

## Reading Response

### In Her own Image

“Rather than passively accepting or angrily abandoning the Christian Church, Feminist theologians are rebuilding it from the ground up by creating new roles for women and bridging the gap between faith and social justice” –Rose Solari. This is a very strong way to start off her article. It accurately gives us background on what she will be talking about and gives us, the reader, something to think about. Solari starts by telling a short story of a woman named Vienna Cobb Anderson and her quest to become a priest. Being 1964, women and the church didn’t exactly mix other than being in the congregation, there was certainly no room for them in any real position of power in the church. This was just one story of many (not written about) that started the changes over the last 40 years between churches and women. Solari ends this section by a priest telling Anderson that, “There is a difference between a priest and other Christians... I can celebrate the Eucharist, and you can’t!” I am not 100% clear on what this means exactly (Honestly I am not exactly religious and had to look up what the Eucharist was). But I think it’s just the priest’s way of demeaning her, putting her down, and discouraging her; I think that this is the Priest’s way of trying to maintain balance and tradition in the ever changing world. If you have a different take please tell me!

The section I found most interesting was actually the founding mothers section and the three “mothers” that are talked about; Mary Daly, Rosemary Radford Ruether, and Beverly Wildung Harrison. Mary Daly was the first to really publicize feminist theology to the world. She created a huge commotion with her book: *The Church and the Second Sex*. With her catholic background and philosophical backgrounds she finally settled on saying that Christianity was beyond repair of feminist reformations (in her book *Gyn/Ecology*). Which in my opinion is true, everything in the “system” of religion seem to set in their ways and I don’t see any hope of reform, it just seems pointless. Rosemary Radford Ruether was a scholar that thought that the oppression of women come from two places: the soul being in opposition to the body, and spirit being in opposition to nature. These two concepts confuse me slightly but I have a slight grasp on them. What she is saying is that Men believe that they are above nature and deserve to be the dominant feature in this world. Ruether goes on to say that “maleness is identified with intellectually and spiritually, and femaleness is identified with the lower material nature.” And Ruether also coined the term Ecofeminism which explores the ways in which women are oppressed and the oppression men place on the Earth are connected. Last but not least, Beverly Wildung Harrison. Harrison says that all first generation feminists must re-educate themselves in order to separate themselves from a male-centered theology. Harrison’s most important contribution to Solari’s article is when she starts talking of “Double Duties” as compared to men. At the university setting all women were expected to not only publish but be approachable professionally, personally, and in a classroom setting with new innovative ways to teach. Most of this new innovation stuff comes from the fact that most students back then couldn’t accept the “female teacher,” so there was a lack of respect and a lack of motivation.

Going off of that last point, today when Kimmel was speaking to us and he told us that him and a female professor would alternate teaching a course for the different semesters. Well I think this kind of applies here as well! Kimmel said that when he guest spoke someone said “finally an objective opinion.” I know hearing feminism from the opposite gender (male), must have opened some of their eyes. But it applies here in the fact that men are just basically more respected and people value their worlds more (generalization).