program, State of Belief.

In a time when email exchanges replace letters and phone calls substitute for face-to-face connection, it's easy to become discouraged about the existence of like-minded people. By taking the time to visit these wonderful organizations in person, we renewed WATER's links with progressive, feminist communities.

# Blessing a Summer Harvest

By Diann L. Neu

The first harvest of the year is celebrated in August (February in the Southern Hemisphere) when fruits and vegetables are plentiful. During this month of fulfillment and abundance we celebrate festivals of the first fruits of the harvest. Lammass, the Celtic festival of the new bread, commemorates rebirth by reaping spring wheat. The Green Corn Ceremony of the Creek Native Americans gives thanks for a plentiful garden and asks the deities for continued prosperity. Picnics and county fairs mark the prosperity and wealth of the earth. These festivals celebrate the gifts of the summer harvest.

This liturgy focuses on the blessings of summer. It invites participants to notice areas of plenty in their lives and reflect on the harvest they will store up for the future. We celebrated it at WATER's monthly ritual group with the summer interns.

## Preparation

Place symbols of the summer harvest—wheat, corn, tomatoes, cucumbers, peppers, peaches, basil, mint, other herbs, bread, and lemonade—in the center of the circle.

## Naming the Circle

Welcome. Tonight we celebrate the first harvest of the year and "Bless a Summer Harvest." Let us introduce ourselves in this circle by saying our names, sharing a word that comes to mind when we hear "summer harvest," and passing an ear of corn to the person next to us. (Sharing)

## Call to Gather

Today we honor abundance, just as generations before us did and, hopefully, those after us will. Festivals of prosperity mark this season. Lammass, the Celtic festival of the new bread, honors the grain which is the staple of life. The Green Corn Ceremony of the Creek Native Americans gives thanks for their plentiful harvest and asks the deities for continued prosperity. In our society markets are full of the abundance of this first harvest of the year. Farmers' markets are bursting. County fair exhibitors compete for the largest zucchini and best apple pie. In each culture this season marks the prosperity and wealth of Earth. Let us connect to this wheel of life.

**Song:** "We Are a Wheel," words by Hildegard of Bingen, four part round by Betty Wendelborn, *Sing Green*, ©1988.

We are a wheel, a circle of life.  
We are a wheel, a circle of power.  
We are a wheel, a circle of light.  
Circling the world this sacred hour.

**Reading:** "The Garden is Rich with Diversity," Chinook Psalter, from *Earth Prayers*, edited by Elizabeth Roberts and Elias Amidon (HarperSanFrancisco, 1991).

The garden is rich with diversity  
With plants of a hundred families  
In the space between the trees  
With all the colors and fragrances.  
Basil, mint and lavender,  
God keep my remembrance pure.  
Raspberry, apple, rose,  
God fill my heart with love.  
Dill, anise, tansy,  
Holy winds blow in me.  
Rhododendron, zinnia,  
May my prayer be beautiful.  
May my remembrance O God  
Be as incense to thee  
In the sacred grove of eternity  
As I smell and remember  
The ancient forests of earth.

## Reflective Action

Take a piece of basil or mint, rub it with your fingers, smell its wonderful scent.

**Reading:** "Listening to Summer" by Macrina Wiederkehr from *The Circle of Life* (Notre Dame: Sorin Books, 2005).

Out of her pastel green pitcher  
spring is pouring forth summer,  
and I am listening.  
Out of her youthful, energetic body  
summer is flowing, and I am listening.

*I am listening. (Participant response)*

I am listening to Earth leaning closer to the sun.

I am listening to the heat breathing  
through the gardens,  
drawing life out of seeds,  
calling plants to fruition,  
whispering fulfillment to the flowers.  
I am listening to the growing circle of life.

*I am listening.*

I am listening to the ripening  
in the orchards,  
in the vineyards,  
in the garden,  
in the grain fields.  
I am listening to the ripening in my heart.

*I am listening.*

I am listening to the summer of my soul,  
to the dance of life within me,  
to the fruitful struggle of all that yearns  
for life,  
to the perspiration that sweats out toxic  
poisons.

I am listening to the warmth of summer.

*I am listening.*

I am listening to the song of the gardener

bringing food to the table.  
I am listening to the meadow's promise  
of winter hay for hungry cattle.  
I am listening to Mother Earth  
growing wild with multiple vitamins.

*I am listening.*

I am listening to summer songs  
of leisure and renewal.  
I am listening to the sound of happy voices  
playing on the beaches,  
shouting at the ball games,  
sharing stories on the porches.

I am listening to bare feet, laughter, and  
fishing poles,  
to summer picnics and mosquitoes.

*I am listening.*

I am listening to the spaces in between the  
green.  
I am listening to young birds testing out  
their wings.  
I am listening to morning filling up with  
sunlight.  
I am listening to the music of evening  
twilight.  
I am listening to the night chant of a  
thousand tiny creatures.

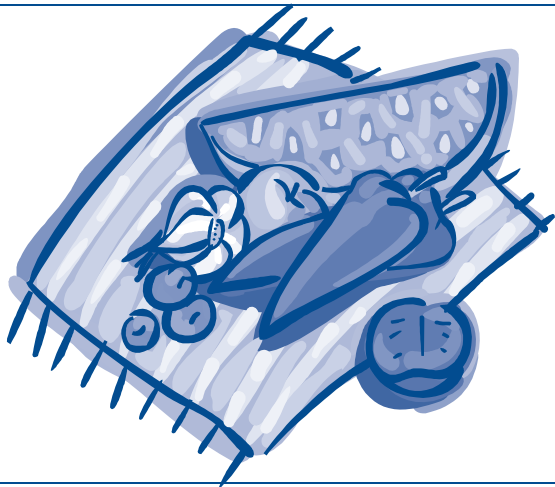
*I am listening.*

I am listening to fruitfulness  
spilling forth from earth's rich womb.  
I am listening to happy potatoes  
growing round beneath the ground.  
I am listening to the green cathedral of the  
forest,  
to the stars that peep through summer  
branches.

*I am listening.*

I am listening to spring  
handing over summer.  
I am listening to the poetry of summer.

*I am listening.*



**Reflection on Harvest**

Let us take time to reflect on what we have heard. (Pause) What did you connect with in the readings? What are you listening to this summer? (Pause) Let us share a glimpse of our reflections.

**Blessing the Summer Harvest**

There are many symbols of the summer harvest on our table. Pick up one so that we may bless this abundance. (Participants pick up the symbols.) Let us extend our hands over these symbols and pray:

Blessed are you, Sustainer of All. We thank you for the gifts of an abundant garden. They are symbols of our creative energy, the energy and newness of spring which deepens and matures in late summer. We thank you for the strength and the labor of women we have known: homemakers, office workers, farmers, gardeners, and all who labor, women whose muscle and mind move our world.

Let us bless these symbols by remembering women who sweat and toil for liberation and equality. Let us speak their names. (Sharing)

**Song:** "Something About the Women" by Holly Near, from *Singing For Our Lives*, ©1982.

Oh, there's something about the women,  
There's something about the women,  
Something about the women in my life. (2x)

**Blessing the Bread**

(The person with the bread prays:)

Blessed are you, Sustenance of All Life. We give you thanks for the bread we take, bless, break, and eat. It comes from the fruits of our labors, symbol of the fullness and ripeness of late summer. We thank you for the diversity and power of women: women of all colors and shapes, women from different countries who speak a variety of languages, women from different spiritual backgrounds, different

schools, different families, all beautiful women with abundant gifts.

Let us bless this bread remembering women who bake bread, breastfeed children, prepare meals, and feed hungry souls. Let us speak their names. (Sharing)

**Blessing the Drink**

(The person with the drink raises the glass and prays:)

Blessed are you, Lover of All. We thank you for the lemonade we toast with and share. It comes from the fruits of summer, a symbol of the joy of this season. We thank you for the passion of women we have known: young women, female children and adolescents, women who celebrate all that yearns for completion.

Let us bless this drink by remembering our friends, daughters, nieces, teachers, and students, who share their passion for life with the world. Let us speak their names. (Sharing)

**Communion**

Let us share this food remembering our harvest. (Eating, drinking, and talking)

**Song:** "Something About the Women"

**Blessing One Another**

Let us put our arms around one another as we pray:

Blessed are you, Mother of All. We thank you for our selves, the greatest gifts we share with one another. We are the symbols of your warmth, caring, power, and wisdom.

We thank you for all the people who have touched our lives and revealed you to us: those who listen to us, who hear us, who counsel us, who heal us, people whose concern and support call us to an abundant harvest.

Let us bless one another by remembering friends who see visions of what can be and share that with us: seers, activists, creative spirits. Let us speak their names. (Sharing)

Let us bless one another. When I call your name, come to the center of the circle. (The leader calls each woman, one by one, to the center, while participants sing "Something About the Women" using the name of the woman called and bless her.)

**Song:** "Something About the Women"

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

**Networking with the WATER Alliance**



(top to bottom, l to r) JOAN MARTIN of Episcopal Divinity School and MARY E. HUNT share a laugh at the American Academy of Religion meeting in Montreal. DIANN NEU and JANET KALVEN of the Grail enjoy the Women-Church Convergence meeting in Cincinnati. DONNA QUINN, OP, DIANN NEU, and LOUISE AKERS, SC, spoke on "Women Religious and the Vatican Investigation" in Cincinnati, OH. MARY E. HUNT lectures at UNISINOS, a Jesuit university in Sao Leopoldo, Brazil.

## WATER Visiting Scholars

Two women joined us as Visiting Scholars this past year.



(above) LEONILA BERMISA, a Maryknoll Sister from the Philippines and Hawaii, focused her work as a Visiting Scholar on abuse in the Catholic Church and strategies for overcoming violence.

### Reflection by Grace Lauver-Simmons, Gettysburg Seminary

My experience as a Visiting Scholar at WATER will be remembered as a wonderful, formative time when I explored and connected on a deeper level than ever before with feminist theology and ritual. I researched inclusive language in liturgy, as well as domestic abuse as experienced by women leaders in ministry settings and in the church. I engaged in helpful discussions relating to these topics with Mary and Diann that I will not soon, if ever, forget.

Mary and Diann provided me with lots of help and suggestions. Mary set up a telephone interview and conversation for me with Jean Martensen, long-time Lutheran WATER colleague, who was an absolute delight. I learned so much history and was given advice that is helpful beyond research.

I was pleased to learn that during my stay a women's ritual was to take place. In the past I never had the privilege of attending one. The experience was a joy. I hope to start such rituals with groups of women at seminary. Several interesting women attended the ritual—past interns, scholars, and supporters of WATER who allowed me to experience the wide community of like-minded feminists. It is so encouraging.

All of this would not have been possible without a scholarship I received from the Women of the Evangelical Lutheran Church in America (WELCA). It gave me flexibility in my budget to maximize and enjoy my time without having to worry about finances. I feel supported and encouraged by my church and by the women at WATER.

## WATERwheel Index 2003-2009

This index covers *WATERwheel* Lead Articles and Liturgies from Vol. 16, No. 1 through Vol. 19, No. 3-4. Back issues can be ordered from WATER at \$10 each.

### Lead Articles by Mary. E. Hunt

Better to marry? Vol. 16, No. 3  
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Feminist archives in action. Vol. 17, No. 4  
Feminist feminism. Vol. 17, No. 1  
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Let's talk—intergenerational conversations. Vol. 16, No. 4  
Religious renaissance. Vol. 18, No. 3  
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### Liturgies by Diann L. Neu

A ceremony of memory and hope: a feminist interfaith ritual of remembrance, healing, and empowerment. Vol. 17, No. 3  
A feminist funeral: in memory of her. Vol. 16, No. 1  
A feminist eucharist: honoring women who break bread and do justice. Vol. 17, No. 2  
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Eucharistic banquet of divine wisdom. Vol. 18, No. 4  
Intergenerational circles: loving our bodies, our selves. Vol. 20, No. 1  
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We walk in solidarity. Vol. 17, No. 4  
Women's wisdom for peace and healing. Vol. 16, No. 4



(l to r) MARY HUNT, LAURA DOWNTON, IKHLAS SALEEM, NELLIE BECKETT, ELIZABETH SPEIGLE, FANNIE GEYMONAT-PANTELLIS participating in a WATER teleconference while enjoying lunch together in the WATER library.

# Resources

Cannato, Judy. *FIELD OF COMPASSION: HOW THE NEW COSMOLOGY IS TRANSFORMING SPIRITUAL LIFE*. Notre Dame, IN: Sorin Books, 2010 (200 pages, \$15.95).

The author concludes that "there is morphic resonance between the Christian story and the Universe story. Each provides a different lens for interpreting reality." As a trusted spiritual guide, she spells out the implications. Readers who value the science-religion bond will treasure this volume.

Chickeneo, Nancy Barrett. *WOMAN SPIRIT AWAKENING IN NATURE: GROWING INTO THE FULLNESS OF WHO YOU ARE*. Woodstock, VT: SkyLight Paths Publishing, 2008 (183 pages, \$16.99).

There are many ways to connect to nature on a deeper, more spiritual level. This book includes rituals for individuals or groups, as well as questions for reflection on our various experiences.

Coleman, Monica A. *MAKING A WAY OUT OF NO WAY: A WOMANIST THEOLOGY*. Minneapolis, MN: Fortress Press, 2008 (220 pages, \$21).

Postmodern womanist theology is a formidable project this brilliant author carries off with style. She surveys womanists on salvation, gleans from process thought, and offers her own constructive effort to use these insights to create a safer, healthier and more welcoming world.

Couture, Pamela. *CHILD POVERTY: LOVE, JUSTICE, AND SOCIAL RESPONSIBILITY*. St. Louis: Challice Press, 2007 (235 pages, \$29.99).

Taking an active approach to child poverty, this book gives examples of what educators and activists can do while keeping in mind the ideals of love and justice.

Gross, Rita M. *A GARLAND OF FEMINIST REFLECTIONS: FORTY YEARS OF RELIGIOUS EXPLORATION*. Berkeley, CA: University of California Press, 2009 (340 pages, \$24.95).

That a self-described Wisconsin farm girl became a Buddhist is astonishing enough. But that she became a leading scholar, a feminist theologian, and a practitioner whose insights are respected widely is the next part of the story. This compilation only whets the reader's appetite for another such volume.

Joyce, Kathryn. *QUIVERFULL: INSIDE THE CHRISTIAN PATRIARCHY MOVEMENT*. Boston, MA: Beacon Press, 2009 (258 pages, \$25.95).

A fascinating and chilling look into the modern "patriarchy movement," a burgeoning trend in fundamentalist Christian sects. The call for a return to "traditional femininity" and total female submission to male relatives is not WATER's way, but the book is eye-opening in its own right.

Keating, AnaLouise, ed. *THE GLORIA ANZALDUA READER*. Durham, NC: Duke University Press, 2009 (361 pages, \$23.95)

This stunning anthology offers the best of Anzaldua, a versatile author, self-described as a queer mestiza Chicana feminist poet-philosopher. Her prolific poetry, theory, "autohistoria," short stories, and drawings are compiled in this thought-provoking volume.

Kwok Pui-lan, Don H. Compier, and Joerge Rieger, eds. *EMPIRE: THE CHRISTIAN TRADITION (NEW READINGS OF CLASSICAL THEOLOGIANS)*. Minneapolis, MN: Fortress Press, 2007 (560 pages, \$39).

A big book in every sense of the word, this marvelous pedagogical tool orients readers to a new phase of liberation studies, namely postcolonial studies. Imagine Mark Jordan on Thomas Aquinas, Wendy Farley on Mechthild of Magdeburg, Michelle Gonzalez on Sor Juana Inez de la Cruz, Kwok Pui-Lan on Mercy Amba Oduyoye, and you glimpse this rich collection.

Maguire, Daniel C. *ETHICS: A COMPLETE METHOD FOR MORAL CHOICE*. Minneapolis, MN: Fortress Press, 2010 (340 pages, \$35).

In a world where ethical deliberations are increasingly important in political, medical, and economic decisions, Daniel Maguire challenges the abstract methodology with his insightful, compelling, contemporary examples. A great text for teaching the basics to students of many disciplines.

Miles, Margaret R. *A COMPLEX DELIGHT: THE SECULARIZATION OF THE BREAST, 1350-1750*. Berkeley, CA: University of California Press, 2008 (177 pages, \$39.95).

Women's breasts were not always symbols of erotic interest or medical debate. From the beginning of recorded art and peaking in the 14th century, women's breasts represented nourishment and life; by the 1700s, they were objects of prurience. This book traverses the shift in artistic perception and implications for women.

Ruether, Rosemary Radford. *MANY FORMS OF MADNESS: A FAMILY'S STRUGGLE WITH MENTAL ILLNESS AND THE MENTAL HEALTH SYSTEM*. Minneapolis, MN: Fortress Press, 2010 (200 pages, \$22)

Feminist theologian Rosemary Radford Ruether, along with her son David Ruether, chronicle David's lifelong struggle with schizophrenia and depression. They critique the mental health system that fails so many. This is an honest look at one family's experiences in the mental health system, and their wrenching struggle to cope. Powerful.

Shirazi, Faegheh. *VELVET JIHAD: MUSLIM WOMEN'S QUIET RESISTANCE TO ISLAMIC FUNDAMENTALISM*. Gainesville, FL: University Press of Florida, 2009 (288 pages, \$65).

This textual analysis of the Qur'an within the context of culture, society and religion details the challenges facing Muslim women. Faegheh's reinterpretation of the text within a historical framework gives hope to the modern movement of Muslim feminists combating an ever-increasing fundamentalist interpretation of Islamic texts. A great reference for a range of issues concerning Muslim women.

Slee, Nicola. *THE BOOK OF MARY*. New York, NY: Morehouse Publishing/Church Publishing Inc., 2007 (143 pages, \$17).

Understanding Mary is a challenge, but conveying the various angles in poetry is yet another step. Imagine such works as "Like a Virgin," "In Praise of Mary's Hairy Armpits," and of course another "Magnificat," that allow this theologian/poet to bring Mary of scripture alive.

Rivera, Mayra. *THE TOUCH OF TRANSCENDENCE: A POSTCOLONIAL THEOLOGY OF GOD*. Louis-

ville, KY: Westminster John Knox Press, 2007 (186 pages, \$24.95).

The title tells the story here. The author relies on classical as well as liberation sources, Hispanic as well as feminist experiences to claim that the divine is near yet so far away. While we can't necessarily hold God, we can at least glimpse, touch, and otherwise experience the divine in human company.

Wray, T.J. *GOOD GIRLS, BAD GIRLS: THE ENDURING LESSONS OF TWELVE WOMEN OF THE OLD TESTAMENT*. Lanham, MD: Rowman & Littlefield Publishers, Inc, 2008 (192 pages, \$22.95).

Women in the Hebrew Bible are few, but their stories are powerful lessons for all. Wray shapes their stories in a new light, drawing upon a familiar story of woman, daughter, sister, and wife to reject the notion of good or bad girls and widen the spectrum, discovering the complexities of their lives.

## Children's Books

Graham, Georgia. *THE LIME GREEN SECRET*. Plattsburg, NY: Tundra Books (32 pages, \$19.95).

Gloria is a strong girl whose fussy flower girl dress is fun to wear but easy to stain, which she does. So she hides the stain with her bouquet until the wedding when.... The moral of the story is that girls can be adventuresome and still look sharp!

Liss-Levinson, Nechama and Molly Phinney Baskette. *REMEMBERING MY GRANDPARENT: A KID'S OWN GRIEF WORKBOOK IN THE CHRISTIAN TRADITION*. Woodstock, VT: SkyLight Paths, 2006 (48 pages, \$16.99).

A wonderful way to help children through what may be their first experience with death. Such workbooks are great for adults, so why not for kids?

## Music

Carrie Newcomer. *BEFORE AND AFTER*. Burlington, MA: Rounder Records Corp., 2010 ([www.carrienewcomer.com](http://www.carrienewcomer.com), \$12.99).

A beautiful new album from Newcomer, in which she explores spirituality, reflects on the Divine, and expresses deeply felt emotions, desires and hopes for the world and a new community. Her singing is soulful and unique, true to her acoustic and folk roots.



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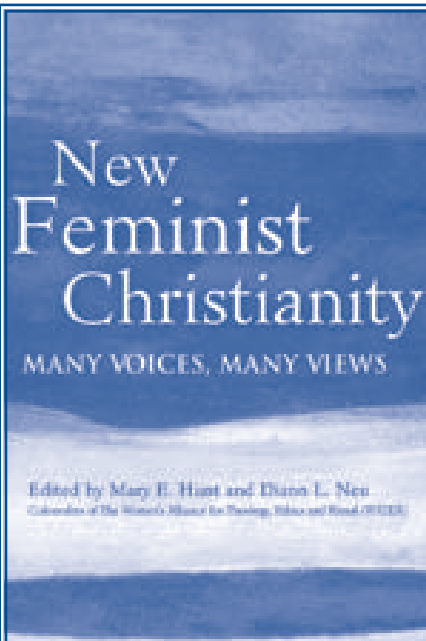
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