

A strong critique of traditional atonement theology is found in the work of many contemporary feminist theologians. This approach, in large part, is related to the notion of womens experience--a category that is used widely within feminist theology. But what is womens experience and how does it affect feminist theology, particularly views on the atonement? The category of womens experience is pivotal to feminist theology, yet its use may lead to models of atonement that place excessive stress upon the subjective element of Christs saving work thereby neglecting to address adequately the objective aspects of the cross. This book focuses on the methodological issues regarding the category of womens experience generally, its definition and use in feminist theology, with a more detailed analysis of its use in the context of feminist theologies of atonement. Utilizing the work of a wide variety of feminist theologians in conversation with theologies of experience, this work attempts to understand the role of womens experience as it shapes feminist views on the atonement, noting the strengths and limitations of feminist approaches to soteriology. Recent discussion of Feminist theologians in relation to the atonement has tended to be either overly dismissive or unduly adulatory. Linda Peacore does a fine job of taking seriously both their contribution and their concerns, while providing a lucid evangelical reading of a theology of experience more generally. In an accessible style, she successfully moderates a critical contemporary conversation that will be increasingly central to the study of theology. --William Dyrness Fuller Theological Seminary

Appealing to womens experience, feminist theology has offered a salutary critique of the Christian theological tradition. The value of this critique notwithstanding, appeals to experience of any kind need to be subjected to critical scrutiny. Linda Peacore undertakes that task in this book with impressive care and academic rigor, and provides an invaluable resource both for feminist theology itself, and for the broader theological tradition. --Murray Rae University of Otago

Linda Peacore (PhD, Kings College, University of London) regularly teaches as Adjunct Assistant Professor of Theology at Fuller Theological Seminary in Pasadena, California.

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