

# THE HEDGEHOG REVIEW

## ♪ Good Hymn

### Savior, Again to Your Dear Name

Text: John Ellerton 1826-1893

Tune: Edward J. Hopkins, 1818-1901

Savior, again to your dear name we raise  
with one accord our parting hymn of praise;  
Once more we bless you ere our worship cease,  
Then, lowly bending, wait your word of peace.

Grant us our peace upon our homeward way;  
With you began, with you shall end the day;  
Guard all the lips from sin, the hearts from shame,  
That in this house have called upon your name.

Grant us your peace, Lord, through the coming  
night;  
For us transform its darkness into light.  
Keep us from harm and danger till the dawn;  
Your evening presence promise to your own.

Grant us your peace throughout our earthly life,  
Our balm in sorrow, and our stay in strife;  
Then, when your voice shall bid our conflict cease,  
Call us, O Lord, to your eternal peace.

LBW #262

### What's Right...

This hymn keeps the focus of worship where it belongs – on Christ the Savior.

It acknowledges that our “lips” and “hearts” are prone to sin. That “harm” and “danger” are always close at hand.

In the midst of the sorrow, “strife,” and “conflict” of our lives, the Savior gives “God’s peace,” which is not of this world.

## Bad Hymn ♪

### Mothering God

Text: Jean Janzen b. 1933

Tune: Carolyn Jennings, b. 1926

Mothering God, you gave me birth  
in the bright morning of this world.  
Creator, source of every breath,  
you are my rain, my wind, my sun.

Mothering Christ, you took my form,  
offering me your food of light,  
grain of life, and grape of love,  
your very body for my peace.

Mothering Spirit, nurturing one,  
in arms of patience hold me close,  
so that in faith I root and grow  
until I flow’r, until I know.

ELW #735

### What's Wrong...

This hymn is a kind of feminist new-age religion, in Lutheran lingo, a feminist theology of glory. It projects onto heaven the “mothering” that feminists value. They imagine God as a reflection of how they see themselves as they are or wish to be. But this self-seeking is a kind of paganism.

The hymn presents a vague trinity – mothering God, mothering Christ, mothering Spirit – as if that makes it “Christian.” Anyone can make up “trinities” – but made-up trinities are just that – made-up. They are not the gospel of that hanged felon – Jesus Christ.

The question boils down to this: Did God come in Jesus Christ to die among us?

Revelation is tied to this first-century Jew who claimed equality with God, called God his father, and invited us to pray in his Spirit to God as our father.

Offensive to feminists? Yes. To Gentiles? Yes. To Jews? Yes. To be sure, many seek signs and wisdom, but we preach Christ crucified, a stumbling block and folly... (1 Cor 1:22-25).