

Welcome

Dear Friends,

Welcome to Re-imagining, a conference by women for women and men. We anticipate our time together will challenge and expand our horizons in undreamed of ways, will enrich and nurture us spiritually, and will provide the opportunity to dialogue with women and men from around the world.

We hope people will be nourished and take delight in this experience. We engage in the Re-imagining process because we must. Some ways of doing theology have been costly to creation, and to our relationships with each other, ourselves, and our God. We cannot afford to wait any longer!

On behalf of the Steering Committee, we thank Sally Hill, the staff person for TCMCC. Four years ago Sally convened a group to explore possibilities for involvement in the Ecumenical Decade. Since then, she has tirelessly and creatively worked with about 140 volunteers to bring about this event.

The Steering Committee members have been exceptional. Because of their deep sense of commitment and a willingness to treat each other with great respect and dignity, caring has developed. We have begun to re-imagine how to work together. A special thank you to the numerous volunteers who have contributed their creativity and many hours of work.

We hope the fruit of our re-imagining enhances your re-imagining. May Sophia bless our shared journey.

Mary Kay Sauter

Mary Kay Sauter

Kathi Austin Mable

Kathi Austin Mable

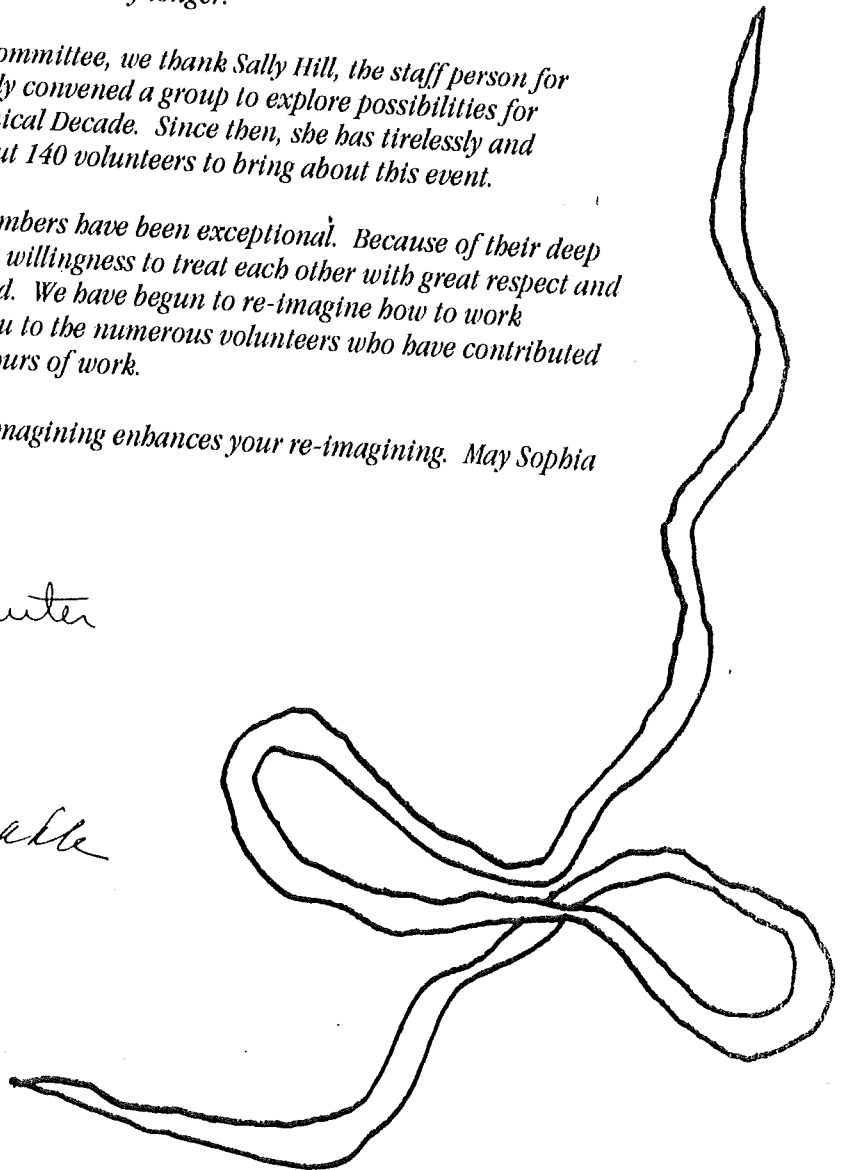


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Time Flow

Wednesday, November 3

Pre-Conference Events

Thursday, November 4

1:00 REGISTRATION BEGINS

5:30 OPENING CELEBRATION

Gathering Ritual
Minnesota Harvest Feast
Talking Circle I
Religious Imagination
 Mary Farrell Bednarowski
 Chung Hyun Kyung
 Bernice Johnson Reagon
Talking Circle II
Holy Play Ritual

Friday, November 5

8:15 RE-IMAGINING GOD

Gathering Time
Morning Ritual
Re-imagining God
 Chung Hyun Kyung
 Rita Nakashima Brock
Talking Circle III

11:30 LUNCH

1:00 FOUR MAJOR PRESENTATION GROUPS:

① Jesus
101 ABC Delores S. Williams
Kwok Pui-Lan
Barbara K. Lundblad

Creation

101 HIS Anne Primavesi
Sr. José Hobday
Elizabeth Bettenhausen

Church as Spiritual Institution

205 Ada María Isasi-Díaz
Joan M. Martin
Violet Al Raheb

② Sexuality - Family

101 DEFG Frances E. Wood
Mary Hunt
Susan Brooks Thistlethwaite

3:15 BREAK

3:45 MULTI-FORMAT OPTION GROUPS

① Abuse 212B ② Mary 210A

5:15 BREAK

5:30 TALKING CIRCLE, optional

6:00 DINNER, on your own

8:00 THE PLAY

Simple Gifts

THE CONCERT

Sweet Honey in the Rock

Saturday, November 6

8:15 RE-IMAGINING COMMUNITY

Gathering Time
Morning Ritual
Re-imagining Community
Lois M. Wilson
Mercy Amba Oduyoye
Talking Circle IV

11:30 LUNCH

1:00 FOUR MAJOR PRESENTATION GROUPS

Language - Word

¹⁰¹
_{ABC} Johanna W.H. Bos
Rosario Battle
Jacquelyn Grant

Women - Arts - Church

Nancy Chinn
Nalini Jayasuriya
Ingeline Nielsen

Ethics - Work - Ministry

Beverly Wildung Harrison
Aruna Gnanadason
Toinette M. Eugene

²⁰⁵ **Church as Worshipping Community**

Virginia Ramey Mollenkott
Christine Marie Smith
Ofelia Ortega

3:15 BREAK

3:45 MULTI-FORMAT OPTION GROUPS

5:15 BREAK

5:30 TALKING CIRCLE, optional

6:00 DINNER, on your own

8:00 THE PLAY

Simple Gifts

THE CONCERT

Sweet Honey in the Rock

Sunday, November 7

8:30 SUNDAY RITUAL

Talking Circle V
Living in the Struggle Ritual
Brunch
The Struggle for Transformation Ritual
Proclamation: Christine Marie Smith



Pre-conference Events

Wednesday, November 3 - Daytime

AN URBAN AMERICAN INDIAN EXPERIENCE

The Twin Cities is the location of a significant community of Native Americans. Participants will talk with Indian leaders, tour an urban reservation, visit church and community agencies that provide needed services and tour the Minneapolis American Indian Center.

Wednesday November 3 - Evening

EVENING WITH THE AMERICAN INDIAN COMMUNITY

Participants will have the opportunity to share an American Indian feast and enjoy traditional entertainment.

Thursday, November 4 - Daytime

DAY WITH WOMEN POLITICAL AND COMMUNITY LEADERS

Tour the Minnesota Women's Building, a building owned and developed by women, which houses many non-profit organizations for women and hear a panel of community leaders. Visit the Minnesota State Capitol and meet women political and government leaders. Lunch at the American Association of University Women clubhouse with a panel of legislative lobbyists. Finally, tour a battered women's shelter near the Capitol.

A WALKING TOUR OF STUDIOS OF WOMEN ARTISTS

The Minneapolis warehouse district houses many artists' studios. This is an opportunity to visit women artists who work in different media and see their work in progress.

A GATHERING OF STORYTELLERS

Three women storytellers will help participants re-imagine our stories through storytelling. Come to listen, come to explore, come to learn the art of telling personal and Scriptural stories from a feminist point of view.

Ritual of the Spirit of Re-imagining

GATHERING PEOPLE IS AN ANCIENT ACT. THE CARE AND MINDFULNESS WITH WHICH WE GATHER THIS EVENING IS, IN ITSELF, A RE-IMAGINING OF COMMUNITY AND AN ENCOUNTERING OF THE DIVINE. WE LINGER HERE, AS GATHERING MOMENTS INVITE US TO BECOME A PEOPLE TOGETHER.

Making Holy Space

The drum is feminine and the drumbeat is the heartbeat of the earth. In the Lakota Culture, it has not been considered traditional for women to sit at the drum and sing. However, two women got a seat at the drum in order to help out their male partners. They were so in tune with that heartbeat that women are now sitting with the drum. The heart of mother earth indeed beats with our own as one. These women sit there with the drum sharing her heartbeat for the life of the nation. They are the Meadowlark Singers from various South Dakota tribal groups and bid us welcome to this place.

Danean

1. As one we walk this earth to - geth - er.
2. As one we join with her, our moth - er.

As one we sing to her our song.
As one we feel her sa - cred song.

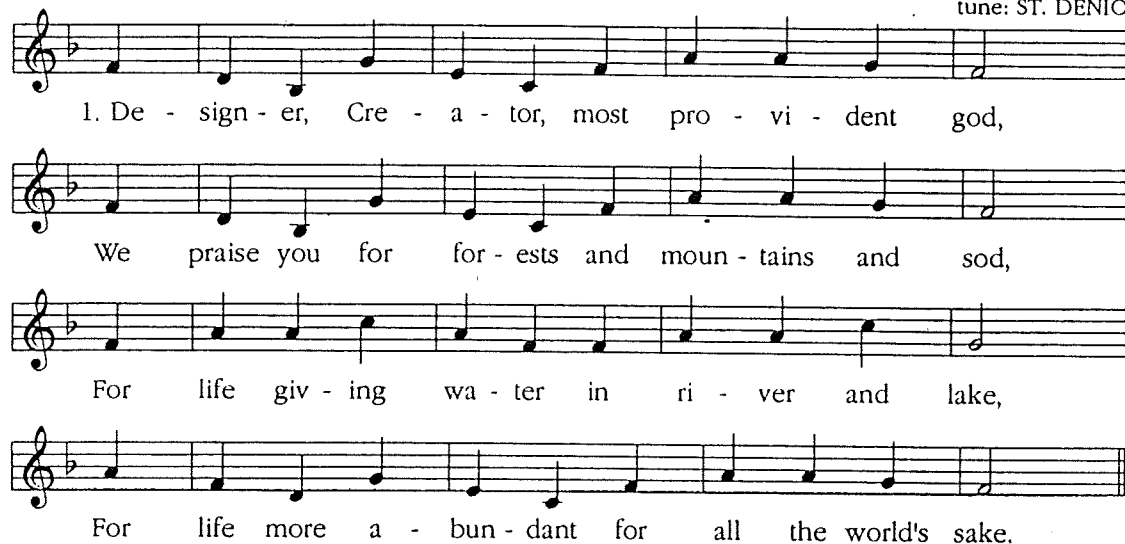
As one we love her, as one we
As one we touch her, as one we

heal her, her heart beats with our own
heal her, her heart beats with our own

as one.
as one.

©1989 Sacred Music/Variena Music. Use with permission, courtesy of Danean Ethereal Music, 9200 West Cross Drive, Littleton, Colorado 80123, 303/973-8291. This is from the album, "Fire Prayer".

text: Jane Parker Huber
tune: ST. DENIO



1. De - sign - er, Cre - a - tor, most pro - vi - dent god,
We praise you for for - ests and moun - tains and sod,
For life giv - ing wa - ter in ri - ver and lake,
For life more a - bun - dant for all the world's sake.

2. We pray that your people will find in this place
Full measures, o'er flowing, of love and of grace,
Of Challenging thought and of nurturing care
Of deepening friendships and strengthening prayer.
3. The music of silence caressing your ears
Renews us in spirit and eases our fears.
We listen, we ponder, we wait for your voice,
And hearing, in gratitude, now we rejoice.
4. You call us to justice, to freedom and peace,
To work building bridges that love may increase.
Stand with us to show us the excellent way
To welcome, unhindered, your long promised day.

"Designer, Creator, Most Provident God" from "A Singing Faith," by Jane Parker Huber. Words © 1984 Jane Parker Huber. Used with permission of Westminster/John Knox Press, 100 Witherspoon Street, Louisville, KY 40202.

Making Holy Time

(please remain standing
as you are able.)

Leader: *Let us bless this time together spent in re-imagining all that is around us, behind us, before us, and especially that which is within us these days.*

All: **There is a time for everything under the sun.**

Yellow Section: A time for waiting and a time for action.

Blue Section: A time for listening to others and a time for speaking our own truth.

Pink Section: A time to hear the stories of the church of yesterday and a time to call forth the stories from the church of now.

Red Section: A time to put our roots deep in our traditions and a time to grow in new and untried directions.

All: **There is a time for everything under the sun.**

Yellow Section: A time to acknowledge the religious differences that keep us apart and a time to build on our similarities.

Blue Section: A time to connect with those who are like us and a time to learn from and make friends with those whose culture is different from our own.

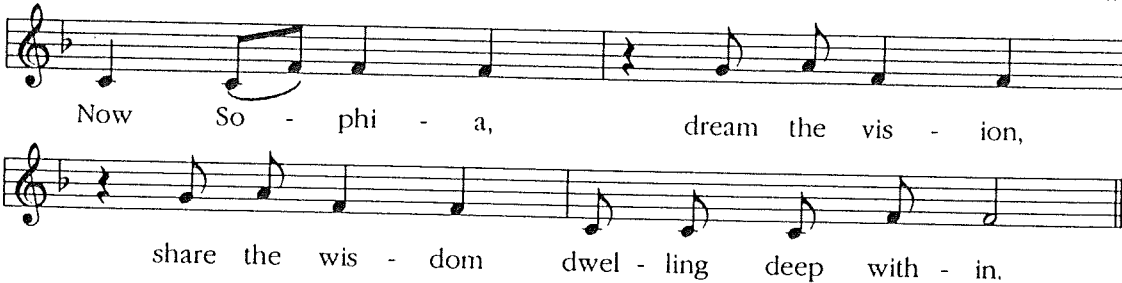
Pink Section: A time of sorrow for prayers that exclude many and a time to pray with words and gestures that include all.

Red Section: A time to live with the names and possibilities others have put on us and a time to name our truth and to explore our gifts, and our call to serve.

All: **Most of all, it is time to state clearly and dream wildly about who we are as people of God, and who we intend to be in the future through the power and guidance of the spirit of wisdom whom we name Sophia.**

There is a time for everything under the sun.

Hawaiian chant

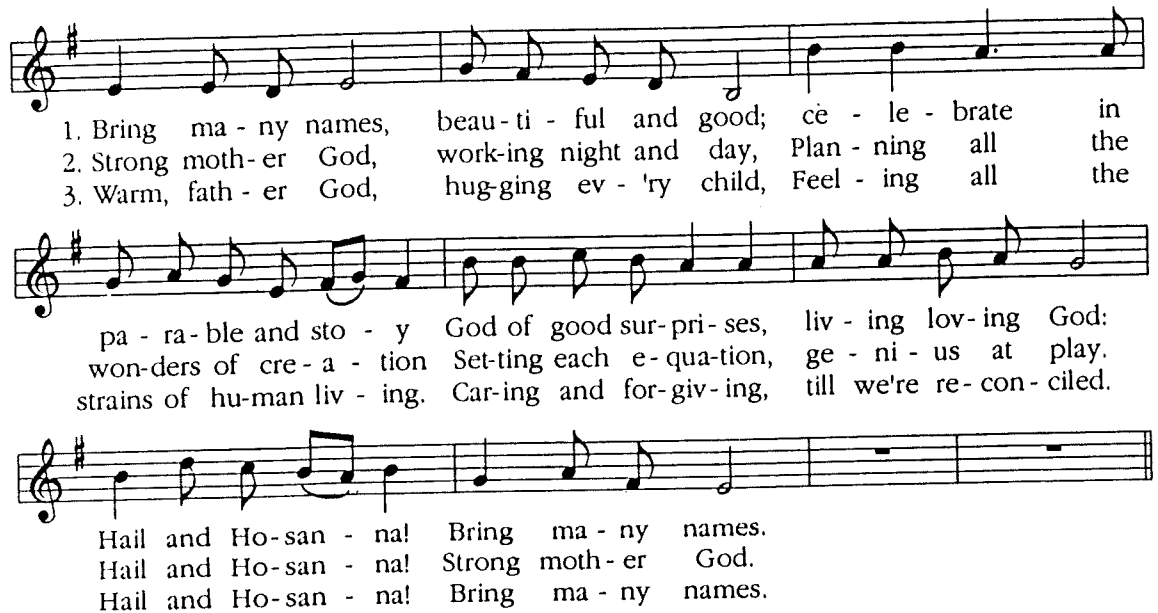


Now So - phi - a, dream the vis - ion,
share the wis - dom dwel - ling deep with - in.

This is adapted for this conference from a traditional Hawaiian chant, part of aural traditions, and therefore in public domain. For more information on Hawaiian chants, contact: Malia Puka O Kalani, 326 Desha Avenue, Hilo, HI 96720-3852.

Naming the Holy One

text: Brian Wren
tune: Donna Kasbohm



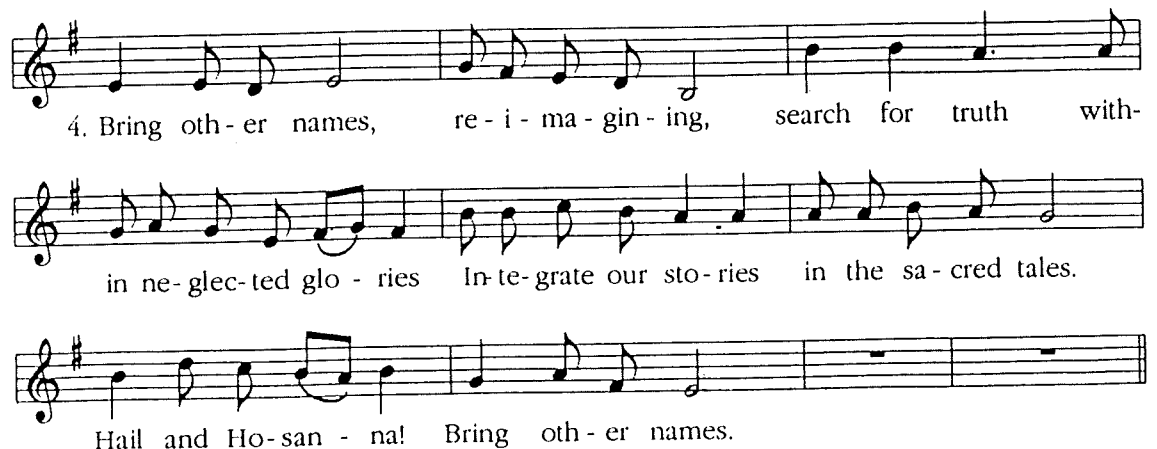
1. Bring ma - ny names, beau - ti - ful and good; ce - le - brate in
 2. Strong moth - er God, work - ing night and day, Plan - ning all the
 3. Warm, fath - er God, hug - ging ev - 'ry child, Feel - ing all the

pa - ra - ble and sto - y God of good sur - pri - ses, liv - ing lov - ing God:
 won - ders of cre - a - tion Set - ting each e - qua - tion, ge - ni - us at play.
 strains of hu - man liv - ing. Car - ing and for - giv - ing, till we're re - con - ciled.

Hail and Ho - san - na! Bring ma - ny names.
 Hail and Ho - san - na! Strong moth - er God.
 Hail and Ho - san - na! Bring ma - ny names.

Leader: *The naming of our God is a sacred act.
 The words we use give meaning
 To our imagining of the Divine.
 In this time apart,
 In this space made holy by our presence
 We, as one, honor the Divine.
 With joy and reverence,
 We speak the hallowed names of God
 Ancient names, newly found names —
 We speak the hallowed named of God:*

text: Theresa Cotter
tune: Donna Kasbohm



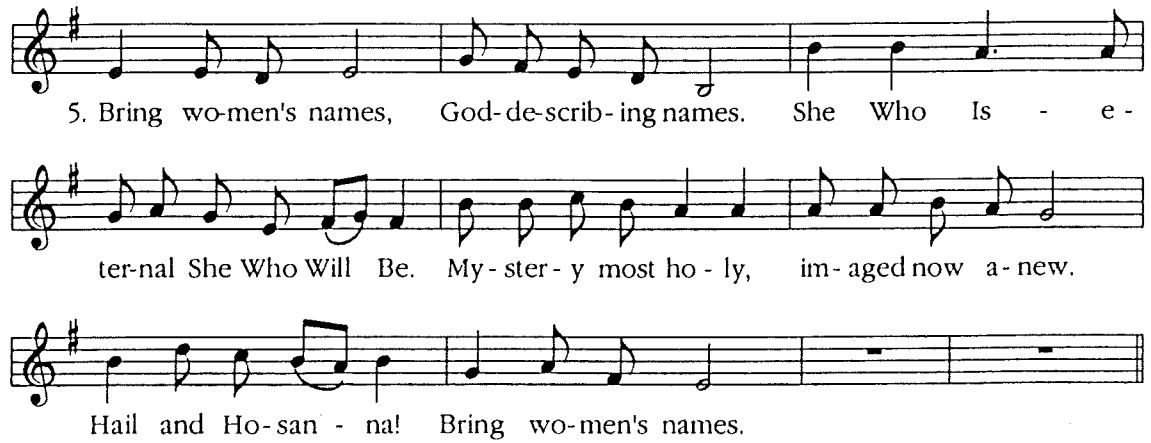
4. Bring oth - er names, re - i - ma - gin - ing, search for truth with -
 in ne - glec - ted glo - ries In - te - grate our sto - ries in the sa - cred tales.

Hail and Ho - san - na! Bring oth - er names.

(Speak aloud other re-imagined names at your table after the prepared ones are offered.)

text: Theresa Cotter
tune: Donna Kasbohm


5. Bring wo-men's names, God-de-scrib-ing names. She Who Is - e -
ter-nal She Who Will Be. My-ster-y most ho - ly, im - aged now a - new.
Hail and Ho-san - na! Bring wo-men's names.




(Speak aloud women's names at your table after the prepared ones are offered.)

text: Theresa Cotter
tune: Donna Kasbohm

6. Bring ev' - ry name, o-ver-look-ing none, Dream - er, weep - er
gath'ring in our prais - ing, Pas-sion-ate-ly plead-ing in - clu - si - vi - ty.
Hail and Ho-san - na! Bring EV'-RY name.



(Speak aloud every name you have yearned to speak after the prepared ones are offered.)



text: Brian Wren
tune: Donna Kasbohm

7. Great, liv - ing god, ne - ver ful - ly known, Joy - ful dark - ness
far be - yond our see - ing. Clo - ser yet than breath - ing, e - ver - last - ing home.
Hail and Ho - san - na! Bring ma - ny names.

The text (verses 1, 2, 3, and 7) is from the collection "Bring Many Names" by B. Wren and C. Young. © 1989 by Hope Publishing Co., Carol Stream, IL 60188. Reprinted under license no. 4036. The music by Donna Kasbohm is being published at World Library Publications, Inc., 3815 North Willow Road, Schiller Park, IL 60176. Used with permission. The texts for new verses 4, 5, and 6 were written by Theresa Cotter, 620 Helene Place, Minneapolis, MN 55432, and are used with the permission of the hymn writer.

Encountering the World of Holy People

Blessing the Breads

Man to

This is a sweetened steamed bun which comes from the far north of China. No salt is used. The dough is usually formed into small buns which are served as an accompaniment to other dishes.

Tortilla

The tortilla is a flat, unleavened bread and is the staple food of Central and South America. Once cooked, these cakes are typically wrapped around nutritious foods such as beans, meat, or fish. Tortillas are the same today as they were 500 years ago.

Buddeena

Buddeena is made of a grain which normally is grown only in East Africa. The xaafii flour is mixed with water and a starter, then allowed to ferment for approximately three days. The bread has a slightly sour taste and is eaten cool. The bread is used as a utensil for picking up the other spicy foods served.

Baguette

This is a long loaf, originating in France. This type of bread is baked everyday and sometimes as often as three times a day. It is always eaten fresh, nearly always without butter, and any left over is toasted or put into soup on the second day.



Honoring the Community of the Talking Circle

Leaders: *In the name of the Holy One we greet the place of God's presence in one another
(table groups stand with open hands and touch each other's palms in the circle.)*

Leaders: *I reverence the Presence within you.*

All: I reverence the Presence within you.

Leaders: *I honor the place in you where the entire universe resides.*

All: I honor the place in you where the entire universe resides.

Leaders: *I honor the place in you of love,*

All: I honor the place in you of love,

Leaders: *of light, of truth, of peace.*

All: of light, of truth, of peace.

Leaders: *I honor the place within you*

All: I honor the place within you

Leaders: *Where, as you are in that place in you*

All: Where, as you are in that place in you

Leaders: *and I am in that place in me,*

All: and I am in that place in me,

Leaders: *there we are one.*

All: there we are one.

Leaders: *Namaste.*

All: Namaste.

Leaders: *No less sacred is our naming of ourselves.
Whisper the sacred word that is your name.
Again, whisper it.
Speak aloud the sacred word that is your name.*

(all together whisper their own names)

(all together say aloud their own names)

Leaders: *And now, write the sacred word that is your name
Greet one another with the words:
I reverence the presence within you.*

*(Each places their folded
name cards on the table
for all to see).*

Talking Circles

*(Please read about talking
circles as the musical
introduction begins.)*

Talking Circles are a Native American tradition. Each person is encouraged to speak (participate) one at a time while others listen without interrupting, holding the gourd as they speak and then passing it to the next person. Each person takes a risk to speak because they are supposed to speak the "truth."

Intent of Talking Circles

- ◆ Build trust so that issues may be discussed openly.
- ◆ Build community and friendships.
- ◆ Share hopes, dreams, frustrations, visions.
- ◆ Respond to the presentations that have been made through talk, artwork and ritual.
- ◆ Eat meals together.
- ◆ Exchange addresses so that you may keep in touch.
- ◆ Plan for the future.

Choose your convener (is there a volunteer?)

The convener

- ◆ is the timekeeper
- ◆ keeps the group on the topic of discussion
- ◆ ensures that everyone has equal time to talk

Times for Talking Circles

Thursday — Minnesota Harvest Feast

Gather to build community. As dinner is served, participants take two minutes to share something about their name. Because of limited time, be sure each person takes only two minutes. During dinner, you will have an opportunity to continue the get acquainted process.

Thursday — Spirit

There is a "prompter" focus question which you may use, or you may simply begin with response to the speakers, or you may launch into your storytelling in relation to the presentations. Continue imagining!

Friday — God

We gather after the presentations on God — focus question. Be sure to decide whether or not to meet again at 5:00 in the afternoon. This time is available, but optional. Continue imagining!

Saturday — Community

We gather after the presentation on community - focus question. Decide about the optional time at 5:00 in the afternoon. Continue imagining!

Sunday Morning

We gather to process the entire conference, arrange our table for brunch, do evaluations, and prepare for early leave-taking for any who must depart before 1:00 p.m.



Re-imagining

Erin Geiner
Florence Stralun
Mary Sicker
Arno Udo

Teri
Lori Boudette
Bellen Hosler
Evelyn Johnson
Talking Circle I Betty Donald

Talking Circles begin with *I Will Sing On*.

Jeanne Cotter

From my mother's womb and grand-mother's tongue, I have
heard my name, been given my song. With their
blood and their beauty I have grown strong. With the
fire of love and rage I will sing on!

This composition was written especially for the talking circles at the conference by Jeanne Cotter, 2048 Juliet Avenue, St. Paul, MN 55105. Used with permission of the composer.

Prompter question:


As dinner is served, begin to share something about your name and who you are. Because of limited time, be sure to take no more than two minutes.

Talking Circles close with *I Shall Not Be Moved*.

Afro-American Spiritual

I shall not be, I shall not be moved. I shall not be,
I shall not be moved; Like a tree planted by the water,
I shall not be moved.

This is an African-American spiritual - part of aural tradition, and therefore in public domain.



Making Holy Play

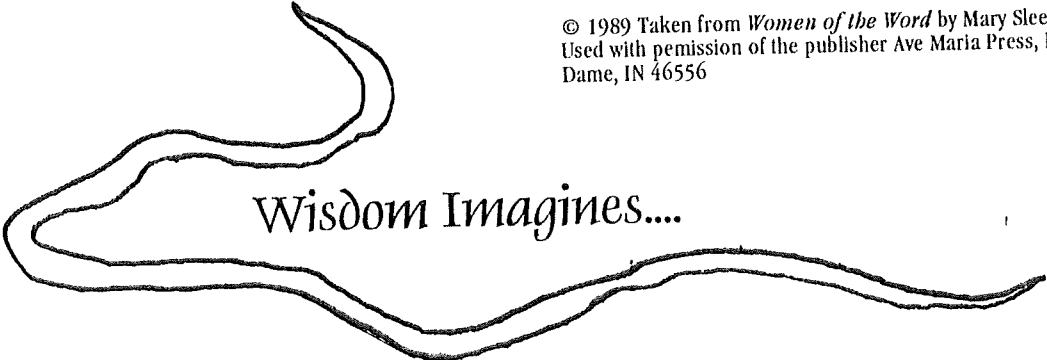
(Enter as fully as you are
able into holy play.)

Play primes and releases the imagination.

*You selected God' works:
all your play was creative
you gamboled all over the face of the earth,
delighting with children
Aura of the Power of God,
imbue imagination, inspire ideals.*

from Women of the Word — Mary Lou Sleevi

© 1989 Taken from *Women of the Word* by Mary Sleevi.
Used with permission of the publisher Ave Maria Press, Notre
Dame, IN 46556



Wisdom Imagines....

"I was there. I, Sophia, was by Mystery's side. I was the artisan, artificer, master builder, delighting God day after day, ever at play everywhere in the world, delighting to be with the children of the earth."

— Proverbs 8:30-31

Sophia's Heart Speaks Beyond Words

"So I determined to take her to live with me, knowing that she would be my counsel while all was well, and my comfort in care and grief."

— Wisdom 8:9

"Holy Manna" -- Circle dance to an Appalachian tune

"Human Family" -- Maya Angelou


Sarah's Heart Laughs

"And Sarah said, "God has given me cause to laugh, and all who hear of it will laugh with me."

— Genesis 21:6

"The Dancing Grandmothers" -- Clarissa Pinkola Estes

Anointing Woman's Heart Knows



"And truly I say to you, wherever the good news is proclaimed throughout the world, what she has done will be told in her memory."

— Mark 14:9

"Amazing Grace"

(We will hum this piece without text.)


Moving

Moving is to express the anointing in her memory and the grace within the experiences of women through the ages... moving with our bodies, moving with the music, moving with our craypas as we draw our grace, our experiences, our God. Freely bless your own experience

Mary's Heart Weeps

"...and a sword will pierce through your own soul also." — Luke 2:35

Dinah Reindorf



Ky - ri - e e - le - i - son. Ky - ri - e e -

le - i - son. Ky - ri - e e - le - i - son.

Ky - ri - e e - le - i - son.

“No Tengo Miedo a la Muerte” -- Julia Esquivel

I am no longer afraid of death.
I know well its dark and cold corridors leading to life.
I am afraid rather of that life which does not come out of death,
 which cramps our hands and retards our march.
I am afraid of my fear and even more of the fear of others,
 who do not know where they are going,
 who continue clinging to what they consider
 to be life which we know to be death!
I live each day to kill death;
I die each day to beget life, and in this dying unto death,
I die a thousand times
 and am reborn another thousand
 through that love from my People,
 which nourishes hope!

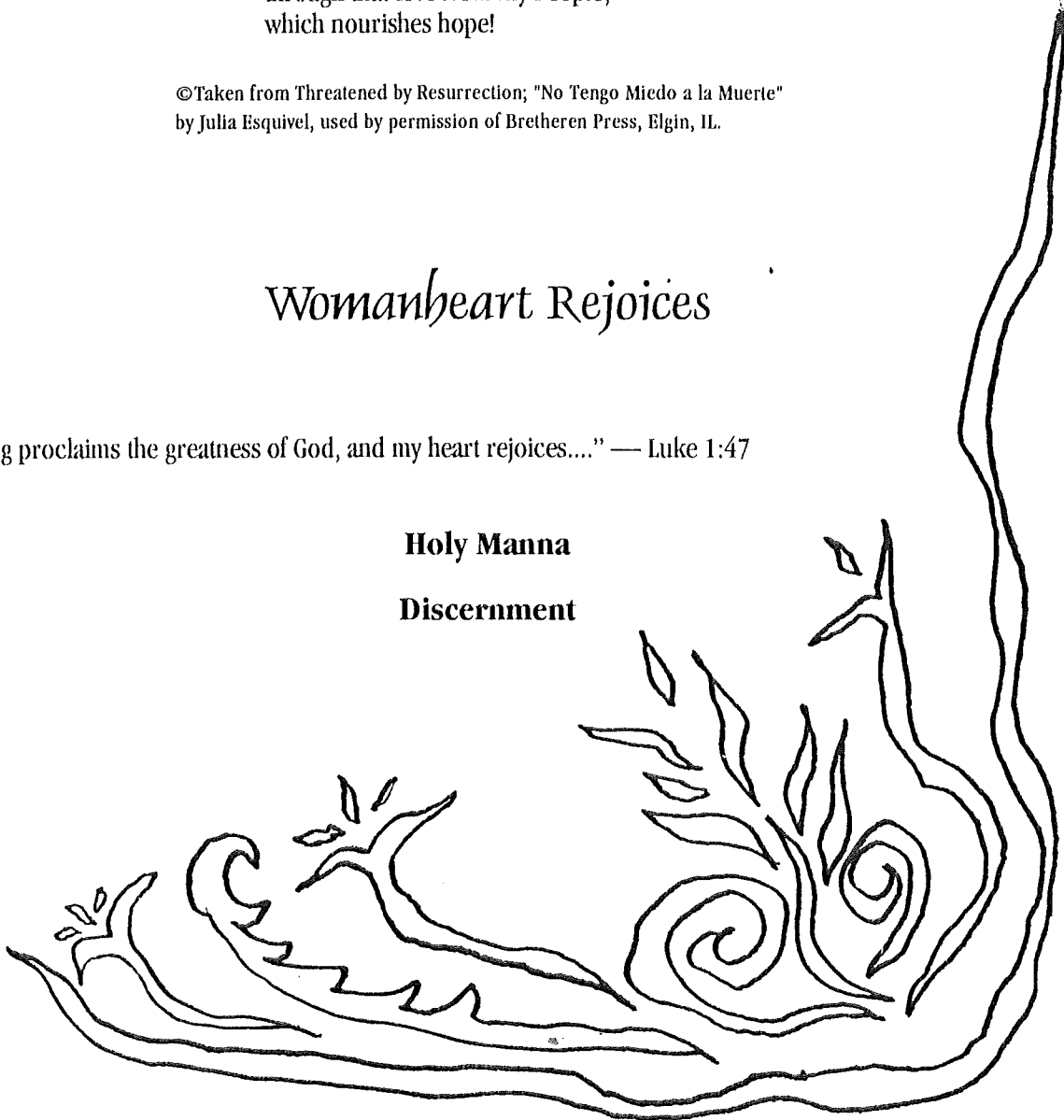
©Taken from *Threatened by Resurrection*; "No Tengo Miedo a la Muerte"
by Julia Esquivel, used by permission of Bretheren Press, Elgin, IL.

Womanheart Rejoices

“My being proclaims the greatness of God, and my heart rejoices....” — Luke 1:47

Holy Manna

Discernment



Words and Music
by Donna Peña

Choir: *Assembly:*

Do you be - lieve in free - dom? Yes, we do, Lord!

Choir: *Assembly:*

Do you be - lieve in jus - tice? Jus - tice for all!

Choir: *Assembly:*

¿Y en la nue - va vi - da? ¡En su es - pi - ri - tu!

Choir: *Assembly:*

¿Quien es su li - be - ra - ción? ¡Tu, Se - ñor!

All:

¡A - rri - ba! ¡Pro - cla - men! ¡San - ta Tie - rra!

We are on ho - ly ground!

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Good Night!

Friday Morning Ritual

Re-imagining God

Gathering Music

Opening Chant

Phil Porter

Gath - ered here in the mys - t'ry of this hour Gath - ered here in
one strong bo - dy. Gath - ered here in the strug - gle and the pow'r,
Spir - it draw near.

The Gathering Chant © 1992 Elaine Kirkland and Phil Porter. The rights to this and other music by Elaine and Phil may be obtained by contacting Phil Porter Studios, 669A 24th St., Oakland, CA 94612, 510/465-2797

Centering Prayer

Anointing with Red Dot

Breaths

text by Birago Diop

music by Bernice Johnson Reagon

Namaste

*Simply bow to one another
with hands in prayer position
and say "Namaste."*

Re-imagining God

Chung Hyun Kyung
Rita Nakashima Brock

Music Stretch

Talking Circle III

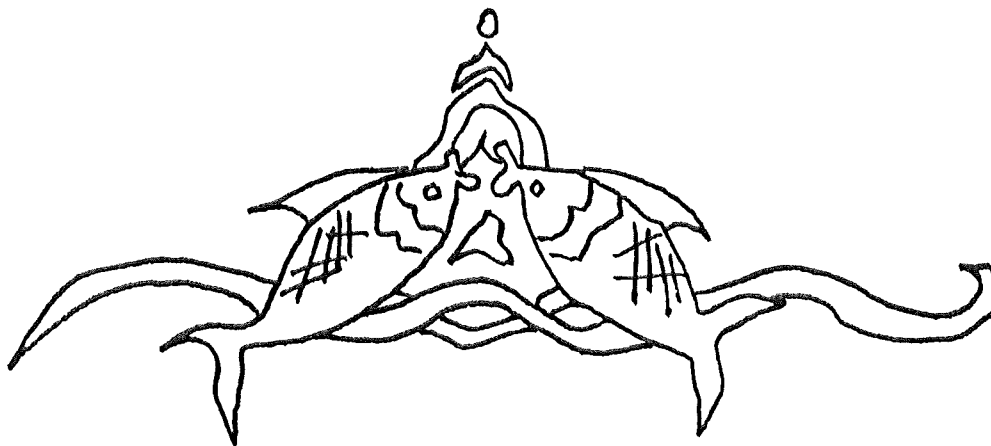
Talking Circles begin with *I Will Sing On*. (See page 18).

Prompter Questions:

How have your images of God changed over the years?
What experiences have led you to those changes?

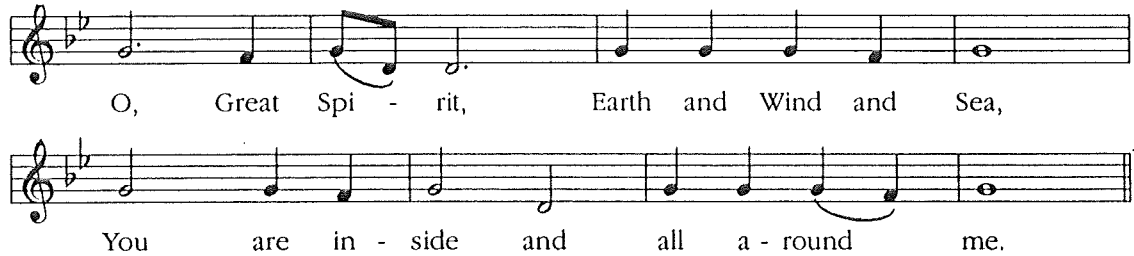
Talking Circles close with *I Shall Not Be Moved*. (See page 18).

Lunch



Visual and Musical Collage

Susan Elizabeth Hale



O, Great Spi - rit, Earth and Wind and Sea,
You are in - side and all a - round me.

Music for "O Great Spirit" © Spring Hill Music, PO Box 800, Boulder, CO 80306. For a free catalog of this recording and other Robert Gast recordings for "On Wings of Song", write Spring Hill Music. Text for "O Great Spirit," © Acoustic Medicine Publishing, P.O. Box 1082 Ojai, CA 93024. 805-646-0713.

Call to Empowerment

(Place mantles upon each other from the cloths that you have brought)

Presentations Re-imagining Community

Lois Wilson
Mercy Amba Oduyoye

Talking Circle IV

Talking Circles begin with *I Will Sing On* (see page 18).

Prompter questions:

What is your vision of a faith community?

What changes are needed to support your vision, both locally and globally?

Talking Circles close with *I Shall Not Be Moved* (see page 18).

Lunch

Ritual of Sunday

AS A PEOPLE WE ACKNOWLEDGE OUR HUMANNES IN THE MIDST OF THE STRUGGLE. HOW DO WE LIVE TRUTHFULLY AND CONFESSIONALLY IN THE FACE OF OPPRESSION? OUR CAPACITY TO PROBE AND TO CLAIM THIS LIVED EXPERIENCE OPENS US TO POWER AND POSSIBILITY FOR OUR LIVES. WE CAN THEN DARE TO DRINK AND TO TASTE THE MILK AND HONEY OF THE LAND OF PROMISE, WHERE INDEED HOPE BURNS THROUGH THE TERROR.

Talking Circle V

Talking Circles begin with *I Will Sing On* (see page 18).

Prompter question: What are your strongest insights from the process of Re-imagining from these days together?

Prepare your art work, your cloths and ritual vessels for the morning service.

Fill out your evaluations carefully.

Prepare leavetaking for any who must leave before 1:00 p.m.

Talking Circles close with *I Shall Not Be Moved* (see page 18).

Living in the Struggle

Remembering

Carolyn McDade

She who has gone be - fore us

Rise up and call her name.



Awakening (calling on the Spirit)

All:

text: Melchizedek M. Solis
tune: Mutya Lopez Solis



- CHOIR: 1. Come, Holy Spirit, show us our way
Through nightmare alleys of our history.
Entrust our children with builder's vision,
Empower them to soar above hate's barriers,
For they shall lead us all together
To shape your new city in our time.
- CHOIR: 2. Come, Holy Spirit, link arms and hearts,
Unite us in our stand for truth and justice,
Entrust our children with builder's vision
Empower them to soar above hate's barriers,
For they shall lead us all together
To break evil dens and prison cells.
- CHOIR: 3. Inspire our rising youth to dream bold dreams
Upon wrath's rubble and restore community,
Entrust our children with builder's vision
Empower them to soar above hate's barriers,
For they shall lead us all together
To share Christ's true love for making peace.

© Melchizedek M. Solis and Mutya Lopez Solis. We sought permission by letter and fax, and received no response; therefore this is used without permission of the composer, as advised by G.I.A. Publications, 7404 S. Mason Avenue, Chicago, IL. 60638


Naming

We gather courage to name aloud our experience(s) of God, faith, of justice and injustice. We give blessing and thanks for these acts as they occur at table. "Sing Sophia" or the blessing of the rainstick occurs at tables, while singers continue with music of blessing.

Lamenting

(Psalm 137)

Appalachian



By the wa - ters, by the wa - ters, by the wa - ters
 Ba - by - lon. We sat down and wept, and
 wept for thee Zi - on. We re - mem - ber,
 we re - mem - ber, we re - mem - ber Ba - by - lon.

This is a round from the Appalachian folk tradition. It is an aural tradition piece, and is in public domain.

Refreshing

Guillermo Cuéllar



Va - mos to - dos al ban - que - te, A la me - sa de la crea -
 ción. Ca - da cual con su ta - bu - re - te Tie - ne un
 pues - to y u - na mi - sión.

Translation:

Let us go now to the banquet,
 To the table of creation,
 Each with her stool.
 You have a place and a mission.

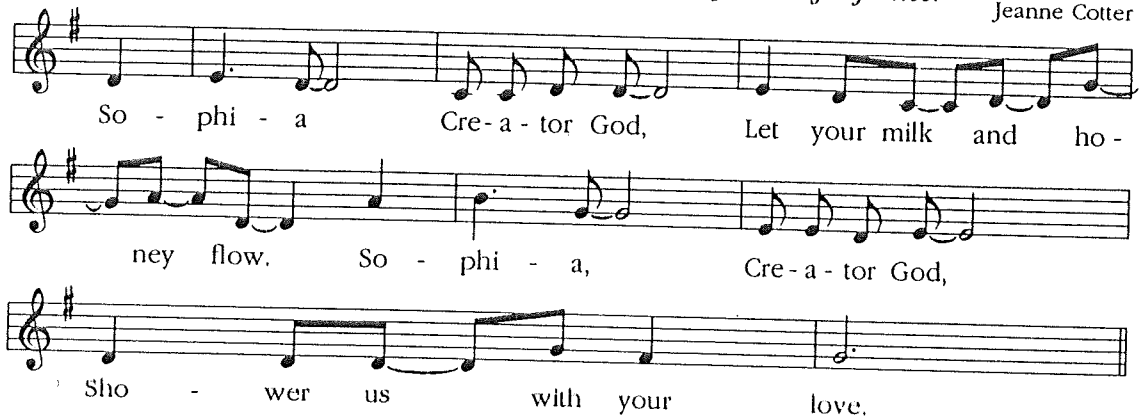
© Guillermo Cuéllar, from the "Misa Popular Salvadoreña".
 Used with the permission of the composer. This music is
 available through the Reverend Bill Dexheimer Pharris,
 Emmanuel Lutheran Church, 697 13th Ave. NE Minneapolis, MN.

Blessing over Milk and Honey

by Hilda Kuester

*Leader: Our maker Sophia, we are women in your image:
With the hot blood of our wombs we give form to new life.
With the courage of our convictions we pour out our life blood for justice.*

Jeanne Cotter



So - phi - a Cre - a - tor God, Let your milk and ho -
ney flow. So - phi - a, Cre - a - tor God,
Sho - wer us with your love.

This text is by Hilda Kuester as expressly written for the Re-imagining Conference. Used with permission of the author. The music was written by Jeanne Cotter. Used with permission of the composer.

*Leader: Our mother Sophia, we are women in your image:
With the milk of our breasts we suckle the children;
With the knowledge of our hearts we feed humanity.*

All: Sophia, Creator God, let your milk and honey flow....

*Leader: Our sweet Sophia, we are women in your image:
With nectar between our thighs we invite a lover, we birth a child;
With our warm body fluids we remind the world of its pleasures and sensations.*

All: Sophia, Creator God, let your milk and honey flow....

*Leader: Our guide, Sophia, we are women in your image:
With our moist mouths we kiss away a tear, we smile encouragement.
With the honey of wisdom in our mouths, we prophesy a full humanity to all the peoples.*

All: Sophia, Creator God, let your milk and honey flow....

(All drink of the milk and honey together at their table. The milk is rice based milk called "Rice Dream," found at most health food stores, and is safe for most people with allergies to milk products.)

Thanksgiving for the Shared Milk and Honey

Leader: Sophia, we celebrate your life-giving energy which pulses through our veins,
We celebrate women attempting to preserve life while surrounded by war,
famine and disease.
We celebrate women's willingness to pour out their lifeblood for others;
to celebrate, to fight, and to protect both what they believe in and those whom they love.

All Sing: Halleluya! Pelo tsa rona, de thabile kaofela.
(Hal-le-li-ya! Pe-lo tsa ro-na, de tha-bi-le Ka-o-fe-la.)

Leader: We celebrate your wisdom poured out upon women for eons.
We celebrate our unique perspectives, intelligence, institutions and processes.
We celebrate our mentors, our guides, our spiritual mothers, our models.

All Sing: Halleluya! Pelo tsa rona, de thabile kaofela.
(Hal-le-li-ya! Pe-lo tsa ro-na, de tha-bi-le Ka-o-fe-la.)

Leader: We celebrate the nourishment of your milk and honey.
Your abundance drips through your fingers onto us and we in turn feed others.
Through the sharing of this holy manna we enter into community which strengthens
and renews us for the struggle.

All Sing: Halleluya! Pelo tsa rona, de thabile kaofela.
(Hal-le-li-ya! Pe-lo tsa ro-na, de tha-bi-le Ka-o-fe-la.)

Leader: We celebrate the sensual life you give us.
We celebrate the sweat that pours from us during our labors.
We celebrate the fingertips vibrating upon the skin of a love.
We celebrate the tongue which licks a wound or wets our lips.
We celebrate our bodiliness, our physicality, the sensations of pleasure, our oneness
with earth and water.



South African

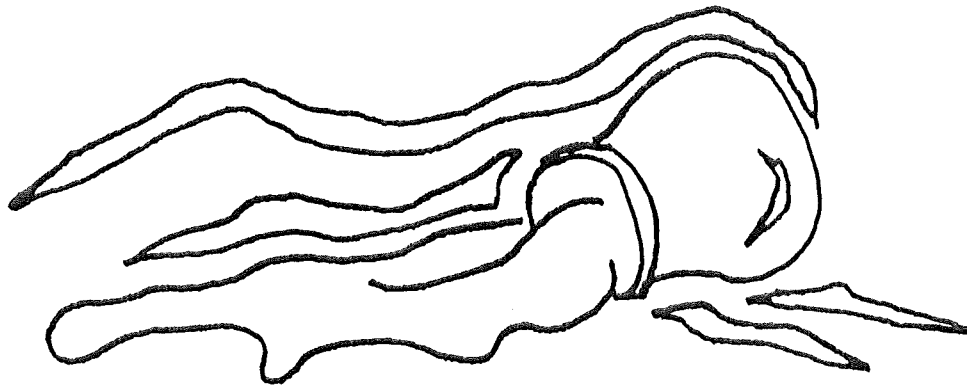
Ha - le - lu - ya! Pe - lo tsa ro - na, di tha - bi - le ka - o - fe - la. Ha - le -
 lu - ya! Pe - lo tsa ro - na, di tha - bi - le ka - o - fe - la. O na
 na le lo mang? Le ba - ru - tu - wa ba ha - e O na
 na le lo mang? Le ba - ru - tu - wa ba ha - e

Translation:

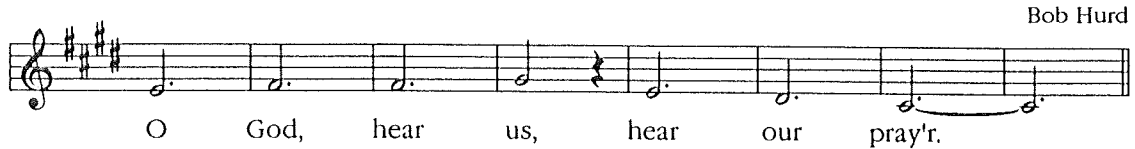
Halleluya! We sing your praises
 All our hearts are filled with gladness,
 Now God sends us all out
 Strong in faith free of doubt.

©1984 Utryck, "African Freedom Songs". Used with permission of Walton Music Corporation, 170 Northeast 33rd, Fort Lauderdale, FL 33334.

Brunch



(Follow the gestures of the movement leaders.)



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Encountering Differences

Heart of the Beast Puppet and Mask Theatre

The Heart of the Beast Puppet and Mask Theatre is dedicated to performing puppet and mask theatre for the entertainment and enrichment of audiences of all ages and cultures, creating a sense of community among performers and audience, and building a vital and healthy culture through art, festivity, work and play. The work of the Heart of the Beast is strongly grounded in the concerns of its home neighborhood, state, regional, national and global issues. The theatre is committed to inspiring its communities by utilizing its artistry to provide opportunities for hands on participation in the creation of community-wide events.

Making Claims on One Another

It is time to speak to each other concerning our expectations.

Question: To be in solidarity with me in my struggle, I need you to....

What commitments do we offer for each other at this time in these struggles?

Name the re-imagined images from these days together.

Speak a word, sentence, or image from your table at the open microphones.

*Church of the
Burdens -
to Church
of Re-imagining*

Proclamation: Es Posilbe... It Is Possible!

Mt. 15

Christine Marie Smith

Dancing with Fire

Cathy Tisel Nelson

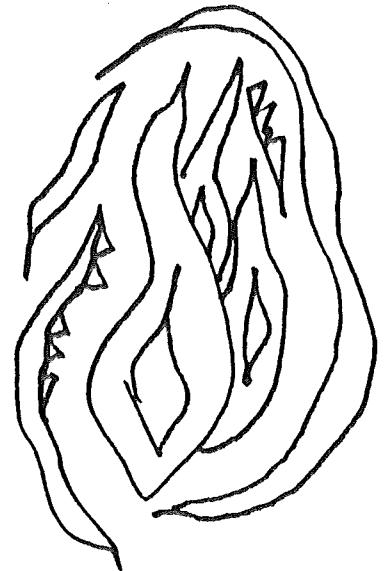


What you hold, may you al-ways hold. What you do, may you

al-ways do and nev - er a - ban - don, nev - er a ban - don. To verses

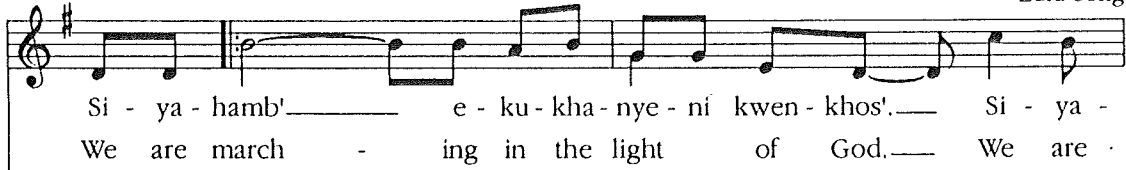
Last time
and nev - er a - ban - don, nev - er a - ban - don.

- Cantor: 1. But with swift pace, light step, unswerving feet,
So that even your steps stir up no dust
Go forward securely, joyfully and swiftly
On the path of prudent happiness.
- Cantor: 2. Believing nothing, agreeing with nothing
That would keep you from this resolution
Or that would place a stumbling block for you on the way
- Choir: So that you may offer your vows to the most high
In the pursuit of that perfection
To which the Spirit of God has called you.

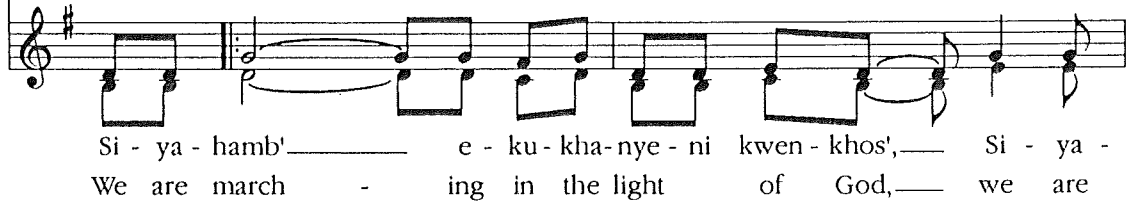


The text is excerpted from the writings of St. Clare, as researched by Cathy Tisel Nelson and as translated by Regis Armstrong, ofm. The music is © 1993, Cathy Tisel Nelson, 4512 Stratford Lane NW, Rochester, MN 55901. Used with permission. All rights reserved.

Zulu Song



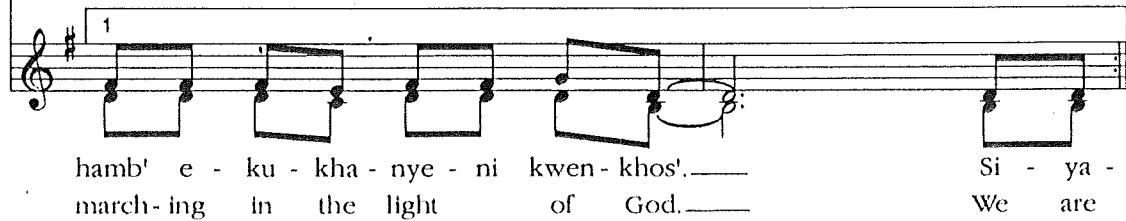
Si - ya - hamb' e - ku - kha - nye - ni kwen - khos'. — Si - ya -
We are march - ing in the light of God. — We are



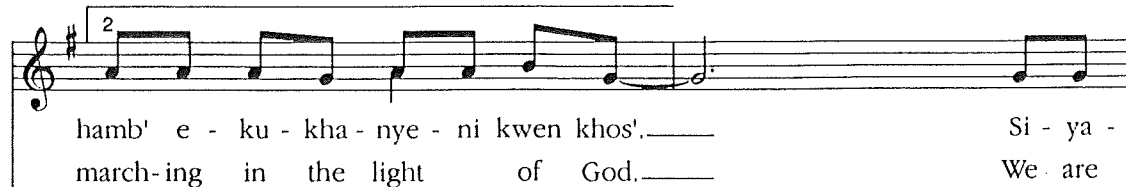
Si - ya - hamb' e - ku - kha - nye - ni kwen - khos', — Si - ya -
We are march - ing in the light of God, — we are



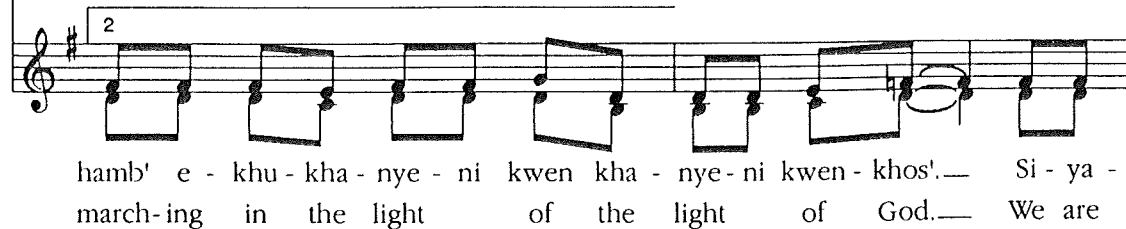
1
hamb' e - ku - kha - nye - ni kwen khos'. — Si - ya -
march - ing in the light of God. — We are



1
hamb' e - ku - kha - nye - ni kwen - khos'. — Si - ya -
march - ing in the light of God. — We are



2
hamb' e - ku - kha - nye - ni kwen khos'. — Si - ya -
march - ing in the light of God. — We are



2
hamb' e - khu - kha - nye - ni kwen kha - nye - ni kwen - khos'. — Si - ya -
march - ing in the light of the light of God. — We are



ham - ba, _____ Oo _____ Si - ya -
march - ing, _____ Oo _____ we are

ham - ba, ham - ba, Si - ya - ham - ba, ham - ba, Si - ya -
march - ing marching, we are march - ing, march - ing, we are

1
hamb' e - ku - kha - nye - ni kwen - khos'. _____ Si - ya -
march - ing in the light of God. _____ We are

1
hamb' e - ku - kha - nye - ni kwen kha - nye - ni kwen - khos'. _____ Si - ya -
march - ing in the light, of the light of God. _____ We are

2
hamb' e - ku - kha - nye - ni kwen - khos'. _____ Oo _____
march - ing in the light of God. _____

2
hamb' e - ku - kha - nye - ni kwen - khos'. _____
march - ing in the light of God. _____

This composition is by Doreen Rao. Reprinted by permission of Boosey and Hawkes, Inc., 24 East 21st Street, New York, NY 10010-7200.

Simple Gifts

Simple Gifts:

questions the nature of spirituality
unveils the creative process of play-making
examines religion's role in the lives of women
makes you laugh
presses for transformation
asks hard questions
links the past and the present
celebrates ritual
laces together music from three different traditions



Pamela Carter Joern, playwright, and Julia Carey, director, are excited about their collaboration in the production of *Simple Gifts*.

Pamela Carter Joern, an ordained American Baptist minister with four previous Twin Cities productions to her credit, chose to explore the relationship of sexuality and spirituality in women's lives. Interested in the socio-political implication of religious systems, she was attracted to the hard-hitting political emphasis of the work of Julia Carey and the critically acclaimed Theatre Exchange.

Julia found the themes irresistible: "We've covered many issues at Theatre Exchange, from alcoholism to societal corruption and greed, and this was an opportunity to investigate the realm of spirituality. The characters are all women, and each is a complex and clearly drawn individual. Strong issues, no easy villains or heroes -- that's what I look for in a script."

Julia was Pamela's first choice as director. "Julia's work is filled with passion and political edge. It is also laced with humor and tenderness. She puts real people on stage, embroiled (as we all are) in political situations. It's the combination of honesty and compassion that I admire."

Simple Gifts is set in a Shaker colony in 1845. The Shakers founded their society on the premise that sexuality is the root of all human problems. They pledged a life of celibacy, peace, equality, and community. When a runaway slave gives birth while being sheltered by this Shaker colony, these women are challenged to rethink what they have been taught about sexuality, work, distribution of power, and religion. The ordered tranquility of the Shaker world explodes into a backdrop for tension, humor and drama.

Simple Gifts was commissioned for the Re-imagining Conference by the Ecumenical Decade: Churches in Solidarity with Women Committee of the Greater Minneapolis, Saint Paul Area and Minnesota Councils of Churches.



Sweet Honey in the Rock

It was in 1973 when Bernice Johnson Reagon, vocal director of the D.C. Black Repertory Theatre, was first urged by company members to organize a singing group. The result was Sweet Honey in the Rock, a group that has built a reputation as “the world’s premier female a cappella ensemble.”

Sweet Honey in the Rock’s unique celebratory style incorporates the singers’ wide vocal ranges blended with shekere and tambourine. In their musical mission, the ensemble has toured Europe, Australia, Japan, Mexico, Ecuador, southern Africa and the Caribbean.

The birth process of Sweet Honey in the Rock reflects Reagon’s journey. Growing up the daughter of a Georgia pastor, Reagon’s church had no piano for her first 11 years, and her love of a cappella music lives on.

The first song Bernice Johnson Reagon taught the group was one she had never sung, but remembered from her youth, “Sweet Honey in the Rock.” “When I asked my father about its meaning, he said it was a parable that referred to a land where — when rocks were cracked — honey would flow from them.” Reagon came to interpret this as a metaphor for the legacy of African-American women in the United States.

Reagon describes her experiences and traditions: “Spontaneity is one of the characteristics that marks congregational singing. Singers create as they go along. Although a leader introduces the song, there is no solo tradition. Once the song is raised, the groups joins in and the creation becomes collaborative. You must be open to what will happen to the song and you in the performance.”

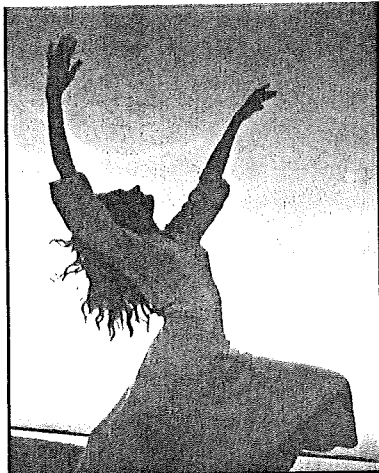
The Artists



Sue Seid-Martin

Sue Seid-Martin is a woman of faith and practice, a woman of the arts of music and ritual, and a family person as spouse, mother and grandmother. She has been a faculty person at the University of Notre Dame in Indiana; at the College of St. Catherine, St. Paul, Minn.; and most recently at the School of Divinity of the University of St. Thomas in St. Paul, Minn., where she served as Director of Music and Associate Professor of Pastoral Studies from 1982-1992. She is now in early retirement due to chronic illness. She continues as liturgical and musical consultant to parishes, as mentor for professional musicians and as retreat leader. Sue is a Roman Catholic who has served Presbyterian Churches as music director in Iowa and Texas, and has served Episcopal churches in Texas and New York before going to the University of Notre Dame as Director of Chapel Music.

Carla De Sola, a graduate of Juilliard, is Founding Director of the Omega Liturgical Dance Company, in residence at the Cathedral of St. John the Divine, New York City. She is an artist-in-residence at the Cathedral, and West Coast Coordinator of the newly formed Omega Peace Arts. Currently, she is teaching and completing a degree in Theology and the Arts at Pacific School of Religion, Berkeley, Calif. A pioneer in liturgical dance, her workshops and performances have taken her throughout the U.S. and abroad.



Carla De Sola

Nancy Chinn is an artist who creates large-scale public artwork for the transformation of space from the ordinary to a unique setting for festivals. She has developed art for large-scale conferences as well as visual environment for particular liturgies. She received her M.F.A. in fibers and mixed media. An Award-winning painter and liturgical artist, she has an extensive show record and is committed to cultural and liturgical reformation with visual art.



Nancy Chinn





Jo Morris, conductor, educator and professional vocal soloist, has a versatile musical background which includes solo performances with the Philadelphia, Salzburg Mozarteum, and Cosmopolitan Symphonies. She has debuted in Mendelssohn's *Elijah* at Avery Fisher Hall, Verdi's *Requiem* at St. Thomas Episcopal Church, New York City, the PBS television broadcast of Beethoven's *Ninth Symphony* at the Philadelphia Academy of Music. The Intermediate School Choir in New York City, under her direction, represented the United States in Caracas, Venezuela at the Simon Bolivar Bicentennial Music Festival. Jo has recorded with Carly Simon, Dr. Edward V. Bonnemere and Dr. Eugene Hancock, among others. Studio work includes Sesame Street, Silver Burdette Publishers, Western Publishing, and a UNICEF recording with Liv Ullman.

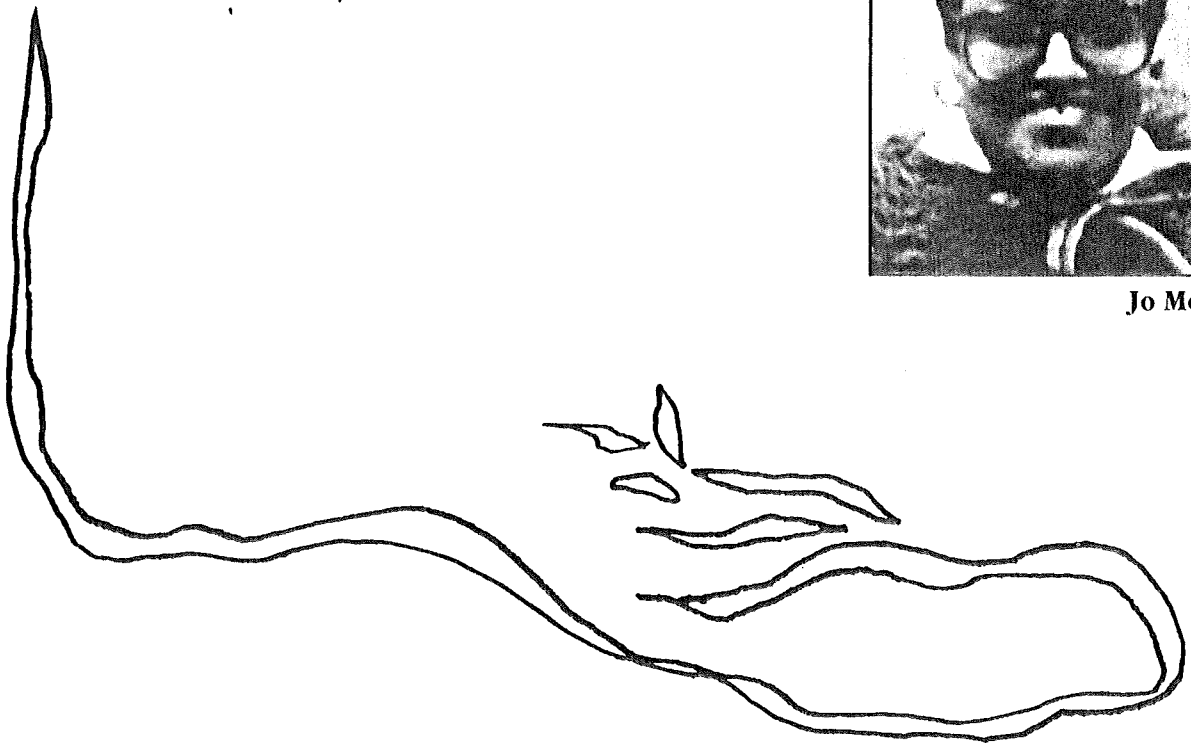
Pamela Carter Joern, playwright, has written four plays previously produced in the Twin Cities. She was a co-founder of Role Over Productions, an experimental theater company. She is also an ordained American Baptist minister. Ms Joern's first produced play, *I Have Prayed Our Father for Too Long*, examined women's roles in the church and society. Role Over Productions produced *Common Place*, a play about sexual abuse, and *Alchemyra's Art*, a musical play about spiritual processes and modern relationships. Role Over also produced Ms Joern's adaptation of *Who Shall Die?*, a play written by Simone de Beauvoir.



Pamela Carter Joern



Jo Morris



The Speakers



Elizabeth Bettenhausen

Elizabeth Bettenhausen, Ph.D., is coordinator of the Study/Action Program at the Women's Theological Center in Boston, Mass., and a member of the faculty in Feminist Theology and Theory at WTC. She is also a visiting lecturer on ethics at the Divinity School at Harvard University, and previously a visiting lecturer in Theology at Harvard. Past positions include associate professor of social ethics and theology at the Boston University School of Theology and secretary for social concerns of the Lutheran Church in America. She is a member of the Evangelical Lutheran Church in America. In addition to publishing many articles, she is a photographer and proprietor of Earth-Apple Art, selling photographs and photographic note cards.



Rosario Batlle

Rosario Batlle, D.Min., originally from Gonzales, Texas, was born of a Mexican mother and a Puerto Rican father. She was educated at Southeastern State College in Durant, Oklahoma and at the University of Dubuque, Iowa. She did graduate work at the Graduate Theological Union, Pacific School of Religion in Berkeley, California, St. Paul's United Theological College in Kenya, and the Minnesota Consortium of Theological Schools in Minnesota. She is currently at the United Evangelical Theological Seminary in Madrid, Spain. She and her spouse, Agustín, have been Presbyterian co-workers for the last 23 years, doing leadership training in Ecuador, Sub-Saharan Africa, and in New York City. They have three adult children.

Violet Al Raheb is a member of the Evangelical Lutheran Church in Jordan (ELCJ) and a student of education and theology at the University of Heidelberg, Germany. She has lectured on issues including Christians in the Middle East, Interreligious Dialogue in the Holy Land and the Israel-Palestine conflict.



Chung Hyun Kyung



Violet Al Raheb

Chung Hyun Kyung, Ph.D., is assistant professor in theology, Ewha Women's University, Seoul, Korea. While earning her Ph.D. from Union Theological Seminary, she received the Daniel O. Williams Award presented to the best doctoral candidate in theology. She has researched the "Gospel and Culture" debates in ecumenical movements and Asian theologies from Asian women's religious experiences. She is the author of several published articles and book chapters.

Rita Nakashima Brock, Ph.D., is an associate professor who holds the Endowed Chair in the Humanities at Hamline University in St. Paul, Minnesota. She currently serves on the board of trustees of Starr King School for the Ministry, Berkeley, Calif., and the editorial board of the *Journal of Feminist Studies in Religion*. She had lectured and taught widely in a variety of areas including women's studies, women's spirituality, feminist theology and contemporary religious issues. Her book, *Journeys By Heart: A Christology of Erotic Power* won the 1988 Crossroad/Continuum Press Award for the most outstanding manuscript in Women's Studies.

Mary Farrell Bednarowski, Ph.D., is professor of religious studies at United Theological Seminary of the Twin Cities, where she directed the Master of Arts program for 15 years. She is a Roman Catholic layperson. Her interest in relationships between religion and culture in America, particularly in the areas of women's roles, new religions, and literature shapes the focus of her teaching and writing. She is the author of many books as well as journal articles and book chapters. Her work in progress is *Women's Religion in America* for Indiana University Press.

Beverly Wildung Harrison, Ph.D., is the Carolyn Williams Beaird Professor of Christian Ethics at Union Theological Seminary in New York City. She is the Faculty Officer of the Seminary. She serves on the board of directors of the American Academy of Religion and the advisory board of the *Journal of Feminist Studies in Religion*. She is the author of several books and will be honored this year by a special issue on feminist/womanist ethics in the *Journal of Feminist Studies in Religion*.

Johanna W. H. Bos, Ph.D., is a native of the Netherlands. She received a Masters of Philosophy degree in church history from Leiden University and her Ph.D. in Old Testament from Union Theological Seminary in New York. Dr. Bos is professor of Old Testament at Louisville Presbyterian Theological Seminary. She and her husband, David Bos, serve in the Presbyterian Church (U.S.A.) as professional ministers. During her 1989-90 sabbatical leave she taught at the Protestant Seminary in Montpellier, France. The author of several books, she regularly writes book reviews for a number of journals and is a contributing editor to *Perspectives*.



Rita Nakashima Brock



Johanna W. H. Bos



Mary Farrell Bednarowski



Beverly Wildung Harrison



Frances E. Wood

Frances E. Wood is a writer and educator on topics of religion and justice, with particular emphasis on women, sexual assault and domestic violence, and the role of religious communities within society. She is the author of training and policy materials on issues of domestic violence, AIDS, and sexual abuse for a number of denominations and ecumenical groups, including the Commission of Family Ministry and Human Sexuality of the National Council of Churches of Christ. She is an African American woman of Roman Catholic heritage.



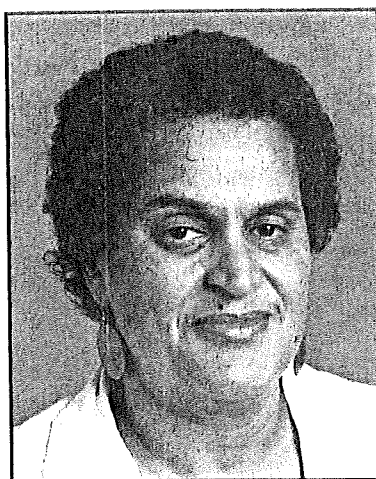
Toinette M. Eugene

Toinette M. Eugene, Ph.D., is associate professor of Christian Social Ethics at Garrett-Evangelical Seminary in Evanston, Ill. Dr. Eugene's teachings and writings center on issues of feminist and womanist concern, on topics of social justice and spirituality, and on cross-cultural and global focus for theological education. As well as an author she is an avid photographer and accomplished potter and she has recently learned the art of African American quilting as a way of reclaiming and rejoicing in her womanist roots and relationships.

Aruna Gnanadason is from India, and belongs to the Church of South India. She was educated in Bangalore, and has an M.A. in English and a B.D. from the United Theological College of Bangalore. She mobilized a movement of Indian church women as the Executive Secretary of the Women's Subunit of the National Council of Churches in India. She has been active on the staff of the World Council of Churches in Geneva, as Director of the Sub-unit on Women in the Church and Society. She is also active in the secular women's movement and in the feminist theology movement in India.



Aruna Gnanadason



Delores S. Williams

Delores S. Williams, Ph.D., is Associate Professor Theology and Culture at Union Theological Seminary in New York. She has lectured and taught on issues in Womanist/Feminist Theology, Theology and Popular Culture and Survival Imagination and God-talk in selected literature by African, Asian, Hispanic and American women. A contributing editor for *Christianity and Crisis*, Williams has also published numerous articles. She is also published poet, and the mother of four children.

Mary Elizabeth Hunt, Ph.D., is co-founder and co-director of the Women's Alliance for Theology, Ethics and Ritual (WATER) in Silver Spring, Md. She is a Roman Catholic feminist who spent several years teaching and working on women's issues and human rights in Argentina. Dr. Hunt serves on the board of directors of Catholics for a Free Choice and of the National Association of Science, Technology and Society. She serves on the editorial board of the Journal of Feminist Studies in Religion. She has edited and authored books and published several articles.

Ada María Isasi-Díaz, Ph.D., was born in Cuba. She received her doctorate in Theology (Social Ethics) from Union Theological Seminary in New York City. She is currently assistant professor of Theology and Ethics at Drew University. She has lectured and taught throughout the U.S., has served as a parish minister in Lima, Peru, and was Director of Program and Associate General Director of Church Women United. She is author of numerous publications.

Barbara K. Lundblad is currently serving as pastor of Our Savior's Atonement Lutheran Church in New York City. Her adjunct faculty experience includes past positions at Union Theological Seminary in New York, Princeton Theological Seminary and Yale Divinity School. In addition to several published articles and meditations, she serves as a board member of Christianity and Crisis, The Living Pulpit, and the Kirkridge Conference Center. She is a well-known preacher who has preached on the Protestant Hour, at Chauttaqua Institute and at many College and denominational conferences and events.

Sister José Hobday, O.S.F., is a part-time faculty member teaching courses in Native American Spirituality at the Institute in Culture and Creation Spirituality, at Holy Names College, Oakland, Calif. Of Seneca Iroquois descent, she has graduate and post-graduate studies in such diverse subjects as American literature, theology, psychology, communication arts, Native American law, architecture and engineering. Her ministries have been with Native Americans on reservations in Montana and Arizona; with street youth and women prisoners; and in lecturing and leading workshops and retreats both nationally and globally.



Mary Elizabeth Hunt



Ada María Isasi-Díaz



Barbara K. Lundblad



Sister José Hobday



Virginia Ramey Mollenkott

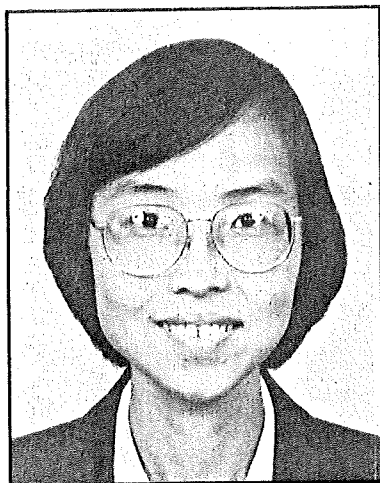
Virginia Ramey Mollenkott, Ph.D., is professor of English at William Paterson College of New Jersey, where she chaired the English Department for two terms. Dr. Mollenkott serves on several boards, including Kirkridge Conference Center, Pacem in Terris, and the editorial board of *Studies in Mystical Literature*. She is a member of the National Council of Churches committee to prepare *An Inclusive Language Lectionary, Years A, B and C*. Her lengthy publications list includes 48 articles on seventeenth century literature in scholarly journals and books; more than 70 articles on topics including women's liberation, homosexuality and homophobia, and more than 14 books translated into various languages.



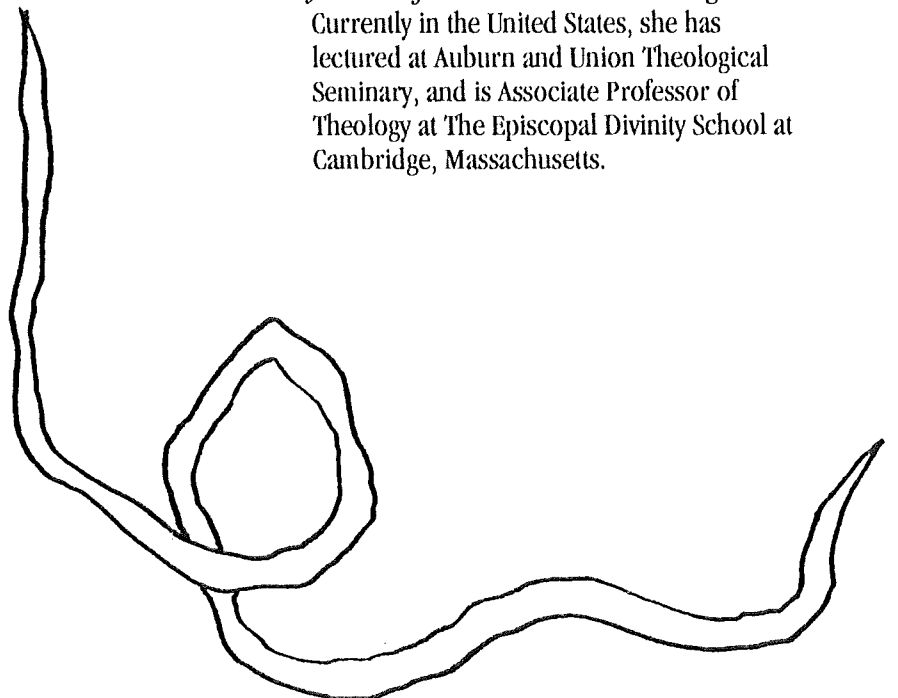
Joan M. Martin

Joan M. Martin is a doctoral candidate in Christian social ethics at Temple University, Philadelphia, Pa., and assistant professor elect in Christian Social Ethics at the Episcopal Divinity School, Cambridge, Mass., commencing July 1994. She is an ordained Presbyterian minister and has held a number of pastoral and administrative positions, among them director of the Justice for Women Program and administrator of the Ecumenical Minority Bail Bond Fund of the Division of Church and Society of the National Council of Churches of Christ. She has also served as co-director and campus minister of the Church and World Institute, Protestant Campus Ministry at Temple University. She has published sermons and articles.

Kwok Pui-Lan, Ph.D. is a writer, lecturer, mother and theologian. Formerly on the faculty of the Chinese University of Hong Kong, she has been active in the ecumenical movement in Asia. She holds a Ph.D. from Harvard Divinity School and has written numerous articles in Chinese and English in the *East Asian Journal of Theology* and the *Journal of Feminist Studies in Religion*. Currently in the United States, she has lectured at Auburn and Union Theological Seminary, and is Associate Professor of Theology at The Episcopal Divinity School at Cambridge, Massachusetts.



Kwok Pui-Lan



Anne Primavesi, Ph.D., is a research theologian writing and lecturing on ecological issues. She did her doctoral studies at London and Tübingen. Currently she is a member of the Associate Faculty at Schumacher College, and she will be teaching a course in environmental theology at Bristol University in 1994. She has led seminars on Ecology, Feminism and Christianity at the Gaia Institute in New York, and at universities in England, Northern Ireland, the United States and Canada. Her theology centers on the relationship between power, knowledge and the revelation of God. Working within the presuppositions of an ecological paradigm, she redefines the relationship between science and religion. Raising questions about the present practice of Christian rituals, she seeks to refocus them by stressing the autonomy of the Spirit in creation.

Ofelia Ortega, is a pastor of the Presbyterian Reformed Church in Cuba. She was the first woman to be ordained in the Reformed Church of Latin America. Currently she serves on the staff of the World Council of Churches in the area of theological education. She has served as the General Secretary of the Program Agency of the Presbyterian Church in Cuba. She is a graduate and professor of Pastoral Theology at Union Theological Seminary, Matanzas, Cuba. She has written and edited numerous articles and publications for the *Ecumenical Review*, World Council of Churches, Geneva and the international *Review of Mission*.

Mercy Amba Oduyoye is a Ghanaian, theologically educated at the University of Ghana and Cambridge University. From 1974-86 she was a Senior Lecturer in the Department of Religious Studies, University of Ibadan, Nigeria. She is currently a Deputy General Secretary of the World Council of Churches, Geneva. She has been a Ford Research Fellow at Harvard Divinity School, and Henry Luce Visiting Professor in World Christianity at Union Theological Seminary in New York. While travelling widely fulfilling ecumenical assignments on behalf of the World Council, the World Student Christian Federation, the All Africa Conference of Churches, and the Ecumenical Association of Third World Theologians, Mercy Amba Oduyoye has remained firmly in the Methodist tradition serving as a Lay Preacher.



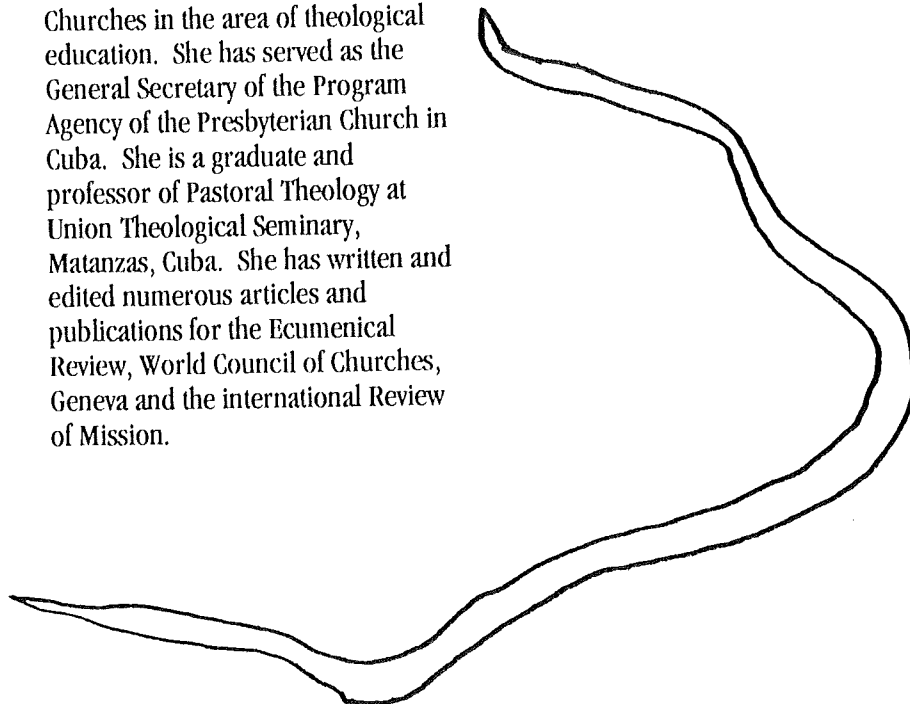
Mercy Amba Oduyoye



Ofelia Ortega



Anne Primavesi





Christine Marie Smith

Christine Marie Smith, Ph.D., is Associate Professor of Preaching and Worship at United Theological Seminary of the Twin Cities and is United Church of Christ clergy. She developed and participated in a collegial team ministry in Columbus, Ohio; was Assistant Professor of Homiletics at Princeton Theological Seminary and is the author of numerous articles and other publications. Smith regularly lectures and lead workshops at seminaries and conference centers. Her two major books on preaching reflect a homiletical agenda that urges preachers to articulate feminist theological issues and to develop a deeper social and theological analysis of radical evil, including racism, sexism, classism, handicappism, ageism, and heterosexism.



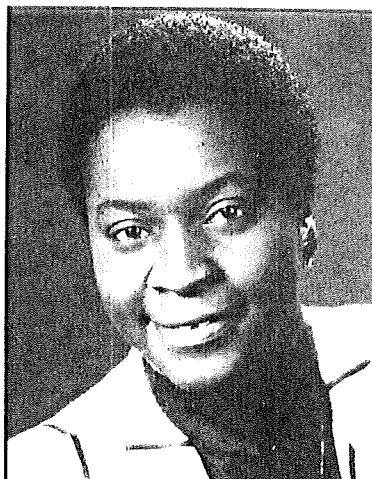
Lois Wilson

Lois Wilson is currently Chancellor at Lakehead University, Thunder Bay, Canada. She is an ordained minister of the United Church of Canada and its former moderator. One of the past presidents of both the World Council of Churches and the Canadian Council of Churches, she shared team ministry with her husband, Roy, in local congregations for 25 years. The focus of her ministry is human rights, feminism, ecumenism, media and refugees. She serves as vice president of the Canadian Civil Liberties Association and is a panel member of both the Public Review Board for the Canadian Auto Workers and Canada's Environmental Assessment Review Board for the disposal of nuclear waste.

Susan Brooks Thistlethwaite, Ph.D., is professor of theology at Chicago Theological Seminary and an ordained minister of the United Church of Christ. She serves on the board of directors of the American Academy of Religion, the board of advisors of the Life and Peace Institute of Upsala, Sweden, and the editorial boards of *Theology Today* and *PRISM*. She writes and lectures widely at universities, seminaries and conferences on feminist theology, peace, violence, racism, and sexism. She is a contributor to the Inclusive Language Lectionary, 1983, 1984, 1985.



Susan Brooks Thistlethwaite



Jacquelyn Grant

Jacquelyn Grant, Ph.D., is associate professor of systematic theology at the Interdenominational Theological Center and assistant minister at Flipper Temple A.M.E. Church in Atlanta, Ga. In 1991-92, she was Professor in Religion, Wilma B. Player Endowed Chair in the Humanities, Bennett College. She is the founder and director of Black Women in Church and Society. She is a published author and contributes articles to the Journal of the Interdenominational Theological Center.

Bernice Johnson Reagon, PhD., a curator in the Division of Community Life at the Smithsonian Institution, National Museum of American History, is a specialist in African American oral, performance, and protest traditions. During the Civil Rights Movement, Reagon was a member of the original Student Nonviolent Coordinating Committee Freedom Singers. She founded and currently serves as artistic director of Sweet Honey in the Rock, an internationally acclaimed African American women a cappella quintet, whose repertoire specialty is African American song and singing traditions. She is also working as conceptual producer on a major Smithsonian and National Public Radio series on the history of African American Sacred Music. Reagon was featured in the 1992 Emmy-nominated "The Songs Are Free: Bernice Johnson Reagon with Bill Moyers," a production of Public Television.



Bernice Johnson Reagon

Ingeline Nielsen, PhD., is originally from Germany and currently lives in Zimbabwe. She is a church musician and teacher of German. She received her PhD., in Musicology at the University of Vienna in Austria. She served as the organist and church musician of the Ecumenical Centre, headquarters of the World Council of Churches. She has been professor of organ and lecturer in music at Garrett Theological Seminary, at Dickinson College, and at the Chinese University in Hong Kong. She is married to Dr. Carl F. Nielsen, and they have four children.

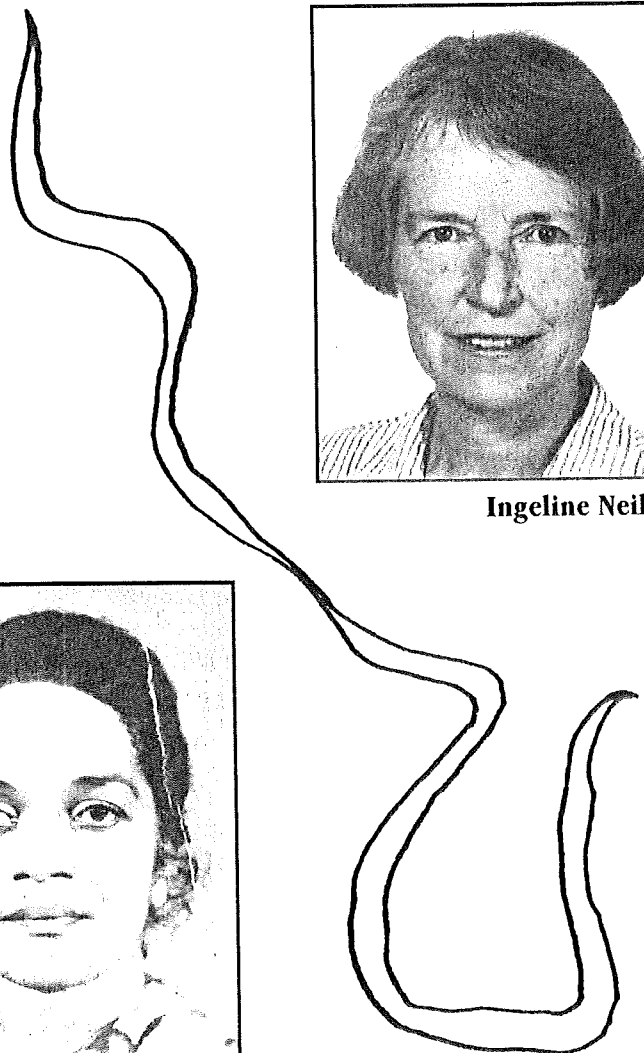


Ingeline Nielsen

Nalini Jayasuriya, painter, writer and musician, has been working on a book on religion and the arts in Asia on a research fellowship at Yale, where she received her Master's Degree. She also holds degrees in western classical music from both the Royal Academy of Music and Trinity College of Music in London. She has been Associate for Worship and the Arts for the Presbyterian Church (U.S.A.) and has taught at universities in several countries of Asia, at Yale, and at Universities of Geneva and Copenhagen. She currently lives in her native Sri Lanka.



Nalini Jayasuriya



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*** **OF SPECIAL INTEREST** ***

Journal of Feminist Studies in Religion

(Special issue on feminist/womanist ethics in honor of Beverly Wildung Harrison)

Spring/Fall 1993, vol. 9 no. 1-2

Judith Plaskow and Elizabeth Schussler Fiorenza, eds.

(includes articles by Ada Maria Isasi-Diaz, Joan Martin, Delores S. Williams, and Elizabeth Bettenhausen.)

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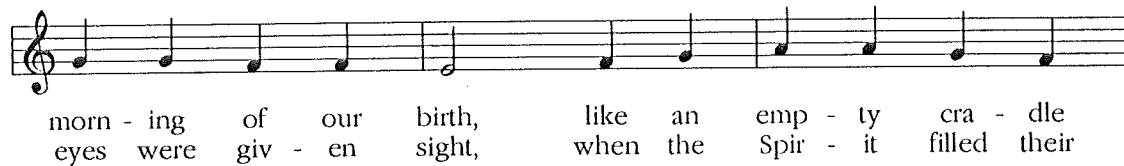


She comes sail - ing on the wind, her wings flash - ing in the
 sun; on a jour - ney just be - gun, she flies on. _____
 And in the pas - sage of her flight, her song rings out thro' the
 night, full of laugh - ter, full of light, she flies on. _____




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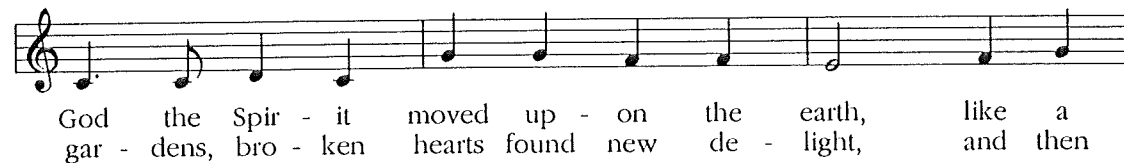
- (3. To a)
1. Si - lent wat - ers , rock - ing on the
 2. Man - y were the dream - ers whose



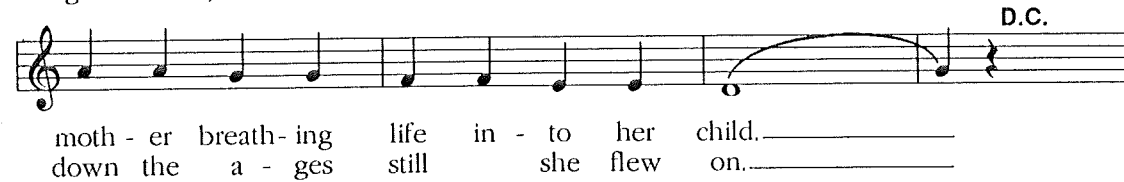
morn - ing of our birth, like an emp - ty cra - dle
 eyes were giv - en sight, when the Spir - it filled their



wait - ing to be filled. _____ And from the heart of
 dreams with life and form. _____ Des - erts turned to



God the Spir - it moved up - on the earth, like a
 gar - dens, bro - ken hearts found new de - light, and then



D.C.

moth - er breath - ing life in - to her child. _____
 down the a - ges still she flew on. _____

3. To a gentle girl in Galilee, a gentle breeze she came,
a whisper softly calling in the dark,
The promise of a child of peace whose reign would never end
Mary sang the Spirit song within her heart.
4. Flying to the river, she waited circling high,
above the child now grown so full of grace.
As he rose up from the water, she swept down from the sky,
and she carried him away in her embrace.
5. Long after the deep darkness that fell upon the world,
after dawn returned in flame of rising sun,
The Spirit touched the earth again, again her wings unfurled,
bringing life in wind and fire as she flew on.

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Morning has broken like the first morning.
Blackbird has spoken like the first bird.
Praise for the singing. Praise for the morning.
Praise for them springing fresh from the Word.
Mine is the sunlight. Mine is the morning
Born of the One Light, Eden saw play.
Praise with elation; praise every morning
God's recreation of the new day.

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CHIAPANECAS (The Hand Clapping Song)

Mexican Folksong

So goes the handclapping song,
Clap hands and let's go along,
Dance and you never go wrong,
So says the handclapping song;
 Life is just what you make it,
Joy is yours if you take it,
 And so let ev'rybody sing,
 Ev'rybody dance.
In the magic of music,
 Life has no sorrow.
 Who cares what be tomorrow?
 Live, love, laugh, ev'rybody sing,
Ev'rybody dance to that handclapping song.

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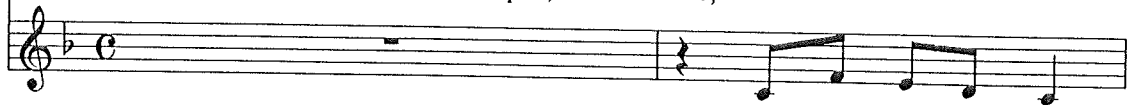
THE DONKEY (3 part round)

Sweetly sings the donkey at the break of day;
If you do not feed him, this is what he'll say,
"Heehaw! Heehaw! Heehaw! Heehaw! Heehaw!"

The Donkey. This is part of aural tradition, and therefore public domain.



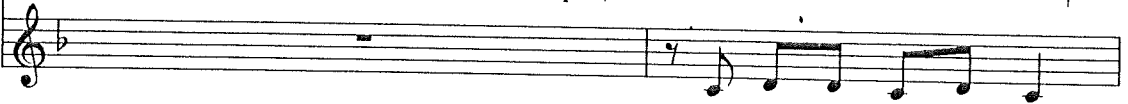
Wa Wa Wa E - mi - mi - mo,
 Come, O Ho - ly Spir - it, come.
 Komm, o komm Hei - li - ger Geist.
 O viens, Es - prit, viens,



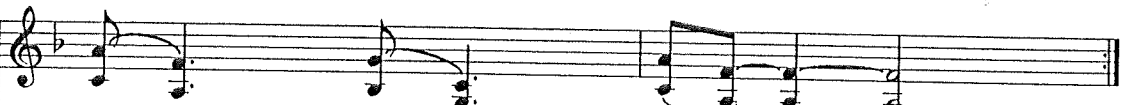
E - mi - o - lo - ye
 O wise Spir - it, come.
 du Geist der Wahr - heit.
 Es - prit de sa - gesse



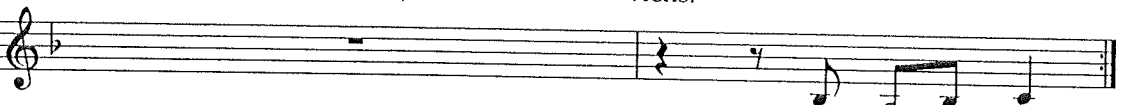
Wa Wa Wa A - lag - ba - ra.
 Come, al - might - y Spir - it, come.
 Komm, o komm du Geist voll Kraft.
 O viens, puis - sant Es - prit, viens.



a - lag - ba - ra - me - ta
 al - might - y Tri - ni - ty
 du Geist der Ei - nig - keit.
 Puis - san - te - Tri - ni - té



Wa - o wa - o wa - o.
 Come, come, come.
 Komm, Komm, Komm.
 Viens, viens, viens.



E - mi - mi - mo.
 O Spir - it, come.
 Hei - li - ger Geist.
 O Es - prit, viens.

Wa Wa Wa Emimi Mo. This hymn is by I-to-Loh. The hymn is used with permission of I-to-Loh at Tainan Theological Seminary, 117 Tungingen Road Section 1, Tainan, Taiwan.

EVERYBODY LOVES SATURDAY NIGHT (Nigerian Folksong)

Ev'rybody loves Saturday night.
Ev'rybody loves Saturday night.
Ev'rybody, ev'rybody, ev'rybody, ev'rybody,
Ev'rybody loves Saturday night.

NIGERIAN: Bobo waro fero Satodeh,

YIDDISH: Jeder eyne hot lieb shabas ba nacht.

CHINESE: Ren ren si huan li pai lu.

SPANISH: A todas les gusta le noche del Sabado.

ITALIAN: Tutti vogliono il sabato sera.

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REACH OUT AND TOUCH SOMEBODY'S HANDS Jobete Publishers

REFRAIN:

Reach out and touch somebody's hand,
Make this world a better place if you can;
Reach out and touch somebody's hand,
Make this world a better place if you can.

1. Take a little time out of your busy day
To give encouragement to someone who's lost the way;
Just try or would I be talking to a stone,
If I asked you to share a problem that's not your own,
We can change things if we start giving,

Why don't you? REFRAIN

2. If you see an old friend on the street and she's down
Remember her shoes could fit your feet;
Just try a little kindness and you'll see.
It's something that comes very naturally.
We can change things if we start giving.

Why don't you?

Reach Out and Touch Somebody's Hand copyright 1970 Jobete Music Co., Inc. Duplicated by permission of CPP/Belwin, Inc. 15800 N.W. 48th Avenue P.O. Box 4340 Miami, FL 33014.

Jeanne Cotter

We shall not be silenced! We shall not be moved,
as we stand against injustice and
work to heal the world. We shall not be
silenced! We shall not be moved!

We Shall Not Be Silenced This composition was written by Jeanne Cotter 2048 Juliet Avenue, St. Paul, MN 55105. Used with permission of the composer.

1. Though I may speak with bravest fire,
 And have the gift to all inspire,
 And have not love, my words are vain;
 As sounding brass and hopeless gain.
2. Though I may give all I possess,
 And striving so my love profess,
 But not be giv'n by love within,
 The profit soon turns strangely thin.
3. Come, Spirit, come, our hearts control,
 Our spirits long to be made whole.
 Let inward love guide ev'ry deed;
 By this we worship and are freed.

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1. Woke up this mornin' with my mind stayed on Jesus (3x)
HALLELU, HALLELU, HALLELUJAH.
2. Singing with joy in my heart 'cause I'm stayed on freedom (3x)
HALLELU, HALLELU, HALLELUJAH.
3. Nobody now will turn me round 'cause I'm stayed on Justice (3x)
HALLELU, HALLELU, HALLELUJAH.

Wake Up This Morning. This is part of aural tradition, and therefore in public domain.

P. Sosa



¡Glo - ria, glo - ria, glo - ria en las al - tu - ras a Dios!

Y en la tie - rra paz pa-ra a-que-llos que a-ma el Se - ñor

Gloria, Gloria, Gloria printed with permission of the composer Pablo Sosa.

Letter from the Editor

Dear Women:

It is my belief that a healthy organization promotes public dialogue about its mission, structure, staffing, future. With the upcoming change of Directors at CWR, we have a natural opportunity in which to continue to reevaluate these. Of course the CWR Advisory Board is currently doing this, but it has been my experience that valuable insight can be gained from the people who are most affected by CWR: its membership. I encourage you to use this newsletter for this public dialogue.

To start us off, I wish to describe what I have personally observed over my last three years as both a student and a staff member of CWR. CWR performs several tasks very well, especially considering it is staffed entirely by part-time employees. We provide three alternative curriculum classes on feminist theological scholarship every year, we publish this monthly newsletter--a showcase for women's scholarship at the GTU--a monthly calendar of events, a yearly Journal, we sell women's resource material, field a large number of calls, and organize women's events--such as the yearly theology conference and womanspace events. Yet, I also had other needs as a woman here at the GTU. For example, I needed a female mentor which could guide me through my choices of classes, thesis, politics, and job options. Clearly it would have been a matter of luck to have the CWR Director be an expert in my area of concentration. This responsibility lies with my school of affiliation. The problem is, whenever I approached the school about a need as a woman, if the school could not help me, I was pointed to CWR. Although I have been fortunate enough to find a woman faculty member who is guiding me, I am lucky. Many women from a variety of schools have had similar experiences. Have we, in fact, helped schools to avoid responsibilities around such issues as hiring and tenuring women faculty, sexism, feminist curriculum, gender inclusivity and mentoring, since the schools can say they are supporting women by supporting CWR.

I see two issues: 1. The systemic problem at the GTU which revolves around money. We are currently underfunded, simultaneously allowing us to do a small portion of what could be done, while threatening our very existence. I have not forgotten what happened to the Feminist Perspective Program at SFTS, where the director position was quietly eliminated last summer because it was considered expendable during budget cuts. We have shelved issues or events which were considered controversial enough that we feared losing a school's support. 2. What is CWR doing currently given the present economic and political climate?

Though I have not been asked, I suggest that we consider the following changes (and by no means do my opinions represent CWR as an organization): 1) CWR needs a Director whose primary responsibility is working with schools to help them create in-house programs which meet their student's needs. It would be a mistake to hire a pure academic in this position, whose primary task is teaching. This would not only marginalize feminism even further from the "mainstream" theology being taught at the different schools, but would still leave in question who is in charge of running the Center. (What feminist scholar do you know who, would want to not only be the "star" feminist for nine different seminaries, but the Director of CWR as well?) 2) CWR needs to hire more support staff and/or increase the hours of each position. Budget cuts have forced us into a bare-bones staff, but as it is now, the structure is top-heavy. There are not enough people with the time to perform the tasks necessary to have a more effective Center. 3) Board Members who are experienced in fundraising should be recruited, shifting the majority of this responsibility from the Director. 4) There should be separate staff positions/representatives/divisions to meet the often conflicting needs of women at the GTU. This would be accomplished by combining our resources with other Centers and Schools, and could include: womanists, Jewish feminists, feminists in divinity programs, master programs, and PhD programs, Asian/Asian-American feminists, Buddhist feminists, lesbians. 5) CWR should adopt official positions regarding the rights of women, such as abortion, ordination of women, sexual and reproductive rights. 6) CWR should have morning office hours every school day, where the phones are always covered. 7) CWR would present one day workshops in classes regarding feminism/feminist interpretation. 8) We should use the Journal to focus more on opportunities for GTU women's scholarship, and/or increase the size of the newsletter and strengthen its academic reputation. 9) With funding from the schools, or from sponsors, CWR should start a grant fund to financially support women who are traveling to present papers at conferences--publicity for CWR, and advancing feminist scholarship at the same time. 10) Our student course facilitators and our journal and newsletter contributors would be paid 11) With the member schools, CWR should start a mentoring program among women faculty, PhD students and incoming women. 12) We should finish the proposed women's resource center (which is in progress now) to be located in the CWR house which would contain current journals, books, computers and other resources which would help women in their academic studies.

Thank you.

Theresa Traynor

The opinions expressed in letters to the editor do not necessarily reflect the official position of CWR, the CWR Advisory Board, or the GTU. If you have any responses, please send us a letter (no phone calls) to: CWR Newsletter Editor, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709, and we would be pleased to publish them.

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The Graduate Theological Union

CWR

2400 Ridge Road
Berkeley, CA 94709

Margaret Wiborg
745 Common Wealth Ave.
Boston MA

02215

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Interpreting the Furor over the Re-Imagining Conference

Elizabeth Dodson Gray

(ed. note: In light of the controversy surrounding the Conference, the author has asked for help distributing this article, and has given her permission to copy it.)

The Furor

The feminist Christian RE-Imagining Conference held in the Minneapolis convention Center November 4-7 has provoked a large controversy in some Christian circles.¹ For example, Robert Bullock, editor of Presbyterian Outlook, in an editorial (Jan. 24, 1994) urged upon his Presbyterian Church USA a full General Assembly Council inquiry and council action. Bullock cited the strong support of the Presbyterian Outlook in the past of the "inclusion" of women in the life and ministry of the Presbyterian Church and expressed concern that the controversy over the conference "could damage the highly legitimate cause of justice for women."²

As charges and responses fly back and forth, and inquiries and whatever else develop, it is important to clarify the real issue which is at stake in this conference. Attended by 2,200 women and 83 men from all over the world, participants were intent on doing just what the conference title invited them to do. The conference embodied the reality of women finally standing up in the Christian tradition as equal participants in "the naming game."

The Naming Game

What is this "naming game"? Throughout recorded time men have "named the sacred" from the standing point of their male body and male life-experience. It is not accidental that the Genesis 2 account of the creation in Hebrew scriptures has Adam "naming" all the animals. Naming is power, the power to shape a culture's ways of perceiving and thinking about reality so that they serve the interests and goals of those doing the naming. Thus patriarchal Christian theology, as well as culture and history in general, has been male-reflective, truly "created in the image of him."

To stand on this power base of being the "namer" in the culture is to see oneself as "fully a subject" in the historical process--one who is acting out of one's own initiatives, and never acted upon as "object." One is a doer rather than the done-to. The male of the human species has, in a grandiose way, always tried to claim such full "subject power" for himself (including sole possession of the power of naming). And almost invariably he has desired for his female partner in the species to be not the

"namer" but the "named," not the "norm-maker" but the "normed-upon," of male naming. She is to be done-to, not the doer, in their relationship.

Within the social construction of reality done from the point of view of the male life-experience, woman is named as "Other" (as Simone de Beauvoir pointed out in *The Second Sex* [1949]), and defined as non-namer as well as non-equal. Within our own Christian tradition, women were named from that male standing point to be inferior, evil, unclean, and grotesque.³

A Fight Over the Power to "Name"

So the issue raised by the Re-Imagining Conference is not whether some male-defined boundaries of orthodoxy, heresy and blasphemy have been transgressed. This is really a fight over the power to name. It is a fight about who is to keep watch over the boundaries of orthodoxy and heresy, and who has the "naming" right to define those boundaries and make those definitions authoritative.

So fundamentally, the question is whether Christianity will go on for another millennium within its old rigid confines of being male-defined, male-reflective, and female denigrating.

The Christians protesting the RE-Imagining Conference are not repenting for those long centuries of the misuse of male naming power in which the male shapers of our Christian tradition chose to denigrate women. The full extent of this denigration is only now being fully documented by Christian feminist scholars. Instead, these Christians are resisting sharing with women that power to name.

Most men today seem willing (magnanimously) to include women as full participants into most of their own male-clergy clubs and into their very male social construction of Christian reality. But more than a few apparently are not willing to move over and share with women that great and decisive power of naming.

The "Washington Monument" Syndrome

There is perturbation in some denominational circles about the use in the conference of the biblical metaphor of God as "Sophia," including some sensuous references in the closing worship to female bodily incarnation of Sophia.

But the sensuous bodily dimensions of the Godhead have never bothered male Christians when portrayed in their own male terms, as in the super-active and super-ethereal male sperm (Lk 1:35, 37) which impregnated Mary to "beget" Jesus. The sperm image resonated well with male sensibilities!

Likewise, the bodily dimensions of the Godhead were not considered heretical or blasphemous when, on the ceiling of the Sistine Chapel, Michelangelo portrayed the Great "I AM" Creator of the Universe as a very bodily-male patriarch with long beard and bulging muscles. No, there was no cry of heresy about this, then or now. Instead, this imagining by Michelangelo became for centuries a visual icon for the theological axiom that "God created man in his own image."

Why was there no great furor over this imagining by Michelangelo?--Because imagining God as male not only resonates with male sensibilities, but it also reflects a long tradition of human males in their imaginings creating God in their own (male) image.

Our language, as well as our theology, reflects our life in what I have called Adam's World.⁴ Our language is like a Rorschach test, imaging back to us reflections of uniquely male genital experiences. Recall such statements as "the thrust of his thinking" and "a penetrating statement." Recall also: "a seminal book" and even the world "seminar." Yet male consciousness, like the Washington Monument to "the father of our country," has left us blissfully unaware of the frequently phallic nature of the sculpting of its monuments as well as of its words and doctrines.

A Problem of Keeping Control

But now here come these upstart women, thinking that they as female Christians can possess equally with men this "power to name." We women want to name and sculpt the idea of God in our own image, as men have done for millennia.

"How dare they," say their critics. "Who do they think they are? Do they really imagine that they as female Christians have an equal power with us to name the sacred, to see God in their own image?" Pat Rumer, general director of Church Women United, rightly names the controversy as a problem of control. She is quoted in *Christian Century* as saying, "Men need to silence this kind of thing in order to be in control."

But this is a struggle over the most significant control of all, which is control over the "naming" function in the Christian tradition: Who gets to define what is "right" doctrine or unblasphemous worship?

Will the male always be presumed to be the one to decide these things? Is he to be the only "subject" in the Christian tradition, just as in Michelangelo's painting the male lies unabashedly male-conscious, his flaccid penis totally revealed?

In Adam the males of the Christian tradition have named the prototypical and normative human. Adam is the one around whom that so-called generic language of "man" and "mankind" has been fashioned in a male-reflective consciousness that never perceived its own form of political correctness but instead saw only what it called "truth."

What do these men think feminist Christian leaders will do now? Do they expect them to creep quietly into the male-defined Christian tradition, pacified finally by being

continued on fifth page

The Center for Women and Religion Newsletter is a monthly publication of feminist scholarship from the Graduate Theological Union.

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NEWSLETTER CHANGES: The Membership Newsletter and the CWR Calendar (the GTU community free publication) will both come out on the last day of each month (i.e., the April edition will be mailed on the 31st of March). The CWR Calendar will be a detachable insert in the Membership Newsletter. **The deadline for both publications is the first of each month.**

Staff News: We are losing our Director, Pamela Cooper-White, to a move to Chicago, as previously announced. She will be Priest-Associate at St. Mary's Episcopal Church in Park Ridge, and Adjunct Professor at Seabury Western Theological Seminary teaching women's studies. CWR is also losing staff member Theresa Traynor, who is graduating this summer. Marta Vides, who will be focusing much of her attention on her PhD program here at the GTU, will be facilitating the CWR class in the fall, allowing Amy to attend to her soon-to-arrive second child. Tracy Ryan, who left CWR last year, is leaving the Berkeley area to teach high school in New York.

able to be ordained, happy to join this male club at last, willing to settle for any diminution of the rhetoric of their own denigration, dutifully taking their named place within the defining and boundary-making of males in the millennia-old male-reflective Christian tradition?

Always the decisive question is one of power: "Who controls the myth system?" Who is in charge of the social and religious construction of reality? Who has the power to name something as Truth and thus orthodox, and something else as being "Political correctness" and "male-bashing"--or in religious terms, "heresy" and "blasphemy"?

Woman as Name is Being Born

I have on my wall a poster which reads: "Woman is as common as a loaf of bread, and like a loaf of bread will rise." We are living today truly at a turning point in relationships between the genders. The power to name is being claimed by the man's ancient silent partner in the human species, the woman. Women for too long have been quiet and submissive helpmates to the "naming" male, content to love and nurture, support and assist, to give birth and care, endlessly to feed and remove dirt, always going where he led. For generations women have seemed content at home and in church to live within the male naming of sacred reality. But no more!

Women at last recognize that male "naming" always fosters male power, privilege and status--and denigrates women.

As if awakening from a long sleep, we women are slowly prying the film of male concepts and theology from our eyeballs, and we are looking at life as if for the first bright time. Unfamiliar as we are with doing this, we feel more and more compelled to find within ourselves the power of naming the sacred, to call it forth from within. It is an awesome thing to find a voice within oneself to express one's own uniquely female life-experience, and then to shape that voice into words that utter one's truth a first tentative time--and then to come to believe that one has the right and indeed the power to do this.

The large numbers of us who participated in the RE-Imagining Conference (as well as the 1,300 women who were turned away) signified by our presence there (and by our desire to come even when we could not be accommodated), that there is a ground-swell of feminist Christians (women and men) who are ready and indeed eager for women to re-name the sacred. We expressed and embodied at that conference our intention to be fully "subject" in a Christian tradition we as women are now going to help define, shape and direct. We have begun as feminist Christians to claim and use our power to name the sacred for ourselves and to draw our own conclusions.

Do not expect this women's naming of the sacred to be like men's. The Spirit flows freely as always, and I would advise denominations not to guard the bastions of control and tighten up the boundaries of heresy-naming, because you will be blown away as the Spirit moves now across a broader landscape of human experience.

A new naming of the sacred is being born in the community of women. To be a part of this new community is

like being with the women to whom the resurrected Jesus appeared on Easter morn, or like being present at Pentecost. We are speaking in tongues not yet understood. A new and alternative world of Christian meaning is being re-imagined today by a diversity of women around the globe. It will change everything for Christians, both women and men, and not a moment too soon. Ω

ELIZABETH DODSON GRAY is a feminist theologian who coordinates the *Theological Opportunities Program* at Harvard Divinity School. She is the author of *Green Paradise Lost* (1979), *Patriarchy as a Conceptual Trap* (1982), and editor of *Sacred Dimensions of Women's Experience* (1988). She has two books to be published in 1994 about work alluded to in this article, *The Sunday School Manifesto: In the Image of Her?* and *Naming is Power: A Feminist Analysis of Power*.

Notes

1 See *Christian Century*, Feb. 16, 1994.

2 Ibid., p. 8.

3 For "chapter and verse," see Margaret R. Miles, *Carnal Knowing: Female Nakedness and Religious Meaning in the Christian West* (1989), and Uta Ranke-Heinemann, *Eunuchs for the Kingdom of Heaven: Women, Sexuality and the Catholic Church* (1990).

4 Gray, *Patriarchy as a Conceptual Trap*, (1982).

To Be Reviewed

Please check through this list of books to see if there are any you would be interested in reviewing over the summer. Simply send CWR a note in care of the editor stating which book you would like. In exchange for your short review, which will be published in the *CWR Newsletter*, you keep the book.

- **Feminist Theory and International Relations in a Postmodern Era** by Christine Sylvester.
- **En La Lucha: A Hispanic Women's Liberation Theology** by Ada María Isasi-Díaz.
- **Women at Worship: Interpretations of North American Diversity** edited by Marjorie Procter-Smith and Janet R. Walton.
- **Jesus Weeps: Global Encounters on Our Doorstep** by Harold J. Recinos.
- **Jesus in Global Contexts** by Priscilla Pope-Levison and John R. Levison.
- **Meeting the Madwoman: Empowering the Feminine Spirit** by Linda Schierse Leonard.
- **Women at Worship: Interpretations of North American Diversity** by Marjorie Procter-Smith and Janet R. Walton.
- **A Troubling In My Soul: Womanist Perspectives on Evil and Suffering** edited by Emilie M. Townes.
- **The Black Christ** by Kelly Brown Douglas.
- **Women in Praise of the Sacred: 43 Centuries of Spiritual Poetry by Women** edited by Jane Hirshfield.
- **The Story of Women and AIDS: The Invisible Epidemic** by Gena Corea.
- **Abortion & Dialogue: Pro-Choice, Pro-life, & American Law** by Ruth Colker.