

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

Religious Feminists Wage Peace

By Mary E. Hunt

I never learned the Latin words for waging peace though my Latin teachers repeatedly taught us to translate *gerere bellum* as "wage war." This made sense in the ancient texts when the armies squared off against one another in epic battles. I found it distasteful then and I find it even more distasteful now, when the stakes are high and the players should know better. My concern, and that of so many religious feminists, is to wage peace so that the texts we leave behind are tales of cooperative efforts to enhance life on this fragile planet. This sounds naive in the current climate, but it makes more sense than biological, chemical, and nuclear weapons.

The contemporary American war machine is well-oiled and ready to strike. It is full of

movement. She described one sector of it as "notorious for not playing well with others, not listening to others' concerns or respecting their space, and they take up a lot of space, at a high volume that makes it almost impossible to hold any other energy when they are around."

Fortunately there are many religious feminist efforts all over the world. I offer a small sample of recent ones as a way to encourage more.

Internationally respected theologian Carol P. Christ reports from Greece: "The Greek demonstrations in Athens are always attended or infiltrated by angry young male anarchists. Ours was peaceful and graced by an early risen full moon with Aphrodite as the only star. About a thousand of us gathered in Sappho

We are suspicious of male-dominated religious delegations to equally male-dominated governments.

technical toys that hang on soldiers' belts and odd-looking all-terrain vehicles that are the prototypes for post-war gas guzzlers. Most religious feminists are not impressed. We are intent instead on the equally difficult task of forming coalitions for peace, trying to work in ways that mirror what we seek.

I am uncomfortable with patriarchal religious peace efforts that fill cathedrals with bellicose prayers like, "God, in your kingly power..." I am suspicious of male-dominated religious delegations to equally male-dominated governments. If the means of protest are not inclusive, non-violent, in a word, peaceful, how can one expect the results to be? Writer and activist Starhawk noted the same problem with parts of the secular peace

Square in Mytiline to raise our voices for peace and against the American and British war against Iraq.

Here in Washington, DC, the Rev. Dr. Joan Campbell, former General Secretary of the National Council of Churches, now Chair of the Global Peace Initiative of Women, addressed a women's prayer breakfast: "Never let it be said that women were too busy to pray for peace at a time of impending war." Several hundred women (and a few men) gathered at the Willard Hotel, a posh address in the shadow of the White House, the day after President Bush's State of the Union address. It was a four-hour happening that brought together women religious, business and political

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WATER Wish List

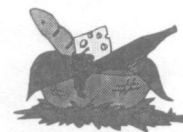
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Editorial

One good thing about being an international alliance is that we at WATER are in regular touch with colleagues around the world. At a time like the current global crisis, this is priceless as a means to keep perspective and to hear the growing consensus for peace. For U.S. residents, it is even more important lest we succumb to the propaganda of our media. How the Bush government manages to keep its ears closed is a study in mystery. Even if they know a great deal more than we do in terms of intelligence, perhaps it is another kind of intelligence that is called for now.

The recurring question of the season is why war, why now. Perhaps the better formulation is why, when human beings can invent the Internet, travel into space (albeit not without its own set of problems), and extend earthly life by decades for its privileged citizens, we cannot also find cooperative ways to solve our problems and share our resources. Women, we note in this issue, are making marvelous attempts to slow the rush to draw swords. However, the same liberation that has gained us voice and vote has also catapulted some of our sisters into the military, for better or for worse.

All signs seem to point to religions and philosophies, underlying value systems that shape so much of human behavior as the roots of the answer. Neighbors have had problems since the beginning of human history. Fences exist for a reason. Religions do not provide magic solutions, but they do offer vocabularies for the discourse that might lead to them.

Our concern as feminists in religion is how we can craft the languages and practices of our respective faiths into the means for peace. Far from manipulating religion to do our bidding, we are simply part of the dynamic enterprise that brings spiritual traditions to the service of social change. This has long been called being faithful. Now we craft in a wide range of ways—including Muslim, pagan, Wiccan, and, of course, the more familiar faiths—with the hope that doing it together will render wars obsolete, or so we dream.

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 the 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.

*So we wage peace, gerere pacem,
until we get it done.*

...Wage Peace

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leaders to work for peace giving prayer a prominent place.

This was no apolitical recitation of platitudes. I cannot remember ever being in a room with women from so many different faith traditions. We listened, sang, meditated, and shared a meal with the hope that our energies and our work will make a difference. Strains of "Dona Nobis Pacem" mixed with flute music and chants. Buddhist nuns with shaved heads sat with women covered with headscarves. Members of Congress, notably Rep. Diane Watson of California, offered reflections from their perspectives as decision-makers, citing prayer and works of the imagination as essential ingredients for making peace. Marion Wright Edelman, President of the Children's Defense Fund, added her wisdom to the mix, citing the billion dollars a day the U.S. already spends on defense, a figure that will skyrocket with the impending war.

Young women offered thanks to their older colleagues, and promised to do their part to make peace. They will have a summit in Nairobi, Kenya, to assess the world they are inheriting and strategize about how they can make it peaceful. A woman from the State Department and a woman chaplain from the Navy were part of the mix, both insisting that in such seemingly unlikely places as their shops they are taking seriously the needs of women and children. I had not thought much about them and appreciated the reminder. I hope they took our message back to their respective work places.

Code Pink Women for Peace is another creative effort to keep women's energy trained on peace. Since November 17, 2002, and planned until at least March 8, 2003, women have kept vigil daily in front of the White House in Washington, DC. Many local groups join them for what has become a very colorful (shocking pink is the color of choice) display of sentiments.

WATER took a turn on February 12, a blustery, freezing cold day when we converged on the scene to pray, sing, chant, and chat. We had a wonderful turnout all day, right at the White House gate, the one you see when you watch the news. WATER folks and other

women joined the demonstration throughout the day taking turns holding a shocking pink peace banner and standing firmly for a different way of doing business there.

Sally Hanlon joined Code Pink staff member Yu-Lan Tu to open the day of this now three-month vigil. Diann Neu and I brought our two-year-old daughter, bundled against the cold in a snowsuit. Longtime WATER staff member the Rev. Cindy Lapp arrived with her one-year-old son in a backpack. So the little ones (who left soon given the 30-mph winds) led the way. Veteran WATER supporters were there in hoods and scarves. New WATER folks joined us, including a Metropolitan Community Church pastor. It was brisk (read: freezing), but bright and sunny. The Congregation Council of the Sisters of St. Joseph of Peace arrived en masse at dusk for the final prayer, a welcome injection of energy.

We prayed all day in creative ways (see this newsletter's liturgy). We called out scores of names of WATER friends from around the world who support peaceful efforts to avoid war. We read statements from women's groups in many countries that were sent to us for the occasion—including Argentina, Australia, Brasil, Canada, England, Germany, Ireland, Japan, New Zealand, the Philippines, Switzerland, Sweden, The Netherlands, and Uruguay.

Many passers-by gave us the thumbs up sign and/or stopped to chat—a couple of doctors from Turkey, a family from China, four young women from Germany. Remarkably, even in the belly of the beast, the overwhelming sense was that people do not want this war and are willing to risk what peace entails.

The Code Pink people realized that women with feminist religious commitments are a varied bunch, not holy rollers, but women nurturing and sharing the variety of spiritual paths people choose to peace. The contrast with some forms of patriarchal religious peace work was vivid. We meant it to be so.

Poets for Peace materialized at noon so we were fortunate to hear more wonderful words. Laura Bush had invited some poets to read at the White House that day, but later disinvited them when she learned that they planned to be explicit about their disapproval of the war. So

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Women's Calls for Peace



WATER invited women around the world to send messages to read in front of the White House on February 12. Here is a sample:

From Mary Daly, Cambridge, MA:
Go wild women against the war, go!

From Melanie and Eleanor Morrison, The Leaven Center, Lyons, MI:

Despite the looming specter of war, we see many signs for hope. We are heartened by the millions of people around the world who are speaking up and speaking out in these dangerous times—calling for an earnest search for nonviolent alternatives to war. Sisters, carry on!

From Hisako Kinukawa, International Christian University, Tokyo, Japan:
I join you as one of the furious.

From Kathy Shorter, Washington Middle School for Girls, Washington, DC:

Please know that the students and staff will remember the group in a special way at our morning prayer time. Our students will be

visiting the White House next week as part of a special tour, which has sparked discussion about their disappointment in how our world leaders—indeed our own president—are not able to explore more positive ways to seek justice and peace.

From Aruna Gnanadason, World Council of Churches, Geneva, Switzerland:

We will be thinking of you all and praying with you throughout the day. Some of us plan to go to Bern to join the protest march being planned in Switzerland's capital city on the 15 of February. May God hold this planet close to Her heart.

From Herta Leistner, Anna Paulsen Haus, Gelnhausen, Germany:

We believe there are other ways to solve problems. Many people in "Old Europe" know what war means to nations and people, especially we in Germany who were once those who started war against others and had to be defeated. All over the country many of us are demonstrataing for peace to strengthen our government which has stated a clear "no" to

war. And as Christian women our slogan is "Guide our feet into the way of peace" Lk. 1, 79.

From Patricia Horsley, Sydney, Australia:

I remain outraged that a White House spokesman, in thanking the Australian Government for sending military forces to that bully build-up against Iraq, also thanked "the people of Australia" for supporting their departure. That additional gratitude was either inexcusably ignorant or deliberate. A broad-based poll here had already shown only 6% of us supporting a pre-emptive, unsanctioned attack, 64% oppose it without UN sanction and 30% totally oppose any strike at all.

From the Swedish Ecumenical Women's Council, Stockholm, Sweden:

Our peace women who went before us have paved the way... Now—in the crucial times of 2003—history puts us to the test. Our responsibility is to urge and convince our political leaders to use other methods to combat international terrorism than warfare against Iraq.

(Continued from page 2)

...Peace

they read in the streets that day—here and in many places around the country. They tried to deliver some of their poems to the White House but were turned away, told that the poems had to be mailed so they could be screened for security. Undaunted, they went on to Capital Hill where they read some poems into the *Congressional Record*. Poetry, like prayer, is dangerous.

We spent the afternoon in our vigil, singing and praying some more, reading names and statements again to remind ourselves of how many we are. A group of Presbyterian women ministers enlarged the circle; a woman on her 15-minute coffee break came out as she often does. Another group of three wise women arrived, surprised to find us there, delighting in what for one of them was her first protest ever. She held the banner like a pro.

The tame squirrels raided our backpacks for snacks and a local coffee shop sent its steaming hot product to warm us. Even the local police (Uniformed Secret Service) were cordial and welcoming, the fruit of Code Pink's good relationships since there is no point in creating enemies while making peace. One young officer told me he didn't want war either. The legal

arrangement was that everyone needed to leave by dusk so we concluded with WATER's wonderful peace prayer service. Our circle was strong, enlarged and in good voice despite the rigors of a winter day.

Did it help? Of course! It may not stop the bombing, though we perhaps naively hope it will. But it helped us. To make a public witness, as so many people in this country and around the world are doing in so many ways, against the evil of war, in favor of continued diplomatic ways to peace, is sometimes the only choice one has. To make a public witness together is an honor and a pleasure. We plan to replicate it until it is not necessary anymore.

Jane Redmont echoed this sentiment as she described how she and friends participated in a huge demonstration in San Francisco: "Our little group mostly, though not entirely, kept our commitment to walk in silence. The mood was thoughtful, sometimes sober, sometimes joyful and humorous. We spoke a little, but did not yell or scream. We did, however, boogie to the music... brass bands belting out "We Shall Overcome" and various peace movement songs. Bagpipes. Lots of percussion instruments--drums and others. Guitars. Banjos. A cappella choirs on the sidewalk."

Jane asked: "What's the difference between this and a Vietnam-era march? Cell phones! Also lots

more women clergy. Is it the only way to work for a just peace? No. But public witness does, we believe, make a difference. I spoke in a sermon a long time ago (and I think in one of my books) about 'committing acts of hope.' This was one of them."

Carol P. Christ offers a re-imagined version of a traditional benediction that she prayed marching to the Ministry of the Aegean. "May Goddess bless us and keep us. May her wisdom dwell within us. May we create peace."

So we wage peace, *gerere pacem*, until we get it done.

Questions for Discussion

1. What resources do you rely on to ground your ethical commitment to peace?
2. How do feminist efforts to rethink religious symbols, imagery, theology and liturgy enhance the "renewable moral energy of religion" (Daniel C. Maguire) that can be used for peace?
3. In an increasingly religiously diverse and globalized culture, how can you link more effectively with others in peace work in order to have an impact on public policy?

Mary E. Hunt, Ph. D., is co-founder and co-director of WATER.

This prayer was used on February 12, 2003, in front of the White House when WATER women joined Code Pink for the Women for Peace Vigil. We dedicated each hour to a special intention. Use this as a model for your community witness for peace.

9 AM Intention

For the women and children of Iraq, that we might be friends and neighbors in a global world.

Chant: Peace Medley of "Give Peace a Chance" and "Dona Nobis Pacem"

All we are saying
is give peace a chance (3x)
Dona nobis pacem, pacem
(Give us peace, peace).
Dona nobis pacem (Give us peace). (3x)

Reading: "Praying with the Beatitudes,"
Author Unknown, from the Ecumenical
Women's Prayer Vigil in the Philippines

BLESSED ARE...
BLESSED ARE THE POOR
not the penniless but those whose hearts are
free.
BLESSED ARE THOSE WHO MOURN
not those who whimper but those who raise
their voices.
BLESSED ARE THE MEEK
not the soft but those who are patient and
tolerant.
BLESSED ARE THOSE WHO HUNGER AND
THIRST FOR JUSTICE
not those who whine but those who
struggle.
BLESSED ARE THE MERCIFUL
not those who forget but those who
forgive.
BLESSED ARE THOSE WHO ARE PURE IN
HEART
not those who act like angels but those whose
life is transparent.
BLESSED ARE THE PEACEMAKERS
not those who shun conflict but those who face
it squarely.
BLESSED ARE THOSE WHO ARE
PERSECUTED FOR JUSTICE
not because they suffer but because they love.

Readings: Names of U.S. supporters and their
messages. (A sample follows)

*From the Women-Church Convergence, a
coalition of thirty-six Catholic feminist groups:*
We stand with you today as you pray in front

of the White House. We say no to war! A
negotiated peace is the answer. President Bush,
you can negotiate peacefully. In the name of the
American people, and for the well-being of the
people of the world, say no to war now!

*From the Justice for Women Working Group of
the National Council of Churches in Christ, USA:*

You do not know our names but we shall
continue to oppose this war and war itself as a
means of settling conflicts. We shall continue to
find ways to make nonviolence the way to
peace. We shall continue to minister to those
who will suffer if war breaks out and to be about
the repairing of our society and those ripped
apart by war. You do not know our names but
we ask for your continued prayers. Your
steadfast witness for life gives us hope and for
this, we are thankful.

10 AM Intention

In honor Marga Buehrig, long-time Swiss
peacemaker who died February 13, 2002, that
her energy might inspire us.

Chant: Peace Medley of "Give Peace a Chance"
and "Dona Nobis Pacem"

Reading: Statements from Swiss Women for
peace. (A sample follows)

*From Ursula Angst-Vonwiller, Co-President of
the Swiss Federation of Protestant Women,
Switzerland:*

Together with all people struggling for a
solution to the conflict in Irak without war we
pray for peace! And we thank all women who
demonstrate against war!

*From Else Kaehler, Swiss theologian, born in
Germany during World War I, survivor of World
War II, and Elsi M. Arnold, Swiss teacher and
psychologist:*

We say:
NO to any form of violence
YES to any initiative to solve conflicts in a
constructive and peaceful way (without winners
and losers)
NO to polarizing politics
YES to a worldwide climate of understanding
NO TO WAR IN IRAQ
YES TO EVERYBODY FIGHTING FOR JUSTICE,
PEACE AND THE INTEGRITY OF CREATION.

11 AM Intention

For U. S. leaders, especially President George
W. Bush, that they may see that peace is
preferable to war, that diplomacy will always
triumph over weapons, and that our strength is

in our patience and our resolve.

Chant: Peace Medley of "Give Peace a Chance"
and "Dona Nobis Pacem"

Reading: Names of international
supporters and messages. (A sample follows)

*From Mabel Filippini, CEASOL, Buenos Aires,
Argentina:*

Nos solidarizamos con su convocatoria a
defender la paz y la vida del planeta con todas
nuestras energias, porque estamos convencidas
de que otro mundo es posible.

*From Monika Barz, Nienburg,
Germany:*

Together with you I do not
want a war against IRAK. For
the first time in my life I am
really proud of my German
government. This is the first
time in my life that my govern-
ment is as peaceful as I want. It
had been always difficult for

Peace
on
Earth

Women Pr

By Diann L. Neu

me as a German, to be proud of my country. In
these days I'm proud to be a German. We also
have huge demonstrations against the war. I
hope that our government takes our voices
seriously. For your vigil I wish you the power
and strength to resist. I wish you friendship
among peaceful people within an armed society.

Noon Intention

For the people of the region where war is
likely, especially those in Iraq, Kuwait, Turkey,
Saudi Arabia and countries near Iraq, whose
daily lives will be changed profoundly, that they
might know our care for them.

Chant: Peace Medley of "Give Peace a Chance"
and "Dona Nobis Pacem"

Calls for Peace

Throughout time women have called for
peace. Let us listen to a few examples.

"It isn't enough to talk about peace. One must
believe in it. And it isn't enough to believe in it.

One must work at it."

Eleanor Roosevelt, radio broadcast (1951), in Joseph P. Lash, *Eleanor: The Years Alone* (1972)

"You can't shake hands with a clenched fist."
Indira Ghandi, in *The Christian Science Monitor* (1952)

"September 11 changed the world. Our deepest fears now haunt us. Yet I am convinced that military action will not prevent further acts of international terrorism against the United States."
Representative Barbara Lee (D-CA) who cast the only vote in opposition to S. J. Res. 23, Authorizing the Use of Military Force (2001)

"New horrors require new moral creativity. The tragic events of September 11 challenge people of good will, especially religious people, to find new ways of handling conflict and dealing with difference."

Mary E. Hunt, "A Call for Moral Creativity," *WATERwheel* (2001)



y for Peace

and Mary E. Hunt

"The quietly pacifist peaceful / always die / to make room for men / who shout."

Alice Walker, "The QPP,"
Revolutionary Petunias (1971)

"I hope women will not copy the vices of men. I hope they will not go to war; I wish men would not. I hope they will not be contentious politicians; I am sorry that men are. I hope they will not regard their freedom as a license to do wrong! I am ashamed to acknowledge that men do."

Mrs. Elizabeth Jones, Women's Rights Convention, 1860, *History of Woman Suffrage, I*, (1881)

"I want that there should be a belief, a faith in the possibility of removing mountains to the side of right. If we believe that war is wrong, as everyone must, then we ought to believe that by proper efforts on our part, it may be done away with."

Lucretia Mott, in *Woman on War*

"The struggle to maintain peace is immeasur-

ably more difficult than any military operation."

Anne O'Hare McCormick, in Julia Edwards, *Women of the World* (1988)

"Acquire inner peace and a multitude will find their salvation near you."

Catherine de Hueck Doherty, *Poustinia* (1975)

"We may have to learn that listening to those to whom no one listens at all may be the only power that's really effective."

Joan Chittister, OSB, in *Sifting Through What We Are Left With* from the Intercommunity Center for Justice and Peace (2001)

Reflection/Action

What is peace? How will I help bring it about?

Lighting a Candle for Peace

Take a candle and light it for world peace.

Prayer

Compassionate and merciful Divine of many names—Allah, Yahweh, Great Spirit, Wisdom Sophia, Love, God of All—hear our prayers. In your wisdom, grant us whatever will bring peace again. In your grace, comfort us with your healing presence. Amen. Blessed Be. Let It Be So.

Chant: Peace Medley of "Give Peace a Chance" and "Dona Nobis Pacem"

1 PM Intention

For those who serve in the world's militaries, including the U.S., that they may turn their swords into plowshares and let their skill, talent and good will be trained on peace and global improvement, not on war and destruction.

Chant: Peace Medley of "Give Peace a Chance" and "Dona Nobis Pacem"

Reading: Names of supporters and messages
(A sample follows)

From Janet Kalven, *the Grail, Loveland, Ohio:*

I feel that the county is in the hands of knaves and madmen who are not listening either to our allies or to us, the supposedly free citizens of this democracy. They seem completely out of touch with reality. I like this quote from Coleman McCarthy: "The earth is such a small star and we such brief visitors upon it that nothing matters more than the struggle for peace."

2 PM Intention

For the United Nations, our best hope for peace in the world, that the Security Council may

be inspired to find creative alternatives to war.

Chant: Peace Medley of "Give Peace a Chance" and "Dona Nobis Pacem"

Silence

3 PM Intention

For the Earth itself, that it may be saved from the devastation that war brings, and that it may be revered as the womb of life it is.

Chant: Peace Medley of "Give Peace a Chance" and "Dona Nobis Pacem"

Prayer

(Two children read, alternating line by line.)

1. Dear God, that's the name Christians call you.
2. Dear Allah, that's the name Muslims call you.

1. Dear Love, that's the name many call you.
2. Dear Spirit, that's the name others call you.

1. We pray for the children who live in the U.S.
2. We pray for the children who live in Iraq.

1. We pray for kids who eat three meals a day.
2. We pray for those who can't find food to steal.

1. We pray for children who give their parents kisses every day.
2. We pray for those whose moms and dads were killed in war.

1. Dear God of many names, give peace to all the children of the world.
2. Dear God of many names, give peace to the whole world.

4 PM Intention

For all who struggle for peace, especially for WATER colleagues worldwide, that we may remain steadfast in our efforts until peace reigns.

Chant: Peace Medley of "Give Peace a Chance" and "Dona Nobis Pacem"

Sending Forth

Go forth committed to work for world peace.

May peace be before us and behind us,
beside us and around us.

May peace be above us and below us,
inside us and throughout the world.

Diann L. Neu, D.Min., and Mary E. Hunt, Ph.D.
are co-founders and co-directors of WATER.

WATER Programs

The BVM Network for Women's Issues celebrated the 20th anniversary of the 1983 Conference, "From Generation to Generation: Woman Church Speaks" (Chicago, November 11-13, 1983), at their annual meeting at Loyola University in Chicago in January 2003. The Network formed in the aftermath of the conference. It belongs to the Women-Church Convergence, a coalition of thirty-six feminist groups rooted in the Catholic tradition. Diann Neu provided the liturgical framework for the gathering, including an opening eucharistic celebration. Mary Hunt offered a lecture entitled "Women Create Church," noting the achievements of the women-church movement and the ways it might connect in the future with other efforts to bring about social and religious change.

The Coalition for Women, Religion and Spirituality, the Church of Mary Magdalene and WATER collaborated in Seattle, WA, in February on a Sunday afternoon tea and program on "Sustaining Women's Spirits as We Work for Peace." Diann Neu adapted the liturgy WATER used at the White House vigil to set the context for discussion. Mary Hunt offered reflections on the many ways women around the world are struggling to wage peace.

Participants included members of the **Church of Mary Magdalene, Women in Black, the Raging Grannies** and Seattle-area religious feminists who are part of the **Coalition**. It is a 32-year-old "network of women supporting women's goals and actions to create communities of justice and peace." Elise De Gooyer provides spirited leadership and can be contacted for more information (elisedegooyer@yahoo.com).

The Church of Mary Magdalene offered a warm welcome for the event. Pastored by the Rev. Pat Simpson and headquartered in the basement of a United Methodist Church, the congregation is "a diverse Christian community of homeless and formerly homeless women, providing a safe environment to build relationships, experience hope and love, explore faith and develop strength to reach one's full potential." This remarkable congregation, founded by the Rev. Jean Kim in 1991, operates as a day center for women offering meals, help with housing and emergency aid. It also provides, "gifts of new lingerie... affirming women's dignity." Donations are needed and appreciated (P.O. Box 359, Seattle, WA 98111, www.churchofmarymagdalene.org).

WATERwheel Index 1997-2002

This Index covers WATERwheel **Lead Articles and Liturgies** from Vol. 11, No. 1 (Spring 1997) through this issue, Vol. 15, No. 4 (Winter 2002). All volumes have four issues.

Past indices have included a more detailed listing of topics and names. However, we have learned that most people want information on the lead articles and the liturgies; therefore, we have limited this index to these two topics around which each **WATERwheel** is centered. Back issues are available for \$5 each.

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We are all saints. Vol. 12, No. 3
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In Memory of...

From the Gannon Center for Women and Leadership, Loyola University, Chicago, IL:

In memory of **Archie Motely**, Archivist for the Chicago Historical Society, husband of Valerie Gerrard Browne, Archivist for the Women and Leadership Archives, Gannon Center for Women and Leadership. May his good work live on.

From Ron & Mary Meyer Neff, Clinton Twp, MI:
In memory of our sister, **Jean M. Meyer, IHM, PhD**, who was an innovative educator and Dean of New College at St. Edward's University in Austin, TX. She was intolerant of the injustices inflicted upon women. May we carry forth her quest for feminist empowerment.

Resources

Albrecht, Gloria H. *HITTING HOME: FEMINIST ETHICS, WOMEN'S WORK, AND THE BETRAYAL OF "FAMILY VALUES."* New York: Continuum, 2002 (176 pages, \$22.95).

Globalization hits home with a vengeance as the economic and social values of post-industrial capitalism drive families into forced alienation. This book captures it all and points toward change.

Childers, Jana, ed. *BIRTHING THE SERMON: WOMEN PREACHERS ON THE CREATIVE PROCESS.* St. Louis, MO: Chalice Press, 2001 (207 pages, \$26.99).

Protestant women preachers deliver a multitude of diverse sermons. This collection includes essays on how each one prepares and then a sample sermon to show the fruits of that labor. Instructive and creative though no magic wands. You just have to do it!

Chun, Kwang-Rye, Yoshiko Isshiki, Hisako Kinugawa and Stoke Yamaguchi. *WOMEN MOVING MOUNTAINS: FEMINIST THEOLOGY IN JAPAN.* Kuala Lumpur, Malaysia: Asian Women's Resource Centre for Culture and Theology (79 Lorong Anggor, Taman Shanghai, 58100 Kuala Lumpur), 2000 (165 pages, \$6).

Japanese women and Korean women living in Japan report remarkable events in their own lives and in the lives of their church communities. Against formidable odds they bring feminist insights to their religious and social contexts. A must read to understand the breadth and depth of religious feminist work worldwide.

Drucker, Malka with photos by Gay Block. *WHITE FIRE: A PORTRAIT OF WOMEN SPIRITUAL LEADERS IN AMERICA.* Woodstock, VT: Skylight Paths, 2003 (320 pages, \$24.95).

These portraits—both visual and verbal—of women from various religious traditions bring alive the stories of women making strides in the field. Each one is captured in her uniqueness in inspiring and informative commentary and gorgeous pictures.

Gilkes, Cheryl Townsend. "IF IT WASN'T FOR THE WOMEN..." Maryknoll, NY: Orbis Books, 2001 (253 pages, \$24).

The complexity of religious life for African American women is made plain

and compelling in these essays. Essential reading for anyone who wants to understand the historical roots of contemporary women's contributions to the Black community.

Hiltebeitel, Alf and Kathleen M. Erndl, eds. *IS THE GODDESS A FEMINIST? THE POLITICS OF SOUTH ASIAN GODDESSES.* Sheffield, England: Sheffield Academic Press, 2000 (287 pages, \$19).

If she isn't she ought to be might be the best answer to this question. Authors in this collection explore how female images of the divine function for religious belief.

Jones, Serene. *FEMINIST THEORY AND CHRISTIAN THEOLOGY: CARTOGRAPHIES OF GRACE.* Minneapolis, MN: Fortress Press, 2000 (214 pages, \$17).

This volume locates the nexus of feminist theory and theology. The implications for both are far-reaching and disputed. An important text for students.

Leslie, Kristen J. *WHEN VIOLENCE IS NO STRANGER: PASTORAL COUNSELING WITH SURVIVORS OF ACQUAINTANCE RAPE.* Minneapolis, MN: Augsburg Fortress, 2003 (186 pages, \$18).

The terrible but common problem of rape by someone known to the survivor (often called date rape) is something many pastoral people try to avoid. Did it really happen, how could the victim "let" it happen, and other such unhelpful approaches need to give way to calling it what it is, preventing it, and helping survivors cope successfully with the aftermath.

Maitland, Sara. *A JOYFUL THEOLOGY: CREATION, COMMITMENT AND AN AWESOME GOD.* Minneapolis, MN: Augsburg Books, 2002 (142 pages, \$11.99).

A novel approach to the often-boring science and religion conversation that can spiral off into abstractions. The operative word here is WOW, a response to both the wonders of science and the power of the divine. Lovely, insightful, compelling.

Ortiz, Dianna with Patricia Davis. *THE BLINDFOLD'S EYE: MY JOURNEY FROM TORTURE TO TRUTH.* Maryknoll, NY: Orbis Books, 2002 (484 pages, \$25).

Survival requires a great deal and Dianna Ortiz has what it takes. A powerful memoir of a horrendous time that shows both U.S. complicity and Guatemalan corruption.

Ross, Rosetta E. *WITNESSING AND TESTIFYING: BLACK WOMEN, RELIGION, AND CIVIL RIGHTS.* Minneapolis, MN: Fortress Press, 2003 (294 pages, \$23).

Individual women and women in groups provided a faithful foundation for the civil rights movement. This useful study introduces them and makes their contribution clear despite the male-dominated movement.

Ruether, Rosemary Radford. *VISIONARY WOMEN: THREE MEDIEVAL MYSTICS.* Minneapolis, MN: Fortress Press, 2002 (81 pages, \$6).

Hildegard, Mechtild and Julian make boon companions for people who want to explore religious insights that freshen Christianity at a time when its cobwebs are multiplying.

Ruttenberg, Danya, E. *YENTYL'S REVENGE: THE NEXT WAVE OF JEWISH FEMINISM.* Seattle, WA: Seal Press, 2001 (230 pages, \$16.95).

A new generation of Jewish feminists faces traditional as well as contemporary issues in their struggle to be faithful. Sure to raise questions and elicit controversy with their older sisters, this volume conveys their views with clarity and conviction.

Schneiders, Sandra M. *SELLING ALL: COMMITMENT, CONSECRATED CELIBACY AND COMMUNITY IN CATHOLIC RELIGIOUS LIFE.* Mahwah, NJ: Paulist Press, 2001 (512 pages, \$24.95).

Life for feminist members of canonical religious communities under patriarchal church laws is complicated. Sandra Schneiders shows how members can rethink their situations with historical and theological tools. Whether one agrees finally with the conclusions or not, the case is made with skill and insight.

Shiva, Vandana. *WATER WARS: PRIVATIZATION, POLLUTION, AND PROFIT.* Cambridge: South End Press, 2002 (156 pages, \$14).

Current wars are really as much about water as oil. Land rights and access to usable water supplies are at issue. This noted Indian activist lays out the problem and proposes solutions based on collective use of common resources.

Starhawk. *WEBS OF POWER: NOTES FROM THE GLOBAL UPRISING.* East Hampton, MA: New Society Publishers, 2002 (288 pages, \$17.95).

Starhawk provides clear, consistent and creative on-the-scene commentary of social movements for justice. She shows how religious motivation, in her case Wiccan, can create energy for social change.

Vuola, Elina. *THE LIMITS OF LIBERATION: FEMINIST THEOLOGY AND THE ETHICS OF POVERTY AND REPRODUCTION.* New York: Sheffield Academic Press/Continuum, 2002 (268 pages, \$29.95).

An up-to-date systematic critique of both Feminist and Latin American Liberation theologies. The author shows how essentialism and ignoring the experiences of poor women can put the brakes on liberation.

Westfield, N. Lynne. *DEAR SISTERS: A WOMANIST PRACTICE OF HOSPITALITY.* Cleveland: Pilgrim Press, 2001 (134 pages, \$17).

Womanist work in religion is applied to religious education in this accessible volume. The rich suggestion is that classes ought to be held in the kitchen where the lore and love of African American women is shared in abundance.

For Young People

Bolton, April with illustrations by Brent Beck. *SEVEN LONELY PLACES, SEVEN WARM PLACES: THE VICES AND VIRTUES FOR CHILDREN.* Cincinnati, OH: St. Anthony Messenger Press, 2003 (38 pages, \$19.95).

Good religious education materials are few and far between. But this one is charming with justice defined as the virtue that "divides your peanut butter sandwich into a zillion parts for the children who don't have any lunch." Basic enough for all of us.



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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. 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-hyphen-letter "l", NOT number 1) in the body of the message.

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