Policy of Inclusive Language in the
Life and Ministry of the Community of Christ
revised 2000, 2008

Background

Language usage changes, and there is an increasing sensitivity on the part of the faithful to employ inclusive language in the life and ministry of the church. In these efforts, we join with other people of faith searching to find adequate expression of the glory of God and concern for our sisters and brothers. As we become a prophetic people, we are challenged to choose words and expressions that enrich our vocabulary about God and persons as we extend the love of Christ into our communities.

The World Church has been well served by the 1978 Policy of Inclusive Language, revised in 2000, that promoted gender-inclusive language. World Conference Resolution 1259 authorized a review and update of this policy with particular emphasis on its application to church publications, resources, worship practices including hymnody, and international church perspectives.

In order to fulfill these challenges, the following policy has been crafted to uphold the diversity that is evident in God's miraculous creation and to empower writers and speakers throughout the World Church to address the needs of ministry in ever-inclusive expressions.

Purpose

The purpose of this policy is to encourage all speakers and writers who convey the message of the church to use modern language that clearly reflects the gospel of love and concern taught by Jesus Christ. It is the life and ministry of Jesus that teaches us to love those whom society disregards. Jesus spent his life reaching beyond the confines of "social acceptability"; he continually used expressions of love and acceptance to all persons (women, men, children, the sick, the dispossessed, the enemy). Can we as the church of Jesus Christ offer words and ministry in any spirit other than acceptance and love?

Language has great power to influence and persuade persons. We acknowledge that tradition and familiarity have often limited innovative religious expression. We acknowledge that words are an imprecise media and cannot purely convey the reality of the divine/human intersection. Words are merely tools to share such life-changing experiences with others.

Therefore, this policy encourages persons to expand their vocabulary as they convey the church's message. Language does influence how persons perceive themselves, the Divine, and each other. **It is not the purpose of this policy to "forbid" or "eliminate" words from the church's vocabulary.**

"Whom do you say that I am?" Sounds very simple, doesn't it? Yet the way we address God and who we say God is continues to cause division in the church. It is not our intention

as a committee to mandate how any person speaks about God or to prescribe specific words for worship. However, it is our goal to promote healing and to let each person know that they are precious to their Creator.

This policy has been crafted to encourage the enlargement and enrichment of the church's lexicon of faithful expressions. By recognizing that words describing God and God's intersection with humanity are but frail representations of the power resident in that experience, this policy encourages persons to express their devotion in more expansive ways.

Expressions of ministry (prayers, dialogue, readings, etc.) must be carefully crafted to include all persons because

> [l]anguage has power. It transmits not only facts and ideas, but emotions and values. Skillful writers and speakers have always had the power to affect people's attitudes, influence their actions, and shape their inner views of the world and its peoples.
> —*Guidelines for Inclusive Language* (New York: Lutheran Church in America, no date), prologue.

What is inclusive language?
Inclusive language can be defined as language that reflects an attitude of mutuality, sensitivity, and openness toward other humans and respect for a multitude of faithful expressions of human interaction with the Divine. Inclusive language encourages creative expressions of these experiences and realization of wholeness in Christ. Inclusive language reflects a sensitivity to barriers that may exist between individuals and among communities in such areas as gender, race, class, physical differences, nationality, theological beliefs, culture, and lifestyle. The "Affirmation of Human Diversity" (WCR 1226) provides foundational guidance to this revised policy. The principles that guide the life and practice of the church cannot be "what do most people find comfortable?" but rather "how can I most effectively convey my experience with God?" The Community of Christ promotes inclusive language because such language promotes justice, reconciliation, and love—the ministry to which we as Christian disciples have been called.

Usage Guidelines
Because language is a living and ever-evolving entity, the following guidelines are intended to increase awareness of issues and offer potential solutions. These recommendations are NOT meant to limit, but rather to offer inclusive alternatives that expand vocabulary beyond traditional expressions.

A. Expressions Dealing with People

Concern	Terms and Phrases That Have Been Limiting or Have Miscommunicated	Alternatives That Expand Understanding
"Man"	This term has sometimes been used to mean all humans and sometimes to mean specifically the male species. Using "man" to mean all humans can cause confusion and often ignores the valuable contributions of women. *Man and History* *man's achievements* *man must exercise stewardship over all of creation*	Use "persons," "humans," "people," "humankind," or "women and men." *Great Figures in History* *human achievement* *people must exercise stewardship over all of creation*
Pronouns	The use of the masculine pronoun "he" was once considered acceptable to apply to persons of both genders. However, such grammatical convention is becoming less and less standard usage. *God loves a cheerful giver and accepts his offering.* *Each student should bring his pen.*	It is currently acceptable to use a plural pronoun (their) with a singular noun. *God loves a cheerful giver and accepts their offering.* Some writers use the she/he option. Others recast the sentence as plural. *Each student should bring her/his pen.* *Students should bring their pens.*
Personal Equality/ Elimination of Stereotypes	It is important to treat persons equitably. Do not perpetuate stereotypes: "men are strong and women are weak"; "men have business savvy and women have beauty." Do not hide behind clichés or outdated expressions. *Daring frontiersmen fought their way westward, encouraged by their patient wives.* *John, a successful business owner, was accompanied by Jane, a stunning blonde beauty.* Females over the legal age should be referred to as "women" not "girls." *The girls in the office answer the phone.* *The men on Capitol Hill / The girls in the Senate* Be sure to identify men and women equally as to job status or family relationships. *George Smith married the daughter of Jacob Jones, the rich banker.* *The Saints gathered to Zion with their wives and children.*	Treat persons equally. If a person's physical strength is important to mention, include it. If such a description does not add to the value of the sentence, eliminate it. *Daring men and women fought their way westward.* *Jane, a dedicated community worker, was accompanied by John, a successful business owner.* *The office staff answer the phone.* *Members of the Senate* *George Smith married Julie Jones.* *The Saints gathered to Zion.*

Exclusively Male Terms for People and for God	Terms, including "man," are not appropriate to refer to persons of both sexes.	There are hundreds of terms that do not include the "man" suffix.
	working man	*worker*
	manmade	*manufactured* (comes from "manus" meaning hand)
	manned the phones	*answered the phones*
	businessman	*business owner or business person*
	repairman	*repairer, technician*
	forefathers	*forebears, ancestors, founders, precursors*
	chairman	*chairperson, moderator, leader, chair, facilitator, convener, presider*
	brethren	*friends, brothers and sisters*
	fellowship of the Saints	*community of the Saints*
	References to God need not be limited to "Father" and "Lord."	*God of the Universe* *Creator of Sunrises* See the appendix for additional suggestions.

B. Physically and Emotionally Sensitive Language

As a people striving to be like Jesus, disciples need to be especially sensitive to language used about persons who live with physical and emotional challenges. The most important element of such language is to "Put people first." This means that in describing a person who uses a wheelchair, say, "The child in the wheelchair" rather than "a wheelchair-bound child." Likewise, it is the person with a learning disability not a learning disabled person. Remember that all humans face challenges in life, and it is important to emphasize the humanity of all and not define or label persons by their abilities.

Be sure to analyze metaphors about "walking with" or "standing up for" Jesus. Do we mean a literal or a figurative act? Such sensitivity to words and phrases is an important effort to help all persons feel they are wanted and needed in the community of faith.

C. Race, Culture, Age

Speakers and writers are encouraged to examine colloquial or timeworn usage that is disrespectful. For example, the common practice of equating good with white and evil with dark or black promotes an attitude of discrimination against people with dark skin or hair color. All disciples are urged to examine and discard language that demeans persons with diverse ethnic roots.

In addition, all disciples are cautioned to eliminate words or phrases that perpetuate "isms" (ageism, sexism, nationalism . . .) and therefore separate God's children from each other and from the peace found in the shalom of true community.

Finally, this policy reminds persons to refuse to repeat "jokes" or stories that demean specific groups; Christian disciples are reminded of the model of Jesus who stood up against prevailing social trends and protected and defended those less accepted in his society.

D. Family Diversity

The church at all levels of organization serves as an extended family for the children of God. As a family, we care that each individual is celebrated, affirmed, and nurtured. Family units in our congregations come in a wide variety of sizes and compositions. It is important that each member feel that their family is accepted, supported, and loved. We must move our thinking of "family" beyond the one form of father, mother, and children to include the many other arrangements that exist.

A family is a grouping of people, however large or small, who have made a commitment to each other and nurture and support each other through all of life's experiences. In planning, writing, and speaking, avoid saying that a young couple without children has "not started their family yet." Consider the subtle announcement that each family should "bring a main dish and a salad or a dessert to the potluck." This is not a reasonable request for a single person and consequently sends the message that they are not a family and are really not welcome at this event. In written and spoken words, include the stories and testimonies of a wide variety of family structures. Treat these various expressions of family life as normal, and all members of our church family will feel warmly accepted.

E. Images and Metaphors for God

When we use only one or two ways to speak of our Source, we tend to limit the Divine and God's ability to work in our lives individually and communally as a church. Yet, we don't want to eliminate words that have long been used to describe God, because then we lose our rich, sacred, and unique Christian language and connection to our Christian heritage.

Thus a delicate balance is needed. To broaden our language, we believe, is the key. Our discipleship (expressed in public as worship, congregational life, resource production, sermons), in turn, should reflect our call and willingness to broaden our expressions. There are many scripturally based names and images for God: Creator, Companion, Sacred, Divine, Energy, Yahweh, El Shaddai, Mother, Father, Friend, Pillar, Giver of Life, Source of Our Being. The list is as endless as the attributes of God; for, after all, no name or metaphor can fully describe the God who cannot be defined or explained.

Our hope is that such expressions will grow and expand as we grow in discipleship. In this growth process, we encourage the free expression of concerns, feelings, and struggles in an atmosphere of love and acceptance. Our prayer is that each speaker and listener would respond out of caring, compassion, and love of the Sacred and each other. We trust that each one will respond with dialogue while being open to the Spirit through new leadings and new understandings.

Also, we encourage more thorough theological examination of words and phrases. For example the <u>overuse</u> of the "language of domination" (e.g., Master and King) limits the infinite nature of God. Such words have a historical place in the theology of the Christian

tradition in which people lived in worlds built upon hierarchy and domination. However, as we struggle to understand God and God's intent for us in less "power over" vertical structures to more "power with" circles of mutual relationships, we urge persons to craft new ways of expressing God's love and interaction with humans. We encourage persons to continue theological studies that assist them in understanding the differences between the historically male Jesus of Nazareth and the spirit of Christ that transcends physical body, historical time, and human consciousness.

As we explore together the ways we speak of our Creator and the ways we communicate with each other, may we do so with words that welcome, not wound; words that heal, not hurt; and always with the intention to connect with the Healing Source.

F. Practical Applications

One of the greatest opportunities we have to incorporate inclusive language is with worship practices. As has been stated, it is not our intention to write masculine-dominant God language out of the church's usage, but rather to explore feminine and other images and concepts of God. When we broaden our concepts, we take our Creator out of the small box of maleness and, in turn, open our worship to infinite possibilities. In this section on practical applications, we hope to stimulate new expressions for personal and congregational worship. A main purpose of this section is to remind disciples to be sensitive to the experience of all persons, not just those who relate to God in a particular way or by a particular term.

Hymnody

We acknowledge the depth and breath of theology that is expressed in song. We encourage all worship planners and resource producers to choose music that reflects, informs, and calls disciples to a deeper and more expansive theology.

As a new denominational hymnal is created, persons should address the complex issues of gender, race, culture, ethnicity, age, family structure, and physical and mental challenges.

Prayer

It is unwise to put conditions on how persons pray. Disciples are encouraged to address the Divine in a variety of ways. However, public prayer represents the community. Therefore, in offering a prayer on behalf of people, one should try to be as sensitive as possible in making all feel that their prayers are being lifted up.

Readings and Variety of Worship

In all worship practices, we urge a sensitivity and recognition of the infinite variety of human activity and experience as we connect with the Divine Power. Therefore, we suggest exploration of metaphors and dimensions of God through the use of a variety of worship practices: litanies, drama, sacred dance, poetry, and other forms of creative worship.

Scripture

We recommend the utilization of inclusive translations of the Bible. (See the bibliography for suggestions.) We encourage persons to seek out the diversity of language

that is found within scriptures and let the Bible speak for itself through the wealth of images for God that are found in scriptural passages.

G. The Church in All Cultures

After discussion with members in several cultures about the wide variety of culturally specific needs, we recognize an inability to fairly represent the inclusive-language needs of the church in all cultures.

However, this revised policy encourages all United States-based resource producers and speakers to be aware of and sensitive to the needs of the worldwide church (e.g., providing non-North American phone numbers in *Herald* articles, utilizing the stories of non-American heroes in resources, and outlining procedures for church members throughout the world to respond to World Church announcements).

Each national church (or other local jurisdiction) may wish to form task forces to examine the cultural and language expressions that may be limiting or discriminating against any of God's children.

Conclusion

The World Church Committee on Inclusive Language offers this revised policy as a guide to more faithful expression of the love of Jesus Christ and the hope that resides in the gospel message.

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Appendix A - Names for God

Gender-Free Options

Gender-free options are metaphors that have no human analogue; therefore, there is no gender reference. These metaphors are likely to create the least inner struggle as new metaphors. They are perceived as the "safest" to use in public. They seldom cause alienation in a hearer and seem inclusive. However, for deeper identification and affiliation, persons may choose more personal images. Those that are feminine or masculine may be used to supplement these gender-free options.

(NOTE: * From a list entitled "Names, Titles, Phrases Applied to God (non-sexist)" which was compiled by Davelyn Vignaud and distributed by the Board of Discipleship of the United Methodist Church.)

Absence

Aim

All

All-powerful God* or
    Powerful God (Psalm 147:5)

Almighty God (Job 5:17)

Anchor (Hebrews 6:19)

Answer to All Mysteries*

Awesome God*
  (Deuteronomy 7:21; Nehemiah 1:5, 9:32)

Being Itself

Beyondness

Binder of Wounds*
   (Ezekiel34:16, Hosea 6:1, Psalm 147:3)
      Wounder (Job 5:18)
Black God
Breath of God (Job 27:3, 33:4; Isaiah 30:33, 40:7)
Brokenness
Burden-lifting God
   (Psalms 55:22, 81:6; Matthew 11:28-30)
Ceaseless Working
   (Lamentations 3:22, Isaiah 40:28)
Comfort of Sufferers*(Psalms 119:50, 76;
   Isaiah 51:12; II Thessalonians 2:16)
Compass
Creating God (Genesis 1:1, 26)
Creative and Nurturing God
Creative Source of All Being*(Hebrews 11:3)
Creator (Genesis 1, 2, Isaiah 40:28, Romans 1:25,
   Revelation 4:11)
Creator and Preserver of All Kind*
Cry (The Cry)
Cycles
Darkness
Deity (Acts 17:29)
Divine Ally
Divine Being
Divine Process
Divine Spirit
Emptiness
Eternal One (Deuteronomy 33:27,Romans 16:26)
Eternal Presence
Eternal Source of Comfort
      (II Thessalonians 2:16-17)
Existence Itself
Ever-Living God* (Psalm 9:7)
Ever-Loving God* (Psalm 136)
Faithful God* (I Corinthians 1:9, 10:13)
First and Last* (Isaiah 44:6, Revelation 22:13)
Fountain, Water of Life (Jeremiah 17:13,
   Revelation 21:6)
Generous Provider of All Good Gifts*
      (I Corinthians 2:12)
Giver of Life (Job 33:4)
Giver of Light
Giver of Peace
God
God of All Colors
God of the Covenant

(Genesis 9:17, Ezekiel 16:62, Luke 22:20)
God of gods (Deuteronomy 10:17)
God of Israel (Exodus 5:1, II Samuel 23:3,
   II Kings 10:31)
God of Life
God of Life and Death
God as one who breaks (Ezekiel 30:21-22)

God of Peace (Romans 15:33,16:20;
   Philippians 4:9)
Gracious Giver of Knowledge*(Proverbs 2:6,
   Ecclesiastes 2:26, James 1:5)
Gracious God* (Jonah 4:2)
Great God (of power)* (Deuteronomy 7:21,
   9:29; Psalm 66:3)
Great God Our Hope*
   (Jeremiah 14:8, Psalm 71:5)
Ground of Being
Heart's Delight (Isaiah 58:14, Psalm 37:4)
Hidden God*
High and Holy One* (Isaiah 57:15)
Holy One (Leviticus 19:2, I Peter 1:16)
Holy One-in-Three (John 14:26)
Holy Spirit (Mark 1:10, John 14:26)
I Am; I Will Be What I Will Be; I Will
   Cause to Be What I Will Cause to Be
   (Exodus 3:13-14)
Incognito God* (i.e., Moses with the burning
   bush, Exodus 3:2-6)
Infinite Challenger
Infinite God*
Inspiration to Goodness*
Isness
Keeper (Psalm 121:5)
Knowing One
Liberator (Isaiah 49:9, 61:1; Luke 4:18-19)
Life-giver (Job 33:4; Psalms 119:154, 156;
   I Timothy 6:13)
Light (Psalm 27:1, Isaiah 60:20, John 1:5)
Logos (The Word) (John 1)
Love (I John 4:8)
Maker of All Things
Maker of Heaven and Earth
   (Genesis 14:19, 22)
Merciful God (Deuteronomy 4:31,
   Nehemiah 9:31)
Mighty God* (Deuteronomy 10:17, Isaiah 9:6,
   Jeremiah 32:18)
Mighty Rock (Psalms 62:2,7; 89:26)
Mind of the Universe*

8

Most High, or God Most High
(Genesis 14:18, Deuteronomy 32:8, and in many Psalms)
Nothingness
Nurturer
One Who Is Always There
Our Beginning and Our End*(Revelation 1:8, 21:6, 22:13)
Our Refuge and Our Strength*
(Psalms 46:1, 62:8)
Overhanging Tree
Peacemaker
Power of Being
Power that Saves* (Psalms 67:2, 78:22)
Presence
Proclaimer of Justice* (Isaiah 42, Matthew 12:18)
Puzzle, Puzzler
Radiant, Glorious God (Psalm 76:4)
Rainbow God
Rebel
Reconciler (Colossians 1:20, II Corinthians 5:18)
Redeemer (Job 19:25; Psalm 19:14; Isaiah 47:4, 60:16)
Refuge (Deuteronomy 33:27, II Samuel 22:33, Psalm 31:2)
Rhythm (Divine Rhythm)
Righteous God* (Psalms 71:19, 112:4; Daniel 9:14; Isaiah 45:21; I John 2:1)
Rock (Genesis 49:24, Deuteronomy 32:15, II Samuel 22:2-3)
Sacred and Intimate One
Searcher of Hearts*(Psalm 139:1, I Chronicles 28:9, Romans 8:27, Revelations 2:23)
Shelter from the Storm* (Isaiah 25:4)
Shield (Genesis 15:1; II Samuel 22:31; Psalms 18:30, 28:7)
Shining Glory*
Silence
Singer of New Songs
Song (Exodus 15:2)
Source of Blessing, Creation, Freedom, Life, Mercy, Peace...*
Sovereign God* (I Timothy 6:15)
Spirit (Mark 1:10, John 4:24)

Spirit of God, see Wind of God (Genesis 1:2) Exodus 31:3, Luke 4:18, Matthew 3:16)
Spirit of Life
Spirit of Peace
Spirit Within
Spiritual Presence
Steadfast and Loving One*
(Lamentations 3:22; II Chronicles 7:6; Psalms 17:7, 48:9)
Strength (Exodus 15:2, Psalms 18:1, 28:7)
Strength of the Weak*(Isaiah 35:3, Ezekiel 34:16, Luke 1:51-55)
Supreme Intelligence
Supreme Reality
Surprising One
Sustainer (Psalm 55:22, I Corinthians 1:8)
Technicolor God
Thou
To Be
Total Mystery
True Light (John 1:9)
Trustworthy One (Psalm 111:7)
Truth
Ultimate One
Understanding God (Psalm 147:5)
Unity of All Life
Unobtainable
Upholder of the Falling*
Watchful and Caring God* (Genesis 31:49-50 Jeremiah 1:12)
Water
Way (John 14:6)
Wind
Wind of God (*Ruach*, a feminine word in Hebrew, see Spirit of God—Genesis 1:2)
Wisdom (Proverbs 3, 8 and any others; I Corinthians 2:6-8)
Spirit of Wisdom (Isaiah 11:2)
Wise God (Romans 16:27)
Wondrous Fashioner and Sustainer of Life*
Word (John 1:1)
You

Even this long list does not encompass all of the possibilities for Divine metaphors. For example, many animals and birds are used in the Bible as metaphors that emphasize a certain quality of God: "God is like an eagle, stirring up its nest..." (Deuteronomy 32:11); "I am like a moth...like a lion..." (Hosea 5:12, 14).

When the Deity is referred to by such metaphors as Nothingness, Emptiness, Darkness, Brokenness, Absence, Clown, or Rebel, it is the experience of the believer that is being emphasized. For some people, God may seem like Emptiness at times. Those who have experienced a period of time in which their relationship to the Deity was very confusing will likely find some of these choices meaningful. These metaphors are offered as possibilities not as recommendations. Certainly many in our biblical tradition have felt God to be absent and perplexing at times—and have told God so. Choices for the names of God is a deeply personal choice.

Options That Evoke Feminine or Masculine Images

Some metaphors, such as Father, clearly have a masculine reference, while others, such as Sister, refer to likeness with females. Yet there are many metaphors with human analogues that could evoke either masculine or feminine images. Whenever a human profession is lifted up as a metaphor for the Deity, it is either a male or female in that profession that we think of as we name the Deity that way. We cannot think of the Deity as Physician or Nurse without also associating some gender to that Physician or Nurse, although the gender we associate with the metaphor of professions will vary at different times and is conditioned by cultural expectations.

(NOTE: * From a list entitled "Names, Titles, Phrases Applied to God (non-sexist)" which was compiled by Davelyn Vignaud and distributed by the Board of Discipleship of the United Methodist Church.)

Administrator of Life
Architect
Author
Author of Life (Acts 3:15)
Baggage Carrier
Baker
Begetter
Beloved Friend
Blacksmith
Builder (Psalm 127:1;Hebrews 3:4, 11:10)
Carpenter
Chef
Clown
Comforter (Isaiah 66:13)
Companion of the Lonely*
Composer
Conductor
Counselor (John 14:26, 15:26)
Wonderful Counselor (Isaiah 9:6)
Dancer
Dentist
Designer
Divine Colleague
Divine Companion
Fashioner (Job 31:15, Psalm 119:73)
Fixer

Friend (Jeremiah 3:4)
Gardener
Glassblower
Guardian (I Peter 2:25)
Guide
Healer of the sick* (Jeremiah 30:17, Hosea 11:3)
Helper*
Helper of the fatherless (Psalm 10:14)
Helper of the helpless (Psalm 10:14)
Helper of the needy (Psalm 72:12)
Judge
Judge Eternal (Genesis 18:25, Isaiah 33:22, Hebrews 12:23)
Keeper of the Covenant
Keymaker
    Giving Keys (Matthew 16:19)
    Holding Keys (Revelation 1:18)
Knitter (Psalm 139:13)
Liberator (the Exodus story, Isaiah 61:1)
Life-giver (Job 33:4, I Timothy 6:13)
Lover (Song of Solomon)
Lover of our Souls
Machinist
Master (Ephesians 6:9)
Master Builder, see Builder

Mechanic
Mentor
Minister
Music Maker
Nurse
Nurturer
Overseer
Parent (Hosea 11:3, I John 5:1)
Persuasive Friend
Physician
Potter (Isaiah 64:8)
Professor
Protector (Psalm 68:5)
Provider (Genesis 22:14, Psalm 111:5)

Rabbi (Matthew 23:8)
Rebel
Savior (Isaiah 60:16)
Servant
Sewer
Shepherd (Genesis 49:24, Luke 15:3-7,
    I Peter 2:25)
Teacher (Isaiah 30:20; Matthew 12:38, 23:8;
    John 13:13)
Tester
Thou (Psalm 31:3)
Timekeeper
Time Manager
You (Psalm 31:3, an example of many)

Appendix B - Annotated Bibliography

Articles and Journals

Hughes, Kathleen. "The Power of Words to Shape Reality," *Pastoral Music (*August-
        September, 1999).
    This article from the journal of The Hymn Society in the United States and Canada
samples hymns found in seven recent North American, denominationally produced hymnals
and discusses their relative success in combining fidelity to classical Christian teaching,
faithfulness to standards of inclusivity, and the original authors' theological intentions.

Religious Education: Inclusive Language. vol. 80, no. 4 (Fall 1985).
    This journal of the Religious Association addresses a variety of inclusive language
issues from many religious traditions (Protestant, Catholic, Jewish). This particular issue
provides a point/counterpoint discussion of many of the basic issues in inclusive language.

Wood, Ruth Ann. "The Power of Language," *Restoration Studies V* (Independence, Missouri:
        Herald House, 1993), 93-99.
    This article was written to help persons understand the evolving nature of words and
the use and misuse of words in cultural settings and in scripture.

Books

Andrews, Peggy. *Sisters Listening to Sisters: Women of the World Share Stories of Personal
        Empowerment.* Westport, Connecticut: Bergin & Garvey, 1996.
    Andrews shares stories of women listening to women as they struggle with universal
issues in the struggle for women's economic, political, social, and cultural empowerment—
the value of women's work, violence against women's bodies, women's spirituality, sexual
harassment, and women's peace movements.

Belenky, Mary Field, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck
        Tarule. *Women's Ways of Knowing: The Development of Self, Voice, and Mind.* New
        York: Basic Books, 1986.
    Based on personal interviews with a hundred women throughout the United States, this
is an excellent resource for the general study of knowledge and how knowledge is
constructed and expresses our reality.

Clyde, Arthur G. *The Language of the New Century Hymnal.* Cleveland, Ohio: Pilgrim
        Press, 1996.
    This book details the myriad considerations and subsequent policies followed by the
United Church of Christ in their extensive efforts to produce its new denominational
hymnal in a language-inclusive way.

Daley, Mary. *Beyond God the Father: Toward a Philosophy of Women's Liberation.* Boston:
        Beacon Press, 1985.
    First published in the early 1970s, Daley's book has endured the test of time in feminist
theory. The author encourages the spiraling journey into hope and wholeness through
examining mythical paradigms and breaking out of "man-made amnesia."

Duck, Ruth C. *Finding Words for Worship: A Guide for Leaders.* Nashville: Westminster
        John Knox Press, 1995.
    Hymn-text author Ruth Duck presents methods and models for writing unique and
creative worship resources—such as prayers, hymns, and sermons—that are scripturally
relevant and mindful of inclusive-language concerns.

Duck, Ruth C. and Patricia Wilson-Kastner. *Praising God: The Trinity in Christian
        Worship.* Louisville, Kentucky: Westminster John Knox Press, 1999.
    Using analytical essays and liturgical resources, the authors explore the complex issues
of Trinitarian theology past and present while investigating the new forms of language that
are essential if we are to "properly praise the unnamed, all-named triune God."

Epstein, Cynthia Fuchs. *Deceptive Distinctions: Sex, Gender, and the Social Order.* New
        Haven: Yale University Press, 1988.
    This scholarly work examines the assumptions that guide social thought and public
policy, analyzing how social beliefs bring about social realities and how social realities
shape social beliefs. In the words of Betty Friedan, "…It is an important caution for those of
us who conceive now of an equality that transcends the male model, affirming the diversity
and new existential possibilities of both female and male experience."

Kozak, Pat and Janet Schaffran. *More Than Words: Prayer and Ritual for Inclusive
        Communities.* Meyer Stone Books, 1986.

Lerner, Gerda. *The Creation of Patriarchy.* Oxford University Press, 1986.
    Lerner provides a historical framework examining the historicity of female
subordination and re-opens the origins of the collective dominance of women by men.

Marshall, Joyce and Gene. *The Reign of Reality.* Realistic Living Press, 1987.

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Ramshaw, Gail. *God beyond Gender: Feminist Christian God-Language.* Minneapolis: Fortress Press, 1995.
    This book examines each of the primary types of Christian God-language and proposes helpful guidelines and solutions for worship.

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    The editor hopes that the essays in this book will provide a forum for discussion of the use and misuse of scriptural interpretation.

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    This collection of essays exposes readers to a variety of biblical interpretations that expand one's understanding of the mutuality inherent in the gospel message.

Ruether, Rosemary Radford. *Sexism and God-Talk: Toward a Feminist Theology.* Beacon Press, 1993.
    "An impassioned plea for humane life on this planet"--*Philadelphia Inquirer*

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    Renowned hymn-writer Brian Wren gives both a thoughtful theoretical presentation and a step-by-step practical walk-through of the inclusive God-language issue.

Editions of the Bible that Consider Inclusive Langauage

The New American Standard Bible. Chicago: Moody, Press, 1977.

New Revised Standard Version. New York: Oxford University Press, 1991.

From Priests for Equality, P. O. Box 5243, Hyattsville, MD 20782   1-800-746-1160:
        The Inclusive Hebrew Scriptures: Volume III: The Writings, 1999.
        The Inclusive New Testament, 1994.
        The Inclusive Psalms, 1999.

The Psalter by the International Commission on English in the Liturgy (ICEL), Chicago:
    Liturgy Training Publications, 1995.

Psalms Anew: In Inclusive Language. Nancy Schreck and Maureen Leach, compilers.
    Winona, Minnesota: Saint Mary's Press, 1986.

The New Testament of the Inclusive Language Bible. Notre Dame, Indiana: Cross Roads
    Books, 1994.

Inclusive-language Worship and Music Resources
    For a list of suggested worship and music resources that utilize inclusive language,
contact Worship Ministries Team (816) 833-1000 ext. 1433.

Internet sites

http://www.uccan.org/JustLanguage.htm
    A sample church policy guide to inclusive language by the United Church of
Canada

http://www.cedarnet.org/sttims/inclusiv.html
    A sample congregational statement of inclusiveness by St. Timothy's United
Methodist Church.

http://www.ualberta.ca/~cbidwell/UFMCC/uf-inclu.htm
    A sample inclusive language policy and guidelines statement from the Universal
Fellowship of Metropolitan Community Churches.

Reference works

Maggio, Rosalie**.** *The Nonsexist Word Finder: A Dictionary of Gender-Free Usage.* Boston:
    Beacon Press, 1988.
    This book provides more than 5,000 alternatives, explanations, or definitions for sexist
words and phrases.

Miller, Casey and Kate Swift. *The Handbook of Nonsexist Writing: For Writers, Editors and Speakers.* New York: Barnes & Noble Books, 1980.

This standard work in inclusive language helps persons see the background and a thorough understanding of many principles of inclusive usage. Topics covered include "Man as a False Generic," "The Pronoun Problem," "Generalizations," and other topics of interest.