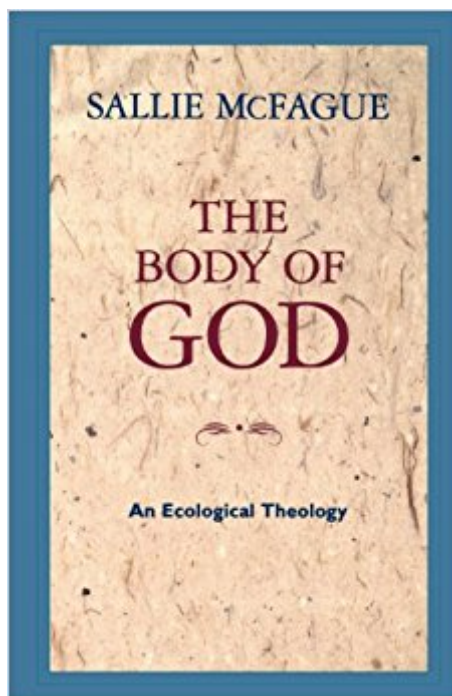


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The Body Of God: An Ecological Theology



Synopsis

In *Models of God*, now in a second impression, Sallie McFague dealt principally with immanent models, God as mother, lover and friend of the world. Her choice was a deliberate one, an attempt to balance the heavy transcendence of the Christian doctrine of God. However, she ended the book aware that what was needed is not only immanent models of God, but ways of thinking of God's transcendence in an immanent way. This book is the result.

Book Information

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Customer Reviews

A very distinctive and important new option for Christian theology. McFague proposes in a clear and challenging way a theological program based on what she calls 'the organic model' for conceiving God.

fantastic writing.

I am not religious or spiritual, but this book gave me a good perspective on why some spiritual people are not environmentalists... and why they should be. I quote it all the time.

This ecological theology makes the best sense of all the eco-theologies I've read. Her inclusive organic model can be used by men, women, lesbian, bisexual and gay people. This opened a new way of thinking for me that can make a difference not only in my life but hopefully also in the lives of the South Africans I will come into contact. But most important it changed my understanding of my

place in the universe and in our beautiful country. Do yourself a favour, buy this book and study it. But be warned, your patriarchal mindset will be shattered. I really enjoyed this book and I am looking forward to study her other books that's on their way. Thank you Sallie.

Excellent book

Sallie McFague (born 1933) is an American feminist Christian theologian, who has written other books such as *God and the World: A New Vision*, *Models of God*, *Metaphorical Theology: Models of God in Religious Language*, etc. She wrote in the Introduction to this 1993 book, "The present essay... attempts to look at everything through one lens, the model of the universe or world as God's body... (a model) that is neglected, essential, illuminating, and helpful both to Christian doctrinal reformulation and to planetary well-being." Later, she adds, "Body, then, is the model I suggest we investigate thoroughly as possible for an ecological theology." (Pg. 17) She concedes, however, that we can accept reductionism as a successful method of research as well as the physical base of all levels of nonliving and living entities "and, at the same time, opt for the holistic, organic view as the picture of reality or metaphysics with which theology should be in conversation." (Pg. 93) She suggests that the model of the body of God "can serve as a unifying metaphor, encompassing in scope both creation and salvation---the liberation, healing, and fulfillment of all bodies." (Pg. 135) She argues that "we should not use natural evil as a smokescreen to hide the real ecological problem: human selfishness and greed... biological and cultural evolution---or natural evil and sin---are now inextricably joined with us. The distinction between them is blurred, for natural evils seldom occur in our time without human complicity. And it is the latter for which we are responsible and that lie within our power to change." (Pg. 177) Starting from the "Cosmic Christ" image, she states, "Our model is unlimited at one end and restrictive at the other: the entire cosmos is the habitat of God, but we can know this only through the mediation of the physical world." (Pg. 182-183) This book will be of interest to persons looking for creative modern approaches to theology.

McFague looks at some of the current images of God and how those images play out in our everyday lives. She makes it clear in the introduction who the book is written to, what the purpose of the book is (and what it is not), and the weaknesses of the book. It is not about "shaping theology to science" (ix), instead it is about a way of thinking. She states on page viii in the introduction that the point of the book is "to help those of us from this background... [First-world, privileged, mainstream Christians] to begin to think and act differently, to think and act as if bodies matter." She conveys

this by using the model she provides (the universe as the body of God) and filtering through this model some common thoughts about creation, theology, Christology, ecology, and more. This book is beautifully written and interesting to read. I highly recommend it.

good transaction. came fast and as described.

This was a useful book if Ecofeminism is your subject. It was one of the recommended books for the Radical Readings module of Exeter University's Theology degree. It does give another voice to add to the inevitable Rosemary Radford Ruether's. Unfortunately, I managed to accidentally purchase two copies so if anyone wants one - let me know. Ann Butcher

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