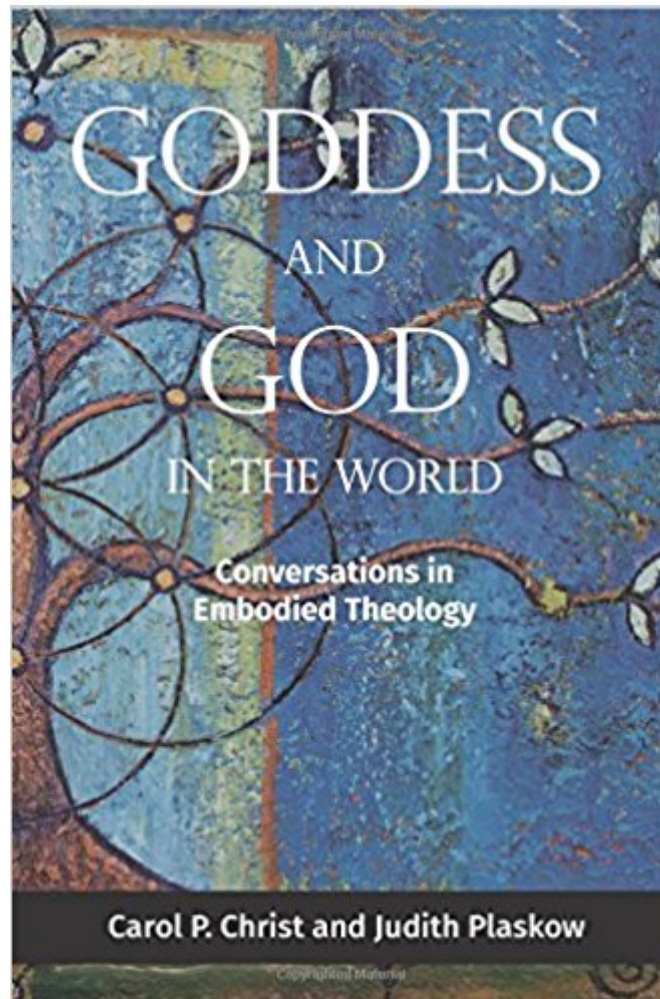


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Goddess And God In The World: Conversations In Embodied Theology



Synopsis

In *Goddess and God in the World*, leading theologians Carol P. Christ and Judith Plaskow propose a new method for thinking about theological questions: embodied theology rooted in experience and tested in dialogue. Their theological conversation begins from the premise that the transcendent, omnipotent male God of traditional theologies must be replaced with new understandings of divinity that can provide orientation and guidance as we face the social, political, and environmental challenges of our time. Situating divinity in the world and placing responsibility for the future firmly in human hands, they argue for an inclusive monotheism that affirms the unity of being through a plurality of images celebrating diversity and difference. Carol proposes that Goddess is the intelligent embodied love that is in all being, a personal presence that can inspire us to love the world more deeply. Judith counters that God is an impersonal power of creativity, the ground of being that includes both good and evil. Their probing of the autobiographical sources of their theologies combined with an intense questioning of each other's views offers both a new way of speaking about Goddess and God and a fruitful model of theological conversation across difference.

Book Information

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Customer Reviews

Goddess and God in the World is a fascinating, back-and-forth, chaptered conversation between two mighty, feminist theologians, who provide an insight into the what and why of their diverging religious beliefs. Reading this book with pen and post-its on hand, I felt invited into a dialogue, into an argument, and into a challenge to clarify my own thinking on profoundly theological issues. Recognizing that experience is fundamental to theology, these two scholars express

complex, differing, and deeply felt ideas in a way that makes their experiences and subsequent theologies understandable and accessible to readers. The result is an intensely personal and compelling work. Although they agree on many subjects of deeply religious and philosophical consequence, the disagreements between them are striking and essential, and they do not shy away from confronting them. While both claim panentheism as their conceptual model, Plaskow's theological engagement, especially in grappling with the question of evil in the world, is with God as the ground and the essence of all being and becoming: the ambiguous, non-personal, non-gendered, eternal creative energy of the universe. Christ's view embraces Goddess as caring, personal, and good – the conscious, feminine embodiment of love in the world. For reasons they discuss, Christ has stepped away from the Christian faith with which she was raised and into Goddess religion, while Plaskow remains aligned with Judaism and the Jewish community.

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