

“Our Parent who art in heaven”

The push for unisex in faith and fashion is really a latent anger.

By JAMIE BUCKINGHAM



Regardless of what happens to the ERA amendment, the idea of unisex has long outgrown the cute stage and has settled into the ridiculous.

First it was boys with long hair.

That's not so bad. But it degenerated into husky men sitting under hair-dryers with their cute locks in pin-curlers. Now it is weirdos carrying purses, sporting earrings, and wearing high-heeled shoes.

You can buy unisex clothes. Every city has its unisex hair stylist. And in Los Angeles (where else, of course?) they now have unisex rest rooms.

Last year the whole thing went haywire when the Woonsocket (R.I.) City Council was forced by a group of militant women to approve a personnel ordinance changing “utility man” to “utility person.” That wasn't enough to satisfy the angry women, however, so the city fathers finally said the “utility persons” would have the responsibility of working in “personholes.”

It took three days before the entire nation was laughing at Woonsocket personholes.

To its credit, the city council backed off. One councilman summed it up by saying, “This conclusively proves to one and all that fools sail our ship of state.”

Now I wonder if those same fools are not trying to wrest the helm of the Good Ship Zion.

A study document released by the United Presbyterian Church USA recommends the liturgy be revised to “avoid personal metaphors” for God like “Father” and “Son.” The Presbyterians suggest substituting neuter words such as “The Holy One” and “The Eternal One.”

Their purpose is to revise books on worship according to the “new consciousness of living in a male-female world.”

Uh-huh!

Not to be outdone, a task force appointed by the National Council of Churches (NCC) is calling for a sex-change operation on the Bible. That means, animal lovers, they want the Bible spayed. Neutered.

Referring specifically to the Revised Standard Version (RSV), first published by

the NCC in 1952, they say: “This, of all translations, must not lend aid and comfort to sexist attitudes and interpretations.”

Ann Ware, associate director of the Commission on Faith and Order of the NCC says, “The scriptures are unredeemably sexist.”

That means, I guess, it is time to say there is no difference between men and women. (And to look at some, one is tempted to agree.)

Her committee wants all male references to God removed. Every time the Bible calls God “He” they want to substitute “The One.” They recommend immediate revision of the passages used most frequently in public worship — effective the first Sunday in December 1982.

That should coincide nicely with the arrival of Gog and Magog.

They also feel the chauvinists who wrote the Bible deliberately slighted all females by using the names of Adam and Abraham without including their wives.

So, Acts 15:16 would read: “After this I will return, and will build again the tabernacle of David and Abinoam, Abigail,

“to think of God in the analogy of sex and gender.”

Now it's up to each denomination to vote on whether this translation process begins. If they answer yes, the Lord's Prayer might begin, “Our Parent, which art in Heaven . . .”

It's really exciting to be a church member these days, isn't it?

Unfortunately, the church is reaping a generation of dissident women and weak-willed men who have been twisted, in part, by the rest of us who have refused to allow women their rightful place in ministry.

According to Paul's letter to the Galatians there should be no ranking by sex in the Kingdom. However, the current push to work a sex change operation on God by revising the Bible is more than a simple reaction against chauvinism. It is the surfacing of the old satanic innuendo that we are “equal with God.”

The push for unisex in fashion and in faith is really latent anger, not so much against God, but at a book which states without qualification that we are different from Him.

If we regard words like “Heavenly Father” as offensive, and “accidents of language in a patriarchal culture,” instead of God's own self-designation, then where are the limits of Bible revision?

What, for instance, will the revisionists do with that term Jesus used in referring to God in His most intimate times — “Abba” — which literally means “daddy?”

Quite honestly, I cannot picture Jesus kneeling in the garden of Gethsemane crying out, “O Eternal Mother-Father Spirit . . .”

The man who tried, some years ago, to convince us that God is dead has himself disappeared. What will be the fate of those now telling us that God is neuter?

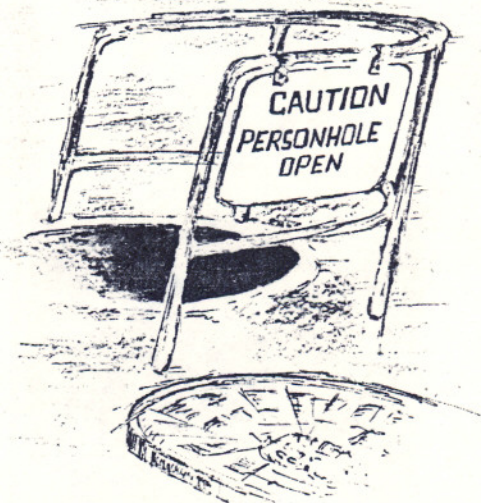
It doesn't bother me if women want to work in sewer holes. It doesn't even bother me if they want to call them “personholes.”

But it does bother me, and should bother all the children of God, when some feminist wants to vent her anger at her own sexuality by rendering God neuter.

Granted, there is a great need to afford women their rightful place in ministry — a place long denied by the organized church.

But that should not be accomplished by tampering with the scripture and renewing old heresies of deism and pantheism.

Our heavenly Father has sons and daughters. All are precious to Him. ☞



Maachah, Haggith, Abital, Eglah, Michal, Ibhah, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, Eliphelet, Jerimoth and Bathsheba, which is fallen down . . .”

Referring to Jesus as “Lord” or “Master” is also offensive. This implies a male dominance which is unacceptable to feminists and degrading to man's (oops, pardon me, humankind's) self worth.

“It is improper,” the NCC report says,