

Why “G*d” Instead of “God”?

To put it simply:

- The capital “G” reminds us that G*d is all **powerful**.
- The lowercase “d” reminds us that G*d is *still* as **weak** as the weakest flesh, having come to earth in the frail form of the man we call “Jesus.”
- The “*” reminds us that the name of G*d is *really* beyond what we can understand or should speak as human beings, mere mortals. This is the **mystery** of G*d.
- The “*” also reminds us that *part* of what we do not know – and have often inappropriately limited about G*d is G*d’s gender. Neither male nor female, but a full embodiment of **both male and female** attributes and being, G*d is G*d!

Elisabeth Schüssler Fiorenza explains her use of the notion “G*d” in reference to the divine source in “Feminist Studies in Religion and The*logy.” She writes: “In order to indicate the brokenness and inadequacy of human language to name the Divine, I switched in my book *Jesus: Miriam's Child, Sophia's Prophet; Critical Issues in Feminist Christology* (New York: Continuum, 1994) from the Orthodox Jewish writing of G-d, which I had adopted in *But She Said: Feminist Practices of Biblical Interpretation* (Boston: Beacon, 1992) and *Discipleship of Equals: A Critical Feminist Ekklesia-logy of Liberation* (New York: Crossroad, 1993), to the spelling G*d, which seeks to avoid the conservative malestream association that the writing of G-d has for some Jewish feminists. Consequently, I have begun to write also the*logy, which literally means "speaking of G*d," in the same way in order to indicate that I speak about G*d neither in masculine (theology) nor in feminine (thealogy) gender terms.” Pastor Leath has adopted – and adapted – this denotation for divinity sharing in this rationale.