

FEMININE GOD-LANGUAGE IN SELECTED MODERN HYMNS:

AN ANALYTICAL STUDY

An Honors Project submitted by

Lindsay Oakley  
207 Two-View Rd.  
Pigeon Forge, TN 37863  
(865) 850-0445

a BM student in Church Music

December 17, 2009

Project Advisor: Dr. Clark Measels

© 2009 Lindsay K. Oakley

Approval Sheet

FEMININE GOD-LANGUAGE IN SELECTED MODERN HYMNS:  
AN ANALYTICAL STUDY

---

Faculty Advisor

---

Chair, Department of Music

---

Director, Honors Program

## TABLE OF CONTENTS

Preface.....	i
Introduction.....	1
History of Feminism.....	4
Feminist Theology.....	13
Effects of Feminism & Feminist Theology.....	16
Feminine Characteristics.....	23
Methodology.....	28
Categories.....	31
Data.....	35
Data Analysis.....	37
Conclusion.....	38
Works Cited.....	40
Appendix A: Baptist Hymn Forms.....	43
Appendix B: Lutheran Hymn Forms.....	70
Appendix C: Unitarian Universalist Hymn Forms.....	98
Appendix D: Feminine Attributes Directly Taken From Books.....	111
Appendix E: Index of Feminine Characteristics Found in Hymns.....	112
Appendix F: 2008 Baptist Hymnal-List of Hymns Since the 1970's.....	114
Appendix G: 2006 Lutheran Service Book-List of Hymns Since the 1970's.....	119
Appendix H: 1993 Singing the Living Tradition-List of Hymns Since the 1970's.....	122
Appendix I: Hymns with Feminist Theology Influence.....	125

## PREFACE

After doing preliminary research and trying to decide if a song in itself could be feminine or masculine, I stumbled upon the idea of Feminist Theology. One of the focuses of Feminist Theology is the appropriate terms to address God and His nature. To some this is known as “God-Language.” “God-Language” is simply how people address God in name and character (Wren 3). I became very interested in the idea that God, generally referred to in masculine terms, can also be addressed in the feminine. I looked at some hymns found in varying denominational hymnals and found this to be a new trend. Then I became curious as to how these hymnals compared to each other concerning the affects of Feminist Theology.

My current state of knowledge in this field, with regards to my topic, consists mostly of personal experience and that which I had previously researched. My interest in this topic was spurred by reading books concerning the lack of men in church physically and the lack of interest during a worship service. With this in mind, I interviewed some of the men at my own church to see if what I read was true for them. I played a mixture of “feminine” songs, “masculine” songs, and “neutral” songs. These songs could be considered worshipper directed when it comes to any sort of gender, rather than being God directed. This means that the words being sung are feminine or masculine when referring to oneself.

My findings were quite interesting, but even more so, was the discovery that references to God seemed to be varied in terms of gender roles. To my astonishment, after searching through more songs to research how feminine or masculine God is portrayed, I ran across texts that address God in feminine forms of

language. Finally, I decided that my extensive research and basis of this project would be not only the gendered address of God, but also the masculine or feminine nature of God within hymn texts.

The purpose of this project has been to discover aspects of Feminist Theology in selected hymnals. If I find that the twenty-first century hymns in these hymnals have been influenced by Feminist Theology, then I can make other Music Ministers, Worship Leaders, and Hymnologists aware of these findings. After my peers and colleagues are aware of the influences the songs they sing have, we can work on more fulfilling worship services for everyone involved. One of my beginning beliefs is that God transcends gender, so the God-Language in the hymns needs to either be balanced (masculine AND feminine) or neutral.

## INTRODUCTION

This study is to ascertain if Feminist Theology has affected hymns written in the twenty-first century. Hymns have been analyzed according to aspects of Feminist Theology addressed in the book *What Language Shall I Borrow? God-Talk in Worship: a Male Response to Feminist Theology*, by the well-known hymnist and theologian, Brian A. Wren. In this book, Wren points out certain metaphors that are used for God and how important these metaphors are to our understanding of God (92-93). Some metaphors that would be considered feminine would be: Mother, Lover, Friend, Nurturer, and in some instances, even Creator. Each of these metaphors implies certain feminine qualities and characteristics, such as meekness, gentleness, a nurturing spirit, birthing, passivity, and subordinate behavior that have traditionally been seen as feminine attributes.

The most recent Baptist, Lutheran, and Unitarian Universalist hymnals will be searched for these metaphors and feminine qualities. After the analysis is complete, the hymns that contain these aspects of Feminist Theology will be compared to see which hymnal contains the largest amount of that material.

Each hymnal has a different theological background. The Unitarian Universalist Association that published the Unitarian Universalist hymnal, *Singing the Living Tradition*, is considered liberal because of their incorporation of all religions and beliefs into one church. The Unitarian Universalist Association of Congregations' website states that one of their beliefs is to have a "goal of world community and peace, liberty, and justice for all" (1). The sources they draw from include: transcending mystery and wonder, words and deeds of prophets, wisdom

from world religions, Jewish and Christian teachings, humanistic teachings, and the spiritual teachings of earth-centered religions (1-2).

The *Lutheran Service Book* was compiled by Lutherans belonging to the Missouri Synod. This sect of Lutheranism has been considered to be a very conservative group. According to Samuel H. Nafzger, in his article titled, "An Introduction to the Lutheran Church-Missouri Synod," the original intent of the Missouri Synod was to follow Martin Luther's three basic emphases of "grace alone," "faith alone," and "scripture alone" (7-11). He also states, "The Lutheran Church—Missouri Synod believes that Scripture alone is compromised when the inerrancy of the Bible is denied, and this in turn endangers both "by grace alone" and "through faith alone" (11). Recently, due to various controversies between individual churches concerning homosexuality and women in the church, the Missouri Synod can perhaps be considered moderately conservative. Through studying the most recent hymnal, this is the theological standing that seems to hold sway.

*The Baptist Hymnal* was produced by LifeWay Worship in 2008 and holds to the denominational beliefs of the Southern Baptist Church. These beliefs can be found in the Baptist Faith and Message 2000, which are stated on the official website for the Southern Baptist Convention (1). These beliefs seem to have changed only marginally in the last two decades. As a result, the theological background of the *Baptist Hymnal* has remained traditionally conservative, with a few modern exceptions.

Due to the liberal views of the Unitarian Universalist Church, the hypothesis is that the Unitarian Universalist hymnal will contain the largest amount of Feminist

Theology. It is also hypothesized that the Baptist hymnal will contain the least, if any, hymns influenced by Feminist Theology. Yet, it is suspected that all hymnals will have at least some degree of Feminist Theology contained within individual texts.

## HISTORY OF FEMINISM

Feminism has been an underlying theme since the beginning of time. To take a Biblical view, it began in the Garden of Eden, as God was addressing the first sinners. He looked at the woman and said, "I will sharpen the pain of your pregnancy, and in pain you will give birth. And you will desire to control your husband, but he will rule over you" (Gen. 3:16 AMP). Since that moment, most men have tried to dominate women.

Religion is a factor in the oppression of women, but so is society. The Women's Movement in America did not begin until the 1800's. Step-by-step, women found their voice and opposed the injustice that society had allotted them. In particular, Abigail Adams, who threatened that women would "foment a rebellion" if "particular care and attention" were not paid to ladies in the new code of laws, began the journey that would lead to Women's Suffrage (Catt, 8). Slowly, society began to hear the voices of women like Abigail Adams and Mary Woolstonecraft, who wrote "The Vindication of Women." As a result, the nineteenth century witnessed the education of girls "slowly evolved from the zero point of no education to the acknowledgment of a girl's right to acquaintance with the four R's" (11-12). Women became more educated and found the tools to fight the government concerning their rights as citizens.

Although government had passed legislation allowing women to vote and own land, society still prohibited women from doing certain things. As a result of the inequality and unfairness in the job market and expectations for women to only participate in traditional gender roles, women stood up stronger than before to

prove that they had equal worth to men in a new idea of Feminism. This caused the Women's Movement to reach a peak in the 1970's with women marching on Washington, burning their bras to proclaim independence from the traditional male society. Through woman suffrage and feminism, demands were made that they be treated equal, not only in being able to vote, but in all aspects of society. They wanted to govern their own lives, including the decision of whether or not they would or could have an abortion. They wanted to work the same jobs as men and receive the same compensations. As a result, the Supreme Court was bombarded with cases concerning Women's Rights. An example is the *Reed v. Reed* case, which led to the Supreme Court declaring that the Fourteenth Amendment's Equal Protection Clause also prohibited sex discrimination.

From then on, legally America would forever know the oppression that women had undergone and would be able to see each woman as an individual. Men could no longer overlook the other half of the population. The stereotypes that had long been the norm were now being challenged.

Of course, women cannot blame modern men alone for their presuppositions, for it can be said that they have been given blinders by centuries of previous societies. In an article titled, "Greek Philosophy on the Inferiority of Women" it is said that the great philosopher Aristotle believed that a woman was only a malformed man (2). He also believed that a woman was good for nothing other than giving birth (3). Even the Biblical Paul states that a woman should be silent, have no authority over man, and that she is saved through childbirth (1 Tim. 2:12-15 AMP). It was a woman who was the "cause" of the fall of man. So, when leaders of great

societies and/or faiths proclaim this approach, as long as that society or religion exists, this bias will dominate.

Men have not been the only ones “brainwashed” by ancient teachers and societies. Women are affected just the same. It has been culturally ingrained in the mind of American society that women are less-than men and that men should dominate the “gentler sex”. As a result, many women accept the stereotypes and may even engender certain expectations to the point of self-degradation and abuse. This goes against what modern day feminists are trying to accomplish. These issues support Rosemary Radford Ruether, a feminist, in her belief that societal thought and Christian theology need to change because they do not promote the full humanity of women (18-19).

Unfortunately, the humanity of Woman usually does not matter in a patriarchal society. Generally, women are not allowed to vote, own land, get divorced, work the same jobs as men, or get paid the same wages as men. Fortunately for womankind in the United States, some pioneering women risked their lives to revolutionize American culture. It started as solely a political/societal movement. Cries were lifted with many people saying, “Women need not depend on a man! Women should be allowed to vote! I am Woman, hear me ROAR!”

Helen Reddy’s song “I Am Woman” clearly voices the views during this time:

#### VERSE 1

I am woman, hear me roar

In numbers too big to ignore

And I know too much to go back an’ pretend

'cause I've heard it all before

And I've been down there on the floor

No one's ever gonna keep me down again

VERSE 2

You can bend but never break me

'cause it only serves to make me

More determined to achieve my final goal

And I come back even stronger

Not a novice any longer

'cause you've deepened the conviction in my soul

CHORUS

Oh yes I am wise

But it's wisdom born of pain

Yes, I've paid the price

But look how much I gained

If I have to, I can do anything

I am strong (strong)

I am invincible (invincible)

I am woman

As a result of such foremothers of feminism, women now have basically the same rights and privileges as men. There is always room for improvement, but overall, women have equal worth to men.

Surprisingly, the church, being separate from the state, has begun to follow suite. Of course there are the exceptions, primarily in strictly fundamental, traditional churches. But many churches have allowed women to hold the positions that have been traditionally reserved for men. Granted, they are not always given the title of Minister or Pastor, but in many cases they fulfill the same duties. In Baptist churches, women have been allowed to be deacons, a position that is still generally only for men. Among others, in some Methodist, Episcopal, and Non-Denominational Churches, women have been allowed to be the Assistant Pastors or even the Senior Pastors of the Church.

One would see how important this advancement is if they look at the recent history in the South. If one could travel back in time one hundred years and attend a Southern Baptist Church Service, in most churches one would notice the absence of women leaders within the church. Men would typically hold all the ministry positions. Dominantly, the only places women would be permitted to lead would be a small group Bible study, with all women, and perhaps Sunday School for smaller children. Any form of daycare or nursery would also be permitted. The service language itself would perhaps cater to men: How to be the Head of Your Household, How Do You Measure Up to Jesus and the Apostles?, God Wants Men Who Will (you fill in the blank), etc. And the hymns might be either androgynous or blatantly use only masculine references. Examples of such songs written in previous generations would be "Rise Up Oh Men of God," "Onward Christian Soldiers," and "Good Christian Men Rejoice."

A recent fad among Protestants of almost glorifying Mary Magdalene would certainly not be tolerated, after-all she has been thought of as an immoral woman in many scholarly circles. It would not have been tolerated because women have been seen as Jezebels: manipulative, seductive, and immoral. Because of the original sin, which was "Eve's fault", women were seen as not capable of being leaders in the Church. They were usually not even considered to be true vessels for God in the eyes of many church leaders. Such leaders might have asked, "Who could trust one who is so easy to sin that she brings men down with her?" This of course turns a blind eye to the sins of men.

Because of these resulting prejudices, hymns have been prevailingly masculine throughout the centuries. They have focused on the power, strength, and omnipotence of God and have generally catered to the men in the church. When women were allowed to sing, they usually sang songs that proclaimed, "I am a mighty MAN of God." Today, this is seen to exclude women, and it can alienate them from truly worshipping God. How can they worship when they cannot even claim themselves as a woman of God? This is tantamount to asking them to lie. Pamela Dickey Young, in her book, *Feminist Theology/Christian Theology: In Search of Method*, says that this is "the effect of a tradition that had almost exclusively used male images for God" (13).

Granted, for centuries male images were meant to be all-inclusive. So, perhaps the women did not feel like they were lying or being excluded. However, due to the rising interest, even obsession with feminism, it now not only feels like lying, it is simply and utterly offensive to some Christian Feminists. Women have

fought for the right to be considered equal to men in society and American culture. Why, then, would the church, which is supposed to be liberating and preaches freedom in Christ, deny the same rights to women? Paul states, “There is no longer Jew or Gentile, slave or free, male or female. For you are all Christians—you are one in Christ Jesus” (Gal 3:28 NLT). Why does the church not heed these words?

One reason may be because other Biblical texts speak against women. In the Old Testament women were typically bought, bred, and left to fend for themselves. An epic example of this is in the book of Ruth, the story of Ruth and Naomi. Their husbands and sons were killed, so Naomi, knowing her status in the world traveled back to her homeland to be with her family. A male relative had to take care of her because she could not inherit any land or other material assets that her husband might have had (Ruth MSG). Women were not permitted to own anything. It was expected that the next closest male relative of the husband was to take the widow as his wife.

In the New Testament, Paul addresses the Corinthian Church. He tells them that the women should be silent in church. If they have any questions about the sermon, they should not ask the elders, but instead go home and ask their husbands (1 Cor. 14:33-35 NLT). Men were the head of the household, physically and spiritually (Eph. 5:22 NLT). So, in a religion that supposedly follows the Bible (the earlier Paul statement being an exception), it would make sense that women are not necessarily “important” to the church, especially when the above scripture passages are taken literally.

It is apparent in historic Appalachia that literal translations of these passages can lead to the oppression of women. Women were not only forbidden to speak in church; in some cases, they were not even allowed to sit in the same section as the men. Some of the churches had two separate doors: one for men, and one for women. It makes one wonder, what did women do that was so wrong that they could not sit with their own husbands during a church service?

The answer to this question goes all the way back to when God first created the world. He created Man in his own image, and specifically, He created Adam. Adam decided one day that he was very lonely and desperately wanted a companion. He named all the animals and spent time with them, but he still felt lonely. So, God saw Adam's loneliness and created a woman for him. He named her Eve.

Adam and Eve walked through the Garden of Eden with the very presence of God. They spoke with him and God told them of all the things they could eat in the garden. There was one tree that God forbade them to eat the fruit of: The Tree of the Knowledge of Good and Evil. He told them they would die if they ate the fruit of this tree.

One day Eve was walking around the garden when a serpent came to her and told her that God had lied to her. He told her that God was afraid that if she ate the fruit of the tree, then she would be just like God. He tempted Eve and finally she believed the serpent and she ate the fruit. But she not only ate it herself, she took some to Adam and he ate the fruit as well.

After they had eaten, they realized they were naked and tried to hide from God. But God found them and asked them what they had done. He then punished them by laying a curse upon them. Adam was to toil the ground forever and always bring up thorns. Eve was to have increased pain in childbirth. And they were both going to die and return to the ground from which they came (Gen. 2- 3 MSG). From that day forward, women have been seen as the reason for the fall of Man, and they have been treated so.

## FEMINIST THEOLOGY

The majority of Americans born in the last thirty to forty years have heard of Feminism. However, not very many seem to know about Feminist Theology. Anywhere there is a radical feminist, it is assumed that there is going to be at least a little Feminist Theology.

What is feminist theology? In the book, *Gender Matters*, David W. Diehl states in his article, "Theology and Feminism" that Feminist Theology is, "theology practiced from the perspective of the feminist theory of social equality. Feminist theology is therefore a type of systematic theology," and that, "feminist theology speaks of a Christian or religious faith out of a particular context of contemporary life" (26).

In the book, *The Church and the Second Sex*, Mary Daly says that women "must rename God, the world, and themselves according to their own experience as women, free of all male influence" (8) Diehl expands on this point by saying, "In order to be free and authentic as women everything must be renamed in ways that are in contrast to the man-centered descriptions of biblical religion" (28).

With the disregard of anything masculine, the question raised may be, "Can Feminist Theology coincide with Christian Theology?" The answer is: yes. One can be a feminist while also being a Christian. The only hardships may be the fact that some scripture passages that Christians believe to be the infallible Word of God may actually demoralize women. Treatment from Christians who have practiced a certain tradition their entire lives and refuse to change that tradition may hinder these liberating ideas as well.

The Christian Feminist might be faced with these and other circumstances that can cause hardships in her journey towards liberation. Some of these hardships may include churches refusing to accept theological criticism and accusations of blasphemy and other horrible acts for changing certain ideas about God that have been the standard for centuries. Pamela Dickey Young, in her book *Feminist Theology/Christian Theology: In Search of Method*, tries to alleviate these issues by saying that Feminist Theology needs to “move beyond its first two stages of criticizing existing traditions and attempting to state these traditions in new ways to dealing seriously and explicitly with questions of theological method and norms” (11).

Some have created new ways to deal with theological norms by reinterpretation of certain scriptures. Some believe that anything in the Bible that supports the oppression of women should be omitted and not accepted as the Word of God (Young, 29). Others have completely ignored anything in the Bible with regards to theological insight and focused only on the history of women in the Bible (25). This, of course, does not constitute a form of Christianity, but seems to form a new religion of its own.

It can also be assumed that Feminist Theology has risen out of years of oppression by the church and society, therefore a main goal may be to shape Christianity to be more accepting of women. If the underlying purpose of Feminist Theology when one is already a Christian is to foster the idea that women and men were created in God’s image, the questions arise: How can a woman be created in God’s image, when the image of God has for centuries been seen as masculine and

how can a woman relate and have a personal relationship with a God who cannot relate to her? These questions are the basis behind renaming God. Renaming God is not meant to be blasphemous or irreverent, it simply is meant to acknowledge that God transcends gender. God is neither male nor female, yet both at the same time. Young states, "The doctrine of God, for example, is no longer a doctrine of the all-male God. Rather, God is seen in a variety of images, either in gender-neutral terms or in both female and male terms" (14).

Brian Wren, in his book, *What Language Shall I Borrow?: God-Talk in Worship: a Male Response to Feminist Theology*, says:

God-talk in worship is of the utmost importance, because it slants and shapes our conceptions of God from early childhood. One reason it is so powerful is that worship looks for an encounter with God and therefore aims not to criticize language, but to open us to meet God through it. (5)

Here, Wren is saying that sometimes we have to rename God in order for us to have a legitimate encounter with Him. If we have a wrong conception of God as we grow in the faith, it can hinder us as we strive towards spiritual maturity.

## EFFECTS OF FEMINISM &amp; FEMINIST THEOLOGY

It is said that the age-old “blame game” stemming from the story of Adam and Eve may have created the male-centered language that one can find in most hymnals up until recent times. To deal with this masculine mainstream, hymnal committees and movements such as the Jubilate Group have begun to incorporate all-inclusive language. Instead of saying “Man” or “Men,” the words are changed to “Humankind” or “Men and Women.” These are just some examples of inclusive language. Even some traditional colleges have adopted this type of language to include their female peers. An example is Carson-Newman College’s Alma Mater. The song once read, “Long Thy sons have sung Thy praises.” Now it reads “Sons and Daughters sing Your praises.”

The song not only includes women (daughters), it also has changed the ancient language of addressing God into a more modern approach. This is important because “inclusive” is not intended for the inclusion of only women, but it is also intended for all groups, minorities, and other peoples so that they may feel involved in worship. Using modern language helps to establish that everyone has access to God. It also helps younger generations to understand what they are singing and feel more comfortable participating in the worship service. Some may suppose that addressing God in modern language is irreverent, perhaps even blasphemous, but it is necessary for the heart-felt worship of not only a younger, radical generation, but also a segment of older Christian believers.

It may be easy to understand that language needs to be changed so that it is relevant to more contemporary-minded people. However, some may wonder why it

is necessary to change the language to be inclusive. It is important to have these inclusions because this younger generation has been raised in an era of equality, where everyone seemingly has the same rights. With few exceptions, all this generation has known is equality. Most of what they know of Suffrage, Segregation, and Holocaust consists of what they have read in textbooks or have been taught in the classroom. These young Christians may have a hard time understanding why any one person would be excluded in the worship of a supposedly liberating and righteous God. Most believe that everyone should be able to have a personal relationship with God, no matter the diversity. The belief is that “The God of Jesus was an inclusive God who welcomed and received all people” (Young 30).

Some churches have adopted these progressive cultural ideas. As a result, hymnologists have begun incorporating emancipatory language. The Emancipation Proclamation was for the freedom of those in captivity. Emancipatory language is not much different. Marjorie Procter-Smith, in her book, *In Her Own Rite*, uses the term as one of “three possible ways to respond to the problem of androcentric liturgical language” (63). Robin Knowles Wallace elaborates on ways to respond to this androcentric language in his book, *Moving Toward Emancipatory Language: A Study of Recent Hymns*. He says that these ways are: “*nonsexist* (removing all gendered terms), *inclusive* (balancing male and female terms) and *emancipatory* (transforming language by challenging stereotypical gender references, recognizing the interconnection between language and social systems)” (55).

So, according to Wallace, “emancipatory” means changing language that may be offensive or inconsiderate to a group or groups of people due to cultural

situations. It also helps to create a sense of inclusion that makes those who would otherwise be invisible, visible to God and to the church.

This means that not only have women become individuals before God, but they can ultimately take pride in whom God made them to be. They have been given an opportunity to take a word with seemingly negative connotations, *woman*, and to attach power and importance to it. An example of this type of empowerment can be seen in African-American culture. They took the word “black,” which has been considered negative, and turned it into a word that connotes power and strength (Procter-Smith, 70). One of the purposes of emancipatory language is to do the same for women. Instead of being negative, puny, and weak, women can now be positive and proud of whom God made them to be.

Partially because of this empowerment, women have begun to see their own self-worth in a religious context. As a result, some churches have placed women leaders at the head of their churches. Young says that these female leaders are:

active in shaping what happens. In such new liturgies, the worship experience grows out of a collective experience of the whole community.

Worship is not used as a tool for one group to assert power over another. It becomes instead a collective experience of love of God and of one another, where no one is excluded or found less worthy than another. (14-15)

In some cases, services have been changed to cater to *women*. The sermons may glorify particular women in the Bible, focus on the gentle and meek person of Jesus, and may even say “Ladies, Jesus is the Only Man who will never let you down.” And usually what occurs in the sermons also occurs in the music. Songs generally

become less aggressive and focus on the love and gentleness of God. Even some older songs have been altered so that the supposedly inclusive “Man” has been changed to “humankind” or “men and women”. The names of God Himself (or Herself) have been changed: Mother God, Jesus-Sophia, Goddess! The masculine pronoun, He, has been replaced with Her. God has now become a Woman, in the hymns of some writers. Why would this be important to a woman? Young says that, “One seeks to know and understand God, and thereby to know and understand oneself and others” and also that, “No theology is adequate if it cannot speak to and from the experience of its participants, its doers and hearers” (40-41).

Young is saying that women need to see God as a female being because they cannot understand themselves if they try to relate to a masculine God. God portrays many different characteristics, both masculine and feminine, but for most of history the feminine has been hidden. By changing the God-Language to include feminine metaphors when referencing God, theology can “speak to” the female worshippers.

This emasculating of God is another aspect of emancipatory language. It seeks to change the predominantly masculine language about God in worship texts because when God is assumed to be a man, or other masculine being, authority is given to men in a patriarchal culture. Women are once again excluded and they cannot have a personal connection with a supposedly personal God. Procter-Smith says, “Particularly in worship, there is an urgency and primacy about the use of God language, because how we address God shapes our relationship with God” (89). She also says for women to be able to acknowledge their own spiritual needs, they must

be able to identify with a God who fully understands us (91). What better way than to consider God to be female?

It began with a subtle feminine overtaking, God was gentle, kind, wanted to wrap you in His arms and hold you like a child. He wanted to nurture you and take care of you. God became a mother figure. He was no longer the God who destroyed the world because of His wrath. No longer was He the God who punishes His children for their imperfections. His grace was a license to walk all over His commandments and laws, just like a rambunctious child would walk all over his or her gentle mother.

But now, it has gone so far that even “Mother God’s” gender role has been reversed. Feminism refuses to say that femininity is gentle and weak, so Mother God has become strong and powerful, the working Mom. Father God has become weak and gentle, the stay at home Dad.

A hymn that exemplifies this concept is “Bring Many Names” by Brian Wren. The second and third verses of the hymn text read:

2. Strong mother God, working night and day,

planning all the wonders of creation,

setting each equation, genius at play:

Hail and Hosanna, strong mother God!

3. Warm father God, hugging every child,

feeling all the strains of human living,

caring and forgiving till we’re reconciled:

Hail and Hosanna, warm father God!

(The New Century Hymnal, 11)

At the bottom of the hymn, the editors of The New Century Hymnal have written a commentary that says, "The author states that aspects of the divine are revealed in our maleness, femaleness, youth, and age in a moving, growing matrix of life in God."

This particular hymn applies a concept of emancipatory language that strives to recreate the feminine as powerful. Here, God is a "strong" mother God. Mother God works and sustains the family along with running the world through creation and strategic planning. As one can see, emancipatory language has not only affected this hymn text, it has also incorporated some Feminist Theology, which ultimately "liberates" God the Mother. Unlike some other feminine texts, this one seems to also have some attempt at balance. It mentions mother and father, which encompass the masculine and the feminine. The simple fact that God is addressed as mother implies a certain amount of feminization of the God-Language in this hymn text.

There are quite a few authors who have taken a step in the direction of addressing God in feminine terms. One author even suggests that instead of addressing the trinity as Father, Son, Holy Spirit, we need to address it as Mother, Lover, Friend (Wallace, 58).

Emancipatory language is used to free women from the oppression they have experienced. It is also used to include women in worship so they can have an identity before God. The femininity of God is emphasized so women have an opportunity to truly identify with God. As a result, women are no longer silent to God; they have gender, and a name. They can now sing of how they are daughters of God, rather than sons. Women can now be individuals before the throne of God and

worship in Spirit and in Truth, which is how Jesus said God's children were to worship.

## FEMININE CHARACTERISTICS

Throughout the ages men and women have attributed characteristics that were meant to describe certain distinguishable differences between the sexes. During the twentieth century, these characteristics seem to have become a part of the American culture that current day feminists are rumored to try to expunge. As a result, the subject of applying certain traits to either gender has become taboo. Labeling something as feminine or masculine becomes an infringement upon the long sought after equal worth of men and women, and thus runs the risk of being chauvinistic or stereotypical. On the other side of the equation, some women have rejected the feminist approach to their sexuality altogether.

Brian Wren states that, "God creates us in two coequal genders and does not intend that one should subordinate the other" (4). Indeed, women should not be treated as inferior to men, but they should also not be treated as superior to men. Some women have embraced their femininity or "femaleness" and have said that denying these natural female characteristics only enforces the idea that to be a woman is to be inferior to men. So, to be "equal" to men, is to accept, be secure in, and have pride in the fact that women have certain inalienable characteristics that emphasize their femininity. In other words, they can embrace the way they have been created; no matter how feminine or un-feminine they view themselves as being.

What, then, are these characteristics that would denote someone or something as being feminine? Many would say that to answer this question, one would have to over-generalize and give in to a few stereotypes. A definition of

femininity must be established in order to ascertain what would constitute femininity within a hymn text: According to the WordNet Search on Princeton University's website, femininity is "the trait of behaving in ways considered typical for a woman" (1).

What is *typical* for a woman, then? It is hard to identify characteristics that are typically feminine because of recent controversies surrounding this subject. It is debated whether certain "feminine" qualities are inherent or learned. Ruth Tiffany Barnhouse, in her book, *Male and Female: Christian Approaches to Sexuality*, makes a comparison to the animal kingdom concerning the differences in sexual behavior:

Nobody who has even a passing familiarity with the animal kingdom would think of denying that there are clear behavioral differences between male and the female of the species which are not directly connected with the processes of reproduction. It is hardly likely that human beings constitute the only exception to this rule. (6)

In this statement, Barnhouse is implying that one only needs to look at the differences between male and female animals of a species to understand that there are natural differences in the sexes. Many would disagree with her based on the premise that human beings are not animals, but she furthers her argument by focusing on a historic sociological idea:

Further, every known culture, past or present, has until now assumed a fundamental psychological difference between men and women, and I do not believe that women are either stupid enough or weak enough to have accepted such a difference if it did not have some basis in fact. (6)

She is saying that if women throughout history did not believe they were the weaker sex, then these assumptions would not have been permitted to exist.

The other side of the argument (nurture) suggests that behavioral differences between male and female exist only because the society makes them that way. Barnhouse says:

It is argued by those who think there is not (a real difference) that the apparent differences are all the result of cultural conditioning, of thousands of years of role expectations imposed on women by the patriarchal establishment for the express purpose of maintaining them as second-class citizens whose principal functions in life are to bear children and meet the needs of men. (5)

Some sociologists have studied this presupposition and have found that male and female children are in fact treated differently to bring out certain desirable traits (7).

Either theory suggests that women and men have certain characteristics that are used to distinguish gender. Whether feminine qualities are caused by nature or nurture, they are pervasive in American society. Therefore, if women have certain characteristics that differ from men, the question is: What are these characteristics? It is understandable that not all women will have the same characteristics, just like not all men have the same characteristics. It has been assumed that because of a woman's ability to give birth, she is inherently more nurturing than a man. While that may be true of the majority of women through either nature or nurture, not all

women are nurturing. In fact, some women are apathetic when faced with someone who is in need.

Once understood that not every woman engenders the qualities that are prescribed to her sex, one can look at general feminine characteristics that have accrued overtime with an open mind. There are many qualities that do not agree with even the most feminine woman. These qualities have been recorded in multiple books over the centuries as basic to a woman's nature. According to Pamela Dickey Young, in her book, *Feminist Theology/Christian Theology: In Search of Method*, some general feminine characteristics include:

-a sense of vulnerability	-meekness
-a sense of betrayal and violation	-obedience
-her body is her most important asset	-self-denial
-her body will never measure up to the ideal society has imposed	-not aggressive
-preoccupation with home	-nurturing
-preoccupation and concern with family	-she is a helper
-she is tied up in the bearing and the raising of children	-she is supporting of her mate and children
-she is not equated with mind	-she expects to be taken care of financially
-a feebler intellect than man	-she is expected to take care of the realms of moral and emotional support (54-55)

Whether inherent or learned, it has been established that femininity has certain qualities. These qualities, through the influence of Feminist Theology and by

the means of emancipatory language have found their way into hymnals. Modern hymnals contain Feminine God-Language and have prescribed feminine characteristics to God.

## METHODOLOGY

I selected three hymnals based on their perceived theological standpoint and publication date. I chose *The Baptist Hymnal*, published by Lifeway in 2008, due to the Baptist religion being traditionally conservative. Then I chose the *Lutheran Service Book*, published by Concordia Publishing House in 2006, based on its moderately conservative religious standpoint of the Lutheran Church. Then, the last hymnal I chose was the *Singing the Living Tradition*, published by the Universalist Unitarian Association in 1993, due to the extremely liberal religious viewpoint. The focus of the research is the text of congregational song.

Only hymn texts that were written after 1980 have been analyzed. I decided on this particular date because the feminism movement came to a climax in the 1970's with a woman's right to choose what to do with her own body and the Equal Rights Amendment coming to a head around this time. I wanted to discover how these feminist "successes" might show up in Christian hymnody.

I examined each hymnal and isolated each hymn according to the dates that the texts were written. After the hymns were collected and organized either by date or title, I perused each hymn and chose the hymns that address God personally (mentioning God, naming God, what He/She/It does, etc.). In the case of the Unitarian hymnal, I not only had to take into consideration what ideas and religion the hymn is reflective of, but also the contextual references to the Christian God.

After the final hymns were chosen, I read through each hymn text to get a general idea of the different feminine terminology that would be available. Then, I created a list of feminine characteristics, qualities, and ideas that I found in each

hymn. The characteristics, qualities, and other ideas I discovered led to the creation of specific categories (such as: Feminine Names, Subordinance, Non-aggression, etc.). I created each category based on what had already been found in the hymn texts. This allowed me to deduct which aspects of femininity would be necessary to address and which ones I could exclude, without presupposing definite conclusions. Then, within each category I explained how certain words and ideas would fit into each category based on research of traditional gender roles and other studies. I used this page as a reference to aid in the explanation of any word chosen from the hymnal that reflected feminine characteristics. By creating the categories based on my findings, I used a grounded theory approach.

After the categories were set in place, individual hymns were then examined for any word that described God. After I found all the words, I decided which ones would be considered feminine based on the previous list, the categories, and personal experience. After all the words were analyzed I put them in a form that consists of major categories such as: implied feminism, feminine action words, pronouns, etc.

After all the feminine words that describe God were categorized and put into the form, I figured percentages that reflected the number of hymns within each hymnal since the 1970's that contained feminine God references. I then took that data and applied it to the comparative percentage between each hymnal.

Conclusions were drawn based on comparing the findings of feminine influence within each hymnal and between each hymnal. I provided a brief

explanation of the reason for the outcomes. Finally, I suggested ways on how to expand upon this project in further research.

## CATEGORIES

### **1: Nurture**

Nurturing is often considered to be a very maternal idea. A Mother will nurture her children so that they will grow up to be healthy and strong. Any type of nurturing will go into this category, be it nourishment, calming, quieting, consoling, etc. If it concerns any idea of “taking care of” or sustaining something, then nurture is involved. An example of nurturing would be a mother clothes and feeds her child. Also, compassion may also be a nurturing trait since it is from compassion that one would feel the need to help. Maternal instincts usually lead a woman to always long to be with her children or the people she loves.

### **2: Wisdom**

Either gender can have wisdom. The reason that it may be considered feminine is because in the Old Testament Wisdom is referred to in the feminine. Proverbs 1:20 says, “Wisdom calls aloud in the street, she raises her voice in the public squares” (NIV). This is just one example of wisdom being referred to as feminine in the Old Testament. Leo D. Lefebure, in his article, “The Wisdom of God: Sophia and Christian Theology” says Wisdom is also called Sophia in Greek. For many Eastern Orthodox Churches she was a very important religious symbol that many came to believe was really Mary. Sophia was really a Greek Goddess. He also says, concerning this Wisdom/Sophia in the Old Testament, that it is the female form of God, and that was the form he used to approach humans (3-4).

### **3: Gentleness**

Gentleness is another category that could technically be used for either sex. But it fits more into a nurturing sort of category. There can be different kinds of gentleness: physically gentle, emotionally gentle, verbally gentle, etc. To be gentle physically one must take care not to hurt or be forceful. To be physically gentle one knows that whatever he or she is being gentle with is fragile and can be damaged. This type of gentleness can be for either sex. Emotionally gentle would imply a lack of aggression. Non-aggressiveness is a stereotypical feminine trait. Gentleness can also be similar to meekness, but gentleness generally refers to actions while meekness refers to a state of being.

### **4: Physical**

The physical aspects of being a woman are probably the most obvious. A woman has certain physical aspects that men do not have, such as feminine reproductive organs. It is also unmistakable that women give birth. Any reference to a woman's physical nature will be a feminine characteristic.

### **5: Meekness**

The definitions of meekness according to Princeton University's online dictionary, *WordNet 3.0*, are: humble in spirit or manner; suggesting retiring mildness or even cowed submissiveness, and evidencing little spirit or courage; overly submissive or compliant (1). If meekness is a supposed feminine trait then the definitions also imply that humility, mildness, submissiveness, little courage, and

compliancy can also be considered feminine attributes. Another definition from the same source says meekness is “the feeling of patient, submissive humbleness” and “a disposition to be patient and long suffering” (1). This definition implies that patience, since it is a definition of meekness, is also a feminine characteristic.

## **6: Nature**

In literary works, symbols have been very important. These symbols are generally based on nature. Hymns, being literature as well, are not immune to literary symbolism. Some examples of nature symbols are:

- Water, in Greek Philosophy, was symbolic of intuition and Astrology. It also symbolizes personality traits of deep, nurturing, sympathetic, sentimental, over-sensitive, and irrational (Water, 1).
- A dove can be symbolic of not only the Spirit, but also of gentleness in some non-Christian traditions (Dove, 1)
- A spring is symbolic of a place where life begins (the mother’s womb) (Symbolism, 3).
- Rain quenches dry and thirsty land and is symbolic of nurture and nourishment.

## **7: Emotional**

This category mainly focuses on levels of sensitivity. Crying is a trait that is attributed to both sexes, but females seemingly participate in it more often. Dr. Michael Conner, in his article, “Understanding the Differences Between Men and Women,” says that women are more emotional due to the higher levels of estrogen.

He points out that when high levels of estrogen are given to a man, he becomes more sensitive (4). For some women, the changes of hormone levels during menstrual cycles affect greatly the way they handle feelings. This would be an example of the sensitivity caused by increased levels of estrogen.

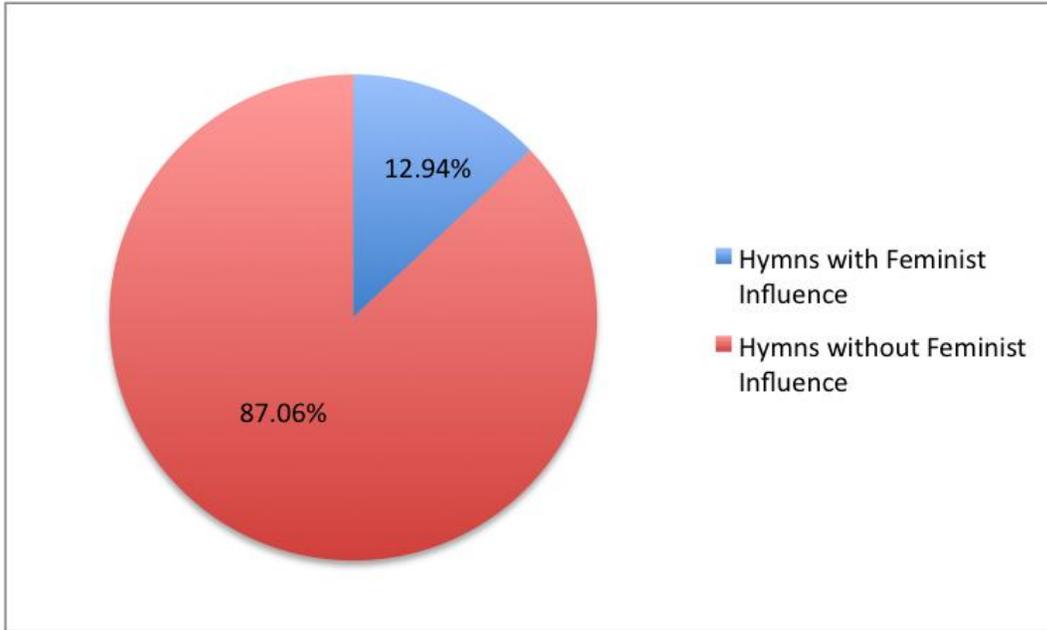
### **8: Traditional Roles and Stereotypes**

There are many different traditional roles and stereotypes that have existed concerning women throughout the ages. A few of them include:

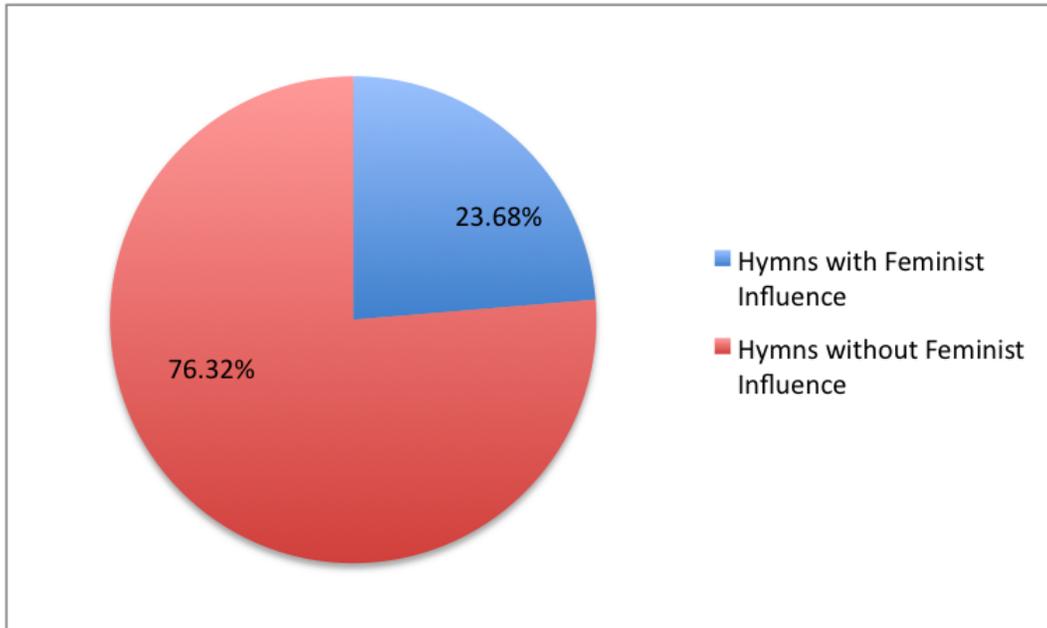
- A housewife spreads the meal over the table for her husband and guests.
- Cooking is a traditional role of women.
- It has been said that the fall of man was due to Eve, so she is the fallen creature, which implies that all of Eve's descendant's (women) would be fallen creatures as well. This has been shown throughout history by the oppression of women.
- Although the word "victim" generally conjures images of innocent people, both male and female, killed during a fight or show of aggression, the typical image of a victim is a woman sexually or physically abused
- It is expected for a wife to "give herself" to her husband whenever he desires
- Women are to raise the children and take care of the babies

DATA

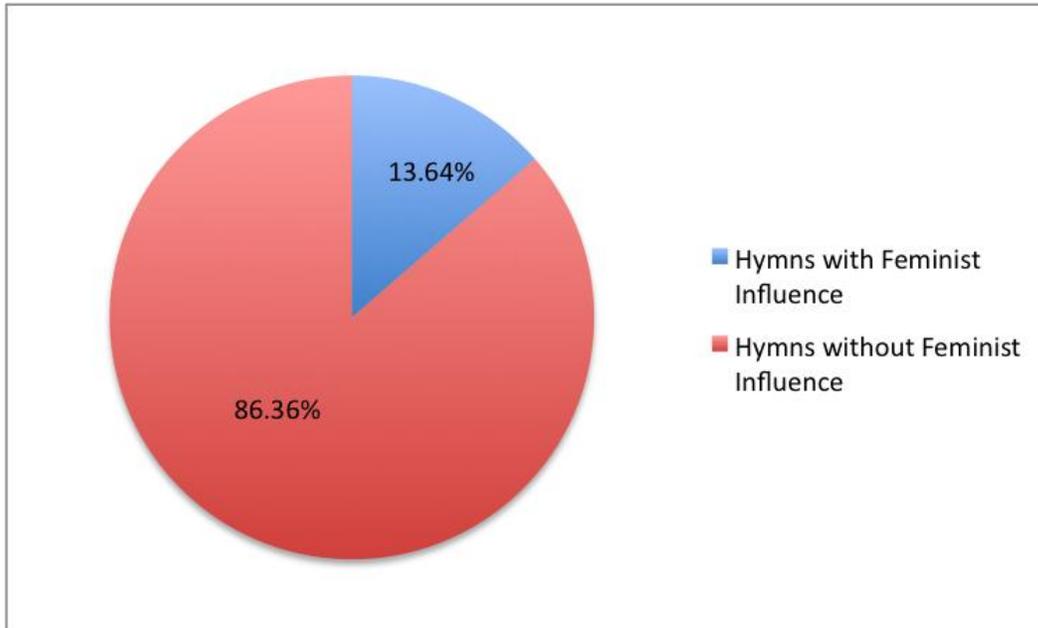
BAPTIST HYMNS



LUTHERAN HYMNS



UNITARIAN UNIVERSALIST HYMNS



## DATA ANALYSIS

Out of 201 hymns that were written after 1979 in the 2008 Baptist hymnal, 26 of those had elements of Feminist Theology. Therefore, 12.94 percent of the modern hymns in the 2008 Baptist hymnal seem to have been influenced by Feminist Theology. Out of the 114 hymns that were written after 1979 in the 2006 Lutheran hymnal, 27 of those had elements of Feminist Theology. Therefore, 23.68 percent of the modern hymns in the 2006 Luther hymnal seem to have been influenced by Feminist Theology. Out of the 88 hymns that written after 1979 in the 1993 Unitarian Universalist hymnal, 12 have elements of Feminist Theology. Therefore, 13.64 percent of the modern hymns in the Unitarian Universalist hymnal seem to have been influenced by Feminist Theology.

According to these percentages, more of the selected Lutheran hymns have aspects of Feminist Theology than do the Baptist or Universalist Unitarian hymns. The Lutheran hymnal also contains the highest number of hymns influenced by Feminist Theology. The Baptist hymnal has the second highest number of such hymns, but due to the large amount of hymns written after 1979, it has the lowest percentage. The Unitarian Universalist hymnal has the lowest number of such hymns, but has the second highest percentage.

## CONCLUSION

It was hypothesized that all hymnals would have some degree of Feminist Theology influence in them and that the Unitarian Universalist hymnal would contain more feminine references to God than the Baptist or Lutheran Hymnal. The thesis expectation that all would have some Feminist Theology was correct but the assumption that the Unitarian Universalist would have more was incorrect. After thorough analysis of each hymn, data shows that the Lutheran hymnal contains the most hymns with feminine references to God, the Baptist hymnal has the second highest number of feminine references, and the hymnal with the least amount of references is the Unitarian Universalist.

Even though this is the opposite of what was assumed, this outcome, due to the particular data collected, must account for the following considerations. A factor that may have played a large part is the difference in publishing dates of the hymnals. The Unitarian Universalist hymnal was published in 1993, which obviously will not include hymns written in the last sixteen years. This excludes many of the choruses and other modern songs that have been instrumental in recent times.

Another factor is that most of the hymns in the Unitarian Hymnal written since the 1980's are not theologically vertical. Most of these hymns either focus on nature, current issues such as race and equality, or humankind and our relationship to the earth. There are very few hymns that speak of a higher being, and when they do, it usually does not appear to be the Christian God.

The few hymns that meet the criteria for analysis in the Unitarian Universalist Hymnal are very blatant in the language used to address God. While in

the other hymnals, most of the feminine references are semi-contrived or implied. It was very difficult to find outright feminine characteristics, so aspects of femininity had to be broadened to include even the slightest associations to the feminine.

Being able to count even the slightest feminine references allows for more hymns to be included that would initially not have been. This is the reasoning for both the Lutheran and Baptist hymnals now containing more hymns with feminine God-Language. The number of hymns in the Lutheran hymnal influenced by Feminist Theology is not so much a surprise due to its more moderate theology, but the Baptist hymnal having more feminine references than the Unitarian Universalist hymnal is quite a revelation.

Overall, whether it is by the direct feminine naming of God (Mother, Lady, Goddess), by the over-generalized stereotypes of women (gentle, meek, etc.), by the indirect literary symbolism of natural imagery (nature, rain, etc.) or by words that some may argue can be both masculine and feminine (patience, compassion, etc.), all three hymnals seem to have been influenced by Feminist Theology.

Further research could be completed to more accurately conclude if modern hymns have been influenced by Feminist Theology. One suggestion is to compare older hymnals with the most modern hymnal within a given denomination to see the change of language and affects of social situations and cultural changes within the texts. Another idea is to broaden the aspects of Feminist Theology that could be found in hymns. Another suggestion that could make results more accurate would be to analyze other denominational hymnals in addition to the ones used in this project.

## WORKS CITED

- Amplified Bible* . Grand Rapids: Zondervan, 1987. Print.
- "The Baptist Faith and Message." *Sbc.net* Southern Baptist Convention, 2000. Web. 26 Jan. 2010. <<http://www.sbc.net/BFM/bfm2000.asp>>.
- Baptist Hymnal*. Nashville: Lifeway, 2008. Print.
- Barnhouse, Ruth T. "On the Differences Between Men and Women." *Male and Female: Christian Approaches to Sexuality*. Eds. Ruth T. Barnhouse and Urban T. Holmes, III. New York: Seabury pRESS, 1976. 5-7 Print.
- Catt, Carrie C., and Nettie R. Shuler. *Woman Suffrage and Politics: The Inner Story of the Suffrage Movement*. New York: Charles Scribner's Sons, 1923. 8-12. Print.
- Conner, Michael G. "Understanding The Difference Between Men and Women." . N.p., 2000. Web. 24 Jan. 2010. <<http://www.oregoncounseling.org/ArticlesPapers/Documents/DifferencesMenWomen.htm>>.
- Daly, Mary. *The Church and the Second Sex*. 1968th ed. Boston: Beacon, 1973. 8 Print.
- Diehl, David W. "Theology and Feminism." *Gender Matters*. Ed. June S. Hagen. Grand Rapids, MI: Acadamie Books, 1990. 26-28. Print.
- "Dove." *House of Names* Swyrich Corporation , 2010. Web. 24 Jan. 2010. <[http://www.houseofnames.com/xq/asp/keyword.dove/qx/symbolism\\_details.htm](http://www.houseofnames.com/xq/asp/keyword.dove/qx/symbolism_details.htm)>.
- "femininity." *WordNet Search*. 3.0rd ed. Cambridge: Princeton University, 2009. N. pag. Princeton University. *WordNet*. Web. 17 Dec. 2009. <<http://wordnet.princeton.edu>>.
- "Greek Philosophy on the Inferiority of Women." *Women Priests* N.p., n.d. Web. 1 Dec. 2009. <[http://www.womenpriests.org/traditio/infe\\_gre.asp](http://www.womenpriests.org/traditio/infe_gre.asp)>.

*Holy Bible: New Living Translation*. Wheaton , IL: Tyndale House , 2004. Print.

Lefebure, Leo D. "The Wisdom of God: Sophia and Christian Theology." *BNET*.

Christian Century, 19 Oct. 1994. Web. 24 Jan. 2010. <[http://findarticles.com/p/articles/mi\\_m1058/is\\_n29\\_v111/ai\\_15861175](http://findarticles.com/p/articles/mi_m1058/is_n29_v111/ai_15861175)>.

*Lutheran Service Book*. Saint Louis: Concordia Publishing House, 2006. Print.

*The Message Bible*. Colorado Springs: NavPress, 2002. Print.

Nafzger, Samuel H. *An Introduction to the Lutheran Church-Missouri Synod*. St. Louis: Concordia Publishing House, 2009. Print.

*The New Century Hymnal*. Boston: Pilgrim Press, 1995. 11 Print.

Proctor-Smith, Marjorie. *In Her Own Rite: Constructing Feminist Liturgical Tradition*. Nashville: Abingdon Press, 1990. 63-91 Print.

Reddy, Helen , and Ray Burtion. *I Am Woman*. Los Angeles: Capitol Records, 1971. Print.

Ruether, Rosemary R. *Sexism and God-Talk*. Boston: Beacon Press, 1983. Print.

*Singing the Living Tradition*. Boston: Unitarian Universalist Association, 1993. Print.

"Symbolism in Literature." *Symbols* Ed. Louis. N.p., n.d. Web. 24 Jan. 2010. <<http://www.scribd.com/doc/6472314/Symbolism-in-Literature>>.

*Unitarian Universalist Association of Congregations*. N.p., 18 Nov. 2009. Web. 26 Jan. 2010. <<http://www.uua.org/visitors/6798.shtml>>.

Wallace, Robin Knowles. *Moving Toward Emancipatory Language*. Lanham, MD: Scarecrow, 1999. Print.

"Water." *Dreamcrowd* N.p., n.d. Web. 24 Jan. 2010. <[http://dreamcrowd.com/dream\\_dictionary/3965/water](http://dreamcrowd.com/dream_dictionary/3965/water)>.

Wren, Brian. *What Language Shall I Borrow? God-Talk in Worship: a Male Response to Feminist Theology*. Eugene, Oregon: Wipf and Stock Publications, 1989. Print.

Young, Pamela D. *Feminist Theology/ Christian Theology: In Search of Method*. Minneapolis: Fortress Press, 1990. 11+ Print.

APPENDIX A

BAPTIST HYMN FORMS

ALL WHO ARE THIRSTY

Brenton Brown and Glenn Robertson

Metaphors	Actions	Pronouns
Fountain <sup>1</sup>  Stream <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
1. Refer to Nature category

AWESOME GOD

Rich Mullins

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
	He reigns...with wisdom <sup>1</sup>

Comments
1. Refer to Wisdom category

BETTER IS ONE DAY

Matt Redman

Metaphors	Actions	Pronouns
Water <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied
	How lovely is Your dwelling place <sup>2</sup>

Comments
<p>1. Refer to Nature category</p> <p>2. A lovely dwelling place implies a well-cleaned house. Refer to Tradition Roles and Stereotypes category.</p>

COME JUST AS YOU ARE

Joseph Sabolick

Metaphors	Actions	Pronouns
Living Water <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
1. Refer to Nature category

EVERLASTING GOD

Brenton Brown and Ken Riley

Metaphors	Actions	Pronouns
	Comfort those in need <sup>1</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Comforting is a nurturing action. Refer to Nurture category.</p>

HALLELUJAH (YOUR LOVE IS AMAZING)

Brenton Brown and Brian Doerksen

Metaphors	Actions	Pronouns
	Gently <sup>1</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to Gentleness category</p>

HOLY SPIRIT, RAIN DOWN

Russell Fragar

Metaphors	Actions	Pronouns
Comforter <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to Nurture category</p>

I STAND IN AWE

Mark Altrogge

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
	Your infinite wisdom <sup>1</sup>

Comments
1. Refer to Wisdom category

I THANK THE LORD FOR YOU

Ken Bible

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
	He feels for you in patient tenderness <sup>1</sup>

Comments
1. Refer to Nurture, Gentleness, and Meekness categories.

IN CHRIST ALONE (MY HOPE IS FOUND)

Keith Getty and Stuart Townend

Metaphors	Actions	Pronouns
Comforter <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to Nurture category.</p>

IN HIS PRESENCE

Dick and Melodie Tunney

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
	In His presence there is comfort <sup>1</sup>

Comments
1. Refer to Nurture category.

JESUS, AT YOUR HOLY TABLE

Tom Allen

Metaphors	Actions	Pronouns
	Nourish <sup>1</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to Nurture category.</p>

JESUS, WHAT A WONDER YOU ARE

Dave Bolton

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
Gentle <sup>1</sup>	

Comments
1. Refer to Gentleness category.

LAMB OF GLORY

Greg Nelson and Phill McHugh

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
Precious <sup>1</sup>	

Comments
1. Preciousness implies meekness. Refer to Meekness category.

LAMB OF GOD

Twila Paris

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
Sweet <sup>1</sup>	

Comments
<p>1. Sweetness is a byproduct of gentleness and meekness. Refer to Gentleness and Meekness categories.</p>

MY HEART IS FILLED WITH THANKFULNESS

Keith Getty and Stuart Townend

Metaphors	Actions	Pronouns
	Clothed <sup>1</sup> Sustaining me <sup>2</sup>	

Contextual Femininity	
Descriptive	Implied
	Whose wisdom <sup>3</sup>

Comments
1. Refer to Nurture and Traditional Roles and Stereotypes categories. 2. Refer to Nurture category. 3. Refer to Wisdom category.

PENTECOST HYMN

Ken Bible

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
	We praise You...for comfort <sup>1</sup>

Comments
1. Refer to Nurture category

THE POTTER'S HAND

Darlene Zschech

Metaphors	Actions	Pronouns
	Gently call <sup>1</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to Gentleness category.</p>

SHOUT TO THE LORD

Darlene Zschech

Metaphors	Actions	Pronouns
Comfort <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to Nurture category.</p>

THERE IS A REDEEMER

Melody Green

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
Precious <sup>1</sup>	

Comments
1. Refer to Meekness category.

WHEN I LOOK INTO YOUR HOLINESS

Cathy Perrin and Wayne Perrin

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
	Your loveliness <sup>1</sup>

Comments
<p>1. Being lovely is typically a female stereotype due to the physical attributes of a woman's body. Refer to Physical and Traditional Roles and Stereotypes categories.</p>

WHO CAN SATISFY MY SOUL LIKE YOU?

Dennis Jernigan

Metaphors	Actions	Pronouns
Living Water <sup>1</sup> Fountain <sup>1</sup>	Comfort <sup>2</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<ol style="list-style-type: none"> <li>1. Refer to Nature category.</li> <li>2. Refer to Nurture category.</li> </ol>

WONDERFUL, MERCIFUL SAVIOR

Dawn Rodgers and Eric Wyse

Metaphors	Actions	Pronouns
Comforter <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied
Precious <sup>2</sup>	

Comments
<ol style="list-style-type: none"> <li>1. Refer to Nurture category.</li> <li>2. Refer to Meekness category.</li> </ol>

WORTHY IS THE LAMB

Darlene Zschech

Metaphors	Actions	Pronouns
Treasure <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to Traditional Roles and Stereotypes category.</p>

WORTHY OF WORSHIP

Terry W. York

Metaphors	Actions	Pronouns
Sustainer <sup>1</sup>  Comforter <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
1. Refer to Nurture category.

YOU ARE MY ALL IN ALL

Dennis L. Jernigan

Metaphors	Actions	Pronouns
Treasure <sup>1</sup>  Precious jewel <sup>2</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
<ol style="list-style-type: none"> <li>1. Refer to Traditional Roles and Stereotypes category.</li> <li>2. Refer to Traditional Roles and Stereotypes and Meekness categories.</li> </ol>

APPENDIX B

LUTHERAN HYMN FORMS

ALL FOR CHRIST I HAVE FORSAKEN

Calvin Chao, 1906-96; tr. Stephen P. Starke, b. 1955

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
	Who is sweeter than Christ Jesus? <sup>1</sup>

Comments
<p>1. Sweetness is a byproduct of gentleness and meekness. Refer to Gentleness and Meekness categories.</p>

AS REBELS, LORD, WHO FOOLISHLY HAVE WANDERED

Stephen P. Starke, b. 1955

Metaphors	Actions	Pronouns
	A feast... you are preparing <sup>1</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
1. Refer to Traditional Roles and Stereotypes category.

CHRIST, THE WORD OF GOD INCARNATE

Steven P. Mueller, b. 1964

Metaphors	Actions	Pronouns
	Nourish <sup>1</sup> Feed <sup>2</sup> Nurture <sup>1</sup> Bear fruit <sup>3</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
1. Refer to Nurture category 2. Refer to Nurture and Traditional Roles and Stereotypes categories. 3. Bearing fruit is traditionally symbolic of birth and the rearing of children. Refer to Physical category.

CONSIDER HOW THE BIRDS ABOVE

Stephen P. Starke, b. 1955

Metaphors	Actions	Pronouns
	Clothe <sup>1</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to the Nurture and Traditional Roles and Stereotypes categories.</p>

FOR ALL THE FAITHFUL WOMEN

Herman G. Stuempfle, Jr., b. 1923 alt.

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
Sweet <sup>1</sup>	Your wisdom <sup>2</sup>  Touch them with compassion <sup>3</sup>

Comments
<ol style="list-style-type: none"> <li>1. Sweetness is a byproduct of gentleness and meekness. Refer to Gentleness and Meekness categories.</li> <li>2. Refer to Wisdom category</li> <li>3. Refer to Nurture category</li> </ol>

GO, MY CHILDREN, WITH MY BLESSING

Jaroslav J. Vajdo, b. 1919

Metaphors	Actions	Pronouns
Comforter <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied
	His tender comfort <sup>2</sup>

Comments
<ol style="list-style-type: none"> <li>1. Refer to Nurture category</li> <li>2. Refer to Gentleness and Nurture categories</li> </ol>

GRACIOUS SAVIOR, GRANT YOUR BLESSING

Stephen P. Starke, b. 1955

Metaphors	Actions	Pronouns
	Tenderly embrace <sup>1</sup> Clothe <sup>2</sup> Gave yourself <sup>3</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<ol style="list-style-type: none"> <li>1. Refer to Gentleness category.</li> <li>2. Refer to Nurture and Traditional Roles and Stereotypes categories.</li> <li>3. The action of giving oneself is implicative of a woman “giving” herself to a man. Refer to Traditional Roles and Stereotypes categories.</li> </ol>

IN THE SHATTERED BLISS OF EDEN

Stephen P. Starke, b. 1955

Metaphors	Actions	Pronouns
	Clothe <sup>1</sup> Spreads this meal <sup>2</sup> Feed <sup>1</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<ol style="list-style-type: none"> <li>1. Refer to Nurture and Traditional Roles and Stereotypes categories.</li> <li>2. Refer to Traditional Roles and Stereotypes category.</li> </ol>

JESUS, GREATEST AT THE TABLE

Stephen P. Starke, b. 1955

Metaphors	Actions	Pronouns
(water) <sup>1</sup>	Gently taught <sup>2</sup> Humbly knelt <sup>3</sup> Expressing True compassion <sup>4</sup>	

Contextual Femininity	
Descriptive	Implied
Tender touch <sup>2</sup>	Poured out like water <sup>1</sup>

Comments
<ol style="list-style-type: none"> <li>1. Refer to Nature category</li> <li>2. Refer to Gentleness category</li> <li>3. Refer to Meekness category</li> <li>4. Refer to Nurture category</li> </ol>

JESUS, ONCE WITH SINNERS NUMBERED

Stephen P. Starke, b. 1955

Metaphors	Actions	Pronouns
A dove <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
1. Refer to Nature category.

LAMB OF GOD

Twila Paris, b. 1958

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
<p>Sweet<sup>1</sup></p> <p>Humble<sup>2</sup></p>	

Comments
<ol style="list-style-type: none"> <li>1. Sweetness is a byproduct of gentleness and meekness. Refer to Gentleness and Meekness categories.</li> <li>2. Refer to Meekness category.</li> </ol>

LONG BEFORE THE WORLD IS WAKING

Timothy Dudley-Smith, b. 1926

Metaphors	Actions	Pronouns
	Feeds <sup>1</sup>  Comforts <sup>2</sup>	

Contextual Femininity	
Descriptive	Implied
	Charcoal embers brightly burning, bread and fish upon them laid... "Here is breakfast; come and eat." <sup>3</sup>

Comments
1. Refer to Nurture and Traditional Roles and Stereotypes categories. 2. Refer to Nurture category. 3. This hymn implies that Jesus is cooking breakfast for his followers and that he "feeds" them. Refer to Nurture and Traditional Roles and Stereotypes categories.

LORD, SUPPORT US ALL DAY LONG

Stephen P. Starke, b. 1955

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
	Your compassion <sup>1</sup>

Comments
1. Refer to Nurture category.

MARK HOW THE LAMB OF GOD'S SELF-OFFERING

Carl P. Daw, Jr., b. 1944

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
Dove-like form <sup>1</sup>	

Comments
1. Refer to Nature category.

O BLESSED SPRING

Susan Palo Cherwien, b. 1953

Metaphors	Actions	Pronouns
Spring <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied
	Christ's infusing rain

Comments
<p>1: A spring is symbolic of a place where life begins (the mother's womb). Refer to Nature and Physical categories.</p> <p>2. This text says that bad things such as summer heat, youthful years, uncertain faith, and rebellious tears will be sustained by "Christ's infusing rain." Rain quenches dry and thirsty land. Refer to Nature and Nurture categories.</p>

O CHRIST, WHO SHARED OUR MORTAL LIFE

Herman G. Stuempfle, Jr., b. 1923, alt.

Metaphors	Actions	Pronouns
	Wept compassion's tear <sup>1</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to Nurture category.</p>

O GRACIOUS LORD, WITH LOVE DRAW NEAR

Stephen P. Starke, b. 1955

Metaphors	Actions	Pronouns
	Sustain <sup>1</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to Nurture category.</p>

ON GALILEE'S HIGH MOUNTAIN

Henry L. Lettermann, 1932-96

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
Sweet <sup>1</sup>	His comfort <sup>2</sup>

Comments
<ol style="list-style-type: none"> <li>1. Sweetness is a byproduct of gentleness and meekness. Refer to Gentleness and Meekness categories.</li> <li>2. Refer to Nurture category.</li> </ol>

PRAISE BE TO CHRIST

Timothy Dudley-Smith, b. 1926

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
	Through whom creation came to birth <sup>1</sup>

Comments
1. This hymn implies that Christ gives birth. Refer to Physical category.

PRAISE THE ONE WHO BREAKS THE DARKNESS

Rusty Edwards, b. 1955

Metaphors	Actions	Pronouns
	Calming <sup>1</sup> Feeding <sup>2</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<ol style="list-style-type: none"> <li>1. Refer to Nurture category.</li> <li>2. Refer to Nurture and Traditional Roles and Stereotypes categories.</li> </ol>

SEE THIS WONDER IN THE MAKING

Jaroslav J. Vajdo, b. 1919

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
More tender than a Mother <sup>1</sup>	

Comments
1. Refer to Gentleness category.

THERE IS A TIME FOR EVERYTHING

Stephen P. Starke, b. 1955

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
	Your wisdom <sup>1</sup>

Comments
1. Refer to Wisdom category.

THE TREE OF LIFE

Stephen P. Starke, b. 1955

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
	From woman's seed <sup>1</sup>

Comments
<p>1. To refer to Jesus as coming from woman's seed is important. Most references are of either David or Adam. Traditionally when speaking of "seed" and where someone comes from, the father is usually the most important. As a result, the father passes down heritage and genetic attributes. To say that Jesus is from woman's seed implies that he would have feminine attributes rather than male, since he had no "male seed" to come from. Refer to Physical category.</p>

WATER, BLOOD, AND SPIRIT CRYING

Stephen P. Starke, b. 1955

Metaphors	Actions	Pronouns
	Spreads a table <sup>1</sup>  Feeds us <sup>2</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<ol style="list-style-type: none"> <li>1. Refer to Traditional Roles and Stereotypes category.</li> <li>2. Refer to Nurture and Traditional Roles and Stereotypes categories.</li> </ol>

## WHEN YOU WOKE THAT THURSDAY MORNING

Jaroslav J. Vajda, b. 1919

Metaphors	Actions	Pronouns
Fallen creature <sup>1</sup>	Washing feet <sup>2</sup>	

Contextual Femininity	
Descriptive	Implied
	Thoughts of self...scorning <sup>3</sup> Longing to be with your dear ones <sup>4</sup>

Comments
<p>1. Refer to Traditional Roles and Stereotypes category</p> <p>2. Foot washing is a sign of humility. Refer to Meekness category.</p> <p>3. Scorning the thought of oneself is a type of self-loathing or low self-esteem. Refer to Emotional category.</p> <p>4. Refer to Nurture category.</p>

WHERE SHEPHERDS LATELY KNELT

Jaroslav J. Vajdo b. 1919

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
Sweet <sup>1</sup>	Love was born, and burned...unforced <sup>2</sup>

Comments
<ol style="list-style-type: none"> <li>1. Sweetness is a byproduct of gentleness and meekness. Refer to Gentleness and Meekness categories.</li> <li>2. Refer to Gentleness and Meekness categories.</li> </ol>

WHO ARE YOU WHO WALK IN SORROW

Herman G. Stuempfle, Jr., b. 1923

Metaphors	Actions	Pronouns
Victim <sup>1</sup>	You feed us <sup>2</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<ol style="list-style-type: none"> <li>1. Refer to Traditional Roles and Stereotypes category.</li> <li>2. Refer to Nurture and Traditional Roles and Stereotypes categories.</li> </ol>

APPENDIX C

UNITARIAN UNIVERSALIST HYMN FORMS

BRING MANY NAMES

Brian Wren, 1936-

Metaphors	Actions	Pronouns
Mother God	Hugging ev'ry child <sup>1</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to Nurture and Gentleness categories.</p>

## DEAR WEAVER OF OUR LIVES' DESIGN

Nancy C. Dorian, 1936-

Metaphors	Actions	Pronouns
Weaver <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied
	Gently guide <sup>2</sup> Gently weave <sup>3</sup>

Comments
<ol style="list-style-type: none"> <li>1. Refer to Traditional Roles and Stereotypes category.</li> <li>2. Refer to Gentleness category.</li> <li>3. Refer to Gentleness and Traditional Roles and Stereotypes categories.</li> </ol>

DOWN THE AGES WE HAVE TROD

John Andrew Storey, 1935-1997

Metaphors	Actions	Pronouns
Nature <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to Nature category.</p>

EARTH WAS GIVEN AS A GARDEN

Roberta Bar, 1940-

Metaphors	Actions	Pronouns
Holy Mother <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
1. Refer to Physical category

GOD OF MANY NAMES

Brian Wren, 1936-

Metaphors	Actions	Pronouns
Womb <sup>1</sup>  Birth of Time <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
1. Refer to Physical category.

LADY OF THE SEASON'S LAUGHTER

Kendyl L. R. Gibbons, 1955-

Metaphors	Actions	Pronouns
Lady		
Sister		
Mother		
Goddess		

Contextual Femininity	
Descriptive	Implied

Comments

## MOTHER SPIRIT, FATHER SPIRIT

English version by Richard Frederick Boake, 1931-

Metaphors	Actions	Pronouns
Mother Spirit		

Contextual Femininity	
Descriptive	Implied

Comments

## NAME UNNAMED

Brian wren, 1936-

Metaphors	Actions	Pronouns
Weaver <sup>1</sup>		
Midwife <sup>1</sup>		
Woman of Wisdom <sup>2</sup>		
Lifegiving Loser <sup>3</sup>		

Contextual Femininity	
Descriptive	Implied
Deeply Perceiving <sup>2</sup>	Beautifully moving <sup>4</sup>

Comments
<ol style="list-style-type: none"> <li>1. Refer to Traditional Roles and Stereotypes category.</li> <li>2. Refer to Wisdom category.</li> <li>3. Refer to Physical, Emotional, and Traditional Roles and Stereotypes categories.</li> <li>4. Grace is an attribute desired by society in women. Refer to Emotional and Traditional Roles and Stereotypes categories.</li> </ol>

O LIBERATING ROSE

Mark L. Belletini, 1949-

Metaphors	Actions	Pronouns
Rose <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
<p>1. Refer to Nature category.</p>

PRAISE THE SOURCE OF FAITH AND LEARNING

Thomas H. Troeger, 1945-

Metaphors	Actions	Pronouns
Source of Wisdom <sup>1</sup>		

Contextual Femininity	
Descriptive	Implied

Comments
1. Refer to Wisdom category.

VOICE STILL AND SMALL

John Corrado, 1940-

Metaphors	Actions	Pronouns
	Calming <sup>1</sup>	

Contextual Femininity	
Descriptive	Implied

Comments
1. Refer to Nurture category.

WE UTTER OUR CRY

Fred Kaan, 1929-

Metaphors	Actions	Pronouns

Contextual Femininity	
Descriptive	Implied
	Give wisdom <sup>1</sup>

Comments
1. Refer to Wisdom category.

## APPENDIX D

### Feminine Attributes Directly Taken From Books

#### **Feminist Theology/Christian Theology**

- sense of vulnerability
  - sense of betrayal and violation
  - body is most important asset
  - body will never measure up to the ideal society has imposed
  - home
  - family
  - tied up in the bearing and raising of children
  - not mind
  - feebler intellect
  - meekness
  - obedience
  - self-denial
  - aggression does not become a "lady"
  - nurturers
  - helpers
  - supporting of their mates and children
  - expect to be taken care of financially
  - taking care of the realms of morals and emotional support
- 54-55

#### **Horizons in Feminist Theology**

- self-denying
- self demeaning
- reluctant to admit strength and God-given creativity and potential

#### **Gender Matters**

- enabling power
- spiritual nurture
- friendship

#### **Theology and Feminism**

- loving
  - gentle
  - cry
  - weak
- 4
- not such that she can signify authority
  - in a state of subjection

APPENDIX E

Index of Feminine Characteristics Found in Hymns

Sustainer  
Comforter  
Wisdom  
Lovely is Your dwelling place  
Your Spirit's water to my soul  
Marvelous  
Gently  
You comfort those in need  
Comfort  
Treasure  
Precious Jewel  
Gentle  
Precious  
Sweet  
Patient Tenderness  
Nourish  
Water  
Loveliness  
Fountain  
Stream  
Clothed  
Sustaining me  
Frail  
Unforced  
No Blemish  
Dove  
Fair  
Gently Taught  
Humbly  
Tender Touch  
Expressing True Compassion  
Poured out like water  
Victim  
You feed us  
Feeds  
Through Whom Creation Came to birth  
Nurture  
Bear fruit  
Humble  
From Woman's Seed  
Spreads this meal  
More tender than a Mother

Spring  
Infusing Rain  
Sustain  
Dove-like form  
Calming  
Tenderly Embrace  
Gave Yourself  
Gracious  
Quieted  
Source of Consolation  
Fount  
Nature  
Mother  
Hugging children  
Beatifully moving  
Weaver  
Midwife  
Woman of wisdom  
Deeply perceiving  
Lifegiving loser  
Lady  
Sister  
Goddess  
Rose  
Womb and birth

## APPENDIX F

2008 BAPTIST HYMNAL:  
List of Hymns Since the 1970'S

Worthy of Worship 1988 #3  
Almighty 1990 #4  
How Great is Our God 2004 #5  
Come, Let Us Worship and Bow Down #7  
Hear Our Praises 1998 #12  
I Will Bless the Lord 1981 #14  
I Worship You, Almighty God 1983 #16  
I Sing Praises 1989 #17  
Great and Mighty 1984 #20  
Hymn of Adoration 1992 #21  
We Will Glorify 1982 #22  
Let It Rise 1997 #25  
Blessed Be Your Name 2002 #26  
Rise Up and Praise Him 1996 #27  
You're Worthy of My Praise 1991 #29  
Come, Now Is the Time to Worship 1998 #30  
We Bow Down 1984 #31  
O Lord, You're Beautiful 1980 #34  
Blessed Be the Lord God Almighty 1984 #37  
Awesome in This Place 1992 #38  
Let There Be Praise 1985 #39  
God of Every Generation 2006 #42  
Thou Art Worthy, Great Jehovah 1980 #43  
He Knows My Name 1996 #44  
Indescribable 2004#50  
God of Wonders 2000 #51  
How Majestic Is Your Name 1981 #52  
Agnus Dei 1990 #54  
Mighty Is Our God 1989 #59  
To Him Who Sits on the Throne 1984 #60  
Great Is the Lord 1982 #61  
Ancient of Days 1992 #62  
Awesome God 1988 #63  
We Declare Your Majesty 1984 #65  
Open the Eyes of My Heart 1997 #66  
Holy is The Lord 2003 #67  
You Are Holy (Prince of Peace) 1994 #70  
Holy Ground 1982 #71  
Holy Ground 1983 #72  
Holy is He 1985 #73  
In the Presence of Jehovah 1985 #75

Oh, the Glory of Your Presence 1983 #76  
Better Is One Day 1995 #77  
I Stand in Awe 1987 #78  
Lead Me, Lord 1994 #84  
God Will Make a Way 1990 #85  
Shine on Us 1996 #89  
He Is Here 1990 #94  
We Look Behind at All You've Done 2003 #97  
Forever 2001 #99  
Hallelujah (Your Love is Amazing) 2000 #100  
How Deep the Father's Love for Us 1995 #101  
Think About His Love 1987 #102  
Offering 2003 #103  
There Is None like You 1991 #109  
Grace Alone 1998 #112  
Enough 2002 #114  
I Could Sing of Your Love Forever 1994 #116  
Amazed 2003 #117  
He Is Jehovah 1982 #118  
Made Me Glad 2001 #120  
Everlasting God 2005 #121  
Rock of Ages 1997 #126  
The Heart of Worship 1999 #127  
Beautiful One 2002 #128  
Sing to the King 2003 #129  
Here I Am to Worship 2001 #130  
All the Earth Will Sing Your Praises 2003 #131  
Hosanna (Praise is Rising) 2006 #132  
Shout to the Lord 1993 #133  
O Magnify the Lord 1982 #134  
Hosanna 1985 #135  
All Heaven Declares 1987 #140  
Worthy, You Are Worthy 1986 #142  
You Are My All in All 1990 #143  
Praise You 1993 #146  
Jesus, What a Wonder You Are 1999 #147  
Wonderful, Merciful Savior 1989 #162  
Amazing Love (My Lord, What Love Is This) 1989 #168  
Joy Has Dawned 2005 #186  
All Is Well 1990 #204  
Mary, Did You Know? 1991 #209  
I Have Seen the Light 1989 #211  
Isn't He? 1980 #214  
That's Why We Praise Him 1999 #218  
The Power of the Cross (Oh, to See the Dawn) 2005 #232  
Mighty is the Power of the Cross 2004 #240

OnOnce Again 1996 #241  
O Mighty Cross 1994 #248  
Worthy the Lamb That Was Slain 1986 #259  
Lamb of Glory 1982 #260  
Lamb of God 1985 #261  
Worthy is the Lamb 2000 #264  
Hallelujah! Praise the Lamb 1984 #265  
Glory to the Lamb 1983 #266  
The Lamb upon the Throne 1997 #267  
The Risen Christ 2005 #268  
My Redeemer Lives 1998 #271  
Celebrate Jesus 1988 #275  
There Is a Redeemer 1982 #279  
There Is a Savior 1986 #286  
My Savior, My God 2005 #287  
Days of Elijah 1996 #289  
We Shall Behold Him 1980 #292  
All Hail King Jesus 1981 #295  
He Is Exalted 1985 #296  
Majesty 1980 #297  
King of Kings 1980 #298  
Victory Chant 1985 #299  
Jesus, Lord to Me 1981 #300  
Crown Him King of Kings 1991 #301  
You Are My King (Amazing Love) 1999 #305  
Jesus, Your Name 1990 #312  
At the Name of Jesus 1985 #316  
His Name Is Life 1983 #318  
Be unto Your Name 1998 #319  
No Other Name 1988 #324  
In the Name of the Lord 1986 #325  
Your Name 2006 #326  
Holy Spirit, Rain Down 1997 #335  
Thy Word 1984 #342  
Word of God, Speak 2002 #343  
Ancient Words 2001 #344  
Lord, I Lift Your Name on High 1989 #347  
Great Is the Lord Almighty! 1991 #349  
Shout to the North 1995 #350  
This Is the Threefold Truth 1980 #355  
People Need the Lord 1983 #359  
Song for the Nations 1986 #365  
Pentecost Hymn 2004 #370  
Make Me a Servant 1982 #381  
Make Us One 1991 #388  
I Thank the Lord for You 1993 #396

Baptized in Water 1982 #398  
Jesus, at Your Holy Table 1991 #400  
As He Gathered at His Table 1990 #401  
A Communion Hymn for Christians 402  
The Communion Hymn 2006 #404  
Come to the Table 1991 #406  
This Is Our Freedom 2007 #408  
Come Just as You Are 1994 #411  
Be the Centre 1999 #427  
Speak, O Lord 2006 #432  
Here I Am, Lord 1981, 2001, 2003 #440  
The Potter's Hand 1997 #441  
I Give All to You 1987 #442  
Surrender 2000 #444  
Yes, Lord, Yes 1983 #445  
Before the Throne of God Above 1997 #448  
In Moments like These 1980 #451  
Still 2002 #459  
His Strength Is Perfect 1988 #460  
Jesus, Draw Me Ever Nearer 2002 #477  
In His Presence 1989 #478  
Step by Step (with Forever We Will Sing) 1991 (2002) #480  
Breathe 1995 #481  
Draw Me Close 1994 #482  
Friend of God 2003 #483  
When I Look into Your Holiness 1981 #484  
Knowing You (All I Once Held Dear) 1994 #487  
Shine, Jesus, Shine 1987 #491  
All Who Are Thirsty 1998 #492  
Out of Ashes 2006 #497  
I Will Call upon the Lord 1981 #498  
Bow the Knee 1997 #505  
In Christ Alone (My Hope Is Found) 2002 #506  
Who Can Satisfy My Soul like You? 1998 #507  
Firm Foundation 1994 #510  
My Life Is In You, Lord 1986 #518  
Because We Believe 1996 #519  
Lord, Reign in Me 1998 #525  
Cry of My Heart 1991 #526  
I Give You My Heart 1995 #528  
Change My Heart, O God 1982 #529  
Lord, Here Am I 1984 #537  
We Are an Offering 1984 #547  
Seekers of Your Heart 1987 #548  
Jesus, Draw Me Close 1990 #553  
As the Deer 1984 #554

We Fall Down 1998 #556  
More Precious than Silver 1982 #557  
More Love, More Power 1987 #558  
Love the Lord 2005 #562  
I'm so Glad, Jesus Lifted Me 1997 #568  
I Will Celebrate 1990 #572  
My Heart Is Filled with Thankfulness 2006 #575  
In All Things Give Him Thanks 1991 #580  
We Bring the Sacrifice of Praise 1984 #581  
Give Thanks to God 2002 #583  
Come Into His Presence 1988 #584  
Sanctuary 1982 #588  
Take My Life (Holiness) 1994 #589  
Give Us Clean Hands 2000 #590  
Refiner's Fire 1990 #592  
Let It Be Said of Us 1994 #597  
Find Us Faithful 1987 #598  
The Family Prayer Song 1994 #655  
The Battle Belongs to the Lord 1984 #662  
O Church, Arise 2005 #663  
As We Go 2007 #667  
For All These Things 1993 #672

## APPENDIX G

2006 LUTHERAN SERVICE BOOK:  
List of Hymns Since the 1970'S

The Night Will Soon Be Ending (1998) #337  
Lift Up Your Heads, You Everlasting Doors (2003) #339  
What Hope! An Eden Prophesied (1998) #342  
O Sing of Christ (1996) #362  
Where Shepherds Lately Knelt (1986) #369  
Jesus, Once with Sinners Numbered (1999) #404  
To Jordan's River Came Our Lord (1993) #405  
Come, Join in Cana's Feast (1993) #408  
Swiftly Pass the Clouds of Glory (1944) #416  
O Christ, You Walked the Road (1997) #424  
In Silent Pain the Eternal Son (1992) #432  
No Tramp of Soldiers' Marching Feet (1984) #444  
When You Woke That Thursday Morning (1991) #445  
Jesus, Greatest at the Table (2001) #446  
All the Earth with Joy Is Sounding (1995) #462  
These Things Did Thomas Count as Real (1984) #472  
Alleluia! Jesus Is Risen (1995) #474  
Who Are You Who Walk in Sorrow (2000) #476  
Scatter the Darkness, Break the Gloom (1995) #481  
Long Before the World is Waking (1984) #485  
If Christ Had Not Been Raised from Death (1987) #486  
The Bridegroom Soon Will Call Us (1982) #514  
No Temple Now, No Gift of Price (1984) #530  
Jesus Has Come and Brings Pleasure (1982) #533  
How Wide the Love of Christ (1997) #535  
Praise Be to Christ (1984) #538  
Christ, the Word of God Incarnate (2001) #540  
'Away from Us!' the Demon Cried (2000) #541  
The Lamb (1987) #547  
Lamb of God (1985) #550  
When to Our World the Savior Came (1984) #551  
O Christ, Who Shared Our Mortal Life (2003) #552  
Non unto Us (1993) #558  
The Tree of Life (1993) #561  
Christ Sits at God's Right Hand (2002) #564  
In the Shattered Bliss of Eden (2002) #572  
Faith and Truth and Life Bestowing (1997) #584  
Lord Jesus Christ, with Us Abide (1982) #585  
See This Wonder in the Making (1984) #593  
God's Own Child, I Gladly Say It (1991) #594  
O Blessed Spring (1993) #595

All Christians Who Have Been Baptized (2004) #596  
Water, Blood, and Spirit Crying (1999) #597  
O Gracious Lord, with Love Draw Near (2003) #599  
Mark How the Lamb of God's Self-Offering (1990) #600  
The Gifts Christ Freely Gives (2001) #602  
Father Welcomes (1986) #605  
As Rebels, Lord, Who Foolishly Have Wandered (1992) #612  
Baptismal Waters Cover Me (2003) #616  
The Infant Priest Was Holy Born (1997) #624  
What Is This Bread (1991) #629  
O Gracious Lord, I Firmly Am Believing (2004) #635  
Wide Open Stand the Gates (2002) #639  
Church of God, Elect and Glorious (1982) #646  
Be Strong in the Lord (1984) #665  
Saints, See the Cloud of Witnesses (1997) #667  
We Sing for All the Unsung Saints (1996) #678  
Thine the Amen, Thine the Praise (1983) #680  
Fruitful Trees, the Spirit's Sowing (1984) #691  
Not for Tongues of Heaven's Angels (1985) #695  
Awake, O Sleeper, Rise from Death (1984) #697  
Love in Christ is Strong and Living (1980) #706  
The Lord Is My Light (1982) #723  
Consider How the Birds Above (1998) #736  
No Saint on Earth Lives Life to Self Alone (1997) #747  
All for Christ I have Forsaken (1999) #753  
Entrust Your Days and Burdens (1982 sts. 1-5, 2006 st. 6) #754  
There Is a Time for Everything (2002) #762  
When Aimless Violence Takes Those We Love (1994) #764  
Jesus, Remember Me (1981) #767  
Be Still, My Soul, before the Lord (1985) #771  
In Holy Conversation (2004) #774  
O Lord, Hear My Prayer (1982) #780  
Gracious God, You Send Great Blessings (2004) #782  
The Temple Rang with Golden Coins (1993) #787  
Voices Raised to You We Offer (1997) #795  
We Are Called to Stand Together (2000) #828  
Christ the Eternal Lord (1999) #829  
"How Shall They Hear," Who Have Not Heard (1984) #831  
On Galilee's High Mountain (1982) #835  
The Saints in Christ Are One in Every Place (1996) #838  
Christ High-Ascended, Now in Glory Seated (1984) #840  
Christ, Our Human Likeness Sharing (2003) #847  
Praise the One Who Breaks the Darkenss (1987) #849  
How Clear Is Our Vocation, Lord (1982) #853  
For All the Faithful Women (1993) #855  
O Christ, Who Called the Twelve (1993) #856

Lord, Help Us Walk Your Servant Way (1997) #857  
Lord, When You Came as Welcome Guest (1982) #859  
Gracious Savior, Grant Your Blessing (2001) #860  
Lord Jesus Christ, the Children's Friend (1982) #866  
Greet the Rising Sun (1997) #871  
Stay with Us (1990) #879  
Christ, Mighty Saviour (1982) #881  
Lord, Support Us All Day Long (1998) #884  
I Lie, O Lord, Within Your Care (2000) #885  
O Light Whose Splendor (1989) #891  
Lord, This Day We've Come to Worship (1995) #911  
Light of Light, O Sole-Begotten (1992) #914  
Go, My Children, with My Blessing (1983) #922  
Song of Moses and Israel (2001) #925  
Song from Deuteronomy (2001) #926  
First Song of Isaiah (2001) #927  
Song of Hannah (2001) #928  
I Will Greatly Rejoice in the Lord (2001) 3929  
All You Works of God, Bless the Lord (1995) #930  
Jesus Sat with His Disciples (1997) #932  
My Soul Rejoices (1991) #933  
Sing Praise to the God of Israel (1992) #936  
We Praise You and Acknowledge You, O God (1999) #941  
Glory to God, We Give You Thanks and Praise (1991) 946  
All Glory Be to God on High (2006) 947  
Splendor and Honor (1990) 950

## APPENDIX H

1993 SINGING THE LIVING TRADITION:  
List of Hymns Since the 1970'S

Down the Ages We Have Trod (1992) #2  
 Just as Long as I Have Breath (1981) #6  
 The Leaf Unfurling (1982) #7  
 Mother Spirit, Father Spirit (1992) #8  
 The Sun at High Noon (1992) #14  
 Dear Weaver of Our Lives' Design (1992) #22  
 Bring Many Names (1989) #23  
 Name Unnamed (1989) #31  
 God Who Fills the Universe (1992) #37  
 When Darkness Nears (1991) #50  
 Lady of the Seasons' Laughter (2003) #51  
 Dark of Winter (1988) #55  
 Bells in the High Tower (1992) #56  
 When the Daffodils Arrive (1992) #62  
 When the Summer Sun is Shining (1984) #66  
 Has Summer Come Now, Dawning (1984) #72  
 Chant for the Seasons (1992) #73  
 Wild Waves of Storm (1992) #80  
 The Wordless Mountains Bravely Still (1991) #81  
 Winds Be Still (1986) #83  
 Blessed Spirit of My Life (1987) #86  
 Do You Hear? (1992) #112  
 Where Is Our Holy Church? (1992) #113  
 O Light of Life (1992) #117  
 Be That Guide (1992) #124  
 From the Crush of Wealth and Power (1992) #125  
 O Liberating Rose (1992) #130  
 Love Will Guide Us (1985) #131  
 Our World is One World (1988) #134  
 Where Gentle Tides Go Rolling By (1992) #136  
 We Utter Our Cry (1984) #137  
 Wonders Still the World Shall Witness (1981) #139  
 When All the Peoples on This Earth (1992) #147  
 I Wish I Knew How (1992) #151  
 Circle 'Round for Freedom (1985) #155  
 Praise the Source of Faith and Learning (1987) #158  
 For the Earth Forever Turning (1990) #163  
 Nothing but Peace is Enough (1987) #167  
 One More Step (1986) #168  
 Siph' Amandla (1984) #172  
 We Celebrate the Web of Life (1990) #175

Faith is a Forest (1992) #194  
God of Many Names (1986) #198  
Earth Was Given as a Garden (1992) #207  
Bring Out the Festal Bread (1992) #220  
Let Christmas Come (1984) #224  
Creche Flickers Bright Here (1992) #227  
Gather 'Round the Manger (1986) #229  
In the Gentle of the Moon (1992) #234  
Within the Shining of a Star (1992) #238  
Winter Night (1988) #256  
When Jesus Looked from Olivet (1992) #263  
Joyful is the Dark (1989) #275  
A Core of Silence (1986) #286  
The Star of Truth (1992) #297  
Wake, Now, My Senses (1992) #298  
With Heart and Mind (1990) #300  
Touch the Earth, Reach the Sky! (1988) #301  
Children of the Human Race (1992) #302  
We Are the Earth Upright and Proud (1980) #303  
De Colores (1992) #305  
Sing of Living, Sing of Dying (1992) #306  
The Blessings of the Earth and Sky (1980) #308  
Earth Is Our Homeland (1992) #309  
The Earth is Home (1980) #310  
We Are Children of the Earth (1990) #314  
Tradition Held Fast (1990) #316  
We Are Not Our Own (1988) #317  
Thanks Be for These (1992) #322  
Where My Free Spirit Onward Leads (1989) #324  
The Arching Sky of Morning Glows (1992) #330  
I Seek the Spirit of a Child (1992) #338  
Though Gathered Here to Celebrate (1992) #340  
A Promise through the Ages Rings (1983) #344  
Gather the Spirit (1990) #347  
We Gather Together (1992) #349  
Find a Stillness (1992) #352  
We Laugh, We Cry (1980) #354  
When We Are Gathered (1992) #359  
Enter, Rejoice, and Come In (1992) #361  
Alleluia! Sang Stars (1992) #363  
Gathered Here (1991) #389  
Voice Still and Small (1987) #391  
I Know This Rose Will Open (1989) #396  
What Gift Can We Bring (1982) #404  
We're Gonna Sit at the Welcome Table (1992) #407  
Sleep, My Child (1990) #409

Surprised Joy (1985) #410

## APPENDIX I

## Hymns with Feminist Theology Influence

## BAPTIST HYMNAL

- \*Worthy of Worship 3
  - Sustainer
  - Comforter
  - x-Source of our life
- \*Almighty 4
  - x-hopeless still offered new birth
- \*Come Let Us Worship and Bow Down 7
  - x-Maker?
- \*O Lord, You're Beautiful 34
  - x-beautiful
- \*He Knows My Name 44
  - x-Maker
  - x-formed my heart
- \*Awesome God 63
  - wisdom
- \*Oh, the Glory of Your Presence 76
  - x-in Your embrace
- \*Better is One Day 77
  - x-beauty
  - lovely is Your dwelling place
  - Your Spirit's water to my soul
- \*I Stand in Awe 76
  - x-beautiful
  - marvelous
  - wisdom
- \*God Will Make a Way 85
  - x-guide
- \*Hallelujah (Your Love Is Amazing) 100
  - gently
- \*There Is None Like You 109
  - x-healing
  - x-suffering children are safe in Your arms
- \*I Could Sing of Your Love Forever 116
  - x-Healer
- \*Amazed
  - x-dance
- \*He Is Jehovah 118
  - x-Balm
- \*Everlasting God 121
  - You comfort those in need
- \*Beautiful One 128

- x-Beautiful
- x-Beauty
- \*Here I Am to Worship 130
  - x-Beauty
  - x-lovely
- \*Shout to the Lord 133
  - Comfort
- \*All Heaven Declares 140
  - x-beauty
- \*You Are My All in All 143
  - treasure
  - precious jewel
- \*Jesus, What a Wonder You Are 147
  - gentle
  - x-pure
- \*Wonderful, Merciful Savior 162
  - precious
  - comforter
  - x-You give the healing
- \*Mary, Did You Know? 209
  - x-calm the storm
- \*Isn't He? 214
  - x-Beautiful
- \*That's Why We Praise Him 218
  - x-heal
- \*The Power of the Cross (Oh, to See the Dawn)
  - x-Maker
- \*Mighty is the Power of the Cross 240
  - x-heal
  - x-mend our brokenness
  - x-melt a heart of stone
- \*O Might Cross 248
  - x-pure
  - x-shame endured
- \*Lamb of Glory 260
  - Precious
- \*Lamb of God 261
  - sweet
- \*Worthy is the Lamb 264
  - treasure
- \*My Redeemer Lives 271
  - x-my pain is healed
- \*There Is a Redeemer 279
  - precious
- \*We Shall Behold Him 292
  - x-sweet

- \*Jesus, Your Name 312
  - x-healing
- \*Be unto Your Name 319
  - x-healer
- \*Blessed Be the Name of the Lord 321
  - x-adored
- \*Holy Spirit, Rain Down 335
  - comforter
- \*Thy Word 342
  - x-guide
- \*Ancient Words 344
  - x-help us cope
  - x-guide us home
- \*Song for the Nations 365
  - x-pure
  - x-healing
- \*Pentecost Hymn 370
  - x-wind
  - for comfort
- \*I Thank the Lord for You 396
  - patient tenderness
  - x-beauty
- \*Jesus, at Your Holy Table 400
  - x-precious
  - nourish
- \*As He Gathered at His Table 401
  - x-care
- \*A Communion Hymn for Christmas 402
  - x-embracing
  - x-tender
- \*Come Just as You Are 411
  - water
- \*Be the Centre 427
  - x-source
  - x-guide
  - x-wind
- \*Speak, O Lord 432
  - x-fashion us
  - x-radiance
  - x-purity
- Here I Am, Lord 440
  - x-sky/sea
  - x-stars of night
  - x-snow and rain
  - x-borne
  - x-wept

- x-wind and flame
- x-tend the poor and lame
- x-set a feast
- \*The Potter's Hand 441
  - x-Beautiful
  - gently
  - x-guiding
  - x-drawing me to Yourself
  - x-guide
- \*Before the Throne of God Above 449
  - x-pleads
- \*Still 459
  - x-wings
  - x-soar
- \*Jesus, Draw Me Ever Nearer 477
  - x-draw
  - x-guide
- \*In His Presence 478
  - comfort
- \*Breathe 481
  - x-air
- \*Draw Me Close 482
  - x-draw
  - x-desire
  - x-warmth
  - x-embrace
- \*When I Look into Your Holiness 484
  - loveliness
- \*Shine, Jesus, Shine 491
  - x-radiance
  - x-river
- \*All Who Are Thirsty 492
  - fountain
  - stream
  - x-waves
  - x-washed away
- \*Out of Ashes 497
  - x-mended
  - x-heal
- \*In Christ Alone (My Hope Is Found) 506
  - x-song
  - comforter
  - x-precious
  - x-helpless
- \*Who Can Satisfy My Soul like You? 507
  - comfort

- water
- x-rain
- x-river
- fountain
- \*Lord, Reign in Me 525
  - x-beauty
- \*I Give You My Heart 528
  - x-adore
- \*Lord, Here Am I 537
  - x-teach
- \*As the Deer 554
  - x-the apple of my eye
  - x-desire
- x\*More Precious than Silver 557
  - precious
  - x-costly
  - x-beautiful
- \*My Heart Is Filled with Thankfulness 575
  - x-bore
  - clothed
  - sustaining me
  - wisdom
- \*Let It Be Said of Us 597
  - x-passion
- \*Good Shepherd, Take This Little Child 648
  - x-gentle
- \*For All These Things 672
  - x-adoration
  - x-taught to sing

LUTHERAN SONG BOOK

- \*The Night Will Soon Be Ending 337
  - x-Morning Star
  - x-radiant star
  - x-star
- \*Lift Up Your Heads, You Everlasting Doors 339
  - x-purity
- \*What Hope! An Eden Prophesied 342
  - x-a shoot will sprout
  - x-branch
  - x-fruit
  - x-lost paradise
- \*O Sing of Christ 362
  - x-kindness
- \*Where Shepherds Lately Knelt 369
  - sweet

- frail
- unforced
- \*Jesus, Once with Sinners Numbered 404
  - no blemish
  - a dove
  - fair
- \*To Jordan's River Came Our Lord 405
  - x-heav'nly hosts adored
- \*Come, Join in Cana's Feast 408
  - x-He fills our empty cups
- \*In Silent Pain the Eternal Son 432
  - x-patient
- \*When You Woke That Thursday Morning 445
  - thoughts of self...scorning
  - longing to be w/ your dear ones
  - fallen creature
  - washing feet
- \*Jesus, Greatest at the Table 446
  - gently taught
  - humbly
  - x-wash and dry
  - tender touch
  - expressing True compassion
  - poured out like water
- \*Alleluia! Jesus Is Risen 474
  - x-vine
  - x-river
- \*Who Are You Who Walk in Sorrow 476
  - victim
  - You feed us
- \*Long Before the World Is Waking 485
  - feeds
  - comforts
  - “Here is breakfast; come and eat”
- \*If Christ Had Not Been Raised from Death 486
  - x-guide
- \*The Bridegroom Soon Will Call Us 514
  - x-wipe away our tears
- \*No Temple Now, No Gift of Price 530
  - x-self offering made
- \*How Wide the Love of Christ 535
  - x-embrace
  - x-patience
- \*Praise Be to Christ 538
  - Through whom creation came to birth
- \*Christ, the Word of God Incarnate 540

- x-radiance
- x-life You bring
- nourish
- feed
- x-the shoot
- x-vine
- nurture
- bear fruit
- \*"Away from Us!" the Demon Cried 541
  - x-cleanses
- \*Lamb of God 550
  - sweet
  - humble
- \*When to Our World the Savior Came 551
  - x-healing Christ
  - x-healing x3
- \*O Christ, Who Shared Our Mortal Life 552
  - x-healed
  - wept compassion's tear
- \*Not unto Us 558
  - x-taught our lips to sing
- \*The Tree of Life 561
  - from woman's seed
- \*In the Shattered Bliss of Eden 572
  - clothed
  - spreads this meal
  - feed
  - clothe
  - x-cleanse
- \*Faith and Truth and Life Bestowing 584
  - x-bearing fruit
- \*See This Wonder in the Making 593
  - more tender than a Mother
  - x-embrace
- \*God's Own Child, I Gladly Say It 594
  - x-treasure
  - x-cleansing
  - x-dear
  - x-comfort
- \*O Blessed Spring 595
  - spring
  - x-embrace
  - x-vine
  - x-tree
  - x-sustained
  - infusing rain

- x-xbeauty
- x-wisdom
- \*Water, Blood, and Spirit Crying 597
  - x-water
  - x-crying
  - spreads a table
  - feeds
- \*O Gracious Lord, with Love Draw Near 599
  - x-gracious
  - sustain
  - x-pure
- \*Mark How the Lamb of God's Self-Offering 600
  - x-self offering
  - dove-like form
- \*As Rebels, Lord, Who Foolishly Have Wandered 612
  - x-warm embrace
  - x-tears... fill Your eyes.
  - feast... you are preparing
- \*Baptismal Waters Cover Me 616
  - x-healing
- x\*O Gracious Lord, I Firmly Am Believing 635
  - calm
- \*Wide Open Stand the Gates 639
  - X-heal
- \*Fruitful Trees, the Spirit's Sowing 691
  - x-teach
  - x-self-control
- X\*Love in Christ is Strong and Living 706
  - patient
  - forbearing
  - humility
  - Gentle
  - selfless
  - x-kind
  - caring
- \*The Lord Is My Light 723
  - x-beauty
  - x-teach
  - x-guide
- \*Consider How the Birds Above 736
  - clothes
  - clothe
- \*All for Christ I Have Forsaken 753
  - sweeter than Jesus?
- x\*Entrust Your Days and Burdens 754
  - cares

- guide(s)
- wisdom
- \*There Is a Time for Everything 762
  - wisdom
  - dry our... eyes
- \*Gracious God, You Send Great Blessings 782
  - gracious
- \*The Temple Rang with Golden Coins 787
  - gave Himself
- \*Voices Raised to You We Offer 795
  - Helper
  - source of life
- \*We Are Called to Stand Together 828
  - guidance
- \*Christ the Eternal Lord 829
  - morning star
- \*On Galilee's High Mountain 835
  - comfort
- \*Christ, Our Human Likeness Sharing 847
  - x-tending
  - x-caring
- \*Praise the One Who Breaks the Darkness 849
  - x-healing
  - calming
  - feeding
  - gentle
  - x-living water
- \*How Clear Is Our Vocation, Lord 853
  - x-cleanse
- \*For All the Faithful Women 855
  - wisdom
  - x-gave her living water
  - touch them with compassion
- \*O Christ, Who Called the Twelve 856
  - x-compassionate
- \*Lord, Help Us Walk Your Servant Way 857
  - x-forgetting self
- \*Gracious Savior, Grant Your Blessing 860
  - tenderly embrace
  - clothe
  - gave Yourself
  - x-cleanse
- \*Lord Jesus Christ, the Children's Friend 866
  - gracious
- \*Stay with Us 879
  - wipe our tears

- heal
- \*Christ, Mighty Savior 881
  - Soothing the weary
- \*Lord, Support Us All Day Long 884
  - support
  - guide
  - caring
  - compassion
  - gracious
- \*I Lie, O Lord, within Your Care 885
  - care
  - quieted
  - guiding
  - gently touched
  - guide
- \*O Light Whose Splendor 891
  - radiance
  - pure
  - life bestower
- \*Light of Light, O Sole-Begotten 914
  - Radiance
  - brooding Spirit
  - healing
- \*Go My Children, with My Blessing 922
  - X-river
  - X-care
  - tender comfort
  - x-stilled
  - comforter
- \*Song of Moses and Israel 925
  - guided
- \*Song from Deuteronomy 926
  - compassion
  - x-rain
  - x-dew
  - x-gentle rain upon the tender grass
  - x-showers upon the herb
  - cared
  - eagle
  - stirs up its nest
  - x-flutters over its young
  - x-spreading out its wings
  - catching them
  - x-guided
  - x-heal
- \*First Song of Isaiah 927

- my song
- comfort
- draw water
- \*I Will Greatly Rejoice in the Lord 929
  - clothed
  - bride
- \*Sing Praise to the God of Israel 936
  - upraising
  - rising Sun
- \*We Praise You and Acknowledge You, O God 941
  - comforter
- \*All Glory Be to God on High 947
  - our delight
  - source of consolation
- \*Splendor and Honor 950
  - fount

UNITARIAN UNIVERSALIST HYMNAL

- \*Down the Ages We Have Trod 2
  - Nature
  - x-Parenthood
- \*Mother Spirit, Father Spirit 8
  - Mother x 2
- \*Dear Weaver of Our Lives' Design 22
  - x-weaver
  - gently x 2
- \*Bring Many Names 23
  - x-beautiful
  - mother God
  - x-warm
  - hugging ev'ry child
  - x-caring
  - x-singing
- \*Name Unnamed 31
  - Beautifully moving
  - weaver
  - midwife
  - woman of wisdom
  - deeply perceiving
  - x-weeping
  - lifegiving loser
  - x-dancing
  - x-caring that heals
- \*Lady of the Season's Laughter 51
  - Lady of the seasons
  - lady

- sister
- mother
- goddess
- \*The Wordless Mountains Bravely Still 81
  - x-passions
- \*From the Crush of Wealth and Power 125
  - x-pleading
- \*O Liberating Rose 130
  - rose
  - x-glows
  - x-beauty
  - x-binds
  - x-dancing dreams
  - x-song
- \*Love Will Guide Us 131
  - x-guide
- \*We Utter Our Cry 137
  - give wisdom
- \*Praise the Source of Faith and Learning 158
  - source of wisdom
- \*God of Many Names 198
  - God of womb and birth
- \*Earth Was Given as a Garden 207
  - Holy mother
- \*When Jesus Looked from Olivet 263
  - x-weeping
- \*Joyful is the Dark 275
  - x-haunting beauty
- \*Wake, Now, My Senses 298
  - x-God's love embraces
- \*Voice Still and Small 391
  - x-still and small
  - x-singing
  - calming