

# Lone Mountain Statement

*April 1986*

The Council of Associated Parishes, meeting at the Lone Mountain campus of the University of San Francisco, notes with approval the charge given by General Convention to the Standing Liturgical Commission to prepare inclusive language liturgies.

In view of our own history of interest and participation in the renewal of the liturgy, we offer these points for the consideration of the commission in fulfilling its mandate, and to the church at large.

1. The need to employ feminine as well as masculine symbols and images for God in our liturgy, rather than "depersonalizing" God, in the attempt to avoid imagery perceived as exclusively masculine. Indeed, our present liturgy not only fails to employ feminine imagery for God in any adequate way, but also fails to draw on the rich variety of images from nature, which are found in the scriptures.
2. Wherever language is used which is applicable to human beings without regard to gender, the terminology needs to be so adjusted that it indisputably refers to human beings, rather than to males or females.
3. We believe that the first consideration must be given to scriptural passages appointed in the three-year lectionary. It is essential to examine the Greek and Hebrew received texts in order to eliminate masculine terminology unwarrantedly introduced into English translations. Such changes ought, we think, to give rise to rewriting in the same spirit of collects, Eucharistic prayers, and other liturgical formularies. Furthermore, although this falls outside the mandate given to the Standing Liturgical Commission, we also urge some reconsideration of the selection of pericopes, in order to increase the number of passages which employ feminine imagery for God, and passages which recall our female ancestors in the faith.
4. Since the covenant relationship into which Christians are baptized is a relationship with one God in Gods incarnate Word and through Gods eternal Spirit, the church's traditional confession and praise of God as Trinity in unity must be maintained and respected, as must its traditional expression in the formula "Father, Son, and Holy Spirit," especially in the baptismal rite. In the search for alternative formulas to the masculine imagery, other formulas are acceptable as long as they do not confuse the divine persons with operations that belong to the one God (and which may therefore be attributed to all three persons) as does the formula "Creator, Redeemer, Sanctifier."

5. Attention will have to be given to the ICET texts. For our part, we would call particular attention to four phrases in the translation of the Nicene Creed. The phrase "and was made man" might be rendered as "became human" or "became a human being." In the phrase "for us and for our salvation," the word "us" is inclusive of the whole human race and not just of the church. In the present translation this is not clear. We would suggest "for us human beings and for our salvation." These proposals more accurately reflect the original text. In the following line, the ICET translation implies that women are passive participants in the act of creation. The Greek is more accurately translated as "he was incarnate by the Holy Spirit and the Virgin Mary," which emphasizes Mary's active participation in the Incarnation.
6. Finally, we recommend restoration of language making use of the relative noun "who" in place of the masculine pronouns introduced by the ICET translation in the section on the Holy Spirit.

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