

## SUMMARY

*Anja Kosterman* examines the ethical premises of Carter Heyward's theology of right relationships. The premise which forms her principal focus is that of the possibility of perfect goodness. Kosterman considers this hypothesis to be untenable from the point of view of Heyward's own relational ontology and unproductive from a feminist perspective. In order to avoid the laying down of unattainable moral ideals and the psychological questioning of people, Kosterman proposes that a distinction be drawn between the willingness and the capacity to do good. Within a relational theology, more consideration should be given to its underlying fundamentals, i.e. the developing of relational capacities and skills in early youth. A second flaw in Heyward's theology which in Kosterman's view similarly derives from an unwillingness to accept imperfections and limitations, concerns an ambivalence in the thinking about the God-wo/man relationship. On the one hand, Heyward sees this relationship as the model of reciprocity and equality, while on the other, by placing a one-sided emphasis on people's own responsibility, she depicts God as wholly dependent on human action. In Kosterman's view there should be more emphasis placed on human beings' dependence on God. In order to do this it is necessary to relinquish the image of God's perfect goodness which until now has remained virtually unchallenged even within feminist theological circles.

*Susanne Hennecke* raises the question of how a theological reading of the feminist discussion could benefit forms of female subjectivity. This question forms the backdrop to her reading of texts by Luce Irigaray and Donna Haraway. Both of these women develop post-structuralist influenced concepts of female subjectivity. Hennecke goes in search of the theological implications of these subject definitions in relation to god/the divine. She examines the tension between Irigaray's subject definition and that of Haraway and its importance to a 'theological' point of view. She bases her examination on the hypothesis that Irigaray and Haraway provide to some extent a feminist variation on the discussion between Feuerbach and Barth. She subsequently develops the parallels between Irigaray and Feuerbach on the one hand and Haraway and Barth on the other. Hennecke develops her comparison between Feuerbach and Irigaray by means of six key words. Irigaray reaches the conclusion that there is a necessity for the deification of women/the female. The fact that neither Feuerbach nor Irigaray are able to regard imperfection and fragmentation as positive predicates of human existence leads Hennecke to focus on a second formulation of female subjectivity, that of Donna Haraway. Hennecke draws a parallel between Haraway and Barth in their rejection of the divinisation of the modern subject. Where Barth talks of a 'ganz andere' God, Haraway develops a subject that lives as it were dependent on the mercy of another. Haraway explores her theme in a cyborg-jesuology among other things. In conclusion, Hennecke raises the question of what these discussions on the God-wo/man relationship and soteriology contribute to the developing of forms of female subjectivity.

*Denise J.J. Dijk* in her article portrays the feminist liturgical movement in the United States of America. In Dijk's view this is a particularly active and influential innovative movement compared with the situation in Western Europe. Dijk outlines the feminist trends and theological developments which have contributed to this movement, and draws particular attention to the significance of 'evangelical feminism'. She focuses on the most important centres, activities and publications of the movement as it is currently developing within and between various churches in the United States. Dijk focuses on two areas in order to illustrate the effects of this innovative movement within the church and theology. First, she shows the changes in the field of liturgy which the feminist liturgical movement has introduced into a large number of churches, particularly the initiatives for inclusive language. Second, Dijk describes the changes which the movement is bringing about within liturgical studies. The initiatives of theological women's studies in the liturgy form, in Dijk's view, part of the emphasis on horizontalising power and spatial relationships, breaking down rigid dividing lines between the sacred and profane, and placing the central focus on the female subject.

*Angela Berlis* searches for the 'Old Catholic mothers' in nineteenth-century Germany. Up to now women seem to have hardly figured in the historiography of the origin and the early stages of the Old Catholic movement. What was the actual part played by women in the formation and consolidation of the Old Catholic church in Germany? In order to answer this question it is necessary, according to Berlis, to picture the specific life context of women in those days. She shows how the limited rights of women within the then developing Old Catholic church result from the legal status of women in the German Empire. Over against this exclusion on the formal level she adduces data about the actual presence and activities of women in parishes and institutions, which, to a large extent, she has obtained from her research in archives. The participation of women in the Old Catholic gatherings was made possible in informal ways, whereby women were indeed in a position to set their stamp on the Old Catholic parish life. Moreover, within the scope of public activities permitted to women, some of them used their own financial and professional means and contacts to establish and support Old Catholic (women's) networks.

In 'A woman's mirror', *Magda Misset-van de Weg* examines the function and background of the image of women as constructed in I Peter. She focuses on the admonitions addressed to women in the domestic code which are recommended in this letter. The approach of the article is historical critical, the commitment feminist: challenging the repercussions of the message, that submission is the true ornament of woman, which are still felt today. Misset analyses and criticises attempts to smooth over or justify this message. Interpretations of the text as purely strategic and/or as a positive missionary text, are not only contestable on historical and textual grounds, but they also mystify the content of the concrete admonitions and what these meant for women. Following other feminist exegetes, Misset attempts to find traces of this meaning for women and she asks the question whether there were alternatives. Within this framework she examines the reference to the matriarch Sarah. Since the image of Sarah as a model of submission cannot be

traced back to Genesis nor the Jewish tradition, the elucidation for this image must be sought in the first epistle of Peter itself.

*Jonneke Bekkenkamp and Maaike de Haardt* report on the state of affairs of the national research programme Women's Studies in Theology on the theme of corporality. They review recent Dutch feminist-theological publications on this theme by means of four key questions. The questions are: What is understood by corporality and what is the relationship between corporality and subjectivity, gender and transcendence respectively? The authors show where there is consensus and where opinions differ. The four key questions provide at the same time the initial impetus for the development of a joint theoretical framework for the programme which is being set up under the working title 'Corporality, religion and gender'.

*Anne-Marie Korte* describes the progress of the multidisciplinary women's studies research project entitled 'Women narrating miracles' at the Catholic Theological University in Utrecht. A distinctive feature of this project is that it consists of participants (m/f) from the disciplines of theology and religious studies whose priorities regarding women's studies differ. She outlines the design of this project, the approach used and the developments within it and reaches a number of evaluating conclusions. An important step in the development of cohesiveness as regards the content of the project was taken not so much by focusing on miracles as events but on the narration of miracles and on miracle scenarios based on the idea that the narration makes the miracle.

(translation: Kathy Owen)