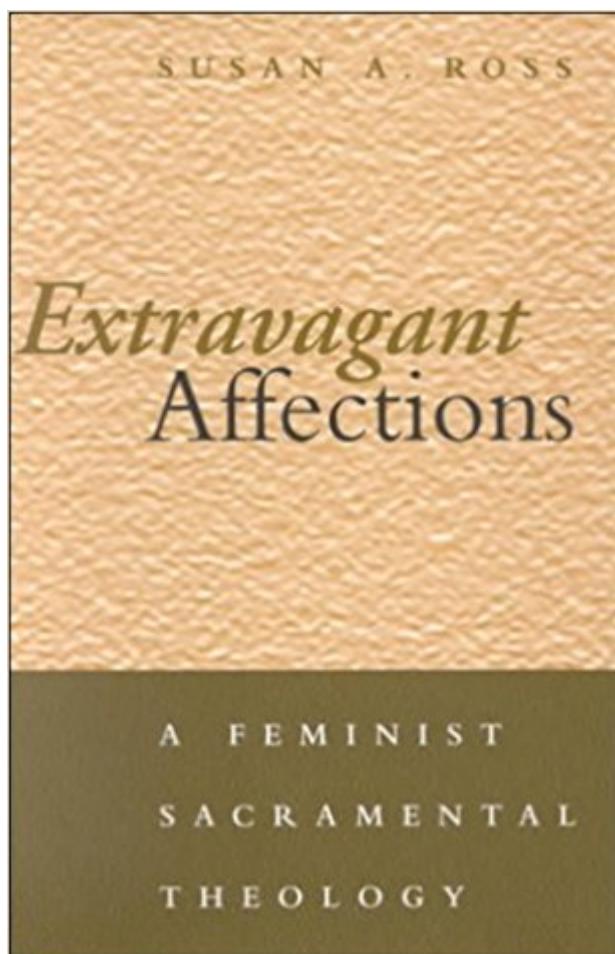


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Extravagant Affections: A Feminist Sacramental Theology



Synopsis

The sacraments are an important part of the Christian heritage and this text draws on interviews, on the mainstream of sacramental theology and contemporary feminist theory, to ascertain what might be a feminist sacramental theology. Susan Ross notes that although women are still excluded from most sacramental leadership, they are nevertheless deeply engaged in sacramental ministry at many levels. Using feminist theories of the family, literary-psychoanalytic theory and feminist ethics, Ross explores the role of embodiment, the use of spousal imagery, the nature of the symbol, the relation of sacraments and ethics, and the significance of the sacraments in worship.

Book Information

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Customer Reviews

"Broaches many subjects...and will stimulate further constructive and critical thinking. It offers a committed and reflected contribution." -- Yearbook of the European Society of Women in Theological Research, September 2001

Susan A. Ross is Associate Professor of Theology and former Director of Women's Studies at Loyola University, Chicago. --This text refers to an out of print or unavailable edition of this title.

This is a book about Feminist Theology and the role of women in the church.

Absolutely essential reading for woman priests and ministers helping us redefine on a new level

expansions of the sacraments we love.

Despite the academic mannerism besetting the opening few chapters, this is a wise, precisely argued, absolutely fascinating book by a Roman Catholic theologian, ostensibly for other Roman Catholics, but in fact priceless for any thoughtful Christian who takes the sacraments seriously. She points out that in the sacraments, priests do in church and figuratively what women do at home and literally: give birth, fix meals, tend the dying, mediate conflicts & forgiveness, etc. etc. As males depend upon females for biological life and crucial early nurture, so women in churches that refuse to ordain women have to depend upon men for sacramental life and intercession--because men have appropriated the sacred through their social control of churches. The problem here is a lot bigger than social justice or gender equity, however: the problem is that gender exclusivity obscures the vitally important ways in which the sacraments enact how God is immanent within daily life. The book includes terrific footnotes; besides reading very widely in her field, Ross also took time to talk in depth to a whole slew of ordinary women active in their own churches. I'd recommend this book without qualification for college-educated women's groups in churches, especially Catholic, Lutheran, or Episcopal ones.

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