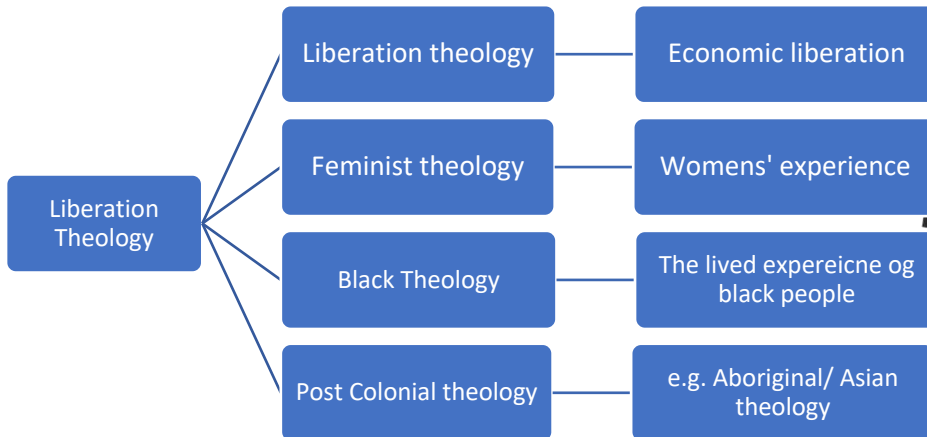


# Feminist Theology

In liberation theology the unchanging and unchangeable God of traditional theism is actually an idol developed by those who have the most to lose in change. But on the contrary, God is actively involved in change. This means that he is not neutral. since God is in favour of equality, God cannot and must not work equally for all people.

Erickson, M. 1998: 908

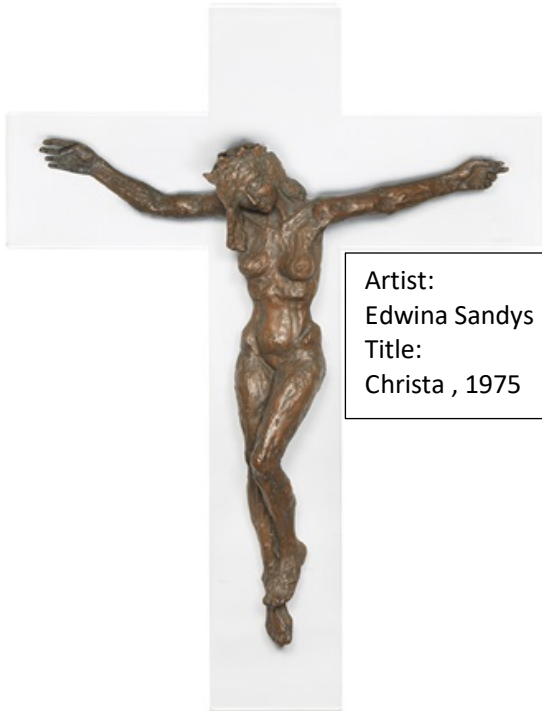


## Political/ Social:

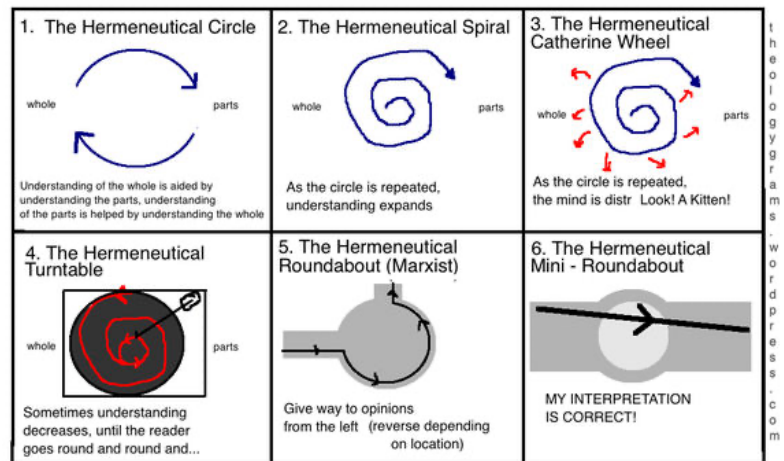
- **Christian feminism** is a school of Christian theology which seeks to advance and understand the equality of women and men morally, socially, spiritually, and in leadership from a Christian perspective.
- Christian feminists argue that contributions by women, and an acknowledgment of women's value, are necessary for a complete understanding of Christianity.
- They believe that God does not discriminate on the basis of biologically-determined characteristics such as sex and race, but created all humans to exist in harmony and equality, regardless of race or gender.
- Their major issues include the ordination of women, biblical equality in marriage, recognition of equal spiritual and moral abilities, reproductive rights, integration of gender neutral pronouns within readings of the Bible, and the search for a feminine or gender-transcendent divine.

[https://en.wikipedia.org/wiki/Christian\\_feminism](https://en.wikipedia.org/wiki/Christian_feminism)

Hermeneutics: the branch of knowledge that deals with interpretation, especially of the Bible or literary texts. (Thanks Google)



Artist:  
Edwina Sandys  
Title:  
Christa , 1975



Feminist hermeneutics:

**A feminist hermeneutics of suspicion:** In the case of Christian feminist theology, the primary application of a feminist hermeneutics of suspicion has been focused on the Bible. The strategy is to interpret a biblical text and its Christian receptions, mindful that both have been largely shaped by male perspectives without attention to those of women. For example, texts like Paul's letters to the Corinthians cannot be understood merely from the dictionary definitions of the ancient Greek words and the mastery of the rules of grammar that he used. Statements such as "women should keep silent in the churches" (1 Cor 14:34) must be understood in relationship to the lives and cultural situation of the author and his audience.



**A feminist hermeneutics of remembrance** that reconstructs historical texts from women's perspectives, restoring women to Christian history and women's religious history to Christianity. In some cases, a hermeneutics of remembrance takes the form of the woman who diligently searched for the "sacred coin," which in this case is a "lost" tradition whose liberating potential for women has never been realized. (A. J. Levine points out that in the parable, which is between the lost sheep and the lost son, the seeker is perhaps a metaphor for God).

By the end of the 20th century, feminist hermeneutical scholarship of suspicion and remembrance gained acceptance in the academy and in some grassroots Christian groups. Many Christian feminists recognize that the rich insights resulting from the application of a feminist hermeneutics of remembrance can easily be regarded to be mere theory unless a **feminist hermeneutics of proclamation** is used to enact these insights in the Christian community.