

Diann L. Neu. *Stirring Waters: Feminist Liturgies for Justice*. Collegeville, MN: Liturgical Press, 2020. 339 pages. \$39.95.

Stirring Waters: Feminist Liturgies for Justice is a compilation of fifty-two feminist liturgies for justice that have been co-created and celebrated by members of the Women's Alliance for Theology, Ethics, and Ritual (WATER), often in collaboration with other groups. Together these liturgies celebrate WATER's thirty-fifth anniversary. They are written for women and others who have felt excluded from various religious traditions, and for those who are bored by the hackneyed platitudes heard in their own and others' prayers. The hope is that readers will see and be inspired to imagine further what it can look like to have a "rich spirituality" while simultaneously holding "inclusive, Earth-loving politics" (xi). Diann L. Neu encourages readers to use these liturgies as prototypes, freely adding to, removing from, and adjusting them as needed to nourish our souls and energize us "to make the world a better place" (xvi).

The book contains four sections of twelve liturgies. Each section includes one liturgy corresponding to each month of the year. A section of four liturgies follows these, bringing the total to fifty-two, one for every week of the year. Section 1 honors and learns from "holy women," including Sojourner Truth and a woman (named by the user of the liturgy) whose work has played a vital role in shaping a community of justice. Section 2 encourages participants to disturb the status quo by actions like voting, reducing water usage, and standing in solidarity with women with breast cancer. Section 3 galvanizes participants to work for justice by, for instance, learning from Womanist Wisdom, celebrating fun as a human right, and committing to breaking the silence surrounding domestic violence. Section 4's liturgies reinvigorate tired spirits and are written primarily to function as personal meditations. Two suggest inviting "a friend or several" to join (266, 272). September's liturgy for peace on earth indicates that it could also be used at a holiday meal or other special gathering. November's liturgy invites us to prepare a Thanksgiving feast to celebrate with family and friends. Section 5 leaves us with calls to listen to those who weep, learn women's ways of praying, and honor women who are resisting sexual violence and harassment. The final liturgy is a personal meditation to center ourselves so that we do not try to satisfy others' thirst with a well that has run dry.

Noteworthy are the ways that everyone is encouraged to play an active role in each liturgy. For example, after the theme is introduced, participants share their name and say something connected to the service's theme. Prayers are usually responsive. Thematic symbols often involve direct interaction, such as eating and drinking, pouring water, anointing with oil, lighting candles, planting, or holding stones. Participants are sometimes invited to engage their bodies by taking a particular prayer posture, using hand motions, holding hands, or hugging. Rather than asking one person to offer a sermon or homily, all participants can share their reflections on specific questions. This active role moves beyond the service by providing a list of ways to "Take Action." This might include learning more or teaching others about an issue, donating to or volunteering at an organization, sharing a meal with someone, or writing to legislators.

The book concludes with concise chapters on "How to Create a Feminist Liturgy for Justice" and "How to Start a Feminist Liturgy Group, Inclusive Eucharistic Community, or House Church." The former guides readers from brainstorming the community's needs and choosing the theme, intentionally selecting the elements, environment, and leaders of the service, to smoothly ordering the liturgy. Neu provides an example for each step from one liturgy in the book so that readers can see its development from start to finish. The final two-page chapter

encourages readers to collaborate with like-minded people, secure leadership and gather members, have consistent gatherings with a specific routine, and become legal if desired.

Stirring Waters will be a welcome resource for those who appreciate the structure and ritual of traditional liturgies and who yearn to foster a vibrant spirituality in community but who have experienced marginalization or been offered insipid, stale water in their familiar religious tradition. It will also be a gift to worship leaders rooted in a specific tradition who feel compelled to plan services with greater attention to inclusivity, creativity, and justice. This book makes room for and lifts every voice, provides multisensory experiences to satisfy thirsty souls, and challenges participants in tangible ways to put their prayers into action.

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