



Mixology and Theology

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Week Eighteen: Cosmopolitan and Feminist Theology

Mixology: Cosmopolitan

In 1968, the folks at Ocean Spray printed a recipe on the side of every carton of cranberry juice for a drink they called the “Harpoon.” The Harpoon called for an ounce of vodka, an ounce of cranberry and a squeeze of lime, close to the Cosmo recipe, but still missing the sweet Cointreau.

Who actually took the idea of combining cranberry, lime, Cointreau and vodka, shaking it over ice and straining it into a martini glass following the creation of the Harpoon is also a bit foggy, but chances are the drink came out of one of two meccas for gay culture: Miami Beach and Provincetown, MA. The formal invention of the Cosmo occurs in 1987 when a bartender named Toby Cecchini made the drink while working at the famous Odeon in Manhattan’s Tribeca neighborhood.

Sex and the City is responsible for launching several cultural phenomena, from our obsession for cupcakes to our quest for incredible designer shoes and bags, but nothing swept the country due to the show’s influence as fast as the Cosmo. The cocktail appeared many times throughout the show, leading people throughout the country to recreate the cocktail in order to sip along with their favorite characters.

<https://vinepair.com/wine-blog/history-cosmopolitan-birth-craft-cocktail-culture/>

Cosmopolitan

2 oz vodka (or citrus vodka)

½ oz Cointreau (or other triple sec / orange liqueur)

½ oz lime juice

1 oz cranberry juice

lemon twist for garnish

1. Add ingredients to cocktail shaker filled with ice. Shake until chilled.
2. Strain into a pre-chilled martini glass
3. Garnish with lemon twist.

Cosmo Mocktail

2 oz cranberry juice

2 oz lemonade

1 oz orange juice

½ oz lime juice

lemon twist for garnish

1. Add ingredients to tall glass with ice. Stir well.
2. Garnish with lemon twist.

Theology: Feminist Theology

Feminist theology is theology and biblical studies done using feminist methodologies and theories of interpretation. Feminist theology seeks the equality, justice, and liberation of women from patriarchal or androcentric systems of power and domination that have shaped the church, the history of the translation and interpretation of the Bible, and the Bible.

Feminist theology has been closely connected to secular feminism, and somewhat followed the same “waves” of development. Prior to these waves a few notable examples:

The First and Second Great Awakenings led to religious revivalism and innovation, which often created space for women’s leadership outside of traditional church structures. After the founding of the United Society of Believers in Christ’s Second Appearing, commonly known as the Shakers, in England in 1747, Ann Lee emerged as an early leader and became the founder of the American Shakers. Since the early 19th century the Society of Friends allowed women as leaders. Early in the formation of the African Methodist Episcopal Church, Jarena Lee was influenced by the founder Richard Allen. She had a profound religious experience and felt called to preach. Allen initially resisted, but later recognized her gifts.

First Wave 1848 — 1920: Suffragettes, abolitionists, temperance movement. The 1848 Seneca Falls Convention included this among its resolutions: *He allows her in Church, as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church.*

At the time, the nascent women’s movement was firmly integrated with the abolitionist movement: The leaders were all abolitionists, and Frederick Douglass spoke at the Seneca Falls Convention, arguing for women’s suffrage. Women of color like Sojourner Truth, Maria Stewart, and Frances E.W. Harper were major forces in the movement, working not just for women’s suffrage but for universal suffrage.

Feminist theology during this time was not an academic discipline but a practice within the church to increase the status and leadership of women. Much of the women’s movement was happening within churches as centers of organization. The first woman ordained as a minister was Antoinette Brown Blackwell, ordained by her Congregational church, but the denomination did not recognize her ordination and she later left to become a Unitarian.

During this period, Sojourner Truth emerged as a leader of women’s rights and abolition. Her remarkable “Ain’t I a Woman” speech shows a profound theological challenge to assumptions about women in Christian thought. She captures what later would be named in intersectional and Womanist theology:

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into

barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man - when I could get it - and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? [member of audience whispers, "intellect"] That's it, honey. What's that got to do with women's rights or negroes' rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half measure full? Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.

Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say.

<https://www.nps.gov/articles/sojourner-truth.htm>

Second Wave 1963 — 1980's: Betty Friedan's *The Feminine Mystique*. "The personal is political." NOW. ERA. Labor law, reproductive rights, marital law, Title IX, sexism in culture, dismantling patriarchy.

This is the period when feminist theology emerges as a form of liberation theology, as an academic discipline challenging the male-dominated field of theology, including its methodologies and assumptions. Notable feminist theologians from this period include:

Mary Daly: She described herself as a "radical lesbian feminist" who worked in the fields of philosophy, religion, and theology. She taught at Boston College for 33 years, retiring after the university challenged her decision not to admit men in her advanced women's studies classes. Daly was born into an Irish Catholic family and much of her work comes from the struggles she faced within the Roman Catholic church. Some of her well-known books include *The Church and the Second Sex*, *Beyond God the Father*, and *Gyn/Ecology*. In *Beyond God the Father* Daly builds on the theology of Paul Tillich while working to dismantle patriarchal religion, including the use of language to speak of God. She later abandoned theology and the church has hopelessly patriarchal with no possibility for reform. A few Daly quotes:

Woman's asking for equality in the church would be comparable to a black person's demanding equality in the Ku Klux Klan.

We are aware that the gods of patriarchy are pale derivatives and reversals of ancient yet always Present Goddess(es). We suspect that phallogocentric writers and artists who have even a glimmer of insight are sometimes made uncomfortable by their own state of deception. Those who have any awareness of the heinous crime of reversal which is patriarchy must be in a state of deep conflict and fear of...Her.

The method that is required is not one of correlation but of liberation. Even the term "method" must be reinterpreted and in fact wrenched out of its usual semantic field, for the emerging creativity in women is by no means a merely cerebral process. In order to understand the implications of this process it is necessary to grasp the fundamental fact that women have had the power of naming stolen from us. We have not been

free to use our power to name ourselves, the world or God. The old naming was not the product of dialogue—a fact inadvertently admitted in the genesis story of Adam's naming the animals and the women. Women are now realizing that the universal imposing of names by men has been false because partial. That is, inadequate words have been taken as adequate.

Rosemary Radford Ruether is an American feminist scholar and Catholic theologian. She has long been an advocate for women's ordination in the Roman Catholic Church. She has taught at the Claremont School of Theology, Howard University, and Pacific School of Religion. Some of her major writings include *The Church Against Itself*, *Sexism and God-Talk: Toward a Feminist Theology*, and *Gaia and God: Ecofeminist Theology of Earth Healing*. In addition to her work in feminist theology and women's rights, Daly was involved in the civil rights movement in the 1960's and beyond. A few quotes from Ruether:

The critical principle of feminist theology is the promotion of the full humanity of women. Whatever denies, diminishes, or distorts the full humanity of women is, therefore, appraised as not redemptive.

God is not a 'being' removed from creation, ruling it from outside in the manner of a patriarchal ruler; God is the source of being that underlies creation and grounds its nature and future potential for continual transformative renewal in biophilic mutuality.

The liberating encounter with God/ess is always an encounter with our authentic selves resurrected from underneath the alienated self. It is not experienced against, but in and through relationships, healing our broken relations with our bodies, with other people, with nature.

Phyllis Trible pioneered a Christian feminist approach to biblical scholarship using rhetorical criticism to study Old Testament texts to find meanings in texts as they speak about women in particular, and exposing the flaws in patriarchal interpretation of texts in Christian history. Trible taught at Wake Forest, Andover Newton, and Union Theological Seminary. Some of her major writings include *God and the Rhetoric of Sexuality*, *Texts of Terror: Literary-Feminist Readings of Biblical Narratives*, and *Rhetorical Criticism: Context, Method, and the Book of Jonah*. In *Texts of Terror* Professor Trible focuses on four variations upon the theme of terror in the Bible. By combining the discipline of literary criticism with the hermeneutics of feminism, she reinterprets the tragic stories of four women in ancient Israel: Hagar, Tamar, an unnamed concubine, and the daughter of Jephthah. In highlighting the silence, absence, and opposition of God, as well as human cruelty, Trible shows how these neglected stories—interpreted in memoriam—challenge both the misogyny of Scripture and its use in church, synagogue, and academy. Trible's argument that the Bible has existed in a sexist context for centuries, which has changed the way people interpret its messages. In *Rhetorical Criticism* Trible writes that the Bible, when read without the contemporary societal context, can be liberating for women. Another major takeaway from Trible's most notable work is her argument that, when analyzing using rhetorical criticism, language in the Bible suggests that Adam is referred to as androgynous until the female Eve is created. This argument has also been made by Riffat Hassan, a Pakistani-American theology professor, who ascertained in her own writing that the language used to describe Adam within the biblical story is non-gendered.

Third Wave 1991?? — ???: There is some controversy about these labels at this point. Anita Hill, work place sexual harassment. Increasing women in positions of power. Intersectionality. Riot Grrrl Manifesto. Rejection of the rejection of some aspects of femininity (makeup, high heels, "girliness."). Change in gener-

ations brings change in approach to feminism. Fuller inclusion of women of color.

Third Wave feminist theology is an expansion on second wave, with some questioning of assumptions of second wave leaders. Perhaps most significant are the emerging voices of Black women, Latina women, and Asian women in the Christian theological conversation. Second wave feminism is often critiqued as being centered in white women's experience. This largely reflects the fact the white women were able to break through barriers faster than women of color. It does not mean that all second wave feminist theologians were unaware of the unique concerns of women of color; however, they could not speak for those women. They could, and often did, encourage and work for the inclusion of other voices in the world of feminist theology and the church.

Intersectionality became an important interpretive lens for Black feminist theologians in particular during the 2000's, based on the 1989 work of Kimberlé Williams Crenshaw . Intersectionality is an analytical framework for understanding how aspects of a person's social and political identities combine to create different modes of discrimination and privilege. Examples of these aspects include gender, caste, sex, race, class, sexuality, religion, disability, physical appearance, and height. Intersectionality identifies multiple factors of advantage and disadvantage. These intersecting and overlapping social identities may be both empowering and oppressing. For example, a black woman might face discrimination from a business that is not distinctly due to her race (because the business does not discriminate against black men) nor distinctly due to her gender (because the business does not discriminate against white women), but due to a combination of the two factors.

Intersectionality broadens the lens of the first and second waves of feminism, which largely focused on the experiences of women who were both white and middle-class, to include the different experiences of women of color, women who are poor, immigrant women, and other groups. Intersectional feminism aims to separate itself from white feminism by acknowledging women's different experiences and identities.

Womanist Theology: Womanist theology is a methodological approach to theology which centers the experience and perspectives of Black women, particularly African American women. The first generation of womanist theologians and ethicists began writing in the mid to late 1980s, and the field has since expanded significantly. The term has its roots in Alice Walker's writings on womanism. Within Christian theological discourse, Womanist theology emerged as a corrective to early feminist theology written by white feminists that did not address the impact of race on women's lives, or take into account the realities faced by Black women within the United States. Similarly, womanist theologians highlighted the ways in which Black theology, written predominantly by male theologians, failed to consider the perspectives and insights of Black women. The goals of womanist theology include interrogating the social construction of black womanhood in relation to the black community and to assume a liberatory perspective so African American women can live emboldened lives within the African American community and within the larger society. Some of its tasks are excavating the life stories of poor women of African descent in the church and to understanding the "languages" of black women.

Katie Geneva Cannon: Cannon was the first African-American woman ordained in the Presbyterian Church, in 1974. She is credited as one of the founders of the fields of womanist theology and ethics. She taught

at Union Presbyterian Seminary in Richmond, Temple University, Episcopal Divinity School, and Harvard. Her publications include *Katie's Canon: Womanism and the Soul of the Black Community*, and *Inheriting Our Mothers' Gardens: Feminist Theology in the Third World Perspective* (editor with Letty Russell, Ada Maria Isasi-Diaz, and Kwok Pui-lan).

Her obituary in the New York Times: <https://www.nytimes.com/2018/08/14/obituaries/katie-cannon-68-dies-lifted-black-womens-perspective-in-theology.html>

Delores Williams: Williams is another leading voice in developing womanist theology. She taught at Union Theological Seminary. She is best known for her 1993 book *Sisters in the Wilderness: The Challenge of Womanist God-Talk*. Using black women's experience of struggle as a starting place for biblical analysis, Williams explored themes from the story of Hagar in the wilderness. The biblical character Hagar, was a concubine of Abraham, and servant to both Abraham and his wife Sarah. Williams notes similarities between Hagar's role as handmaiden, giving birth to Ishmael when Sarah and Abraham were unable to conceive, and the role of black women in caring for white children during and after slavery. The biblical story of Hagar's ability to survive in the wilderness has resonated with many black women who have found the strength to survive and persevere through adversity by leaning on their God. In particular, Williams' notes the ways Hagar's position in relation to Sarah was comparable to black women's roles as mothers, both within their own communities, and in relation to white women. She argues that the system of slavery forced enslaved mothers to take on the roles of "protecting, providing for, resisting oppression and liberating" their loved ones. Yet, like Hagar, many Black women were forced into surrogacy roles in white families, forced to produce children or take care of their master's children, and after slavery, working for low wages as laborers in the homes of white people.

Mujerista Theology: Influenced by the work of Katie Cannon, Delores Williams, and others, Ada Maria Isasi-Diaz was a Cuban-American theologian who first named and developed mujerista theology, pursuing a liberation theology rooted in and speaking to the experience of Latina women. She emphasized the role of poor Hispanic women in exemplifying the Christian faith in the daily struggles of life. She addressed the issues within the Roman Catholic church directly and worked for the ordination of women. She chose the word "mujerista" as a counter-part to Womanist, as both a self-naming and as a way of addressing feminist concerns within the Hispanic community without the word "feminism" because of its negative connotations for some.

New York Times obituary: <https://www.nytimes.com/2012/06/06/nyregion/ada-maria-isasi-diaz-dissident-catholic-theologian-dies-at-69.html>

Asian Feminist Theology: In the early stages of the late 1970s–1980s, Asian feminist theologians saw the need to stress the commonality of Asian women. There was a call to embrace their shared identity as Asian women first and foremost. Emphasis was placed on the shared and lived experiences of oppression, colonialism, and neo-colonialism and the theology of this stage was more reflective and descriptive than analytical.

In the 1990s, this gave way to the awareness of the dangers of generalizing experiences. Asian feminist theologians began to call to attention the diversity and wide range of lives and situations experienced by women across Asia. Turning to their own traditions and cultures, Asian feminist theologians began to look

at these with a critical feminist consciousness, while at the same time identifying in them liberating and life-affirming aspects to emulate and draw upon.

The third and present stage sees a huge range of diverse theories and subjects being engaged with. Christology was from the beginning a key issue of interest for Asian feminist theologians and this has remained so, however there are now works being done on subjects such as Mariology, sophia, soteriology, and ecclesiology. Theologians are engaging with a wider range of theories such as postcolonial theory, psychoanalysis, political feminist hermeneutics, and others. There has been a shift in focusing on the oppression of Asian women in the West.

Unlike some Western feminists, Asian feminist theologians have little problem with the language used to speak about God, or the gender of Jesus. Indeed, for some such as Virginia Fabella, the very fact that Jesus is male is advantageous. She writes, "among Asian women, the maleness of Jesus has not been a problem for we see it as 'accidental' to the salvific process. His maleness was not essential but functional. By being male, Jesus could more repudiate more effectively the male definition of humanity and show the way to a right and just male–female relationship".

The Asian feminist understanding of God is holistic and ecological. This approach sees God in all life (Panentheism) and views God as the creative power that sustains life. There is an emphasis on relationality of humans, other life-forms and God. Chung Hyun Kyung states, "Asian women emphasize the importance of community in their theologies because only in community can humanity reflect God and fulfil the image of God".

It also moves away from the dualism of Western approaches that insist on a divide between mind/body, nature/culture, male/female. Instead, God is seen to easily possess both masculine and feminine qualities. Padma Gallup of India claims that Western Christianity has lost this inclusive understanding as it is too "wrapped in layers of ponderous patriarchy, Zoroastrian dualism, Greek philosophy, and the ethics of the marketplace and morality of the dominant male of the Puritan tradition." For many Asian women, the images of Christ that were propagated during the colonial era are unhelpful. The notion of Jesus as Lord reinforced servility to colonial authorities, and the image of Jesus as the Suffering Servant encouraged passiveness and docility. Virginia Fabella writes, "Asian women have been 'lorded over' for centuries and all the major religions including Christianity have contributed to this sinful situation." Likewise, Muriel Orevillo-Montenegro explains that "the Jesus of Asian women is the Asian Christ who accompanies them in their daily struggles for liberation from all forms of oppression and suffering. This Christ seeks to engage with religions, cultures, and indigenous spiritualities to make life flourish for every living being." Instead, they have understood Jesus as a liberator, who has come to set people free both spiritually and from their earthly bondage of socio-economic oppression.

Fourth Wave? 2010 — present???: If there is a distinctive fourth wave (it is a disputed point) it includes an increased focus on marginalized women, intersectionality, social media, #metoo. However, as an internet-centered movement, it is mostly a Western phenomenon. I suspect that feminist theology in this wave will be internet, blog, and hashtag driven and will continue to push the edges of the church and theology for the full inclusion and liberation of women.