

The Editors Speak

WATER is awash with people this fall. We welcome Joan Scott, an intern from Howard University Divinity School (cf. interview with Carol Scinto), who comes to us on a fellowship sponsored by the Ford Foundation to train women in ministry in organizational skills. She is coordinating our effort to locate all women in ministry in the DC-Maryland-Virginia area, and she is learning a good deal about grass roots fund raising. Also, Laura Bernstein is with us as an invaluable computer operator. Long may she type.

International visitors come almost weekly. Watch "The Guest Book" to keep track of the many people who find their way to connect with our growing alliance. Thanks to the collaboration of WATER and the Grail Women's Task Force we have a beginning list of sister women-church centers and groups throughout the country that international guests can visit. Perhaps one day we will have a global listing so that U.S. colleagues can repay those visits.

This season's ritual, a "Feminist Farewell" can be adapted to memorialize many of our sisters. These celebrations are important if we are to accompany one another faithfully through all of life's stages. That is why we are inaugurating the "In Memory of Her Fund" so that we will have a creative, life-giving way to lift up the names and stories of important women in our lives, not only on the occasion of their deaths, but more so in the fullness of our lives.

Your responses shape the WATERwheel. Your desire to stay up to date on the flood of resources that enhance your work keep us busy reading, evaluating, recommending. Thank you for your generous support and comments. Keep it all flowing.

P.S. If you are sponsoring or attending a conference, workshop, lecture series or study group and can pass on WATER materials, please contact us at 301/589-2509.

Stories of Trouble and Beauty Are Told

by Mary E. Hunt

The Names Quilt returned to Washington, D.C. the same fall weekend that Chileans were celebrating their popular triumph over dictator General Pinochet. The quilt pieces, each containing the name of a person who died of AIDS, have been compared with Chilean *arpilleras*, the colorful burlap-backed rectangles that tell the history of a country under siege.

WATER has long sold *arpilleras* as a way to support the women in Chile who bravely denounced the dictatorship during its fifteen year reign. Now we salute the Quilt as well.

Carolyn McDade's popular song "Trouble and Beauty" struck me over and over as I viewed the Quilt. It was early on a Saturday morning. I had errands to do and family visiting so I thought that I would go early, beat

their hearts. The pieces are diverse. One panel features matching sets of surgical scrubs; a nurse and a doctor are dead. Another was covered by pictures of happy friends. Still another sparkled with glitter, or so it seemed in the bright sun.

A well dressed woman my age stood alone weeping behind her sun glasses. Her hair reminded me of my sister. As I passed she began to sob softly. I had to stop, put my arm around her shoulders. She pointed to a gorgeous red artistic panel with beautifully sewn raised figures of a child's train. In bold letters was the name "Zach" and the dates of his short life. "That's my son," she said, as I calculated quickly that he died at the age of five. "I'm sorry" I whispered. "That's what they all say" she replied with a touch of bitterness.

*They are a stunning reminder that
even in the worst of times
the human spirit finds a way to triumph.*

the crowds and get a good look. Wrong. At 8:30 AM, when most of us would rather be in bed with the Times, a bagel and coffee, the Elipse was crowded. The Quilt was spread at the feet of a president who has dragged his heels on funding for those whose deaths inspired it.

Volunteers in white outfits stood by, a kind of honor guard, to the five-football-fields-sized quilt. It contains over 8000 panels with more to follow since more than 40,000 have died of AIDS in the U.S. It was cold, biting, like the senseless deaths of so many people my own age who have died. I did not see anyone I knew, but I felt at home.

Over the public address system readers intoned the names of the dead, breaking the litany only when they came to the name of a loved one, and then their voices broke like

"Do they sell kleenex here?" she asked. I handed her a wad from my pocket just as the announcer read the name of a seminary classmate of mine who died last year. We parted. I realized that AIDS strikes those we know and those we do not know, young and old, the wise and the foolish. I realized that so much more needs to be done to eradicate it that perhaps only art is enough to sustain us in the meantime.

Pinochet's loss is democracy's gain. The *arpilleras* tell the story. I recall being in Chile in 1980 for the constitutional plebiscite when the "No" votes were few and far between. That story, and the stories of murders, disappearances, hunger and soup kitchens are told

(continued on next page)

Trouble and Beauty..

(continued from page 1)

on countless **arpilleras** made by hundreds of women who kept their families and their spirits alive by sewing and selling these wonderful wall hangings.

Our collection, and many that WATER friends have bought, come from the Vicariate of Solidarity in Santiago. It is the Catholic Church-based agency that fanned the fires of human rights when water canons, fear and tear gas threatened to put them out. We even found an **arpillera** depicting the making of **arpilleras** so it is clear that the women understand the importance of their work.

Courageous missionaries like Peg, Carolyn, Monica, Chris, Gerry, Paula and Helen, with whom we are connected through WATER's "Women Crossing Worlds" project, joined the bold Chilean people in the year in, year out struggle for freedom. The **arpilleras** tell not only of the deaths of young people, but also about the witness of religious folks in front of

Critics wonder if the Quilt and **arpilleras** are really art. It is the same question that went the rounds when Judy Chicago's "The Dinner Party" was on exhibit. Most people agree that these are all folk art, a legitimate form of art, but one that always sounds like the poor cousin of the real thing to me. In any case, the Names Quilt and **arpilleras** embody Carolyn McDade's theme "Trouble and Beauty."

They are a stunning reminder that even in the worst of times the human spirit finds a way to triumph. Paying attention to detail, to the aesthetic, to the longing for creation makes the deeply-rooted troubles of illness and dictatorship a little less frightening. Art does not conquer disease nor unseat tyrants. But it does buoy our spirits in the struggle to survive and to overcome.

We all have "trouble and beauty" in our lives. I suspect that the Quilt will come back doubled in size next year. And I do not expect

ISSN 0898-6606

Vol. 1, No. 3 Fall 1988

Editors: Mary E. Hunt, Diann Neu

Designer: Diann Neu

Editorial Assistant: Carol Scinto

Circulation Manager: Tish Jaccard

Computer Consultant: Jessica Weissman

Computer Operator: Laura Bernstein

WATER is an educational center, an alliance 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 and society.

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 news items, inquiries and comments to:

Editors
WATERwheel
8035 13th Street
Silver Spring, MD 20910
301 / 589-2509, 589-3150.

*Over the public address system readers
intoned the names of the dead, breaking the
litany only when they came to the name of a
loved one, and then their voices broke
like their hearts.*

places where torture is alleged to have gone on by the Chilean secret police. Whole neighborhoods like "La Victoria" are depicted in their bold efforts to stem the tide of tyranny.

These little pieces tell a tale. In the **arpilleras** little scraps of felt make skirts; yarn hair adds a realistic touch. Discarded plastic pill containers become soup bowls at the common pot. Match sticks make billy clubs. Some say that the **arpilleras** became the local newspapers when press censorship took hold. I know that I treasure mine, admiring the art, but most of all admiring the courage. Far from being museum pieces, **arpilleras** hang on our walls as a reminder that we struggle for freedom and self determination along with the Chileans.

to see a miracle in Chile when I visit this fall. But I know that art will inspire action and that grace may be reason enough for its existence.

NOTE: WATER sells **arpilleras** for our "Women Crossing Worlds" Project. They are very special gifts for holidays and all occasions. Contact the office if you would like to buy them, 301-589-2509.

Feminist Liberation theologian Mary E. Hunt, Ph. D., is co-director of WATER.

"In Memory of Her"

Mary O'Dwyer Flynn

by Mary E. Hunt

Mary O'Dwyer Flynn (1923-1988), associate dean of the National Catholic School of Social Services at Catholic University of America, woman of faith and frankness, sought after therapist, and WATER supporter, died suddenly on Labor Day weekend.

We referred dozens of people to Mary for counselling, always certain that they would receive a warm welcome and competent help. Feedback was remarkably positive. It will be hard to replace her with a feminist therapist who understands the centrality of religion in the human psyche as well as a feminist critique.

It is rare to find a no-nonsense professional with thirty years of experience who keeps on growing. Mary ventured to Chile last year where she got together with our "Women Crossing Worlds" friends. Recently she took up white water canoeing. She died while gardening, a woman of many moods and modes.

Clients recall the thousands of cups of tea she shared, and the many life stories she made sense of and enriched. Some tell of her legendary warmth without crossing important professional boundaries. After a particularly rough session she would sometimes say, "I need a hug. How about you?" with the client firmly in charge.

We will miss her at WATER functions. Her last, the seder of 1987, remains memorable. She came as she often did with her eldest daughter Mary Margaret, a lawyer who founded and directs a shelter for survivors of domestic violence. When the traditional questions were asked that evening, we invited daughters to ask them of their mothers. The last one fell to the Flynns.

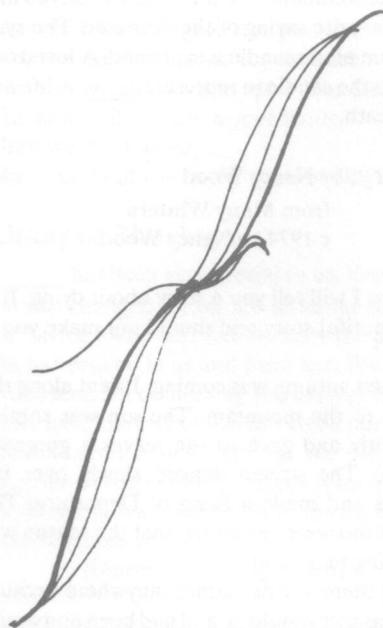
"Mom," asked Mary Margaret, "why do we find it so difficult to lean back and relax during this meal?" Mary Flynn, sense of humor leading the way, looked at her daughter and said "Darned if I know... but Mary Hunt says..." and then read the prescribed answer in the seder booklet.

Now she knows the answer better than the rest of us. But we know it better for having known her. May her spirit inspire us to greater goodness, deeper compassion and endless jokes. May she rest in peace for all eternity. She deserves it.

Gladys Baldwin

by Carol Scinto

Together, we hitch-hiked from Devon to John O'Groats and dangled our feet over the edge of the world; camped out overnight on a London curbstone to see the Queen's Coronation procession pass by. She sustained me, a scared American trying to be an English YWCA "club leader" for 70 teenagers, with her patience and good sense. She challenged me, a narrow-minded twit, with her introduction to the love lived out by her unconventional Auntie May and Uncle George at Beehive Cottage. She shared with me her postwar ration coupons, her enthusiasms, her infectious giggle, her secrets, her world. We planned to meet again in London this October, after 35 years of sketchy correspondence, and I was going to tell her—fully, at long last—how deeply she's affected my life. Now suddenly she's dead. I am bereft. Gladys Baldwin, I make this contribution in loving memory of you.



Fund Established

There is a Gladys Baldwin or a Mary Flynn in each of our lives. WATER has been urged by supporters to establish an "In Memory of Her" Fund so that you can honor your loved ones and extend their influence. Giving "in memory of her" provides much needed support for WATER and honors the life, memory or achievement of an important woman in your life.

Carol Scinto's donations in memory of her friend Gladys and in honor of former WATER staffer Jane Lincoln's marriage to Brian Best express her conviction that WATER carries their spirits.

A donation in memory of Mary O'Dwyer Flynn allowed the giver to express her admiration for Mary by supporting one of Mary's favorite organizations.

A friend pledges monthly in memory of an early WATER supporter, Rosemary Rank, who died shortly after serving on the Generalate Team of the Sisters of Mercy.

Another supporter gave a donation to celebrate the birth of his friend's first daughter. WATER is in that child's future.

"In memory of Sarah Jane Williams" said one check simply. There are plenty of reasons to lift up our women in praise and thanksgiving.

Formalizing this fund is a way for WATER to channel the energy of honoring loved ones concretely. It is an opportunity for you to express your feelings about important women in your life. Think of WATER as a place where your donation makes new life spring from old, where good energy can be shared, and where much needed resources go to building a just society.

Watch the WATERwheel for details of an upcoming event when the "In Memory of Her Fund" names will be read. The liturgy from that event will be published in the WATERwheel. You can use it with your local group to celebrate the women in your community who inspire you.

Consider honoring an important woman in your life by giving a donation in her name to WATER's "In Memory of Her" Fund. We will inscribe her name in our "In Memory of Her" book and remember her at our "In Memory of Her" Celebration. Let us know today about the women in your life!



Our Readers Respond

With each turn of the WATERWheel your responses help to fuel more ideas, more energy. The first two issues prompted such rejoinders as these:

"Thanks for your commitment to tapping the new springs of energy with which we've been gifted. May your divining rod continue to guide us." **Mary Crimmin, Dubuque, IA**

"Right on! I'm 71 and live and work as a volunteer at St. Martin de Porres Shelter for homeless women and children. I'm with you all the way." **Loretto Guest, Chicago, IL**

"I have just read the summer newsletter and I am anxious to share it with my family. Would you be so kind as to send (it) to... Ethiopia. Thank you so much for the fine work and clear writing!" **Rebecca Carlson, Seattle, WA**

"That's a wonderful publication!... It was my son who first told me of WATER, and I remember sending money a few years ago--not really knowing where I was sending it, but sensing some possibility of hope there... little did I suspect how our paths would later cross. The Spirit blows where she will!"

Lois Lauber, Scotia, NY

"I am overjoyed to know there is a group of people 'out there' who believe, as I do, that inclusiveness is the key to changing the lives of women... My husband and I... believe that equality can only come through inclusiveness--and men and women working together for change."

Kathleen Price-Neuman, Milwaukee, WI

"... WATERWheel publications... are great and I appreciate the educational articles... Keep reflections and beautiful prayer services and more!... Together, we women at the well will make a difference--and justice will flow."

Faith Hepp, Pittsburgh, PA

"For six years I have wished for your kind of network. I'm 67. Maybe you're just in time!"

Claralice Wolf, Findlay, OH

Feminist Farewell: "In Memory of Her"

by Diann Neu

Background: The service is celebrated at the home of the loved one who has died or at a funeral home. The casket is placed in a central location and is covered with a quilt, shawl or scarf of the beloved. Family and friends circle the casket and sit around the loved one. This service can also be adapted in the case of cremation. A picture of the loved one is helpful.

Bell, triangle or tambourine sounds and calls people to gather around the casket.

Welcome:

A family member, close friend or community representative welcomes and thanks people for coming together to remember _____, to bid a final farewell and to support loved ones in their sorrow.

Call to Worship:

A close friend invites the gathered to celebrate the power of _____ in life and in death. She remembers who _____ was for family and friends.

Lighting the Memorial Candle:

A candle is given to the family / loved ones by the community. The candle has carved into it a favorite saying of the deceased. The symbolism of the candle is explained. A loved one lights the candle to represent _____ in life and in death.

Story: by Nancy Wood

from **Many Winters**
c 1974 by Nancy Wood

Now I will tell you a story about dying. It is a beautiful story and should not make you sad.

When autumn was coming, I went along the path to the mountain. The sun was shining brightly and gave to the leaves a gorgeous color. The stream danced slowly over the rocks and made a Song of Departure. The birds too were telling me that the season was coming to an end.

But there was no sadness anywhere because all was as it should be and had been and would be forever. You see, nature does not fight against anything. When it comes time to die,

there is rejoicing. The new circle of life begins with the death of the old one and so there is a celebration on every level.

As I went along the path, I saw that there was much preparation and much in the way of the Last Dance also.

On the trunk of a golden aspen tree, there were two butterflies who had come to die. Their wings folded and unfolded slowly. It was hard for them to breathe. As the sun warmed them, the butterflies began to dance with one another. It was their Last Dance. The slow music of the stream and the gentle voice of the wind gave them something beautiful to die to. The butterflies were not afraid either. They danced until the sun fell into the earth for the night. Then they fell into the earth and nourished it.

When spring came again, I noticed that on the trunk of the fresh green aspen tree there were two new butterflies. They were dancing with one another. It was a Mating Dance. The stream was swift and pure and new again. The song it made for the butterflies was a Song of Beginning Life.

Song: (a favorite of the beloved or of the community) - a suggestion:

"See Me How I Rise" by Marsie Silvestro
c 1983 Marsie Silvestro

See me, how I rise. No more tears in my eyes.

See me, I'm standing O so strong
I am a woman, I am a woman
And I've come to sing, some to sing my song.

And I will restore you, heal your wounds again

And you will shine as sunshine does after it's blessed the rain.

Then I will wipe your tears dry and sorrow will be gone

And you will sing a new melody and I will be your song.



Liturgy Resource

I. Excerpts from Wisdom: (read alternately by two readers)

Wisdom has built herself a house; she has prepared her meat, mixed her wine and set her table...she calls to all in the city and in the towns...come and eat of my food and drink of the wine I have made... Proverbs 9:1-5

Wisdom calls aloud in the streets...I will pour out my heart to you...tune your ear to wisdom and your heart to truth...then you will understand who God is and discover love of life...you will understand justice and the ways of happiness. Proverbs 1:20; 2:1,6

Wisdom is clothed with strength and dignity, and she laughs at the days to come...Her children rise up and praise her; her husband, too, extols her. Many are the women of proven worth, but you have excelled them all. Proverbs 31: 25, 28, 29

Give her a share in what her hands have made. Let her works tell her praises. Proverbs 31:31

Testimonies:

A time for the gathered to share with the entire group memories and symbols of the beloved. A few people need to be asked ahead of time to bring a symbol that represents the loved one. Symbols are put on a table around the casket.

Song Refrain: "You Can't Kill The Spirit"
traditional or "Blessed is She"
by Colleen Fulmer
c 1985 by Colleen Fulmer

You can't kill the Spirit,
She's like a mountain
Old and strong she lives on and on (3x)

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

II. Good-bye Poem by Meg Bowman
from **Memorial Services for Women**
c 1984 Meg Bowman

Life is but weak if we waste it in weeping:
So, she has left you, she would, soon or late,

Death from our lives takes all in her keeping,
Nothing we do can our sorrow abate.

Love, be it ever so deep and entire,
Asks that we strive for the end that she sought:

Catch the tossed torch! Take up the fire!
Light up our world and teach as she taught.

Testimonies:

In groups of 2 or 3, the gathered share memories of the life of _____.

Song Refrain: "You Can't Kill the Spirit" or
"Blessed Is She" gathers the group back together.

Good-bye Poem: The last verse is re-read.

Candle Lighting:

Each family member / significant loved one is given a candle. They light their candles from the candle of the deceased while everyone hums "You Can't Kill the Spirit" or "Blessed Is She."

III. Blessing (choose an appropriate one)

An Irish Blessing

May the road rise up to meet you.
May the wind be always at your back.
May the sun shine warm upon your face,
The rains fall soft upon your fields,
Until we meet again....
May God hold you in the palm of Her hand.

Litany of Blessings:

_____ has been very special to us. Knowing her has changed us; we are different people for having loved her. Let us claim the power she has evoked in us and bless her. We bless her to send her on her way and to let go of her as we have known her. Let us extend our arms and open our hands palm up. We proclaim with our words, the blessings she is for us and the blessings we bring to each other and our world because of her.

(sharing of blessing words)

Song: "Blessing Song" by Marsie Silvestro
c 1982 Marsie Silvestro

Bless you my sister, bless you on your way
You have roads to roam before you're home
And winds to speak your name.

So go gently my sister let courage be your song
You have words to say in your own way and stars to light your night.

And if ever we grow weary and our heart song has no refrain

We'll remember you'll be waiting to raise us up again

And we'll bless you our sister, bless you in our way

And we'll welcome home all the life you've known and softly speak your name.

Bless you our sister, bless you on your way.

Closing Blessing: by Antoine de Saint-Exupery from **The Little Prince**

"In one of the stars I shall be living. In one of them I shall be laughing. And so it will be as if all the stars were laughing, when you look at the sky at night....

"And when your sorrow is comforted (time soothes all sorrows), you will be content that you have known me. You will always be my friend. You will want to laugh with me..."

Closing Song: "The Bread of Life"
by Suzanne Toolan

chorus: And I will raise her up,
And I will raise her up,
And I will raise her up on the last day.

I am the resurrection. I am the life.
Those who believe in me, even if they die,
they shall live forever.

Diann Neu is a feminist liberation liturgist who is co-director of WATER. This service was adapted from a wake service she planned with Anne Marie Gardiner for Mary Flynn.

For music tapes and songbooks contact:
Marsie Silvestro, Moonsong Productions, 116 W. Adams St,
Somerville, MA 02144.
Colleen Fulmer, Loretto Spirituality Network, 529 Pomona Ave, Albany, CA 94706



Women-Church Convergence Pro- claims: "A Disci- pleship of Equals"

(Background: Women-Church Convergence is a coalition of 26 Women's Organizations from the Catholic tradition. The catalyst for this statement was the first draft of the U.S. Catholic Bishop's Pastoral letter on women.)

We are women-church, women and men united in sacrament and solidarity with the teachings of Jesus and with all who struggle for justice. We are people of different races, nationalities, genders, life-styles and ages, drawn to the gospel of love and justice, and struggling to make all things new, especially with poor and dispossessed people.

We herald a new moment in the life of the Christian community—a moment when we all see clearly that patriarchy (male supremacy), not women, is the problem. Sexism is a sin. This is a time for repentance, an occasion to form a firm resolve, both personal and institutional, to sin no more.

Therefore, we announce 4 ways for the whole church to work to eradicate sexism:

1. Ministry --

Women and men are called to all ministries of the church, including a renewed priestly ministry, without exception. *Let it be so.*

2. Money --

Women and men are obliged to share equally in the distribution of the communities' resources beginning with equal pay for comparable work in church and society. *Let it be so.*

3. Morality --

Women and men are equally responsible to develop the ethical teachings of the church on peace and war, race, sexuality, economics and other issues for the common good. *Let it be so.*

4. Mutuality --

Women and men must model mutuality, respecting the right of persons and communities to define themselves in the image of God, not complementarity of femininity and masculinity. *Let it be so.*

These simple initiatives, implemented in every family, base community, parish, network, movement, diocese and assembly, will take us and our children into the new century as "a discipleship of equals" committed to replacing all forms of domination with the love that does justice.

September 25, 1988
Boston, Massachusetts

As the 'Wheel Turns: International Channels Flow In

Women all over the world are developing feminist theology, ethics and ritual in their own contexts. They discover WATER by word of mouth, by our identification in articles they read, by consulting guides to our type of organization, by pure luck. This steady stream of new input, coupled with the WATER staff's frequent travels, help the alliance widen.

5. **England**--Nicola Slee from Women in Theology in Canada and England brought us up to date on WIT's work, including plans to publish some of Mary Hunt's articles. Nicola is lecturer in religious studies at Whitelands College, London.

Welcome to all who seek to work for justice.

We have started an International Guest Book to keep track of our global friends. Among our recent international visitors were:

1. Australia--Suzanne Vernon and Patricia

Brennan, on their way to the Anglican gathering at Lambeth, detoured by way of Silver Spring. How wonderful to see Anglican and Catholic women working together for priestly ministry.

2. Switzerland--Fatima Tissa from Bern

stopped by to discover what women church groups are doing. Her own theological work in Bern is clearly related. Fatima attended the Women-Church Convergence meeting in Boston as WATER's guest.

3. India--In Washington to consider future educational plans, Judy Siqueira has a doctorate in political science and is considering a women's studies degree with a specialization in feminist theology and liturgy.

4. Argentina--Mabel Filippini, our companion from Centro de Estudios Christianos, came to see WATER, plan future activities and enjoy the sister center. A highlight of her visit was the wedding of former WATER staff member Jane Lincoln and Brian Best at St. Stephen's Episcopal Church, complete with a woman priest.

6. **Brazil**--Creuza Maciel from SERPAJ (Peace and Justice Service) joined WATER staff for a luncheon discussion on a recent conference on women and non-violent social change in Latin America.

7. **Austria**--Brigitte Dworak from Vienna, an economist researching U.S. banking deregulation whose sidelight is feminist theology, marveled at the political savvy and ability of U.S. women of faith to organize and influence secular politics.

8. **Argentina**--Ines Fleitas from Buenos Aires stopped by during her investigation of resources on the prevention of domestic violence. She's eager to understand the role of religion in this connection.



New Resources

All of the following are available for donors to borrow from the WATER Resource Center or they can be purchased at your favorite feminist bookstore.

Fabella, Virginia and Oduyoye, Mercy Amba With **Passion and Compassion**. Maryknoll, NY: Orbis, 1988. This landmark collection of essays by women theologians and practitioners from Africa, Asia and Latin America enriches readers with insights, analyses and strength. The testimonies of faith, filtered through the struggles of women for survival and spirituality, make a powerful contribution to theology.

Farnsworth, Elizabeth Brooks **Journey Through Grief**. (foreword by Elisabeth Kubler-Ross) Atlanta, GA: Susan Hunter Publishing, 1988.

Personal and pastoral work with people who have lost children or who have children with special needs will be enhanced by this slim volume. Feelings and questions that arise in such situations are handled with sensitivity and realism. A simple, powerful read.

General Board of Ministries, The United Methodist Church, 7820 Reading Rd. Caller No. 1800, Cinn., OH 45222-1800. **Arpilleras: Newspapers on Cloth**.

United Methodist Women (in conjunction with the Third World Women's Project of the Institute for Policy Studies) show their commitment to justice by preparing an excellent resource packet--booklet, filmstrip, tape, chronology--of the famous folk art from Chile. Arpilleras tell the story of life under a dictatorship and women's struggles for survival. With Pinochet under fire this resource could not be more timely. Great for church groups, study circles and classes.

Gramick, Jeannine and Furey, Patrick **The Vatican and Homosexuality**. New York, NY: Crossroad, 1988.

The Vatican's scandalous letter on "Pastoral Care of Homosexual Persons" is responded to by a variety of Catholic writers. While some of the pieces are timid, and a few are outright homophobic, excellent pieces by Anne Patrick Ware and Mary C. Segers make this volume worth reading.

Johnson, Patricia Altenbernd and Kalven, Janet With **Both Eyes Open: Seeing Beyond Gender**. New York, NY: Pilgrim Press, 1988.

An exciting array of authors tackle the tough problem of gender and the difference it makes. No topic is considered exempt from analysis: science, Christianity, history, art and economics are evaluated in light of what an inclusive view might look like. Of special interest to WATER friends will be Rosemary Radford Ruether's essay, as well as Janet Kalven's insightful remarks.

McAllister, Pam **You Can't Kill the Spirit**. Philadelphia, PA and Santa Cruz, CA: New Society Publishers, 1988.

The first volume in the Barbara Deming Memorial Series follows strongly in Deming's courageous footsteps. Pam McAllister's book is packed with the history and ideology of feminist nonviolence. She pretends no easy answers to the problems of a patriarchal, militaristic society. If the example of our forefathers is any indication, nonviolence need not mean passive acquiescence. For McAllister, and Deming before her, it is anything but.

Richardson, Diane **Women and AIDS**. New York, NY: Methuen, 1988.

AIDS is a major health problem for women, especially intravenous drug users and those whose male sexual partners are at risk. This is a comprehensive yet readable approach to the problems, solutions, and mysteries of AIDS for women. An excellent pastoral resource.

Rock, Judith and Mealy, Norman **Performer as Priest and Prophet: Restoring the Intuitive in Worship Through Music and Dance**. San Francisco, CA: Harper and Row, 1988.

The Bay Area theological schools boast excellent artistic resources. These writers bring practical skills to the theoretical discussions of the role of the arts in theological reflection and in the worship life of a faith community.

Ross, Maggie **Pillars of Flame: Power, Priesthood and Spiritual Maturity**. San Francisco, CA: Harper and Row, 1988.

This is a must read for those who think that the last word has been written on ordination. Ross provides a challenging, well researched critique of the Christian churches, suggesting that ordination does not necessarily confer priesthood, especially in cases where quest for power interferes. Her critique of "Magic Cookie theology" reveals new insights into the eucharist. **Pillars of Flame** is a mature book by a mature writer whom this reviewer (MEH) would like to meet.

Russell, Letty M., Kwok Pui-lan, Ada Maria Isasi-Diaz, Katie Geneva Cannon, editors **Inheriting Our Mothers' Gardens: Feminist Theology in Third World Perspective**. Philadelphia, PA: Westminster Press, 1988.

Celebration is in order for this volume. Eight authors begin with their particular, and quite different, starting points "to cultivate our global garden." The bibliography leads the reader to related sources; the love letters in each woman's own language exemplify the diversity of their experiences. This is an important book for the future of feminist theology.

St. Anthony Messenger Press, **WomanSharing -- About God, Prayer, Jesus, Self, Service** An audio tape. 1615 Republic Street, Cinn., OH 45210, 1988.

Rosemary Radford Ruether, Theresa Kane, Diann Neu, Jeanette Rodriguez-Holguin, Mary Luke Tobin, Renny Golden, Terry Hamilton, Silvia Cancio and Frances Wood discuss their spirituality and practice in the context of women-church. Questions and pauses are included so that individuals and/or groups can enter the dialogue. Highly recommended as an intro to feminist spirituality.

Voth, Norma Jost **Festive Bread of Christmas**. Scottsdale, PA: Herald Press, 1983

It is never too early to order this little gem which includes recipes for ethnic holiday breads from around the world and the customs (mostly religious) that go with them. A similar volume is available for Easter. Both explain holiday customs and provide useful ideas for family and community celebrations. Delicious.

Weems, Renita J. **Just A Sister Away: A Womanist Vision of Women's Relationships in the Bible**. San Diego, CA: LuraMedia, 1988.

This womanist reconstruction of women in the Bible is an accessible volume of creative scholarship. Forthright yet moving, it is useful for a wide audience. Study questions make this a good choice for discussion groups. Renita Weems is a popular and powerful preacher.

Wynne, Patricia **The Womanspirit Sourcebook**. San Francisco, CA: Harper and Row, 1988.

A beautifully conceived compendium of the latest in feminist spirituality featuring the many and varied dimensions of the movement. An excellent resource for locating groups, individuals and materials around the country. It includes music, audio tapes and films. How have we lived without it? Note WATER's listing.

Howard Student Interns at WATER

Introducing: Another inimitable WATER-woman! She's Joan Scott, intern on the move. The Ford Foundation is currently funding her 10-hour work week at the WATER office while she rounds out requirements for a Master's of Divinity from Howard Divinity School. Meanwhile she's also "shooting the rapids" as a full-time executive secretary for a federal agency, and a full-fledged Christian Methodist Episcopal pastor at Williams Chapel, the oldest church in Front Royal, Va. (she commutes there on Sundays from her home in New Carrollton, MD).

"I didn't think the ministry was for me," she says. "As a volunteer in my church I was asked to handle evangelism, and I had to find out what that word meant." She pauses to reflect, then chuckles. "I received an unmistakable call to 'spiritual reality.' While a bunch of teenagers were trying to lure me out of a church meeting to go bowling with them!"

From starting "from scratch" a mission church in Southeast Washington, D.C. (she launched her one-woman effort by accosting aimless youngsters hanging out along Martin Luther King Avenue) to keeping her present multi-oared activities smoothly stepped (she's simultaneously wife, mother, grandmother, student, federal employee, pastor, intern), she's a fine representation of WATER at work in the world and in the spirit. Next time you call the office, and a warm new voice answers, take time to say hello to Joan Scott.

WATER, WATER Everywhere

WATER staff work with groups all over the world. Call us for further information about giving workshops, lectures, liturgies, consulting and more. A sample of our summer and fall activities includes:

- "Women's Spirits / Changing Churches" workshop at The Paulist Center, Boston, MA (M and D)

- "A Harvest Celebration" workshop and ritual with Women in Theology, Lincoln, NE (D)

- "Mission Matters for the Twenty-First Century" lecture for orientation of Frontier Interns in Mission, Malaga, Spain (M)

- "Affirming Our Work, Creating Our Community" lecture and workshop for Catholics for a Free Choice, Albuquerque, NM (D)

- "Women and Development" lecture at Howard University Divinity School, Washington, DC (M)

- Lectures and workshops on feminist theology, spirituality and liturgy for Feminist Spirituality Institute, Washington, DC (M and D)

- Participation in the Global Popular Summit at the United Nations, New York, NY (M)

- Conference consultation for the Northeast Tri-State women-church group in Manchester, NH (D)

- "Women and Theology: An Update" lecture for U.S. Catholic Mission Association, Washington, DC (M)

- Earthwatch expedition, "Nepal: Village Health Care" and linkage with women's literacy project in Dhulikhel, Nepal (C)

- Designing an assembly focused on integrating feminist spirituality with justice concerns for the Sisters of Mercy, Manchester, NH (D)

- "Reproductive Ethics in a Technological Age" lecture for nurses on surrogacy, infertility and high risk neonates, Boston, MA (M)

- "Women of Faith On the Cutting Edge" lecture for Church of the Brethren Women's Political Awareness Seminar, Washington, DC (D)

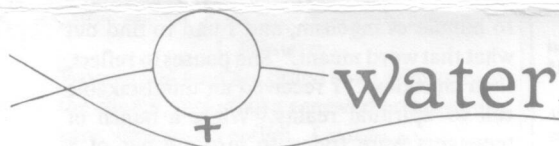
- "Discounts on Discipleship" sermon at Oaklands Presbyterian Church, Laurel, MD (M)

- Liturgical consulting on baptism, farewells, commitment ceremonies and other life changes for DC area friends (D)

- "Theology, Ethics and Ritual: How Do They Flow?" sermon at First Unitarian Church of Baltimore, Baltimore, MD (M)

- Participation in Women Church Convergence, Boston, MA (M and D)

(D) = Diann Neu (M) = Mary Hunt
(C) = Carol Scinto



Non-profit Org.
U.S. Postage
PAID
Silver Spring, MD
Permit No. 1701

Women's Alliance for Theology, Ethics and Ritual
8035 13th Street, Silver Spring, MD 20910, USA

Inside

Editors Speak, 1
Trouble and Beauty, 1
"In Memory of Her", 3
Readers Respond, 4
Feminist Farewell Liturgy, 4
Women-Church Proclaims, 6
International Channels, 6
Resources, 7
Howard Intern, 7

Address Correction Requested

Donors to WATER receive the WATERwheel free.
Donate today to make sure that you continue
receiving this valuable resource.

WATERwheel Fall 1988