



waterwheel

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

Feminist Feminism

Mary E. Hunt

Many women shy away from the word "feminism." I want to suggest that they do so at their peril, and mine. The word "feminism" means many things to many people. Most agree that it involves the foundational notion that women are full human persons. Such language may sound antiquated, just a step away from women's suffrage. Would that it were the case. I think it useful to review the concept of feminism and make a case for its continued importance, especially in religious circles.

A look at how feminist work and discourse evolved shows that it was focused primarily on gender rights until womanist (African American) and later feminista/mujerista (Latin American) colleagues insisted that survival issues were at stake: survival of women and dependent children, survival of whole communities, including men. These insights, and the hard work that they signaled, changed feminism forever. Commit-

who want to roll back gains made by women, people of color, and others who have been marginalized, or at least keep those gains from increasing. Part of that strategy is to declare feminism over, but it won't work as long as injustice remains.

Why, then, do so many progressive women of all ages studiously avoid the term "feminism," choosing instead to speak of "equality," "partnership," and the like when their lives have been improved immeasurably by what history calls "feminism"? Many of them say they don't like labels. But would they go into a grocery store and pick any soup off the shelf, or aren't some labels helpful? Admittedly the price of calling oneself a feminist can be high in social terms, but I invite people to examine the price in political and economic terms of **not** doing so. As a white, middle class woman, I do so despite the sometimes unpopular results. I know that the impact of

Gender exclusive feminism is and ought to be dead.

ment to anti-racism, anti-colonialism, and anti-heterosexism are integral aspects of feminism. So, too, are economic and ecological well-being constituent parts of feminist agendas.

Gender exclusive feminism is and ought to be dead. But 21st century feminism that takes gender issues as part of a complex interweaving of oppressions, what Elisabeth Schüssler Fiorenza has coined "kyriarchy," is alive and well as a critical analysis and strategy for bringing about justice. As such, feminism is an understandable threat to those

struggling for justice is always felt well beyond one's small circles, and so, too, must the risk be socialized among us if we are to make change. I am honored and humbled to call myself a feminist alongside the remarkable colleagues over the centuries and the strong women to come.

Some older feminists claim that the communal dimension of the earlier movement has given way to a "me" approach today. I find such analysis unhelpful insofar as it ignores the fact that there are lots of young women

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*Think of that moment when
Ann Sullivan thrust Helen Keller's
hand under the water pump
and fingered the letters W_A_T_E_R
on her palm, and the young blind and
deaf child, for the first time
in her life, discovered
what words were about.*



Miriam Bauerlin, ofsf, chants in front of the World Bank to protest policies that undermine the fight against AIDS in women. The protest, hosted by a range of activist groups, marked World AIDS Day. (AP Photo/Gerald Herbert)



Editorial

Hints of spring peer out from the corners of a winter-worn earth in the northern hemisphere. So our hopes for new life follow, against all bets. Now that the Bush Administration is well into its second term, and the war in Iraq is grinding along, there is a sense that this is the new reality in which we find ourselves: war is daily life, and for many, especially for those who are poor, daily life is war. In that reality we ask what feminist work in religion can possibly do to stem the tide, to remake the world.

Religious conservatives make no pretense of taking feminism seriously, dismissing it out of hand as "politically correct," or worse. Efforts to bring feminist values of equality and justice, much less the use of any language that prioritizes women, are met with resistance.

It is even more disquieting to realize that the so-called Religious Left persists in an almost all-male mode. The cavalier way in which such supposed progressive colleagues wave off women's reproductive health and same-sex rights, as if only their economic and ecological agendas matter, inspires little confidence. Charges that women divide the progressive religious movement by calling attention to issues left aside are a classic reversal of the truth: the movement was never united in a commitment to women's well-being. It is time to change that.

We strategize to that end. We consolidate efforts with others who are engaged in similar work. But with women colleagues successfully resisting U.S. attempts to erode the UN Beijing Platform, we realize that holding the line in an increasingly conservative time may be the best we can hope for. Still, we harbor that spring-fed notion that the full flowering of human possibility is achievable. Or so we pray and struggle.

Note to Libraries: *WATERwheel* Vol. 17, No. 1, 2005, comes after a brief hiatus. Numbering will continue sequentially with Vol. 17, No. 2 expected on schedule.

Feminist Feminism

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who call themselves Third Wave feminists working in non-profits, education, and other fields that require collaboration for success. They need and want their own approach to issues, but are no less "feminist" for having been born when they were. I appreciate that young women have their own experiences and issues to bring to the table on their own terms. There is just as much variety among them as among my age-mates. Age, then, is not the most salient issue, in my view. It can be used to drive a wedge between/among people who need to work together and whose interests are very much the same. I prefer to work across generations as colleagues, learning from and teaching one another as we go.

Some women say, "I'm not a feminist but..." and launch into what sounds like feminist values and sensibilities to me. I don't want to quibble about language with people with whom I am moving in the same direction. Indeed, there are movements of women for women in virtually every nation of the world. Yet a far more frequent experience has been to have feminist work and feminists ourselves discarded, instrumentalized, and/or ignored by so-called progressive men. This has happened enough in leftist religious political circles recently to make religious feminists focus on our own political efforts rather than beg the men who claim to speak in the name of the Divine to include us and our priorities in theirs. Note how quickly women's concerns (for example, reproductive health issues) are swept from their tables to appease anti-feminists, in attempts to look "manly" to their conservative counterparts.

It is my view that the media in an increasingly conservative culture has succeeded in selling the notion that women's full humanity is either: a) achieved (a hard case to make); b) not desirable (a not-so-hidden agenda); or c) something that can be achieved without naming or specifying it (an historical first if it were to come to pass). Such cultural forces are hard to counter, but religion is one cultural dimension where

feminist work makes a difference.

When I think about the past forty years of feminist/womanist/mujerista work in religion, I realize that we have achieved a great deal but are far from "there" yet. We have women in ministry in most religious traditions, feminist scholars and professors where few existed a generation ago, attention to inclusive language and imagery that was unthought-of in the middle part of the last century, and so forth. It all makes a difference because such voices are powerful beyond their numbers as religions shape cultural values.

Though we are still far from the mark, I see the input of religious feminists in the larger cultural setting. After all, it is not kyriarchal religious leaders who speak up for women's reproductive health, who support rights for same-sex families, who champion education, jobs, and social services for people who are poor, but feminists in religion. We are concerned not so much with the "seamless garment" but who is wearing it: how poor people are treated in the prison system; how mentally disabled people are incorporated into the work force; how children are cared for; who has access to medical care. These are the concrete ramifications of expanding the understanding of the Divine and building on the ministries of women, and they make a difference.

While we need many and varied approaches to justice work, my suggestion is that we reaffirm feminism as an important one. The obituary of feminism has been written and rewritten. But the movement and all it encompasses is very much alive and needed now more than ever as economic disparities grow, war rages, and the cultural tide flows more conservatively. Religious feminists can clarify such matters and be helpful in shaping a social/political agenda that seeks justice and inclusivity. We can do no less.

Mary E. Hunt, Ph.D., feminist theologian and ethicist, is cofounder and codirector of WATER.



Maria and Elisabeth

Reflections by an Elisabeth Schüssler Fiorenza Visiting Scholar at WATER

Maria Moser
Vienna, Austria

Mary and Diann told me when I arrived that whoever comes to WATER is part of the network and will come back. They were right! Of course I believed them, but after my two week stay at WATER as an Elisabeth Schüssler Fiorenza Visiting Scholar, I know and feel what it means to be a part of the WATER network.

Even though I went to Washington, DC, and to WATER for the purpose of academic studies in feminist theology, the experiences on the level of relationships and networking were the most impressive part of my stay. I was welcomed warmly and that involved much more than theoretical advice and use of the library resources though, of course, that was key. My welcome involved hospitality, precious contacts, nice dinners with great food, as well as organizing a good place to stay owned by a fine woman. I am grateful to Barbara Cullom, long-time WATER colleague, for taking me into her cozy house and caring for me so well.

I was helped by meetings with Rita Nakashima Brock on the phone, Elisabeth Schüssler Fiorenza in person in Silver Spring, Emilie Townes at Union Theological Seminary in New York City, and Aisha Taylor at the Women's Ordination Conference. The networking and relational aspect of my stay extended to developing ideas for giving academic papers and for publication in the U.S. It was a chance to discuss and develop ideas for publications and conference going—topics as well as venues—with people who know the respective venues, people, journals, and discourses. This definitely enhances one's self-confidence and feeling of

safety and therefore triggers the desire to "go international" even more.

I am emphasizing the importance of networking, relationships, and hospitality because I think this is what gave the special quality to my visit. Of course, using the WATER library was also great. But with the Internet, finding all resources in one place is mostly a matter of convenience. I could research and order literature over the Internet. But it is hard to establish networks and relationships based on friendship over the Internet, and in cyberspace one definitely doesn't experience hospitality!

I am currently in the final stage of writing my Ph.D. thesis at the Institute for Social Ethics, Faculty of Catholic Theology, University of Vienna. My research deals with discourses on sacrifice and victimization from a feminist ethical perspective. The stay at WATER was specifically dedicated to research on works about theologies of sacrifice and theologies of the cross by feminist theologians in a U.S. context. I was specifically interested in the question of how traditional theologies of sacrifice/the cross legitimize violence (on the personal as well as on the structural level) and how they become problematic when confronted with experiences of women. The most important findings at WATER provided insights on this question in the fields of womanist theology and Christian feminist theology on violence against women. On the level of academic studies, my visit to WATER was successful. All in all, it was more than worth the time and money. It was an experience which can neither be bought nor paid for. I will be back.

Engaging Impasse— The Book

Nancy Sylvester and Mary Jo Klick edited **Crucible for Change: Engaging Impasse through Communal Contemplation and Dialogue** (San Antonio: Sor Juana Press, 2004, 161 pages, \$16). The book premiered in the fall at the WATER office, where an appreciative group of women gathered to celebrate this wonderful contribution to feminist spirituality. Participants in the Circle—Maureen Fenlon, Jean Stokan, Margaret Swedish, and Mary Hunt—added their affirmation.

What has captured imaginations about this process is the explicit connection between meditation techniques and social change. Nancy and her team are pioneering techniques that connect traditional modes of contemplation with creative ways to engage in constructive discussion. Art, yoga, music, ritual fill out the program.

The chapters of this book are written by participants of the first round of Circles. Mary McCann offers a useful overview of the process, informing readers about the nuts and bolts in order to provide a framework for understanding the writers' various experiences. Some people wrote in teams of two or three, underscoring the communal dimension. Others wrote alone about the surprises that such intentional time at prayer and in community occasioned.



(l. to r.) Mary E. Hunt, Nancy Sylvester, Margaret Swedish, Maura and Jean Stokan, Engaging Impasse participants and authors.

A new round of meetings is underway in 2005. To date, the participants have been women since all of the men invited to the first round turned down the invitation. Hopefully, as this process takes root, men as well as women will find ways to Engage Impasse. See www.engagingimpasse.org to order the book.



The violence of these times calls us to pay attention to cries for justice. Most major religions set aside a time for fasting, for asking forgiveness. Each group of people takes time to reflect and repent, not as an extra burden or negativity, but as a normal part of the life cycle.

This year we do so in the midst of war in the world. Americans need to repent for what is going on in our name with tax money. We need to gather for solidarity and work to overcome the evils of war and nationalism.

This liturgy focuses on why many are weeping and crying for justice. It challenges us to be passionate and stay in the struggles for liberation.

Preparation

Gather a candle (for South), wind chimes and a feather (for East), a pot of soil or compost (for North), a bowl and a pitcher of water (for West), a rain stick, a towel, and 12 candles. Invite one person to lead the chant, another to play the rain stick, a third to voice the question, and a fourth to light the candles. Ask eight people to be ready to name why they weep. (There is a part in the script for this.)

Call to Gather

Today we focus on "Cries for Justice." This liturgy offers us two challenges: first, to notice each others' tears and pay attention to why many are weeping; second, to wipe away one another's tears and build communities of struggle to overcome the reasons for crying.

We call upon the Spirits of the South, East, North, and West to be with us as we listen to women, men, and children who are weeping, and commit ourselves to live in the best of struggles.

Invocation of the Four Spirits

(Four people face each of the four directions and invoke each spirit.)

(One person, facing South, lights a candle and proclaims):
O Wisdom of the South,
you who are fire,
Warm our hurting spirits and open us to reconciliation with ourselves.
Be with us as we listen to the cries for justice.

(Another person, facing East, plays wind chimes with a feather and proclaims):

O Wisdom of the East,
you who are air,
Empower us with your rising sun to breathe in and out again.
Be with us as we listen to the cries for justice.

(Another person, facing North, puts soil or compost in a pot and proclaims):

O Wisdom of the North,
you who are earth,
Strengthen us to move beyond what is cold and harsh in life.
Be with us as we listen to the cries for justice.

(A fourth person, facing West, pours water from a pitcher into a bowl and proclaims):

O Wisdom of the West,
you who are water,
Refresh us with the power of the sea that we may be angry, and have the courage to let go of the hurts and pains that have been done to us.
Be with us as we listen to the cries for justice.

Women's Lamentations

Chant: "Voices," by Holly Near, from **Singing for our Lives**, c. 1981, adapted.

Listen to the voices of women weeping. (Echo)
Calling out the messages of the earth and sea.
Telling us what we need to know in order to be free.
Listen to the voices of women weeping. (Echo)

Rain Stick: (Play like weeping)

Voice:

Woman, why are you weeping?

Lament 1. I weep because my child died in the war. Be with me.

All Respond: Sister, we notice your tears and we struggle with you.

Candle Lighting

(One person lights a candle to honor the woman who is weeping.)

Chant: "Voices"

Rain Stick: (Play like weeping)

Voice:

Woman, why are you weeping?

Lament 2. I weep because I am old and no one values older women. Be with me.

All: Sister, we notice your tears and we struggle with you.

Cries for

Diann

Candle Lighting

(One person lights a candle to honor the woman who is weeping.)

Chant: "Voices"

Rain Stick: (Play like weeping)

Voice:

Woman, why are you weeping?

Lament 3. I weep because I am a single mother struggling to feed and clothe my children. Be with me.

All: Sister, we notice your tears and we struggle with you.

Candle Lighting

(Continue with the Chant, Rain Stick, Voice, Lament, Response, and Candle Lighting framing each Lament.)

Lament 4. I weep because many women are homeless and live on the streets in fear. Be with me.



Lament 5. I weep because many women live with HIV-AIDS and there is no cure. Be with me.

Lament 6. I weep because I am living with cancer. Be with me.

Lament 7. I weep because I am a survivor of violence. Be with me.

Lament 8. I weep because many women are survivors of domestic violence. Be with me.

Laments 9 – 12. Why do you weep? Tell us, that we may struggle with you. (*Sharing*)

Psalm: "Blessing of Tears," by Adela Karliner, from **Women Speak to God, Women's Institute for Continuing Jewish Education**, c. 1987.

(*Pray antiphonally, in two choruses*)

Justice

L. Neu

Chorus 1:
When we gather together to worship
as women
I thank God that I was born a woman.

Chorus 2:
As we bless each other and the
women in our lives,
the tears flow and through them we
are connected
by grief, love, joy and insight.

Chorus 1:
Women connect to each other,
to mothers, grandmothers,
foremothers,
[to sisters, friends, companions],
to daughters and to granddaughters.
Your grandmother becomes mine
and my daughter becomes yours.

Chorus 2:
This connection is powerful,
a strong current of feeling
conducted by the medium of our tears.

Chorus 1:
To some, tears may be a symbol of
women's weakness.
Here they are the symbol of a
woman's strength:
her ability to express feeling,
empathy, connectedness.

Chorus 2:
Shechinah, I pray that Your spirit may
pervade those whose tears will not
flow; that they may experience the
release of feeling that connects
us to each other,
to the tradition of our ancestors,
to our progeny and to all humanity.

All:
For the blessing of tears,
I thank God I was born a woman.

Blessing with Water

Sisters, women of tears
Come to the water.
Get your hands wet, and
Bless yourself with this Source of Life.
(*Each blesses with water*)

Song: "Come Drink Deep," by
Carolyn McDade, from **Rain Upon
Dry Land**, c. 1983.

(*Sung during the water blessing*)
Come drink deep of living waters,
without cup bend close to the ground.
Wade with bare feet into troubled
waters where love of life abounds.

I turn my head to sky rains falling,
wash the wounds of numbness from
my soul.
Turn my heart in tides of fierce re-
newal where love and rage run whole.

Come rains of heaven on the dry
seed, rains of love on every tortured
land.
Roots complacent awaken in compas-
sion, so hope springs in our hands.
Come drink deep.

Invocations

O Wisdom of the South,
you who are fire,
Accompany us in the struggles.

O Wisdom of the East,
you who are air,
Accompany us in the struggles.

O Wisdom of the North,
you who are earth,
Accompany us in the struggles.

O Wisdom of the West,
you who are water,
Accompany us in the struggles.

Song: "The Rest of Our Lives," by
Carolyn McDade, from **The Best of
Struggles**, c. 1988.

*As we sing this song, let us walk
around and look in one another's
eyes to seal our commitment to
stay in the struggle.*

The rest of our lives,
my sisters, must be lived
In the best of struggles,
the best of struggles,
In the best of struggles,
our lives must be lived.

If the road should disappear
We'll shake the dust from our feet
And walk on. (2x)

Sending Forth

Let us go forth
promising to hear cries for justice.

May we cry out when we notice
injustice. (*Echo*)
May our cries be heard. (*Echo*)
May all who are hurting be healed.
(*Echo*)
May we go forth accompanying one
another in these struggles. (*Echo*)
Amen. (*Echo*) Blessed Be. (*Echo*)
Let It Be So. (*Echo*)

*Diann L. Neu, DMin, LGSW, feminist
liturgist and psychotherapist, is
cofounder and codirector of WATER.*



Feminist Liberation Theologians' Network

In November 2004, the Feminist Liberation Theologians' Network met at the Annual Meeting of the American Academy of Religion/ Society of Biblical Literature.

Women from diverse settings gathered to discuss nationalism.

Elisabeth Schüssler Fiorenza challenged the group to take on nationalism as a feminist analytic and strategic issue, much the way that race, class, and gender have been problematized to helpful ends. She said that "patriotic nationalism is the most powerful discourse of the day. Nationalism, gender, and religion are not separate, distinct discourses; they inform and construct each other. However, in feminist theology and studies in religion, nationalism as the systematic kyriarchal structure that determines all of our discourses remains mostly unmentioned and unexplored."

Mary E. Hunt spoke about the xenophobia that accompanies nationalism: "I couple nationalism and xenophobia not because I wish to psychologize political issues but because I think emotions and feelings are involved in the practice of inspiring nationalism." She urged religious feminists to critically evaluate music like "God Bless America" that functions so negatively toward building a just world. She noted the particular problem of "being a global citizen while also a U.S. citizen," given U.S. hegemony.

Spirited discussion ensued, with a variety of perspectives articulated. These two presentations and other responses will be published in the **Journal of Feminist Studies in Religion** (Vol. 21, 1). See www.hds.harvard.edu/jfsr for subscription information.

The group's next meeting will be Friday, 18 November 2005, in Philadelphia, PA, in conjunction with the AAR/SBL Annual Meeting. The focus will be connecting this Network with others like it around the world. The meeting will mark the 10th anniversary of the Network, a good reason to celebrate.



WATER Office Move

Silver Spring, Maryland, sometimes has recently been called "Silver Sprung." The Discovery Channel built a mega-million-dollar headquarters downtown, which has sparked redevelopment all over town. The building at 8035 13th Street, the home of WATER for 21 years, will be torn down along with the rest of the block to make room for condos. WATER has to move.

George Tretter, a civic-minded businessman now in his 90s, has been our gracious landlord all these years. We thank George and the Tretter Family Foundation for their encouragement, friendship, and faithful support of our work.

At this writing, we do not have new office space confirmed. If you know of a possible space for WATER, please contact Diann, 301-589-2509 or dneu@hers.com. Stay tuned for WATER's new address as we grow along with the rest of the area.

In Memory of Her

From WATER:

In memory of **Mary Imelda Buckley**, theologian, feminist, longtime Grail member. Mary was Professor of Theology at St. John's University in Jamaica, New York. She collaborated with Janet Kalven on the "Women's Spirit Bonding" conference at Grailville in 1982 and the book by the same title.

From Virginia Day:

In memory of **Agnes Mary Mansour**. Agnes Mary was a Sister of Mercy who was forced to choose between her membership in the community and her state job in Michigan social services through which funding for abortions was channeled. While not pro-choice herself, she chose to honor her civic responsibility rather than penalize poor women. She remained a Mercy at heart all of her life.

From Liz Thoman:

In memory of **Gertrude Roberson Thoman**, my mother. Her 91 years were a daily testament to family, hospitality, and common sense. She embraced Vatican II as long overdue and became the rock of the Community of Christian Unity, an alternative parish in the Diocese of Nashville, for over 20 years.

From Carolyn A. Krebs, Virginia S. White, Robert Pulley Jr., Crain Limited Partnership, Joan F. Baccala, Marion and Jay Lewald, Julia and Lewis Detch, Marian L. Aller, Yvonne L. Wightman, Eleonore R. Powell, Louise and David Kestenbaum, Pamela M. Polino, and Carol F. Keydel:

In memory of **Kathleen Paquette**, longtime WATER participant and supporter. Kathleen came to WATER in the early days, before she moved to Claremont, California, where she studied theology. She was one of two women who received "perfect attendance certificates" for an early series of WATER programs! We grieve her death at such a young age, and give thanks for the fact that she fulfilled her ministry with such style.

Boucher, Sandy. **HIDDEN SPRING: A BUDDHIST WOMAN CONFRONTS CANCER.** Boston: Wisdom Publications, 2000 (209 pages, \$16.95).

A trusted feminist voice in religion, Sandy Boucher handles the rigors of cancer with insight and strength. She looks at death squarely and with dignity.

Chittister, Joan D. **SCARRED BY STRUGGLE, TRANSFORMED BY HOPE.** Grand Rapids, MI: William B. Eerdmans Publishing Company, 2003 (111 pages, \$20).

Joan Chittister lays out the moves from deep disappointment to spiritual renewal in her characteristic clear prose. Would that our dreams not be thwarted, but when they are, how helpful to have a wise guide.

Dolamo, Ramathate T.H., Maria Tepedino, and Dwight N. Hopkins. **GLOBAL VOICES FOR GENDER JUSTICE.** Cleveland: The Pilgrim Press, 2001 (179 pages, \$18).

Any suggestion that feminist/womanist work is limited to the northern, wealthy countries is put to rest by this useful collection.

Hampson, Daphne. **AFTER CHRISTIANITY.** London: SCM Press, 2002 (326 pages, £16.95, new edition).

This reissue of the 1996 volume includes the author's reflection on issues raised by her provocative suggestions that women have been kept from conceptualizing the Divine. Constructive feminist theology is hard work which in this case invites equally rigorous responses.

Jennings, Theodore W., Jr. **THE MAN JESUS LOVED: HOMO-EROTIC NARRATIVES FROM THE NEW TESTAMENT.** Cleveland: The Pilgrim Press, 2003 (246 pages, \$28).

A smart challenge to those who read the Bible looking for ways to condemn same-sex lovers, this volume opens the door to thinking anew about the Bible and sexuality. Jesus may well have had an erotic attachment to a man. But

Resources

the Bible does not specify how any partners expressed their love, so what is most compelling is love.

Kaldera, Raven and Tannin Schwartzstein. **HANDBASTING AND WEDDING RITUALS.** St. Paul: Llewellyn Publications, 2003 (320 pages, \$16.95).

Pagan wedding planning may seem like a niche market, but this book is useful for a broader community. Note how to ritualize the end of a relationship, something that happens in all traditions.

King, Karen L. **THE GOSPEL OF MARY OF MAGDALA: JESUS AND THE FIRST WOMAN APOSTLE.** Santa Rosa: Polebridge Press, 2003 (230 pages, \$20).

This little-known text is handled with scholarly care and made accessible to a wide audience. Mary's central role in Christian history is clear despite centuries of patriarchal efforts to erase it.

Meehan, Bridget M. and Regina M. Oliver. **PRAYING WITH CELTIC HOLY WOMEN.** Liguori, MO: Liguori/Triumph, 2003 (243 pages, \$22.95).

A lovely look at Celtic women who inspire and prod from afar. The lovely illustrations and the questions for reflection make this a nice companion on a retreat or for personal prayer.

Nelson, James B. **THIRST: GOD AND THE ALCOHOLIC EXPERIENCE.** Louisville: Westminster John Knox Press, 2004 (217 pages, \$19.95).

A rare narrative theological reflection on being an alcoholic and finding, one day at a time, a way to deal with it. Jim Nelson is a pioneer in men's issues in theology, an honest and revealing writer who sees the connection between hypermasculinity and addiction. A brave and welcome book.

Pinnock, Sarah K. **THE THEOLOGY OF DOROTHEE SOELLE.** New York: Trinity Press International, 2003 (260 pages, \$27).

Dorothee Soelle's death left a void in the theological ranks that this book begins to fill. It includes some of her last lectures and essays. A dozen colleagues, including Luisa Schotroff, Anne Llewellyn Barstow, and Beverly Wildung Harrison, among others, offer appreciative appraisals of her powerful work.

Raming, Ida. **A HISTORY OF WOMEN AND ORDINATION, VOLUME 2: THE PRIESTLY OFFICE OF WOMEN – GOD'S GIFT TO A RENEWED CHURCH.** Lanham, MD: The Scarecrow Press, Inc. 2004 (316 pages, \$65).

This English edition, edited and translated by Bernard Cooke and Gary Macy, lays out Dr. Raming's argument for why Canon Law 1024, which prohibits the ordination of women, stands in contradiction to Vatican II. The bibliographic resources are valuable for exploring ordination as such even as the discourse has moved on to feminist approaches to ministry.

Roald, Anne S. **WOMEN IN ISLAM: THE WESTERN EXPERIENCE.** New York: Routledge, 2001 (339 pages, \$25.95).

Dr. Roald offers a sweeping introduction to Muslim women, with special emphasis on how the European view is changing. Surely several years after publication there is much more to say, but for a primer on the topic this is a good place to start.

Segovia, Fernando F. **TOWARD A NEW HEAVEN AND A NEW EARTH: ESSAYS IN HONOR OF ELISABETH SCHÜSSLER FIORENZA.** Maryknoll: Orbis Books, 2003 (538 pages, \$45).

The introductory interview with Dr. Schüssler Fiorenza is a succinct autobiography of a world

class theologian. Colleagues from many continents offer articles in their fields that relate to Dr. Schüssler Fiorenza's extensive and intensive body of feminist work. Contributors include Musa Dube, Elsa Tamez, Elaine Wainwright, Ivone Gebara, Wanda Deifelt, Judith Plaskow, Maria Pilar Aquino, and Mary E. Hunt, among several dozen of Dr. Schüssler Fiorenza's grateful friends and colleagues.

Taitz, Emily and Sondra Henry. **REMARKABLE JEWISH WOMEN.** New York: Biblio Press, 2002 (221 pages, \$19.95).

A great gift for Bat Mitzvah, or any other occasion, for that matter, this accessible Jewish history provides women's stories with powerful photos to complement them. The section on Jewish spirituality brings alive our foresisters.

Waller, Marguerite R. and Jennifer Rycenga. **FRONTLINE FEMINISMS: WOMEN, WAR, AND RESISTANCE.** New York: Routledge, 2001 (472 pages, \$29.95).

Given our bellicose times, this collection is a vivid reminder of what women have tried to do to stem the tide of violence. From women in prison to women raped, the stories blend into a tapestry of terror. As one author wrote, "The opposite of war is not peace—it is creativity," and this book proves women are up to it.

Weaver, Mary Jo. **CLOISTER AND COMMUNITY: LIFE WITHIN A CARMELITE MONASTERY.** Bloomington, IN: Indiana University Press, 2002 (112 pages, \$29.95).

Sometimes the truth about something is best known through a very particular telling. Mary Jo Weaver achieves this with regard to monastic life and the influence of Teresa of Avila with her beautiful rendering (black and white photos tell the tale) of this Indianapolis community.



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