

PART I  
**Legacies and Margins**

PART I SITUATES LUTHERAN women's work in theology. In the first chapter, L. DeAne Lagerquist's historical narrative relates some of the memories of Lutheran women in the United States, unfolding a portrait of multiple, contextual, and often marginal theological and social locations in the Lutheran tradition. Caryn Riswold closes the chapter with a theological reflection that highlights the characteristically Lutheran and feminist theological themes that embolden and equip the Lutheran theological enterprise. In the second chapter, Mary (Joy) Philips explores the theological meaning of margins. Her methodological proposal identifies marginal social locations that produce a certain type of hybridity and access to particular memories. These locations and memories open up Christian understandings of identity and make demands on the church—and its theology—to be marginal.

## PART 2

# God and Humanity

IN IMPLICIT WAYS, THE two chapters in this section express the Lutheran theological reliance on law and gospel, that God both condemns and redeems. In chapter 3, Caryn Riswold outlines a broadly conceived view of the doctrine of God, arguing that it is only with Martin Luther's understanding of God's act to humble and empower the human enterprise that feminist theology can make sense of the condemnation of patriarchy as a social and religious system and the grace-filled means to support the full humanity of all, no matter our race, class, gender, ability, or sexuality. Kristen Kvam forges into a careful, nuanced reading of Luther's lectures on Genesis in chapter 4, revealing important insights on God's character and human vocation: God's mercy and grace commence in the Garden of Eden, which casts redemption prior to the cross, and at the same time humans are empowered by God to upend the effects of sin.

PART 3  
Sin and Grace

LAYING OPEN THE RICHES of the Lutheran tradition on two central doctrines—sin and grace—Mary Lowe and Anna Mercedes respectively expand the riches of Martin Luther’s thought by reclaiming it through sharp queer and feminist analyses. In turn, they explicate sin and grace as subject positions, both of which are before God and oriented to the neighbor, the other. In chapter 5, Lowe articulates a doctrine of sin that rightfully and equally adheres to each of us, no matter our sexuality. She criticizes the all-too-frequent misogyny and homophobia in Western Christian theology, using Luther’s concepts of *coram Deo* and saint and sinner to develop a new model of sin. In chapter 6, Mercedes responds to multiple critiques of the effects of the cross particularly on abused women and girls. She evokes the grace of the cross, especially for those who have been abused, by mining theological treasures that recall the formlessness Christ took on the cross to call those who have been pressed away from themselves back to themselves and therefore also to others.

## PART 4

# The Work and Person of Christ

The usual practice in systematic theology is to talk about the person of Jesus Christ first, and the work of Jesus Christ second. Following some practices in the Christian theological tradition, in this volume, we are beginning with the work of Jesus Christ because the nature of redemption tells us something about the person of Jesus Christ.

The two chapters on the work of Christ by Alicia Vargas and Marit Trelstad live in a space of creative theological tension between realistic acknowledgment of rejection and suffering and a hopeful vision of what is promised by God as the last word—a word of life and love. It is the space and tension between the cross and Easter. Arguing through personal narrative that human suffering is related to and redeemed by the suffering of Jesus Christ in the crucifixion, Vargas articulates a clear vision of the mutually shared suffering of the community and the ways in which the body of Christ participates in redeeming each other in concrete and existential ways. In chapter 8, Trelstad unpacks the harmful ways in which we use Jesus' suffering redemption against each other to justify suffering. She then expands our theological vision of the heart of God's atoning love for us—God's covenantal relationship with us.

The latter two chapters by Kathryn Kleinhans and Mary Streufert draw creatively upon the Chalcedonian Creed in order to address feminist criticisms of the ways in which the maleness of Jesus of Nazareth has been misused by the theological tradition. In chapter 9, Kleinhans shifts feminist attention from exemplary understandings of Christ and salvation to the claims of the uniqueness of Christ in the Chalcedonian Formula (that Jesus Christ is at once fully human and fully divine), providing a fresh interpretation of Luther's view of Christ and humanity as bride/groom. From a slightly different entry point, in chapter 10, Streufert addresses the seeming divide between the historical Jesus and the Christ of faith from a gendered perspective and mines not only the christological devotional tradition but also gender studies in order to challenge the ways in which theology maintains a male ascription to the second person of the Trinity.

PART 5

## Spirit and Body

THE TWO CHAPTERS IN this section bring feminist and Lutheran theologians into conversation with each other, arguing that they share similar concerns that could contribute to the current theological discourse about the Holy Spirit's transforming work in people's lives. In chapter 11, Cheryl Peterson maintains that both perspectives share a concern for the embodied means by which the Spirit works, not only through the means of sound and voice, but also through the relationships within the community that the Spirit creates. In chapter 12, Lois Malcolm offers a reading of Luther's commentary on the Magnificat that seeks not only to deepen themes in feminist spirituality, but also to broaden the scope of Lutheran pneumatology in ways that are, in fact, more congruent with the apostle Paul's depiction of the Spirit's work. In different ways, both chapters propose that a conversation between feminist and Lutheran theologians presents fresh possibilities for understanding even more fully how the Spirit's transforming work brings about a new creation not only in our own lives, but also in the world around us.

## PART 6

# Knowing and Living

WOMAN-IDENTIFIED THEOLOGIES SEEK TO unmask and dismantle not only gender-based oppression but multiple forms of oppression that haunt the human family and damage everyone's lives. In Part 6, Beverly Wallace and Cynthia Moe-Lobeda draw from resources of Lutheran traditions and from womanist and feminist theory for claiming moral-spiritual power to resist systemic injustice. In particular, they address the injustice of white privilege and economic injustice. In chapter 13, Wallace challenges the long-standing tendency for Lutheran theology and ethics to be defined by white voices. She proposes a Lutheran womanist ethic grounded both in Lutheran theological claims and in the lived experiences of Lutheran African American women. In chapter 14, Moe-Lobeda brings Euro-American feminist theology to bear on the problems of white racism and economic injustice as they intersect with the oppression of women. She challenges the church to recognize white privilege in its midst and to strive toward dismantling it as a dimension of proclaiming the gospel. Both authors are guided methodologically by the conviction that Lutheran theologies are most faithful to Lutheran tradition when they entail critique, retrieval, and reconstruction.

## PART 7

# Hope and the Future

KRISTA HUGHES AND DEANNA Thompson close this volume with two distinct yet centrally related feminist visions of hope. Hughes focuses in chapter 15 on the practice of naming our real fears, over the distractions of virtual fears or an overly disembodied future hope. A theology of the cross is once again centrally important in these chapters, for Hughes turns to it for a clear vision of our true fears in order to turn to the shape of real hope in real bodies, here and now. A strong tendency in feminist theology to remove eschatology from death compels Thompson to outline the inadequacy of this thinking to the christocentric promise Lutherans hold. In the closing chapter, Thompson lays out a fulsome feminist Lutheran vision of the shape of real hope in the future God promises beyond death and the ways in which this future indeed shapes the present.