

OCCASION: I've seen no commentary on what I consider the highly significant fact that the Bible's consistent pronominal referencing of God (he/his/him[self]) has died in the national offices & publishing houses of the mainline Protestant churches. Who killed the biblical-theological-historical pronominal God? Why? With what un/seen consequences?

The fact To save time/space, I'll assume you're enough aware of the current life/work of these denominations to need no documenting of the fact, but I'll exhibit two instances in my own communion, the UCC: (1) Our original Statment of Faith refers to the pronominal God 21 times, but 0 times in the only form of the Statement appearing in our THE NEW CENTURY HYMNAL, (2) which **never** refers to the pronominal God even though its selections from traditional hymnody refer to him many hundreds of times! Anyone can quickly see that a blanket censorship, based on an ideological tabu, has been thoroughly imposed on the hymnal-makers--something as absolutistic as the Inquisition.

Its prelude Behind/before THE NEW CENTURY HYMNAL was the publisher's demand that the hymnal committee "kill" the pronominal God, ie that pronouns for God never be used. (That meant, of course, masculine pronouns: the Bible & our canonical-classical Christian heritage never refers to God by the neuter pronouns [it/its/itself] or by the feminine pronouns [she/her/hers/herself].)....As for "kill," I'm not being dramatic: it's a regular verb in journalism (as, "to kill a story," meaning to suppress it, not print it) & publishing (as, "to kill a reference"). TNCH literally kills the pronominal God, the God referenced by pronouns.

Along with the killing of all biblical & hymnic pronouns for God, most of the instances of the masculine **nouns** for God--Father/Lord/King/Son, et al--are killed. Eg, in Hymn #222 ("My Song Is Love Unknown"), the killing is as follows: the pronominal God, 10 times; Lord, 3 times; King, 3 times. (Also, the word "blind" has been dropped: some blind folks might be offended. All the other killings in this hymn were because some women might be offended: not offending some women had a higher priority than being faithful to God's self-presentation in Scripture.)

As it's a sin not to repent when you're guilty, it's a sin to repent when you're not guilty. The new hymnal, & the "Inclusive Language Guidelines" behind it, commit the latter sin. The Bible's not guilty of presenting an excess/defect God of whom we ought to be ashamed (an excess God, who presents himself as masculine in revelation & incarnation; a defect God, who's never addressed as feminine and who never gives himself a feminine title). Should we modern-day Christians, under radical feminist pressures, feel ashamed of the (masculine) way God presents himself in the Bible & Christian tradition? Or should we distance ourselves from that (& thus also distance the church & its chn. from the Bible) & preach/teach instead a degendered deity who's never he/his/him(self) & who's given as many feminine titles as the whole Christian heritage gives masculine? The present mainline practice of the death of the pronominal God is moving the liberal church in the latter direction, a move that amounts to the most dangerous heresy in the past eighteen centuries.

Its postlude The bright side of the current women's movement is liberation, its dark side is misandry (hatred for "the oppressor," ie the opposite sex). Communism said liberation could not occur unless God died: feminism says liberation cannot occur unless the pronominal God dies. The new hymnal is feminist-liberation propaganda to be sung, as the Inclusive Language Bible is feminist-liberation to be read. Here are two of the long-term effects:

(1) The death of the masculine leads toward the death of the personal. It will not prove possible to continue to think of a deity as personal who's never referred to by personal pronouns. Here theism is in the process of dying.

(2) Nor will it prove possible to continue to believe in the masculine incarnation of a degendered God: God's masculinity is as inextricably interlocked with Jesus' maleness as is, eg, Demeter's femininity with Persephone's femaleness. My #2752 shows how embarrassed the new hymnal is about Jesus' maleness. God is degendered, then Jesus is degendered, then the incarnation is generalized: all who live what they believe are embodying, incarnating, their faith. Goodbye, Christianity.