

CH3101P/ DL3101P

Mary: Feminist Theological Revisions

Intensive unit: (CH3101P, DL3101P) September 13 -14, 20 - 21 and October 4 - 5
Friday evenings (6.00 to 9.00pm); Saturdays (9.30am to 4.30pm)

Description

In this unit we ask three key questions: 'How has Mary of Nazareth, the mother of Jesus, been understood in various Christian communities? What is the significance of devotion to Mary for feminist theologies? How do feminist perspectives refresh, inform and refract the figure of Mary?' This unit proceeds in two steps: first, to introduce a range of marian doctrine and devotion from different contexts over time; second, to consider contemporary feminist theological engagement with marian theology and spirituality. Some writers are Roman Catholic; some are Protestant; others are post-Christian; most are so-called "first world" European or North American, others are Latinx (and more voices from other cultures are also represented in the readings). Some define their work as liberationist or queer, but all identify as feminist—though given their contexts and convictions, they mean somewhat different things by this, in terms of catholicity, protest, reform and other theological dynamics.

Learning outcomes

Upon successful completion of this unit, it is expected that students will be able to:

1. Articulate key traditions concerning Mary, including formal doctrines defined by Rome in 1854 and 1950, in dialogue with Christology, and with various Protestant, and salient feminist perspectives;
2. Relate, distinguish and critically discuss a range of contemporary feminist theologians, and their present and antecedent interlocutors both within and beyond self-designated feminist horizons;
3. Account for difference and both locate and engage a range of religious convictions about the figure of Mary the mother of Jesus in Christian (and other) theology, liturgy, and devotion.

Assessment

Assessment Type	Weighting
Essay (2,500 words)	50%
Essay (2,500 words)	50%

Pre-requisite: N/A

Lecturer: Stephen Burns and Katharine Massam

Recommended reading

* = set texts recommended for purchase

- Baker, Robert, and Barbara Budde, eds. *A Sourcebook About Mary*. Chicago, IL: Liturgy Training Publications, 2002.
- Beattie, Tina. *God's Mother, Eve's Advocate: A Marian Narrative of Women's Salvation*. London: Continuum, 2002.
- Boss, Sarah Jane. *Mary*. London: Continuum, 2003.
- Gaventa, Beverly Roberts. *Mary: Glimpses of the Mother of Jesus*. Columbia, SC: USC, 1995.
- Gaventa, Beverly Roberts, and Cynthia Rigby, eds. *Blessed One: Protestant Perspectives on Mary*. Louisville, KY: Westminster John Knox Press, 2002.
- Gebara, Ivone, and Maria Clara Bingemer. *Mary: Mother of God, Mother of the Poor*. Maryknoll, NY: Orbis, 1997.
- Johnson, Elizabeth. *Truly Our Sister: A Theology of Mary in the Communion of Saints*. London: Continuum, 2003.
- Levine, Amy-Jill, ed. *A Feminist Companion to Mariology*. Sheffield: Sheffield Academic Press, 2005.
- Pelikan, Jaroslav. *Mary Through the Centuries Her Place in the History of Culture*. Urbana, OH: University of Illinois Press, 2002.
- Tavard, George H. *The Thousand Faces of the Virgin Mary*. Collegeville, PA: Liturgical Press, 1996.

CH9101P/ DL9101P

Mary: Feminist Theological Revisions

Intensive unit: (CH9101P, DL9101P) September 13-14, 20-21 and October 4-5
Friday evenings (6.00 to 9.00pm); Saturdays (9.30am to 4.30pm)

Description

In this unit we ask three key questions: 'How has Mary of Nazareth, the mother of Jesus, been understood in various Christian communities? What is the significance of devotion to Mary for feminist theologies? How do feminist perspectives refresh, inform and refract the figure of Mary?' This unit proceeds in two steps: first, to introduce a range of marian doctrine and devotion from different contexts over time; second, to consider contemporary feminist theological engagement with marian theology and spirituality. Some writers are Roman Catholic; some are Protestant; others are post-Christian; most are so-called "first world" European or North American, others are Latinx (and more voices from other cultures are also represented in the readings). Some define their work as liberationist or queer, but all identify as feminist—though given their contexts and convictions, they mean somewhat different things by this, in terms of catholicity, protest, reform and other theological dynamics.

Learning outcomes

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1. Articulate key traditions concerning Mary, including formal doctrines defined by Rome in 1854 and 1950, in dialogue with Christology, and with various Protestant, and salient feminist perspectives;
2. Relate, distinguish and critically discuss a range of contemporary feminist theologians, and their present and antecedent interlocutors both within and beyond self-designated feminist horizons;
3. Account for difference between and both locate and engage a range of religious convictions about the figure of Mary the mother of Jesus in Christian (and other) theology, liturgy, and devotion
4. Propose enacted forms—for example, for liturgical contexts--of ecumenically-sensitive and feminist-credible marian formulas appropriate to such contexts and constituencies.

Assessment

Assessment Type	Weighting
Essay (2500 words)	50%
Essay with constructive dimension (3500 words)	50%

Pre-requisite: N/A

Lecturer: Stephen Burns and Katharine Massam

Recommended reading

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Baker, Robert, and Barbara Budde, eds. *A Sourcebook About Mary*. Chicago, IL: Liturgy Training Publications, 2002.

Beattie, Tina. *God's Mother, Eve's Advocate: A Marian Narrative of Women's Salvation*. London: Continuum, 2002.

Boss, Sarah Jane. *Mary*. London: Continuum, 2003.

Gaventa, Beverly Roberts. *Mary: Glimpses of the Mother of Jesus*. Columbia, SC: USC, 1995.

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