

SUMMARY

In her article 'Thecla, the Image of a Woman' *Magda Misset-van de Weg* shows how the Second Century story of a young woman from Iconium illuminates a common experience for religiously inspired women, namely the mistrust, doubt and lack of appreciation of contemporaries. Thecla, as an itinerant woman preacher who rejected the cultural norms in favour of Christianity, not only experienced the disapproval of her family and society but also was regarded with suspicion by the Christian leadership including Paul. Nevertheless the Acts of Thecla also bears witness to the overcoming of this resistance through the active encouragement and effort of female supporters. We are offered an image of a community where women not only survive whole but also take divinely inspired initiatives.

In her contribution *Susanne Hennecke* demonstrates how the modern problem of lack of time ('I haven't got time') can fruitfully be approached by combining the insights of systematic theology with philosophy. She does this by bringing the thinking of Luce Irigaray in her work *La croyance même* into a theoretical dialogue with the section 'Die Zeit der Offenbarung' in Karl Barth's *Kirchliche Dogmatik*. The problem of not having time is connected by both thinkers with the problem of the development of human (female) subjectivity. In particular, both share the thesis that in contrast to an old era of inauthentic existence, a new age of authentic life has dawned. However Hennecke shows that whereas for Barth, Christ reveals the possibility of new life, for Irigaray the angels stand at the threshold of authentic existence. Is Irigaray intending to propose a new Christology with her theory or to offer an alternative to Christology?

Denise J.J. Dijk describes and analyses the experience of the Protestant theologian Marjorie Procter-Smith in both the Feminist Liturgical Movement within the United States and in the academic discipline of Liturgiology. She shows how Procter-Smith's twin engagement led to her awareness of a cognitive dissonance between the two fields and prompted her pioneering attempt to develop the sub-discipline of Women's Studies Liturgiology.

Procter-Smith's first loyalty is to the Women's Movement. From this perspective she critically engages with the Liturgical Movement in order to promote the necessary changes women need. In Procter-Smith's opinion, the world including the Church is unsafe for women: the Church is partly responsible for the suffering of women. Liturgical language, including the question of by whom and for whom it is created is part and parcel of this

problem. Procter-Smith draws upon the concept of 'remembrance/memory' developed by Schüssler Fiorenza and upon the feminist emphasis upon sharing women's stories to construct a Christian feminist liturgical tradition.

*Jessica Francke*¹ doet in haar artikel verslag van een onderzoek in het zuidelijk deel van Ghana naar de veranderingen die het christelijk geloof en de migratie naar de stad meebrachten voor verschillende generaties vrouwen binnen één familie. De komst van het christendom had ingrijpende gevolgen voor de organisatie van de economie en - daarmee samenhangend - van de familiestructuren. In plaats van de matrilineaire lijn der geslachten kwam er een kernfamilie met de man aan het hoofd. Wat is de betekenis van het christelijk geloof voor vrouwen in deze nieuwe situatie? Kijkend naar drie generaties vrouwen concludeert Francke dat voor de jongste generatie godsdienst een belangrijke mate van individuele - en financiële - vrijheid verschaft. Deze vrouwen beleven hun geloof het liefst in de 'grote' kerkgemeenschappen die hen vrij laten. De generatie daarboven heeft minder kansen op een zelfstandig bestaan. Zij voelen zich meer aangetrokken tot Pinkster- en charismatische gemeenschappen en zoeken in God steun voor hun economisch bestaan. De oudste generatie tenslotte heeft - als eerste generatie migranten - de minste kansen. Voor hen is de (Pinkster)kerk vooral een mogelijkheid bepaalde eigen activiteiten te ontplooiën. Zij zijn emotioneel en financieel afhankelijk gemaakt. Zo, concludeert Francke, functioneren God en geloof in God als transitionele ruimte tussen verleden en toekomst, tussen armoede en hoop op een goede toekomst.

Akke van der Kooi offers a systematic theological contribution to the discussion concerning God language in Feminist Theology. She shares their critique of the patriarchal father god but makes an appeal to learn from the ways that women in the Christian tradition, in spite of their marginalisation, lived with this image. Is there not a danger that the modern selfconscious attempts to reimage God may only lead to deconstruction and fail to take the real experiences of these women seriously? Van der Kooi explores various attempts by feminist theologians to revitalise our understanding of God using the concept of the Trinity. She cannot personally see this approach as the solution. Rather she chooses for the line of thought developed by J.B. Metz, D. Tracy and O. Noordmans who emphasise the 'interruption' in our understanding of God. In other words the discontinuity of divine action (a God who speaks and is silent, who comes and goes, who comforts and blows where She will) and the experience of God's inbreaking presence as a disruptive interruption in our lives. Such moments of divine disclosure

1. Because the article of Jessica Francke is in English, the summary is in Dutch.

cannot be adequately expressed ('the empty space') but do engender new imaginative processes.

Manuela Kalsky relates the search for a present-day interpretation of transcendence with the classical doctrine of atonement. As far as this doctrine is concerned she is opposed to the representation of an exclusive male concept of God, to that of an hierarchical relation between God and human beings and to the automatic linking of salvation with violence and passion. Her search for contemporary representations of transcendence brings her to a theology of a relation as is developed by, among others, Carter Heyward. This theology is no longer directed towards a divine power outside the world. And salvation and redemption, instead of self-evidently being seen as coinciding with Christ's death on the cross, are found in just relationships between people. The other is at the centre. It is Kalsky's opinion that Heyward places too much emphasis on the relation in which the difference between the 'I' and the 'Other' is conquered, while she, together with Buber and - surprisingly enough - Connie Palmen, pleads for allowing the difference to stand. Moments of the divine are not in first instance experienced in harmony but in confrontation with the other as 'other'.

(Translation by Julie Hopkins)