

waterwheel

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

Slow Progress

By Mary E. Hunt

Now that there is no dispute about the fact that we are into a new millenium, it is time to take a hard look at the social changes on tap. Some subscribe to the French notion that things don't change much (*la plus ça change...*). I prefer to think that change comes slowly, though my theory may be sorely tested in the four years ahead.

One thing that slows economic, racial, sexual and other forms of justice is the frustrating manner in which efforts get thwarted by how issues get framed. A clear example is so-called gay marriage: the move to create equal opportunities for legal, social and religious connections between same-sex couples. On the face of it, marriage makes sense to most progressive people who mourn the lack of love in the universe and rejoice

In fact, it is the role of critical thinkers to explore fearlessly such territory and make decisions on the basis of what we learn.

In the marriage case, the major downfall is that we will reinforce the two-by-two model, making it ever more difficult for single people as well as communities to flourish. Likewise, we will reinscribe marriage as the normative adult human relationship when friendship and other forms of love without government sanction appeal to many of us. And we will allow the government to regulate aspects of more peoples' lives, e.g., tax status and inheritance for homosexual as well as heterosexual people. Everything has a price, but the problem seems to lie with how the question is framed. Who decided we want more marriages rather than thinking

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a step forward into a step backward.*

when anyone finds someone with whom they wish to commit their life, regardless of the gender constellation of the couple. But it is not as easy as all that.

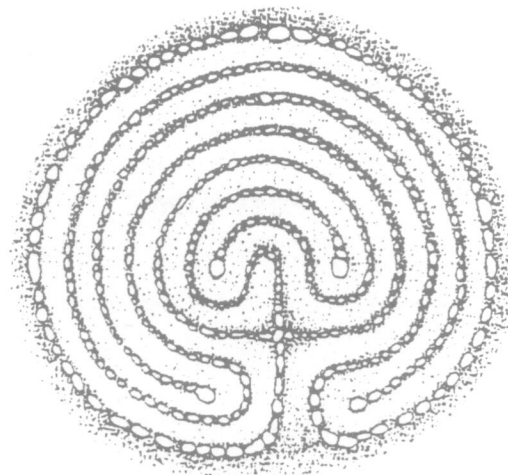
Many goods will accrue with same-sex marriage, beginning with simple justice. But there are also some negatives. It is chancy to say this because it can be instrumentalized by those who oppose justice. I explicitly do not mean to fall into that trap. I do not mean to add fuel to their fire. Rather, as with so many efforts at social change, the valued new justice comes at a price, and this is not trivial.

constructively about how to shape society so as to maximize the ways people can choose to live responsibly?

Ditto with the entrance of gay/lesbian/bisexual and transgender people into the military. Of course, it seems to be another obvious ethical issue: simple justice dictates that those who wish to serve be allowed to enter the ranks. But the conundrum for those who fight for such a right is equally complicated because by doing so we are implicitly reinforcing the military rather than
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Editorial

New words or at least new definitions crept into the English vocabulary this season. We now toss off sentences about "dimpled chads" and don't think they are cute, about "pregnant chads" without worrying about naming the baby. But what happens to a culture, in this case the United States whose hegemonic power runs unchecked in so many arenas, is less clear.

The election of a second President Bush is the culmination of a rigorous political fall during which basic values were in the balance. By a fluke of political mathematics, conservatives prevailed, heralding far-reaching ramifications. A consistently conservative cabinet makes clear that a new, if old, set of values will hold sway at the highest levels of U.S. government. Affirmative action is all but dead in the water. The right to reproductive health and abortion teeters in the balance. The military will take on renewed importance. Market-driven analysis will trump moral discourse more often than not. International policy will depend on the best interests of the U.S. and not necessarily of the world at large.

We who live in Washington see it close up as local news. It is not a pretty picture. Our work takes on new urgency, and your part in it grows apace. We seek simply to speak of justice done, resources shared, and let the chads fall where they may.

Pass It On

If you know someone (or have a list of friends and relatives) with whom you'd like to share this issue, send us name and address and we'll mail a complimentary copy direct. For anyone who would like to receive **WATERwheel** on tape, we can arrange for audio transcription of the desired issue(s) with Volunteers for the Visually Handicapped at \$10 per tape. Contact WATER, 301-589-2509.

E-mail is a popular way to participate in WATER's work. If you would like to subscribe for weekly updates from the office and occasional news from colleagues in the field, send a message to majordomo@hers.com with the words "subscribe water-l" (that's water-hypen-letter "l", NOT number 1) in the body of the message.

But the deeper questions about love and community, peace and security, public safety and racial justice continue to call us by name.

Slow Progress

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calling into serious question whether we need it, much less want it in its present form.

Moreover, the opportunities for education, jobs and a stable lifestyle the military offers, especially for those whose options are limited, are attractive. But what about seeing such opportunities as general goods that a society makes available with peaceful rather than bellicose ends in sight? Free community college, increased job training and universal health care would be much more welcome. The sound and light shows over opening the military to all citizens who wish to serve overshadow these more foundational issues. At best, in this struggle we will end up with more people able to choose to be soldiers.

Of course, if you are gay and want to join the military that is a win. But from a step back it seems to me that, as in the case of marriage, the win is dubious at best. The set up is either between discrimination or capitulation, between oppression or co-optation. In English we call this "damned if you do and damned if you don't."

One more case will illustrate how conservative backlash can make a step forward into a step backward. A member of the Georgia House of Representatives urged his fellow legislators to vote to outlaw hate crimes. So far so good. But the main reason he gave was that the woman who took care of him as a child was Black. According to his lights, she cared more for him than for her own children, and therefore hate crimes ought to be outlawed lest she be harmed.

I suspect she loved her own children dearly, but the point is that he missed the deep racism that undergirds both his and her family situations. As further proof of his cluelessness on racism, he went on to describe the next generation, his white daughter who was assigned an African American woman as her college roommate. The father reported with pride that his daughter chose to live with her African American roommate for a second year and proclaimed "race never came up," as if

ignoring race were the goal. Perhaps for him it was. But for people engaged in active anti-racism the issue is to recognize the role that racism plays in daily life and eradicate it. Ignoring racism does not help. Still, the man voted to end hate crimes, but at the price of reinforced racial stereotypes. Who wins?

Such vexed and fraught issues face us. To achieve the goal of equality it seems one must reinforce some of the worst of the status quo. I find this morally repugnant.

To be "more married than thou" makes "living in sin" quite hard and obscures the fact that marriage is at base an economic relationship, not so much an affective one. To prove that glbt people can be just as tough as their straight counterparts does not strike me as a step forward. To buy support for a hate crime bill at the price of reinforcing racial stereotypes is a bad bargain.

The deeper questions about love and community, peace and security, public safety and racial justice continue to call us by name. That is one kind of progress, albeit slow.

Study Questions

1. Where have you noticed this "one step forward, two steps back dynamic" in the justice-seeking work you do?
2. What are some concrete strategies for moving beyond this lose/lose proposition?
3. What sustains you and your community when progress is slow at best?
4. What might speed social change without reinforcing the notion that faster is always better?

Mary E. Hunt, Ph.D., feminist theologian and ethicist, is co-founder and co-director of WATER. These ideas are part of her work as a Research Fellow at the Center for the Study of Values in Public Life at Harvard Divinity



Carol Murdock Scinto

Volunteer Emerita

By the WATER Staff with Love

Carol Murdock Scinto came to WATER on the advice of her savvy woman pastor. Carol was disillusioned with the Presbyterian church, leery of her husband's Catholic scene, and searching for a way to be part of a women's group. That was more than fifteen years ago, and it was a graced move for all of us.

Carol had been involved in the women's movement, chaining herself to the White House fence for the Equal Rights Amendment. She and her lawyer husband Joe had raised four marvelous daughters, and grandchildren were on the horizon. Carol was ready to return to her career in journalism, and what better way than with a group that needed a newsletter!

She has been the mainstay behind this publication since then - prodding, goading, correcting, encouraging each of us to write clearly and with the brio that characterizes her own prose. After the one issue we published without her, we received a letter from a reader who commented that the prose just wasn't what she had come to expect. She pointed out several errors that Mrs. Scinto would never have let slip by. We replied that our editor was on sabbatical, a feeble but true excuse.

Over the years, Carol has done far more than edit this quarterly. She has organized and seen to the acquisition of literally thousands of books that pour into our Resource Center from publishers eager to have their work promoted to a feminist audience. She has written funding letters, called Congress, gotten arrested again (at a mid-1980's Vatican Embassy protest, "Women's Rights are Human Rights," a pumps and pearls event for which she wore a stylish red dress) and led the way to lunch and tea when others among us were too engrossed in our work to realize we needed sustenance.

Hospitality to international guests was a role Carol and Joe took on with aplomb. We at WATER have lost count of the many women who have stayed Chez Scinto. Each one reports being treated like royalty and made to feel like family. It is no wonder that when the Scintos travel abroad they are welcomed warmly by WATER friends in Australia, New Zealand, Sweden, Iceland and elsewhere.

It was with deep reluctance, and after unsuccessful efforts to persuade her otherwise, that we received Carol's resignation. At seventy-five, and after such remarkable service to WATER, we had to admit that she had more than earned the right to put her amazing talents into her own work for a change. But as the following proclamation makes clear, we have found ways to honor her and to keep her among us for many years to come.

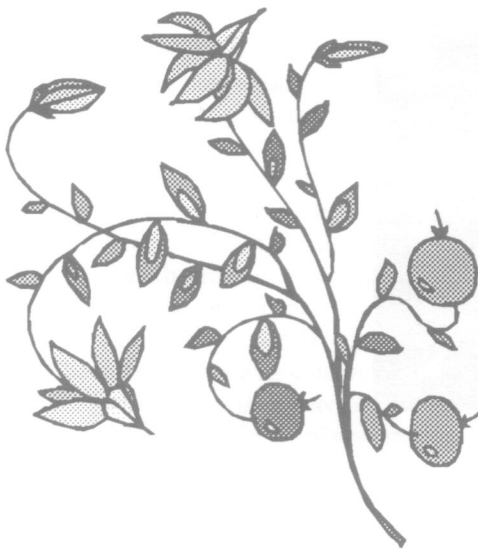
This text was read by Mary E. Hunt at the WATER staff holiday dinner, December 19, 2000:

WATER announces with great delight the promotion of Carol Murdock Scinto from "Volunteer without Equal" to "Volunteer Emerita." After sixteen years, Ms. Scinto decided to take her incomparable editing skills, her keen insight and her encyclopedic mind to Rockville, Maryland, where she will write her memoirs uninterrupted by the needs of a newsletter, funding materials, scholarly works, liturgies and assorted written mischief. First reports of her retirement have proved unfounded now that this new arrangement has been devised.

As Volunteer Emerita, Carol will remain a bona fide part of the WATER staff, eligible for all parties and social benefits that accrue to regular volunteers and staff. She will be a phone call, e-mail or carrier pigeon away from staff in a pinch, dispensing her crone-wisdom with grace and a wave of her gloved hand, albeit at a distance.

In recognition of her sixteen years of service, and in honor of the fact that she has led the way toward one of the best feminist theological libraries on the face of the earth, the WATER Resource Center will from now on be known, "in memory of her," as the Carol Murdock Scinto Resource Center. Thousands of books, tapes, journals and other materials are available for the borrowing.

In honor of this auspicious occasion, let a thousand crones dance!



Spring arrives each year on March 21 or September 21, depending on your location. This Vernal Equinox is one of the four seasonal shifts based on the sun's elliptic relationship to the celestial equator of the earth. On this day both night and day are in complete balance. Light and dark are equal: twelve hours each. Spring officially begins. This is the day the ancient Chinese balanced eggs on end to welcome spring. During this season, Easter, using the fertility symbols of colorful eggs and hopping bunnies, celebrates the resurrection of the Christ. Spring festivals celebrate rebirth and renewal.

This liturgy welcomes spring, the time of renewal and promise of new life, of rebirth and new beginnings. It invites reflection on how we experience God, the Holy Creator, Wisdom-Sophia, in spring. It calls forth sharing about personal and global qualities that need to be brought into harmony.

Preparation

Place together on a table a pot with soil, a pitcher of water, and seven herb clippings or seedlings. (Invite participants to bring herbs from their gardens.) Plan the ceremony to be outside in order to unite fully with the rebirthing energy of the earth.

Call to Gather

Welcome to our celebration of the fullness of spring. This is the season of reawakening to quickening life, the time when green beauty returns to the earth. New leaves bud on tree branches, the birds return in song, the animal and plant species give birth to their next generations, and colorful flowers burst forth anew each

day. Spring is the season of rebirth and the promise of new beginnings. Today we gather to "Welcome Spring Renewal" and give thanks for the beauty and renewal of this time.

Naming the Circle

To create our circle, speak your name and share what activity you like to do to celebrate the return of spring. (*Sharing*)

Prayer: "Prayer of Creation" by Dolores La Chapelle, from **Earth Prayers**, edited by Elizabeth Roberts and Elias Amidon, c. 1991.

We give-away our thanks to the earth which gives us our home.

We give-away our thanks to the rivers and lakes which give-away their water.

We give-away our thanks to the trees which give-away fruit and nuts.

We give-away our thanks to the wind which brings rain to water the plants.

We give-away our thanks to the sun who gives-away warmth and light.

All beings on earth: the trees, the animals, the wind and the rivers give-away to one another so all is in balance. We give-away our promise to begin to learn how to stay in balance with all the earth.

Touch the Earth

Choose one of the seven herbs, take it into your hands, listen to it and honor it. Herbs have been used by generations of earthlings for food, medicine and good luck. Herbs heal, cast spells and nourish body and soul.

Song: "The Flower Carol," Traditional. (*Tune: "Good King Wenceslas."* These words are based on a translation of the original Latin.)

Spring has now unwrapped the flowers, day is fast reviving.

Life in all her growing powers toward the light is striving.

Gone the iron touch of cold, winter time and frost time.

Seedlings working through the mold now make up for lost time.

Herb and plant that winter long slumbered at their leisure, Now bestirring green and strong, find in growth their pleasure. All the world with beauty fills, gold the green enhancing.

Flowers make glee among the hills and set the meadows dancing.

Through each wonder of fair days life herself expresses.

Beauty follows all her ways as the world she blesses.

So as she renews the earth, artist without rival,

In her grace of glad new birth, we must seek revival.

Thought of Spring: Chinook Psalter from **Earth Prayers**.

(*Participants read quotes. After each one, everyone chants.*)

Everywhere is the green of new growth, The amazing sight of the renewal of the earth. We watch the grass once again emerging from the ground.

Welcome Sp

By Dia

We notice the bright green atop the dark green on the pine, the fir, the hemlock, the spruce, the cedar. The alder is already in leaf. The old plum trees still blossom, leaf and give forth fruit. The locust is late as always.

Everywhere and always the song of birds... bees raiding the orchard, raccoon prowling at nightfall, the earthworm tunneling the garden, chickens and rabbits pecking and nibbling, the goats tugging to reach new delights... all are the ubiquitous energies of life.

O God, May we today be touched by grace, fascinated and moved by this your creation, energized by the power of new growth at work in your world. May we move beyond viewing this life only through a frame, but touch it and be touched by it, know it and be known by it, love it and be loved by it.

May our bodies, our minds, our spirits,
learn a new rhythm paced by the rhythmic
pulse of the whole created order.
May spring come to us, be in us,
and recreate life in us.

Chant: "The Earth, the Air, the Fire, the
Water" Source Unknown, in **A Circle Is Cast**,
by Libana, c. 1986.

The earth, the air, the fire, the water
Return, return, return, return.

Thought of Spring: "Spring" by Shuntaro
Tanikawa in **The Selected Poems of
Shuntaro Tanikawa**, Northpoint Press.

Over cherry blossoms
white clouds
over clouds
the deep sky

ing Renewal

n L. Neu

over cherry blossoms
over clouds
over the sky
I can climb on forever

once in spring
I with god
had a quiet talk.

Chant: The earth, the air, the fire, the water
Return, return, return, return.

Thought of Spring: Nezahualcoyotl, in
Earth Prayers.

Flowers have come!
to refresh
and delight you, princes and princesses.

You see them briefly
as they dress themselves,
spread their petals,
perfect only in spring --
countless golden flowers!
The flowers have come
to the skirt of the mountain!

Yellow flowers
sweet flowers precious vanilla flowers
the crows dark magic flowers
weave themselves together.

They are your flowers, god.
We only borrow them:
your flowered drum,
your bells,
your song.
They are your flowers, god.

Chant: The earth, the air, the fire, the water
Return, return, return, return.

Reflection

"Once in spring, I with God had a quiet talk."
During springtime the Holy One seems very
near. How do you experience God, the Holy
Creator, Wisdom-Sophia in spring? What do
you talk about with the Holy One? What heal-
ing is needed this spring within you, on Planet
Earth? (*Sharing*)

Blessing the Herbs

Creation shares power and beauty by giving
us healing herbs. (*The blesser takes some
herbs.*) Touch these herbs with me.

Blessed are you, Source of All Life and Beauty,
For giving us these herbs.
Air, fire, water and spirit
combine to bring them to life.
Bless us with the power of creation
That we may bless and be blessed by life.

(*The blesser passes the herbs around for all to
take some.*)

Planting the Herbs

This is the season of renewal and promise of
new life, the time of rebirth and new begin-
nings. What do I wish for this Spring? Let us
plant the herbs and share a springtime wish.
(*Planting and Sharing*)

Chant: The earth, the air, the fire, the water
Return, return, return, return.

Sending Forth

Let us join with the earth and with each other
To bring new life to the land
To restore the waters
To refresh the air

To protect the animals
To treasure the trees
To gaze at the stars

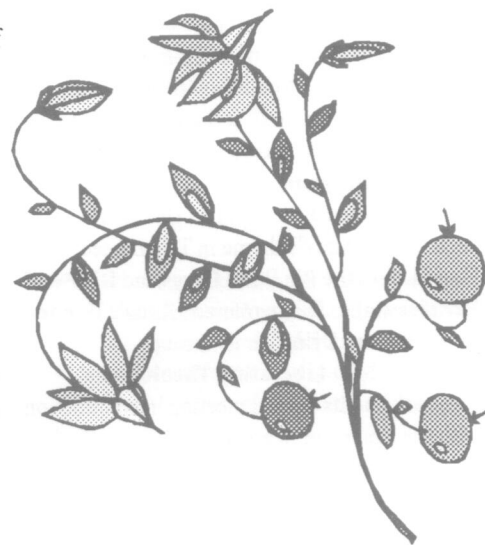
To cherish the human community
To heal the earth
To remember the children

Song: "The Seven Herbs of Spring" words by
Rowan, music Traditional Scottish, from
Songs for Earthlings, edited by Julie Forest
Middleton, c. 1998.

I must go and pick me the seven herbs of
spring,
Nor wait for my washing, nor any other thing,
But gather them together for the healing that
they bring.
A summons from the Mother are the seven
herbs of spring.

Oh, oh, oh the Lady oh!
She walks with Her basket swinging to and fro.
The seed sift through and her clogs
break up the grass,
And her holy weeds flourish where e'er the
Lady pass.

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



Where WATER Flows

WATER takes many forms in its work and presence. It is easy to say what we do concretely—a report follows—but harder to put into words the many ways a feminist non-profit provides a social counterweight to business, politics and technology. It is difficult to log the hundreds of e-mails that connect our Alliance, the sign-on letters that signal our positions against the death penalty, in favor of reproductive choice, in support of many who stand unjustly accused, the calls and conversations that move issues, change hearts. It is hard to count the number of individuals and communities who pray using our liturgies, the many who come for spiritual direction and counseling, and the study groups and students who are challenged into new thinking by our writings. Those are as much a part of our daily work as the following specifics:

Mary E. Hunt commutes to Boston for her research fellowship year at the Center for the Study of Values in Public Life at Harvard Divinity School. She is in touch with many Boston WATER supporters. **Janis Roihl** hosted a small afternoon gathering there to share ideas and make connections. **Gail Yee** invited Mary to present a luncheon talk for the Feminist Liberation Theology program Gail directs at Episcopal Divinity School. **Claudia Highbaugh**, HDS chaplain, arranged for Mary to preach at the school's World AIDS Day service. A semester highlight was a panel focused on **Kathleen Sands'** recent publication, *God Forbid: Religion and Sex in American Public Life*, at which Mary and other contributors spoke.

Diann L. Neu begins the Doctor of Ministry degree with an emphasis on international feminist theology at San Francisco Theological Seminary directed by **Letty Russell** and **Shannon Clarkson**. She will join WATER colleagues **Aruna Gnanadason** and **Alieda Verhoeven** for a course at the Ecumenical Institute of Bossey in Geneva, Switzerland.

WATER programs were many and varied this season. "Ethical Choices in an Unethical Society" was Mary's theme in Tallahassee, Florida, with the **Big Bend Cares** and **Big Bend Hospice** staffs. Diann offered "Rituals Honoring Living and Dying" to the group.

The **Feminist Liberation Theologians' Network** had its annual meeting in conjunction with the American Academy of Religion/Society of Biblical Literature conference in Nashville, TN. It was well attended, notably by a number of women students who offer great promise in

the field. This year's focus was on linking groups with other groups around the world. Interest is high in setting up an E-list or section on WATER's website for conversation.

Diann joined **Massachusetts Women-Church** for a festive harvest eucharistic meal and a workshop on how to plan such events, as small base communities become increasingly popular forms of church. That group continues its spirited work against ecclesial injustice. This fall the Jesuits of Boston's Jesuit Urban Center fired **Sr. Jeanette Normandin** for allegedly participating illicitly in a baptism. Massachusetts Women-Church organized protests and pushed hard questions.

WATER wrote to the Jesuits, "We are scandalized that a woman with a history of effective ministry would be summarily dismissed because of participation with an ordained priest in a baptism. We know as well as you do what is required by canon law. But this case proves that canon law is indeed made to be broken. Surely we live *in extremis* in a sexist church... We hope that parishioners will see the intimate connection between their own oppression and that of all women in the Roman Catholic Church. Until and unless such inequality is addressed courageously, as courageously as the Jesuits who died in El Salvador addressed structural injustice there, there is work to be done. You, whom we had hoped would be colleagues in that work, now turn out to be perpetrators of gender oppression. It is scandalous indeed." WATER awaits a response.

In other program news, Mary lectured at the **University of Connecticut, Storrs**, on the issues raised in the lead article here. She joined Scottish Anglican Bishop Richard Holloway as invited lecturers at Toronto's **Church of the Holy Trinity** where a marvelous conference explored "Loving Justice: Celebrating Queer Holiness." Mary's sermon, "That Your Love May Overflow" and all the proceedings are on the church's website.

Lots of **WATER Alliance** people were present at the annual **Call to Action** meeting in Milwaukee, Wisconsin. The **Women's Ordination Conference** celebrated its 25th anniversary with a daylong conference. **Regina Bannon** and **Mary Hunt** presented a workshop on the question of Catholic women's ordination from a women-church perspective.

Women-Church Convergence held its fall meeting in conjunction with CTA in Milwaukee. Attendance was good and enthusiasm high for

that group's plans to explore regional gatherings and set up a web site.

In the **WATER office**, two new volunteers joined us this fall. **Cecilia Alava**, who comes from Ecuador, will see to the details as we grow the Carol Murdock Scinto Resource Center.

Marguerite S. Lyeth, who comes from St. Luke's Back-to-Work Program, is a great help with our clerical needs.

In Memory of Her

From Mary B. Ramey, Huber Heights, OH:

In memory of my parents, **Joseph G. and Virginia L. Hollenkamp**, who taught me to love with compassion and to act with fierce integrity.

From Virginia Day, New York, NY:

In memory of my mother, **Virginia O'Leary Madwid**, and for the great joy we shared on the day I received my degree of Master of Divinity. May she rest in peace.

From WATER, Silver Spring, MD:

In honor of **Carol A. Coston, OP**, on the occasion of her receiving the Presidential Citizens Medal for her work as founding director of NETWORK, a Catholic Social Justice Lobby, and her innovative justice efforts through Partners for the Common Good, a revolving loan fund.

From WATER, Silver Spring, MD:

In memory of **Esther Duarte DeSouza**, mother of WATER Visiting Scholar Sandra Duarte DeSouza of Sao Paulo, Brasil. While she never visited WATER, her presence was felt through the daughter she loved and encouraged. May she rest in peace knowing that her daughter is well accompanied and accomplished.

From Mary E. Hunt and Diann L. Neu, Silver Spring, MD:

In memory of **Denise Peeters** of Brussels, Belgium. Lovely, refined and smarter than smart, she led European women toward peace, encouraged immigrant women to expect justice, and joined Catholic women in shaking that church to its feeble foundations. May her marvelous spirit sustain us.

From Loretta Ortiz y Pino, Taos, NM:

In honor of my mother, **Evangeline Ortiz y Pino**, who died October 7, 2000. May she rest in peace.

Adams, Carol J. **THE INNER ART OF VEGETARIANISM: SPIRITUAL PRACTICES FOR BODY AND SOUL.** New York, NY: Lantern Books, 2000 (176 pages, \$15).

Carol provides a clear and compelling introduction to vegetarianism, and a simple guide to the practice. She writes honestly of the difficulties of living in a carnivorous environment and compassionately about how change happens.

Berger, Teresa. **WOMEN'S WAYS OF WORSHIP: GENDER ANALYSIS AND LITURGICAL HISTORY.** Collegeville, MN: The Liturgical Press, 1999 (180 pages, \$24).

A helpful history of women at worship and of liturgical reform movements. Dr. Berger shows how important women have been for quite some time. Well researched and well written with lots of WATER people cited.

Dombrowski, Daniel A. and Robert Deltete. **A BRIEF, LIBERAL, CATHOLIC DEFENSE OF ABORTION.** Urbana and Chicago, IL: University of Illinois Press, 2000 (158 pages, \$19.95).

The title tells it all. A solid, if sometimes dry, account of important historical information to bolster a Catholic pro-choice abortion position that favors early abortion when necessary.

Gordon, Mary. **JOAN OF ARC.** New York, NY: Penguin Group, 2000 (180 pages, \$19.95).

Jeanne d'Arc is a feminist favorite and Mary Gordon has brought her alive with style and grace. A gem of a book about La Pucelle.

Griffin, Wendy, ed. **DAUGHTERS OF THE GODDESS: STUDIES OF HEALING, IDENTITY, AND EMPOWERMENT.** Walnut Creek, CA: Altamira Press, 2000 (236 pages, \$24.95).

Some solid essays to ground worship and further exploration.

Hoagland, Sarah Lucia and Marilyn Frye, eds. **FEMINIST INTERPRETATIONS OF MARY DALY.** University Park, PA: Pennsylvania State University Press, 2000 (452 pages, \$25).

Mary Daly's thought is brilliantly unique. This volume captures some of the "quintessence." Best pick: Marja Suhonen's piece on essentialism puts to rest that charge against Daly.

Japinga, Lynn. **FEMINISM AND CHRISTIANITY: AN ESSENTIAL GUIDE.** Nashville, TN: Abingdon Press, 1999 (156 pages, \$15).

A gentle, helpful introduction for those who are nervous that feminism will lead to deep changes. Useful for beginning classes of students who are resistant.

Jarl, Ann-Cathrin. **WOMEN AND ECONOMIC JUSTICE: ETHICS IN FEMINIST LIBERATION THEOLOGY AND FEMINIST ECONOMICS.** Uppsala, Sweden: Uppsala University, 2000 (211 pages, no price available).

This Swedish feminist approach clarifies the issues and paves the way for future explorations of economic justice.

Katsuno-Ishi, Lynda and Enda J. Orteza, eds. **OF ROLLING WATERS AND ROARING WIND.** Geneva, Switzerland: World Council of Churches Publications, 2000 (142 pages, \$16.50).

Creative expressions from the Churches Decade in Solidarity with Women that can be used for prayer and worship.

Patterson, Sheron C. **NEW FAITH: A BLACK CHRISTIAN WOMAN'S GUIDE TO REFORMATION, RE-CREATION, REDISCOVERY, RENAISSANCE, RESURRECTION, AND REVIVAL.** Minneapolis, MN: Fortress Press, 2000 (160 pages, \$13).

Taking African American women's experience seriously, Rev. Patterson encourages a move beyond suffering to resurrection.

Rothschild, Joan, ed. **DESIGN AND FEMINISM: RE-VISIONING SPACES, PLACES, AND EVERYDAY THINGS.** New Brunswick, NJ: Rutgers University Press, 1999 (202 pages, \$25).

Space is coded like everything else, setting up the structures of success and failure, community and enemyhood. This marvelous collection shows how feminist women in the field of design are doing their part to make change.

Resources

Sands, Kathleen, ed. **GOD FORBID: RELIGION AND SEX IN AMERICAN PUBLIC LIFE.** New York, NY: Oxford University Press, 2000 (269 pages, \$35).

In "polite society" we don't discuss religion or sex. Well, those days are over Kathleen Sands proves with this volume. Essays by WATER colleagues Judith Plaskow, Rebecca Alpert, Rosemary Radford Ruether, Traci West, Mary Hunt, Daniel C. Maguire, Rita Nakashima Brock, among others, show how to engage in the discourse creatively and with respect.

Schiebinger, Londa. **HAS FEMINISM CHANGED SCIENCE?** Cambridge, MA: Harvard University Press, 1999 (252 pages, \$27.95).

Let's hope the answer is yes, though this writer argues that it has been easier to get women into science (albeit with limited success) than to change science itself. The road ahead is long and rocky.

Tong, Rosemarie Putman. **FEMINIST THOUGHT.** Boulder CO: Westview Press, 1998 (360 pages, \$28).

Here is a primer that will bring readers up to date on recent feminist thought without lapsing into endless jargon. Overviews of postmodern and multicultural approaches are welcome.

Traina, Cristina L. H. **FEMINIST ETHICS AND NATURAL LAW.** Washington, DC: Georgetown University Press, 1999 (389 pages, \$27.95).

This union of seeming opposites is a hard case to make but Professor Traina does it rigorously.

Turner, Kay. **BEAUTIFUL NECESSITY: THE ART AND MEANING OF WOMEN'S ALTARS.** New York, NY: Thames and Hudson, 1999 (176 pages, \$19.95).

Great to see women's rituals taken so seriously, and so beautifully.

Workbook

PREGNANT? NEED HELP? PREGNANCY OPTIONS WORKBOOK, ed. Peg Johnson. (89 pages, \$3). Ferre Institute, 124 Front Street Bingham-

ton, NY 13905, fax 607-724-8290.

A marvelous resource for making hard decision. Includes Diann Neu's ritual "Seeking Wisdom to Decide." Keep it on hand for clients, parishioners, and friends.

Music

"Deep Peace" and "Winter Solstice Live!" by Olympia's Daughters, an a capella vocal group from New Jersey. Their third CD is "How Can I Keep from Singing," which is sure to please those who love choral music. Order info: Olympia's Daughters, P.O. Box 68, Plainfield, NJ 07060. CDs \$18; cassettes \$13; P+H \$1.50/item (olympiad@juno.com).

Video

"Women in the Winds of Change," a video by Bridget Mary Meehan. GodTalk Foundation, P.O. Box 8962, Falls Church, VA 22041 (one hour; \$19.95+3.50 s/h).

Conversations with 26 diverse women about spirituality and justice. Diann Neu is one of them. Part of the GodTalk series that has proved to be so popular.

Calendars

THE WOMEN'S CHRISTIAN YEAR-BOOK 2001. Norwich, Norfolk, Great Britain: Canterbury Press Norwich, 2000 (160 pages, 6.99 pounds).

A handy and valuable resource, this pocket-sized date book includes wonderful summaries of organizations (including WATER), biographies of Christian women, prayers and of course room for your life events.

LLEWELLYN'S 2001 GODDESS CALENDAR. St. Paul, MN (P.O. Box 64383): Llewellyn Press, 2001 (24 pages, \$12.95)

Patricia Monaghan and Hrana Janto collaborated on this lovely item. Vivid drawings and useful information combine into a spirited guide for the year.



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WATER is a feminist educational center, a network of justice-seeking people that began in 1983 in
response to the need for theological, ethical and liturgical development for and by women. We work
locally, nationally and internationally doing programs and projects, publications and workshops,
counseling, spiritual direction and liturgical planning which help people
actualize feminist religious values and bring about social change.

Mary E. Hunt and Diann L. Neu, co-founders and co-directors;
Cynthia Lapp, staff; Cecilia Alava, volunteer;
Debbie LaFontaine and Jessica Weissman, computer consultants

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Happy New Year



The labyrinth is an ancient prayer form, a way to center, move, reflect, renew and move some more. Walking it is a meditation that enacts the journey by which the soul returns to its Source. There are many such stone formations, painted forms and other creative ways of rendering the design.

This one is at a church near Marblehead, Massachusetts. Mary Hunt, Diann Neu and Marsie Silvestro walked it together last fall.

At the start of a new millenium, WATER wishes you the deep peace that such a prayer experience can provide.