



The Church and the Second Sex

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First published in 1968, *The Church and the Second Sex* represents one of the most important critiques of sexism in the Christian tradition.

The Church and the Second Sex Details

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Author : Mary Daly

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From Reader Review The Church and the Second Sex for online ebook

Dwight Davis says

I'm not going to give this book a rating largely because it's an artifact. Let me explain.

This is Daly's first book, published in 1968. At the time, she was still a reformist and thus *The Church and the Second Sex* is decidedly un-Dalylike. Reading it after reading some of her later work is a jarring experience, an experience that she herself echoes in her new archaic afterwords and feminist postchristian introduction.

Reading this book in 2018 is also a jarring experience. Knowing that Daly was fired from Boston College because of how "radical" this book was is both incredibly saddening and also a little funny in hindsight. This book is so moderate at this point in feminist discourse. Even Daly's attempts at female inclusion and ordination in the Roman Catholic Church are gone by the time she publishes her second book, *Beyond God the Father*. However, this book could be published today with very few changes and still would read as a scathing indictment of evangelical masculine theology, especially that of John Piper, Mark Driscoll, Wayne Grudem, et al. 50 years after its publication, it could still be read as a critique of American conservative Protestant theology, and that's incredibly sad.

There are some really great things to be gained from reading *The Church and the Second Sex*. It's a good repository of the sexism on display in some of the biblical writings. It's got some interesting hermeneutical moves that could be helpful for a more generous theology of scripture and revelation. But mostly, like I said above, it's an artifact, a text that the author herself was extremely critical of later in her life. It's interesting from the standpoint of Daly scholarship, but I think that her later work would be more beneficial for constructive feminist projects.

Amy Hughes says

Since I have read so much feminist work, I appreciate Daly's work in the contextual sense. For her time she broke open the discussion in a profound way. I think it is encouraging that the discussion has shifted since then. I do, however, keenly feel the need for feminist work to continue to grow in robustness and reach. Like Daly says, echoing Virginia Woolf, she longs for the sister of Plato and Aristotle and others who do great work and even more. While I know that Daly has consciously broke with the Catholic tradition and indeed, the Church at large, I know there is much to be done self-consciously within the tradition. It is, however, due in part to Daly's work that feminist work in the Church is a discussion. And her post Christian objections are important to hear and engage with as feminists in the Christian tradition plot a way forward.

Joy says

With a heavy heart, yet grateful beyond words for her life and work, I report that Mary Daly died this morning, January 3, 2010 in Massachusetts. She had been in poor health for the last two years.

Her contributions to feminist theology, philosophy, and theory were many, unique, and if I may say so, world-changing. She created intellectual space; she set the bar high. Even those who disagreed with her are in her debt for the challenges she offered.

She always advised women to throw our lives as far as they would go. I can say without fear of exaggeration that she lived that way herself.

May her spirit soar and her ideas endure.

Dhanaraj Rajan says

A vehement attack on the Church by the feminist theologian. It is an outcry poured out with force.
