

Wisdom Ways Introducing Feminist Biblical Interpretation

In this close reading of Psalms 90-150, Nancy L. deClaissé-Walford discovers meanings in the Psalms that were "there all along" but hidden beneath layers of interpretation built up over the centuries. Approaching the canonical storyline of the Psalter with feminist-critical lenses, she reads against the dominant mind-set, refuses to accept the givens, and seeks to uncover a hidden/alternate/parallel set of societal norms. DeClaissé-Walford attends to how context affects the way hearers appropriate the Psalter's words: women, for the most part, hear differently than men; women of privilege differently than women living in poverty. Her interchanges with students and scholars in post-apartheid South Africa bring the biblical text alive in new ways for today's believers.

Now in paperback, Volume 2 of this collection of writing by women is "a major scholarly work" ("Daughters of Sarah"). "In Elisabeth Schussler Fiorenza, feminist biblical scholars now have a dynamic and erudite leader. Highly recommended".--"Library Journal".

When Paul wrote First Thessalonians shortly after the recipients had accepted the Gospel, many significant issues had already arisen among them. Of great concern was the social complexity, and even persecution, they encountered because they had "turned to God from idols" (1:9). The countercultural stance of those earliest believers, and especially the impact that may have had for women, is addressed throughout this commentary. While Paul directs no remarks only to women in this letter, the ramifications of his preaching on their daily lives emerge vibrantly from the application of a feminist hermeneutics of suspicion to the text. While Second Thessalonians is a shorter letter, it has been disproportionately influential on Christian thought, especially apocalyptic doctrine and the "Protestant work ethic." From a feminist perspective, it is androcentric, rhetorically manipulative, and even violent. In this commentary, Mary Ann Beavis and HyeRan Kim-Cragg explore this text from many angles to expose both constructive and destructive implications in the text. Notably, they suggest a perspective on the "afflictions" endured by the Thessalonian church that neither glorifies suffering nor wishes for revenge but rather sees the divine presence in women's acts of compassion and care in circumstances of extreme duress and inhumanity. From the Wisdom Commentary series Feminist biblical interpretation has reached a level of maturity that now makes possible a commentary series on every book of the Bible. It is our hope that Wisdom Commentary, by making the best of current feminist biblical scholarship available in an accessible format to ministers, preachers, teachers, scholars, and students, will aid all readers in their advancement toward God's vision of dignity, equality, and justice for all. The aim of this commentary is to provide feminist interpretation of Scripture in serious, scholarly engagement with the whole text, not only those texts that explicitly mention

women. A central concern is the world in front of the text, that is, how the text is heard and appropriated by women. At the same time, this commentary aims to be faithful to the ancient text, to explicate the world behind the text, where appropriate, and not impose contemporary questions onto the ancient texts. The commentary addresses not only issues of gender (which are primary in this project) but also those of power, authority, ethnicity, racism, and classism, which all intersect. Each volume incorporates diverse voices and differing interpretations from different parts of the world, showing the importance of social location in the process of interpretation and that there is no single definitive feminist interpretation of a text.

Qoheleth, also called Ecclesiastes, has been bad news for women throughout history. In this commentary Lisa Wolfe offers intriguing new possibilities for feminist interpretation of the book's parts, including Qoheleth's most offensive passages, and as a whole. Throughout her interpretation, Wolfe explores multiple connections between this book and women of all times, from investigating how the verbs in the time poem in 3:1-8 may relate to biblical and contemporary women alike, to noting that if 11:1 indicates ancient beer making it thus reveals the women who made the beer itself. In the end, Wolfe argues that, by struggling with the perplexing text of Qoheleth, we may discover fruitful, against-the-grain reading strategies for our own time.

Many readers are convinced that the Psalms are hopelessly "masculine," especially given that seventy-three of the 150 psalms begin with headings linking them to King David. In this volume, Denise Dombkowski Hopkins sets stories about women in the Hebrew Bible alongside Psalms 42–89 as "intertexts" for interpretation. The stories of women such as Hannah, Rahab, Tamar, Bathsheba, Susanna, Judith, Shiphrah, Puah, and the Levite's concubine can generate a different set of associations for psalm metaphors than have traditionally been put forward. These different associations can give the reader different views of the dynamics of power, gender, politics, religion, family, and economics in ancient Israel and in our lives today that might help to name and transform the brokenness of our world. From the Wisdom Commentary series Feminist biblical interpretation has reached a level of maturity that now makes possible a commentary series on every book of the Bible. It is our hope that Wisdom Commentary, by making the best of current feminist biblical scholarship available in an accessible format to ministers, preachers, teachers, scholars, and students, will aid all readers in their advancement toward God's vision of dignity, equality, and justice for all. The aim of this commentary is to provide feminist interpretation of Scripture in serious, scholarly engagement with the whole text, not only those texts that explicitly mention women. A central concern is the world in front of the text, that is, how the text is heard and appropriated by women. At the same time, this commentary aims to be faithful to the ancient text, to explicate the world behind the text, where appropriate, and not impose contemporary questions onto the ancient texts. The

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The New Voices Seminar is a lively, intergenerational, and diverse group of women scholars who take an interdisciplinary approach to the study of Christianity. Under the leadership of Kathleen Dolphin, the seminar gathers annually at Saint Mary's College, Notre Dame, for collegial and collaborative conversation about women in the church and in the world. With *Women, Wisdom, and Witness*, readers are invited to join their conversation. This collection of essays by seminar members addresses significant contexts of contemporary women's experience: suffering and resistance, education, and the crossroads of religion and public life. Theology is brought to bear on some pressing issues in our time: poverty, sexual norms, trauma and slavery, health care, immigration, and the roles of women in academia and in the church. Readers will discover the rich socio-political, interdisciplinary, and dialogical implications of Catholic women's intellectual and social praxis in contemporary theology and ethics.

The women in Jesus' life are a raucous and rowdy bunch, including "riotous" foremothers, "loose women," and "distressed daughters of Israel." Reading these new ways of interpreting women in the Gospels, male New Testament scholars have discovered liberating perspectives. In seven scintillating studies, Spencer explores among others the genealogy of Matthew's Gospel to discover the riotous yet righteous nature of Jesus' foremothers, slave girls and prophetic daughters in Luke-Acts, and women leading men in the Gospel of Mark 5-7. Scott Spencer, a virtuoso young New Testament scholar, provides his own lively forays into reading the Gospels through women's eyes. He shows what it is like for a man to read stories about the women in Jesus' life from a new perspective. Spencer is an able and inventive scholar whose broad-ranging insights and engaging style make his work very accessible.

This volume, using multiple methods, seeks to bring together the best scholarship and insight—Jewish and Christian, past and present—that has contributed to our understanding and appreciation of the biblical book of Ruth. As a feminist commentary, it is particularly sensitive to issues of relationship and inclusion, power and agency. In addition to the voices of the primary co-authors, Alice Laffey and Mahri Leonard-Fleckman, the volume incorporates and integrates important contributing voices from diverse contemporary social contexts and geographical locations. In sum, the commentary seeks to allow Ruth, Naomi, and Boaz to speak again for the first time.

This volume offers a womanist and feminist analysis of the books of Nahum, Habakkuk, and Zephaniah, attending to translation and textual issues, use of power and agency, and constructions of gender and its significance for the real and metaphorical women in the texts. The unit

on Nahum takes an unflinching look at God's role and rhetoric in the rape of Nineveh and considers implications for the women of Nineveh and Israel and for contemporary readers. Habakkuk is read employing a womanist stratagem, talking back to God. The section on Zephaniah explores the racialized history of interpreting "Cushi" in Zephaniah's genealogy and the figures of Daughter Zion/Jerusalem. The commentary also assesses these texts as scriptures of synagogue and church, their use and utility. A Jewish feminist reading and womanist hermeneutic accompanies each biblical book.

A twentieth anniversary edition with brand new or thoroughly revised essays that reflect newer thinking in feminist interpretation and hermeneutics.

Philippians lends itself to a political-ideological reading. To take into account that the document is a writing from prison, and to read it from a political-religious and feminist perspective using new language, helps to re-create the letter as if it were a new document. In this analysis Elsa Tamez endeavors to utilize non-patriarchal, inclusive language, which helps us to see the contents of the letter with different eyes. Cynthia Briggs Kittredge and Claire Miller Colombo argue that Colossians's contradictions and complications provide opportunities for entering imaginatively into the world of first-century Christian women and men. Rather than try to resolve the controversial portions—including the household code—they read the letter's tensions as evidence of lively conversation around key theological, spiritual, and social issues of the time. Taking into account historical, structural, and rhetorical dimensions of Philemon, Alicia J. Batten argues against the "runaway slave" hypothesis that has so dominated the interpretation of this letter. Paul asks that Onesimus be treated well, but the commentary takes seriously the fact that we never hear what Onesimus's wishes may have been. Slaves throughout history have had similar experiences, as have many women. Like Onesimus, their lives and futures remain in the hands of others, whether those others seek good or ill.

The Women's Bible Commentary is a trusted, classic resource for biblical scholarship, written by some of the best feminist scholars in the field today. This twentieth anniversary edition features brand new or thoroughly revised essays to reflect newer thinking in feminist interpretation and hermeneutics. It comprises commentaries on every book of the Bible, including the apocryphal books; essays on the reception history of women in the Bible; and essays on feminist critical method. The contributors raise important questions and explore the implications of how women and other marginalized people are portrayed in biblical texts, looking specifically at gender roles, sexuality, political power, and family life, while challenging long-held assumptions. This commentary brings modern critical methods to bear on the history, sociology, anthropology, and literature of the relevant time periods to illuminate the context of these biblical portrayals and challenges readers to new understandings.

In highly accessible essays, the book covers the history, achievements, and cutting-edge questions in the area of gender and biblical scholarship, including violence and the Bible, female biblical God imagery, and sexuality."--Jacket.

Reframing Ideas about Feminist Theory and Theology for the 21st Century In Congress of Wo/men: Religion, Gender, and Kyriarchal Power, leading feminist scholar Elisabeth Schüssler Fiorenza challenges the tendency in feminist theory to leave behind religion—a space of struggle, resistance, and social transformation—as a place for feminist politics. She also confronts the tendency of religious feminists to view women as if they are all the same, or to limit them to complementary roles with men. Presenting an alternative vision for global justice within the landscape of neoliberal kyriarchy, Schüssler Fiorenza calls upon religious and non-religious feminists to engage in transformation through struggle, friendship, and community. Further, this groundbreaking book's ?nal chapter opens up the discussion for future feminist work, drawing the reader into an imagined community of feminist readers with whom the reader can agree or disagree, but nevertheless struggle

alongside to imagine a more just world.

Though the five poems of Lamentations undoubtedly refer to the Babylonian siege and destruction of Jerusalem in 587 BCE, the multiple voices that narrate unspeakable suffering and labor to make sense of the surrounding horror do so at women's expense. In the opening chapters, a prevailing metaphor of Jerusalem as a woman (Woman Zion) portrays a weeping widow, abandoned and alone, who soon becomes the target of blame for the downfall of the city and its inhabitants. Vague sexual improprieties craft the basis of her sinfulness, seemingly to justify her immense suffering as punishment. The damning effect of such a metaphor finds company in subsequent accounts of women, young girls, and mothers—all victims of the destruction recorded therein. But this feminist interpretation of Lamentations does not stop at merely documenting the case against women; it also demonstrates how such texts can serve as sources of strength by lifting up portraits of courageous resistance amid the rubble of misogynist landscapes.

A woman called blessed for killing a Canaanite general; another called "Mother in Israel" for leading troops into war; several other mothers absent when their children need them; a judge, Deborah, with a proper name and a recognized place for public counseling; a single woman, Delilah, who seduces and conquers Samson. The book of Judges features an outstanding number of women, named and unnamed, in family roles and also active in society, mostly objects of violent dealings between men. This volume looks not only at women in their traditional roles (daughter, wife, mother) but also at how society at large deals with women (and with men) in war, in strife, and sometimes in peace.

Teaching and researching the Gospel of John for thirty years has led author Mary L. Coloe to an awareness of the importance of the wisdom literature to make sense of Johannine theology, language, and symbolism: in the prologue, with Nicodemus, in the Bread of Life discourse, with Mary and Lazarus, and in the culminating "Hour." She also shows how the late Second Temple theology expressed in the books of Sirach and Wisdom, considered deuterocanonical and omitted from some Bible editions, are essential intertexts. Only the book of Wisdom speaks of "the reign of God" (Wis 10:10), "eternity life" (Wis 5:15), and the ambrosia maintaining angelic life (Wis 19:21)—all concepts found in John's Gospel. While the Gospel explicitly states the Logos was enfleshed in Jesus, this is also true of Sophia. Coloe makes the case that Jesus's words and deeds embody Sophia throughout the narrative. At the beginning of each chapter Coloe provides text from the later wisdom books that resonate with the Gospel passage, drawing Sophia out of the shadows. Ephesians is a "mystery" text that seeks to make known the multifarious Wisdom of G*d. At its heart is the question of power. In this commentary, Elisabeth Schüssler Fiorenza examines the political understandings of ekklesia and household in Ephesians as well as the roles that such understandings have played in the formation of early Christian communities and that still shape such communities today. By paying close attention to the function of androcentric biblical language within Ephesians, Schüssler Fiorenza engages in a critical feminist emancipatory approach to biblical interpretation that calls for conscientization and change, that is, for the sake of wo/men's salvation or wellbeing.

Woman Wisdom in Proverbs 9 invites any who want to learn her ways to come and eat at her table—an image for the rich and satisfying teaching that she offers. In this book Barbara Reid invites readers to this feast, drawing on women's

wisdom to offer fresh new interpretations of biblical texts in a way that promotes equal dignity and value for women and men alike. Reid begins by presenting feminist methods of biblical interpretation and explaining why they are important, giving attention not only to gender perspectives but also to race, class, and culture as determinative factors in how one understands the biblical text. She then presents fresh, readable feminist interpretations of selected Old and New Testament texts. Each chapter concludes with discussion questions for group or personal use. Making feminist interpretation of Scripture understandable, compelling, and usable, *Wisdom's Feast* will be valuable to any readers hungry to learn from the rich insights of feminist biblical scholars.

Because there are more women in the Gospel of Luke than in any other gospel, feminists have given it much attention. In this commentary, Shelly Matthews and Barbara Reid show that feminist analysis demands much more than counting the number of female characters. Feminist biblical interpretation examines how the female characters function in the narrative and also scrutinizes the workings of power with respect to empire, to anti-Judaism, and to other forms of othering. Matthews and Reid draw attention to the ambiguities of the text—both the liberative possibilities and the ways that Luke upholds the patriarchal status quo—and guide readers to empowering reading strategies.

Chart the development of feminist approaches and theories of interpretation during the period when women first joined the ranks of biblical scholars This collection of essays on feminist biblical studies in the twentieth century seeks to explore four areas of inquiry demanding further investigation. In the first section, articles chart the beginnings and developments of feminist biblical studies as a conversation among feminists around the world. The second section introduces, reviews, and discusses the hermeneutic religious spaces created by feminist biblical studies. The third segment discusses academic methods of reading and interpretation that dismantle androcentric language and kyriarchal authority. The fourth section returns to the first with work that transgresses academic boundaries in order to exemplify the transforming, inspiring, and institutionalizing feminist work that has been and is being done to change religious mindsets of domination and to enable wo/men to engage in critical readings of the Bible. Features: Essays examine the rupture or break in the malestream reception history of the Bible Exploration of the term feminism in different social-cultural and theoretical-religious locations Authors from around the world present research and future directions for research challenging the next generation of feminist interpreters

The author of 1 Timothy, 2 Timothy, and Titus argues in favor of a “traditional” Greco-Roman gender ideology: that because men and women are biologically different, they ought to behave differently in the family and society. His gender-specific beliefs carry over into his teachings for the house churches, where only free married men are eligible to serve as leaders, teachers, and preachers, while women are expected to take up the subordinate female domestic roles of wife,

mother, and household manager. This volume encourages a deeper engagement with the difficult issues—gender, race, and power—raised by these letters. By studying the Pastoral Letters with our minds sharpened and our hearts turned toward a generous freedom, we can struggle most productively with the influences of their teachings, past and present, and we can create a future church and a future world that are more just, truly inclusive, and indelibly marked by God's grace. From the Wisdom Commentary series Feminist biblical interpretation has reached a level of maturity that now makes possible a commentary series on every book of the Bible. It is our hope that Wisdom Commentary, by making the best of current feminist biblical scholarship available in an accessible format to ministers, preachers, teachers, scholars, and students, will aid all readers in their advancement toward God's vision of dignity, equality, and justice for all. The aim of this commentary is to provide feminist interpretation of Scripture in serious, scholarly engagement with the whole text, not only those texts that explicitly mention women. A central concern is the world in front of the text, that is, how the text is heard and appropriated by women. At the same time, this commentary aims to be faithful to the ancient text, to explicate the world behind the text, where appropriate, and not impose contemporary questions onto the ancient texts. The commentary addresses not only issues of gender (which are primary in this project) but also those of power, authority, ethnicity, racism, and classism, which all intersect. Each volume incorporates diverse voices and differing interpretations from different parts of the world, showing the importance of social location in the process of interpretation and that there is no single definitive feminist interpretation of a text.

Baruch and the Letter of Jeremiah are among the so-called deuterocanonical books of the Bible, part of the larger Catholic biblical canon. Except for a short article in the Women's Bible Commentary, no detailed or comprehensive feminist commentary on these books is available so far. Marie-Theres Wacker reads both books with an approach that is sensitive to gender and identity issues. The book of Baruch—with its reflections on guilt of the fathers, with its transformation of wisdom into the Book of God's commandments, and with its strong symbol of mother and queen Jerusalem—offers a new and creative digest of Torah, writings, and prophets but seems to address primarily learned men. The so-called Letter of Jeremiah is an impressive document that unmasks pseudo-deities but at the same draws sharp lines between the group's identity and the "others," using women of the "others" as boundary markers.

The book of Leviticus provides two different theologies related to God's presence within ancient Israel. Leviticus 1–16 was written by an elite caste of priests (P), and Leviticus 17–26 (H) was added to the book to "democratize" access to God. While the Priestly work has hardly inspired lay readers, the Holiness Writings provide some of the most inspiring and well-known verses from the Bible. This volume shows how gender dynamics shift between the static worldview of P and the dynamic approach of H and that, ironically, as holiness expands from the priests to the people, from the temple

to the land of Israel, gender behaviors become more highly regulated. This complicates associations between power and gender dynamics and opens the door to questions about the relationships between power, gender, and theological perspectives.

In this volume, Alice Ogden Bellis considers the book of Proverbs as a structural whole, the sages having designed it in such a way as to make positive statements about women and to undercut the negative ones. By grouping Proverbs together around common issues, the reader is called to consider the perennial moral questions of wealth and poverty, diligence and laziness, and integrity and corruption, as well as the relationship among these values. The result is much more complex and has greater depth than the random list of bromides that most of Proverbs is often thought to be. This volume opens up a multi-dimensional spiritual puzzle.

Explores Mary Magdalene's key role in the ministry of Jesus and the development of early Christianity, tracing the changing images of Mary and the legends surrounding her and exploring why the Church sought to marginalize her significance.

Refusing a false dichotomy between 'politics' and 'religion' in Jesus' world (and our own), Richard A. Horsley explores Jesus' response to the imperial power of his day. Jesus and the Powers highlight the relevance of political realities under great empires for the rise of covenantal theology and apocalyptic vision in Israel's history; situates aspects of Jesus' prophetic and exorcising activity in the context of the Roman Empire; and shows how the character of his death by crucifixion itself galvanized the movement around him as his followers shaped a new community life in the shadow of imperial powers.

An Introduction to Womanist Biblical Interpretation provides a much-needed introduction to womanist approaches to biblical interpretation. It argues that womanist biblical interpretation is not simply a byproduct of feminist biblical interpretation but part of a distinctive tradition of African American women's engagement with biblical texts. While womanist biblical interpretation is relatively new in the development of academic biblical studies, African American women are not newcomers to biblical interpretation. Written in an accessible style, this volume highlights the importance of both the Bible and race in the development of feminism and the emergence of womanism. It provides a history of feminist biblical interpretation and discusses the current state of womanist biblical interpretation as well as critical issues related to its development and future. Although some African American women identify themselves as "womanists," the term, its usage, its features, and its connection to feminism remain widely misunderstood. This excellent textbook is perfect for helping to introduce readers to the development and applications of womanist biblical interpretation.

Over several decades, scholarship in New Testament and early Christianity has drawn attention both to the ways in which ancient Mediterranean conceptions of embodiment, sexual difference, and desire were fundamentally different from modern ones and also to important lines of genealogical connection between the past and the present. The result is that the study of "gender" and "sexuality" in early Christianity has become an increasingly complex undertaking. This is a complexity produced not only by the intricacies of conflicting historical data, but also by historicizing approaches that query the very terms of analysis whereby we inquire into these questions in the first place. Yet at the same time, recent work on these topics has produced a rich and nuanced body of scholarly literature that has contributed substantially to our understanding of early Christian history and also proved relevant to ongoing theological and social debates. The Oxford Handbook of Gender and Sexuality in the New Testament provides a roadmap to this lively scholarly landscape, introducing both students and other scholars to the relevant problems, debates, and issues. Leading scholars in the field offer original contributions by way of synthesis, critical

interrogation, and proposals for future questions, hypotheses, and research trajectories.

This book examines slavery and gender through a feminist reading of narratives including female slaves in the Gospel of Luke, the Acts of the Apostles, and early Christian texts. Through the literary theory of Mikhail Bakhtin, the voices of three enslaved female characters—the female slave who questions Peter in Luke 22, Rhoda in Acts 12, and the prophesying slave of Acts 16—are placed into dialogue with female slaves found in the Apocryphal Acts, ancient novels, classical texts, and images of enslaved women on funerary monuments. Although ancients typically distrusted the words of slaves, Christy Cobb argues that female slaves in Luke-Acts speak truth to power, even though their gender and status suggest that they cannot. In this Bakhtinian reading, female slaves become truth-tellers and their words confirm aspects of Lukan theology. This exegetical, theoretical, and interdisciplinary book is a substantial contribution to conversations about women and slaves in Luke-Acts and early Christian literature.

Elisabeth Schussler Fiorenza describes the theoretical and liberative theological commitments that orient her pioneering biblical scholarship, including the use of critical theory, analysis of interacting social, political, economic, and religious oppressions, and promotion of a genuinely emancipatory and democratic community of equals—in academy, church, and wider society alike.

Looking at Paul's writing through a feminist lens, this volume asks questions focused around science and philosophy. Antoinette Clark Wire specifically explores the reality of all bodies and beings in the ecosystem, not excluding whatever these beings produce, including the speed of light, the webs of spiders, and the culture of humans, so the broadest focus includes the specific. This focus could be too broad for Paul's letters, blind as he seems to be about where food comes from, why families nurture children, or how water sustains life. Yet Wire shows the reader how he grapples again and again with the limits of his body and the threat of death and finds in Jesus's dying and rising a way out of fear toward what he calls 'a new creation.'

The Second Book of Kings—a book whose very title seems to assert the prerogative of male rule—is in fact filled with fascinating female characters as well as issues related to gender. In this commentary, Song-Mi Suzie Park argues that an interrogation of the masculinity of YHWH, Israel's deity, functions as the driving force behind the narrative in 2 Kings. While the sufficiency of YHWH's masculinity is affirmed by his military and reproductive prowess, it is also challenged and deconstructed through the painful defeats that end the book. Through a series of close readings, Park elucidates how the story of Israel's monarchic past in 2 Kings unfolds through a process of continual reformulation of masculinity and femininity in relation to YHWH and Israel.

Introduction to Biblical Interpretation, now in its third edition, is a classic hermeneutics textbook that sets forth concise, logical, and practical guidelines for discovering the truth in God's Word. With updates and revisions throughout that keep pace with current scholarship, this book offers students the best and most up-to-date information needed to interpret Scripture. Introduction to Biblical Interpretation: Defines and describes hermeneutics, the science of biblical interpretation Suggests effective methods to understand the meaning of the biblical text Surveys the literary, cultural, social, and historical issues that impact any text Evaluates both traditional and modern approaches to Bible interpretation Examines the reader's role as an interpreter of the text and helps identify what the reader brings to the text that could distort its message Tackles the problem of how to apply the Bible in valid and significant ways today Provides an extensive and revised annotated list of books that readers will find helpful in the practice of biblical interpretation Used in college and seminary classrooms around the world, this volume is a trusted and valuable tool for students and other readers who desire to understand and apply the Bible.

Arguably the biggest blockbuster love song ever composed, the Song of Songs holds a unique place in Jewish and Christian canons as the

"holiest" book, in the minds of some readers, and the sexiest in its language and imagery. This commentary aims to interpret this vibrant Song in a contemporary feminist key, informed by close linguistic-literary and social-cultural analysis. Though finding much in the Song to celebrate for women (and men) in their embodied, passionate lives, this work also exposes tensions, vulnerabilities, and inequities between the sexes and among society at large—just what we would expect of a perceptive, poignant love ballad that still tops the charts.

In this major study, leading feminist biblical critic Elisabeth Schussler Fiorenza focuses on Paul and his interpreters. She questions the apolitical ethos of biblical scholarship and argues for an alternative rooted in a critical understanding of language as a form of power. Modern biblical criticism, she reasons, derives much of its methodology and inspiration from an outdated notion of modern science. It professes value-neutrality and detachment from the world of politics and history. Yet, Schussler Fiorenza maintains, this posture belies an objectivity that fails to engage the sociopolitical context of both the text and today's reader. It also does not recognize the rhetorical character of biblical texts and readings. If language is understood in the sense of ancient rhetorics as a form of power that constitutes reality, then an ethics of interpretation is called for. The task of biblical studies is to identify and assess the ethical resources and moral visions of biblical religions. "Only then," Schussler Fiorenza contends, "will biblical studies be a significant partner in the global struggles seeking justice and well-being for all."

Wisdom Ways Introducing Feminist Biblical Interpretation Orbis Books But She Said Feminist Practices of Biblical Interpretation Beacon Press
The Academy of Parish Clergy 2020 Reference Book of the Year 2020 Association of Catholic Publishers first place award in Scripture 2020 Catholic Press Association third place award for best new religious book series
This reading of Mark's Gospel engages this ancient text from the perspective of contemporary feminist concerns to expose and resist all forms of domination that prevent the full flourishing of all humans and all creation. Accordingly, it foregrounds the Gospel's constructions of gender in intersectionality with the visions, structures, practices, and personnel of Roman imperial power. This reading embraces a rich tradition of feminist scholarship on the Gospel, as well as masculinity studies, particularly pervasive hegemonic masculinity. Its politically engaged discussion of Mark's Gospel provides a resource for clergy, students, and laity concerned with contemporary constructions of gender, power, and a world in which all might experience fullness of life. One of the world's leading feminist theologians demonstrates how reading the Bible can be spiritually and politically empowering for women.

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