Edith Stein

- Catholic Carmelite martyr
- TofAvila was a huge figure in her life—the reason why was a great secret
- Although her siblings thought that she was running away from the fate of the Jews, Edith related the suffering of the Jews to Jesus’ suffering on the cross
- She wrote about the role of women—she was at the forefront of Catholic feminism of her time
- Nazis said that women belonged in the kitchen, with the kids and in Church (Kinder, Küche, Kirche)
- She argues that male dominating women is the result of sin and not created nature, Stein argues we all have a common human nature.
- Today people would say that the nature of women doesn’t exist and it is a social construct but she starts with the conviction that there is such thing as woman’s nature, she feels called to the text of Genesis 2 which clearly emphasizes differences.
- God created humanity as man and woman in His image only the purely developed masculine and feminine nature can yield the highest attainable likeness to God.
- There are no professions that women “shouldn’t” do, although some are better done by women (e.g. nurse) because of their nature (they are more maternal, empathetic, long for companionship). As long as women remain women, they benefit jobs by bringing their nature to ethos. The nature (because of original sin) can be distorted by vanity, desire for praise and recognition or excessive gossip and need to penetrate into the intimate life of others.
- “Grace perfects nature—does not destroy it.” Even in terms of women’s vocation, grace and nature are not at odds so we should expect things in religious life, things are different/distinct.
- But despite differences between men and women, we are all individuals with our own aptitudes so we can’t generalize too much.
- She also says being masculine/feminine informs one’s spirituality, but religious life demands a female soul; we are the bride of Christ the Bridegroom, men included.
- The celibate should embody both female and male spirituality; Jesus does this well.

- Attracted to deep personal prayer but also to the liturgy
- In her work “Prayer of the Church”, she displays her mystical sense of Church…she tries to bring together:
  - **liturgical prayer**: public, official prayer of the Church (e.g., Eucharist)
  - **private prayer**: Prayer is never just private because we are all the Church. All authentic prayer is prayer of the Church, for it is the Holy Spirit living in the Church that intercedes for every individual soul—for no one can pray except by the Spirit.
  - Her work begins and ends with the doxology “through him, with him, in him”—which ends the Eucharistic prayer in mass…it emphasizes worship of God + thanksgiving.
  - The key is Jesus= through him we are able to come into worship
  - Her focus is on the Passover meal…Eucharist=act of thanksgiving

Although she left Judaism, she said she became more Jewish when she became Catholic; when she was canonized, the Pope emphasized that she “died a daughter of Israel also blessed by the cross.”

Gustavo Gutierrez

Liberation Theology

- Was born into poverty and mixed racial background (poverty and race because huge for him)
- Develops a remarkable sensitivity to others
- He does pastoral work which is crucial, he works with the poor; realizes that the theology he receives doesn’t help him with the poor he worked with.
- He develops 3 convictions:
  1. Material poverty was an evil that needed to be overcome
  2. Poverty is not a result of laziness, it was the result of the economic structure, need a new social order