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SHEKINAH

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*Fourteenth Century Fresco Depicting Holy Spirit as a Female
Between the Father on the Left and the Son on the Right,
Urschalling Church, Bavaria.*

Original photo by Wolfgang Schreiner, Germany.

editorial

An Introduction to Ancient Bible Manuscripts

As in all other fields of knowledge, new discoveries are being made every day concerning the origin and preservation of the sacred writings of the Bible.

From the inspired records we are to understand that knowledge in the spiritual realm is to be continually increased until we are perfected, seeing God not as in a glass darkly, but face to face, reflecting the Divine Image — recreated in the very Image of God.

Elohim (plural) is the name of God in Hebrew, the language in which the Bible was originally written, as well as in Aramaic.

Ancient manuscripts from the Eastern Church have been made available to scholars since 1957 in the Persian text of the Peshitta in Aramaic which helps to clear the mystery of the Third Person of the Godhead, now known to be the Holy Spirit MOTHER, from the original texts.

Our present Bibles do not contain the record of the truths spoken in the seven thunders of Revelation 10 because they were NOT WRITTEN down by John as commanded by the Angel. If we are to ever know these mysteries, a divine revelation would be necessary to explain their meaning, at the TIME of the voice of the seventh angel when the "mystery of God" is to be finished.

In the field of archaeology alone, excavations in many of the ancient sites have uncovered endless amounts of material, shedding light on the Bible from the manuscripts of the Dead Sea scrolls, the Nag Hammadi Gnostic Gospels, in Hebrew and Aramaic, and various other documents from antiquity.



Mountains of truth are rising from all over the world linking the past with the present and confirming the truths of scriptural records found even in the present day translations of the Bible.

Yet, contrary to the opinion of the majority of Bible students, the original manuscripts of both the Old and New Testaments were originally written in Aramaic and Hebrew, now known to us from the Dead Sea scrolls and the Gospel of John. DeZwaan and Barny Torrey are of the opinion that John originally thought and wrote in Aramaic (which is Semetic) rather than Greek. Incidentally, all Greek manuscripts of the Gospel of John do not read the same. Today, the discovery of the Semetic and Palestinian nature of the tradition lying behind the Gospel of John disproves the common theory that it was originally written in Greek.

With all these additional manuscripts, scholars say there is no difficulty in perceiving the reality of the Holy Spirit as "She" both in Genesis and Job, and in the Aramaic New Testament.

The Bible in Aramaic — the Peshitta manuscripts — the Dead Sea scrolls, and the Gnostic Gospels in Hebrew and Aramaic have been rediscovered and published. Still, no honest and complete English translation has been made available to the world from the Aramaic New Testament.

The nearest translation from the Peshitta Text by Lamsa is considerably inaccurate, especially in rendering all the texts about the Holy Spirit in the masculine gender when, in fact, in at least 21 texts the correct translation is, the Holy Spirit "SHE."

When the King James Version of the Bible was translated into English from a few Greek and Latin manuscripts, the Aramaic Peshitta manuscripts were not available to the western world because the Ottoman Empire ruled the lands of the Eastern Apostolic Church which possessed these treasured oracles. Thus, for only 24-25 years has the world had access to them. No wonder that they are yet obscure and relatively unknown.

The truths found in these priceless records would certainly upset the so-called theology of the Christian and Moslem world and no doubt would unsettle the closed circle of those who have known these earth-shaking facts but refused to share them, without respect of persons, with the whole world.

Hebrew manuscripts dated 750 B.C. were found at Muraba in a cave near the Dead Sea. The Masoretes' (7th century) work was to establish a correct text of the Bible which began to appear in the second century. They set themselves to provide the original, purely consonantal text

(in early Semetic) with vowels to standardize pronunciation. They found up to 1500 verses with textual errors. The corrections were noted in the margins showing the correct way in the Hebrew (Masoretic). Note: Recently it has been brought to light that "scholars have now determined, so many hundreds of instances in the Hebrew scriptures in which deliberate changes were made from feminine to masculine terminology" (*God and Woman — The Hidden History*, by Elizabeth Rodgers Dobell, *Red-book* magazine, March 1978, p. 41).

The copyists and scholars of the Middle Ages did not preserve the whole of extant literature of their time but were very selective. Little more than 10% of the ancient Greek and about a third of the Latin manuscripts survived. Greek was practically unknown in Medieval Europe until the middle of the 14th century when interest in the Greek manuscripts had a short lived revival in the 12th century at the time of the Crusades.

Successive conquerors of Jerusalem, Constantinople, and Alexandria destroyed an enormous number of priceless manuscripts — 120,000 volumes in the conquest of Constantinople alone. The Hebrew as well as Latin, the language of the Middle Ages, were also destroyed. The first printed book in Latin was in 1465, Greek in 1488, and Aesop's Fables in 1478. From 1449 to 1515 all available Greek manuscripts were published.

Jewish literature in Greek was plentiful in the Hellenistic and Roman period. But because of the conflicts between the Jews and the Romans and the destruction of the Temple manuscripts, all these writings collapsed into oblivion. Only the writings of Philo and Josephus survived with a few others.

Today, the treasured remains of the original Bible manuscripts that have been discovered rest under tight security in various places in the world. "*Keter Ha Torah*," Crown of the Law, written by Aaron Ben Asher of the 9th century, has been kept in Jerusalem since 1948.

A complete copy of the Septuagint (Greek) with many differences from the original Hebrew text was discovered in the monastery of St. Catherines on Mt. Sinai in 1844.

The 1627 Codex Alexandria reached Great Britain: a third of the manuscripts are in the Vatican Library in Rome.

In 1947 the greatest archaeological find of the century was near Khirbet Qumran near the Dead Sea. Manuscripts dating from the 2nd century B.C. written in western Aramaic were recovered and four of these were published in 1955. The French Biblical and Archaeological School in Jerusalem published a few in 1949.

"In 1956 in the Qumran Cave 11, a parchment about Melchizedek was discovered which revealed that 'Melchizedek as ELOHIM (feminine-masculine) has a place in the DIVINE ASSEMBLY' (*The Melchizedek Tradition*, p. 77, by Fred Horton), and it also speaks of the 'antecedent of the FEMININE singular suffix... and the person addressed seems to be Melchizedek' (*Ibid.*)."—*In Their Image*, p. 8.

The Genesis Apocryphon and other Dead Sea scrolls are now in the Israel Museum.

In view of all the recent discoveries — that the Bible appeared originally in Hebrew and Aramaic (the language of the Israelites, to whom were intrusted the oracles of God) — one would be expected to increase in knowledge and understanding of the rich meanings hidden in these languages and to advance with revealed truth instead of burying the head

ostrich-like in the sand, purposely oblivious to the facts.

With the mysteries surrounding a great number of texts about the Holy Spirit cleared and known to be FEMININE in gender, those who know, are "without excuse" (Rom. 1:20) if they do not know the "invisible" God, Who is "clearly seen," "from the creation of the world," "being understood by the things that are made, even His eternal power and Godhead."

In part, the truth about God has been miraculously preserved in the present translation of the Bible. For instance, in Genesis, if one takes the word of God as it reads, he can know more about God than the scholars of today. Genesis 1:26,27 is the key to the knowledge of God. It says, "And God (Elohim, plural) said, Let US make man (human beings) in OUR image, male and FEMALE" "in OUR likeness." Adam and Eve — male and female images of God — tell us that Those Who made Their Images in the earth were represented as male and female—a family in Heaven (Eph. 3:15).

The great question now is: How is all this valuable information to be given to the millions, hungry for all the revealed Word of God?

When the source of a great oil discovery is made known, people get the fever and rush to the supply for their share of the benefits.

Likewise, should all resort to the rich supply of spiritual oil found in the original manuscripts of both the Old and New Testaments in Hebrew and Aramaic and demand their share in honest translations made available on a, heretofore, unprecedented scale for those who want the whole truth and nothing but the truth about God, then, all will share in the benefits.



Bible students and scholars should demand an honest translation of the original Peshitta text in Aramaic, verifying the FEMININE IMAGERY in the Godhead and correcting any and all errors in existing translations of the Bible.

The voice of every layman should rise in a loud cry for the cover to be removed from the treasures of knowledge that have been reserved for a select few for centuries.

The power of the Spirit of Truth awaits our demand and reception!

Let us now demand the whole Truth of God, remembering that great moral power is required to emerge out of such a state of ignorance as the people of God and the world have fallen.

My plea: Help us, O our God, to know Thee, in all the fulness of Truth!

LOIS RODEN:



what the people are saying



I am highly impressed with your discovery in unearthing the "mystery" of the Holy Spirit. What you have to say is so plausible and inspiring to thousands of us. My adult years have been devoted to women's interests for 29 years. I wrote a daily column for women and was Women's Editor of the Fort Worth. In 1955 my book *All the Women of the Bible* was published and now has more than a million copies in print. I also did *The Bible's Legacy for Womanhood* (Doubleday, 1970) and *Wisdom From Women in the Bible* (Harper and Row, 1978). My second book, *Great Women of the Christian Faith* (Harper, 1959), is being featured in September by the *Christian Herald Family Book Shelf*. You are a scholar as well as an inspirer.

Edith Deen
Fort Worth, Texas

The first copy of *Shekinah* had arrived yesterday, and I've just finished studying it. . . . Thank you ever so much for sending it. Please send us some spare copies and other subsequent issues including the current issue if possible by airmail. . . . The interview published in the first issue of the *Shekinah* with Paul Bryan Talk Show [WFAA-Dallas] is sufficient, in my humble opinion, to expose the misunderstanding, that is widespread, about the Trinity as expressed by the different callers, and to convince the searcher-after-Truth of the Biblical exposition of the Holy Spirit. We can readily see the point you try to emphasize. We on our part wish to make these fresh Revelations possible to others in some of the South India languages as soon as possible. If you can render any assistance, kindly do come forward with it. I can translate these articles into a couple of languages and have them printed here. Please remember us in your prayers. Hoping to hear from you soon.

Gamaliel J. Cherurathoor
Bangalore, India

I ran across a news article regarding your concepts of the Holy Spirit. While I do not subscribe to the theory I would be very interested in learning your scriptural references to support your premise.

I teach Sunday School and am always eager for growth topics. Thank you.

Mrs. Raye Densinger
Miami, Florida

I was watching "Betty & Friends," several weeks ago, on the program they had a woman named Lois Roden, she was discussing the possibility of "God" being woman. The program said that any one interested in the topic should write . . . for further information. . . . So could you please send me some information?

Irene Spletstoesser
Kincardine, Ontario, Canada

I have recently become acquainted with the paper *SHEKINAH*, and I would like to be placed on your circulation list. Thank you for your service.

J. Denny Weaver
Associate Professor
Bluffton College
Bluffton, Ohio

Greetings! Thank you for the *Shekinah* and other tracts. They were source of inspiration to me. Please could you mail me one hundred copies, so that I can place some in the Public Library and give out to other groups of people like the "Friends of the Earth" and so on. While studying with folks, I find it very hard to convince them that the "Holy Spirit" is feminine, but when I take the study from the point of "Wisdom" they do all agree but still hold out what Jesus said about the "Spirit of truth." I would like to share these points of truth, with other *Shekinah* readers, on the "Spirit of Wisdom."

All Bible students and theologians agree that Wisdom is a Spirit who dwells with God, and comes from Him. This Spirit in the Old and New Testament scriptures is always referred to in the feminine gender as "She" and "Her," and yet no one ever gives it a thought, as to its significance, because we have all been educated to see the God and all heaven as masculine (all male).

Let us consider this Spirit in the light of the book of Proverbs 8:1-36 and there we find this Spirit claims existence in eternity, dwelling with God, before anything was created, and being daily His delight, possessing all the life-giving at-

tributes of God. Jesus Himself clarified this point, when He said in Matthew 11:19 (last part) that "Wisdom is justified of Her children" showing not only the femininity of this Spirit, but also affirming her "Motherhood." Let us not forget that the prophecy of Isaiah 11:2 said, "The Spirit of Wisdom and Understanding was to rest upon the Messiah, to make Him of quick understanding. So if Wisdom dwells with God from eternity and It's identity is "She" and "Mother" and since there is a Father and Son abiding in Heaven; then Wisdom must be the "Heavenly Mother of Jesus," thus when He was lent to an earthly mother, and the whole family of man for their salvation, She would naturally want to encircle, nurture, and rest upon Him with all Her Motherly, love and affections. So that Her child grow up in favor with God, His Father and man. May the Branch Family bless you all.

C. Lowe
England

I really enjoy the *Shekinah* paper and would really love to correspond with other people who read this paper. So I am writing this letter to request of you to print a little ad for me requesting friendship. I am in dire need of friendship and do not have a close family or any close friends, and I hope you find it in your heart to help me. It is very lonely here in prison for a crime I did not commit and having no close family or friends. Sir, I really enjoy reading the *Shekinah* papers and please keep those papers coming and please help me communicate with other readers of the *Shekinah* paper. Thank you. My ad is the following: *Framed Prisoner: Seeking trustworthy friendship; sincere concern. Need tenacious support. Age, color or race, are unimportant. Please write.*

Gus G. Owens Jr.
P.O. Box 45699-138775
Lucasville, Ohio 45699

I greet you in the name of Jesus Christ. In fact, I agree with your teachings of *Shekinah*, and I would be very happy to receive from you many copies. Many

(Continued on page 16)

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COURAGE & PAIN

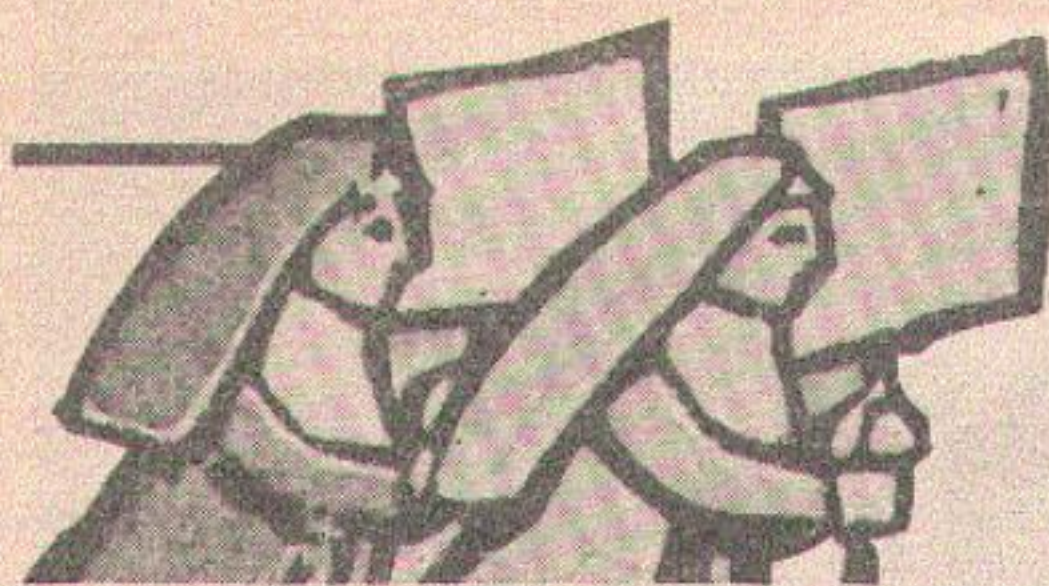
WOMEN WHO LOVE GOD AND DEFY THEIR CHURCHES

BY TERESA CARPENTER



One morning last October, Sister Theresa Kane startled the nation by beseeching Pope John Paul II to ordain women. It was historic, this encounter between a gentle American nun and her pontiff, then at the height of his triumphal American tour. It was a moment when the ecclesiastical firmament trembled a little. What made it all the more remarkable was that her gesture was not one of a radical. The very fact that Sister Theresa Kane, a moderate conservative from the top echelons of Roman Catholic sisterhood, could have summoned the courage to speak confirmed what many onlookers already knew: These are restless times *(continued on page 149)*





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for women in religion. During the past ten years a growing number of Christian and Jewish women have found their own conscience to be in conflict with their faith. They are experiencing what Sister Theresa describes as the "pain and suffering" that comes from love for an erring Church. This is the pain of women who feel excluded from the priesthood and rabbinate, offended by male-oriented language in the liturgy and grieved by the belief that they are, for the most part, second-class citizens of faith.

This suffering erupted in serious dissent for the first time in 1974, when 11 women of the Episcopal religion defied their own Church and entered the priesthood without its blessing. Although it threw the Church into temporary turmoil, this rebellion paved the way for official approval of female ordination two years later. The courage and success of the Philadelphia Eleven, as they came to be called, suggest to all women that dissent is not synonymous with sin, nor is disobedience necessarily a cause for excommunication. The Eleven, furthermore, helped bridge what seemed a formidable gap between religion and the Women's Liberation Movement.

Previously, most feminists had repudiated religion as one more bastion of male domination, and religious women, distressed by the Movement's early militancy, shuddered at being called "feminists." Today there are thousands of women, both within and without the formal Women's Movement, who think of themselves, without apology, as "feminists of faith."

Redbook spoke with four of these women—each of a different Church, each a rebel in her own right—to learn of the particular hardships and heartbreak of those who rock the spiritual boat.

The Reverend Suzanne Hiatt, one of the Philadelphia Eleven, never doubted that the Episcopal Church would one day make her a priest. From the time she was a child going along with her parents to Sunday services in Minneapolis, Minnesota, she knew she was destined for the pulpit—a

seemingly peculiar ambition for a little girl but, as it turned out, no passing childhood fancy. During the '60s Sue became one of the first women to enter the Episcopal Theological School (now the Episcopal Divinity School) in Cambridge, Massachusetts, with the specific intent of becoming a priest, and she was convinced that the Church would not oppose her ordination. Anglican theologians, after all, had agreed as early as 1919 that there was no Scriptural basis for discriminating against women. Her hopes were raised even higher in 1970, when the General Convention of the Episcopal Church, which meets every three years to debate doctrine and set Church policy, defeated by only a small margin a measure that would have opened the priesthood to women. But in 1973 the General Convention dealt Sue Hiatt and a handful of other women seeking ordination a devastating

blow by defeating unequivocally a proposal to open the priesthood to them. The door that had seemed to be opening was shut tight again.

"That was the point of change for me," Sue Hiatt recalls. "I realized that we could go on being 'nice girls,' in which case the question of ordination would be raised as a perennial issue, or we could take steps to convince the Church that it would be more trouble *not* to ordain us than to ordain."

Sue Hiatt and sister candidates who shared her anger called the other women deacons then eligible for ordination and found a few willing to risk the Church's displeasure. She and ten others—the Philadelphia Eleven—were "irregularly" ordained on July 29, 1974, at the Church of the Advocate, in Philadelphia. What was intended to have been a quiet service turned into a media event in a church packed to overflowing with well-wishers

"Be mindful of the intense suffering and pain"

The following is the text of the remarks made by Sister M. Theresa Kane, R.S.M., to Pope John Paul II at the National Shrine of the Immaculate Conception in Washington, D.C., on October 7, 1979.

In the name of the women religious gathered in this shrine dedicated to Mary, I greet you, Your Holiness Pope John Paul the Second. It is an honor, a privilege and an awesome responsibility to express in a few moments the sentiments of women present at this shrine dedicated to Mary, the Patroness of the United States and the Mother of all humankind. It is appropriate that a woman's voice be heard in this shrine and I call upon Mary to direct what is in my heart and on my lips during these moments of greeting.

I welcome you sincerely; I extend greetings of profound respect, esteem and affection from women religious throughout this country. With the sentiments experienced by Elizabeth when visited by Mary, our hearts too leap with joy as we welcome you—you who have been called the Pope of the People. As I welcome you today, I am mindful of the countless number of women religious who have dedicated their lives to the Church in this country in the past. The lives of many valiant women who were catalysts of growth for the United States Church continue to serve as heroines of inspiration to us as we too struggle to be women of courage and hope during these times.

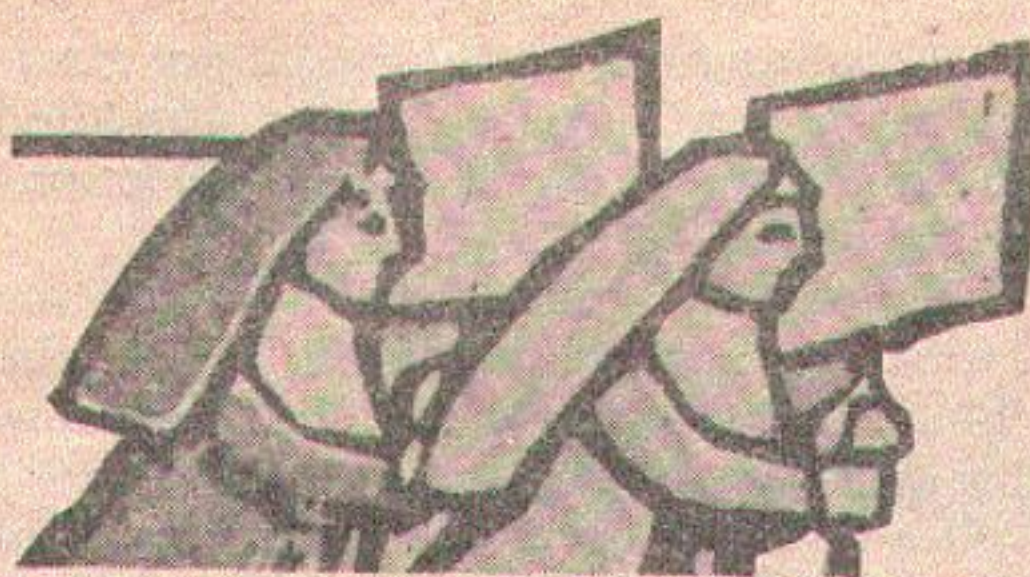
Women religious in the United States entered into the renewal efforts in an obedient response to the call of Vatican II. We have experienced both joy and suffering in our efforts. As a result of such renewal women religious approach the next decade with a renewed identity and a deep sense of our responsibilities to, with and in the Church.

Your Holiness, the women of this country have been inspired by your spirit of courage. We thank you for exemplifying such

courage in speaking to us so directly about our responsibilities to the poor and the oppressed throughout the world. We who live in the United States, one of the wealthiest nations of the earth, need to become ever more conscious of the suffering that is present among so many of our brothers and sisters, recognizing that systemic injustices are serious moral and social issues that need to be confronted courageously. We pledge ourselves in solidarity with you in your efforts to respond to the cry of the poor.

As I share this privileged moment with you, Your Holiness, I urge you to be mindful of the intense suffering and pain that is part of the life of many women in these United States. I call upon you to listen with compassion and to hear the call of women, who comprise half of humankind. As women we have heard the powerful messages of our Church addressing the dignity and reverence for all persons. As women we have pondered upon these words. Our contemplation leads us to state that the Church, in its struggle to be faithful to its call for reverence and dignity for all persons, must respond by providing the possibility of women as persons being included in all ministries of our Church. I urge you, Your Holiness, to be open to and respond to the voices coming from the women of this country who are desirous of serving in and through the Church as fully participating members.

Finally I assure you, Pope John Paul, of the prayers, support and fidelity of the women religious in this country as you continue to challenge us to be of holiness for the sake of the Kingdom. With these few words from the joyous, hope-filled prayer, the Magnificat, we call upon Mary to be your continued source of inspiration, courage and hope: "May your whole being proclaim and magnify the Lord; may your spirit always rejoice in God your savior; the Lord who is mighty has done great things for you; holy is God's Name."



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and curiosity seekers. "We were afraid," the Reverend Sue Hiatt recalls, "that some crackpot would try to bomb the Church, but the crowd was so overwhelmingly in favor of our ordination that we felt very well protected."

Within two weeks, however, Sue and her companions were exposed to the awful chill of Church censure; the bishops of the Episcopal Church voted to nullify the ordinations, calling them "illicit," and they shunned the women, who offered to explain their actions. Infuriated by the Church's insensitivity, Sue Hiatt became a clerical renegade, celebrating the Eucharist in sympathetic parishes. "To flout Church authority was at first a frightening thing," she recalls, "but it also was exhilarating. The people who came to the Eucharist always knew something was at risk. That kind of atmosphere is electric, the kind that must have been present in the early Church, when to celebrate the Eucharist was to defy the Emperor."

When in 1976 the Church finally voted to accept women as priests and to ordain Sue Hiatt and her sisters officially, the Eleven refused, arguing that their original ordination was valid. The Church quietly gave in—it was more trouble to fight the rebels than to accept them.

More than three years later the struggle for acceptance still goes on. Rev. Sue Hiatt observes: "There are some dioceses where women priests are simply not welcome. The real resistance we find out there is not against having women preach as deacons but in having them celebrate the Sacrament. That goes back, I think, to some very primitive feelings about women and magic. For women to be involved in the mysteries of the Sacrament conjures up ideas about witchcraft in the minds of some people. But these prejudices will be overcome with time."

The Reverend Sue Hiatt now teaches pastoral theology to other candidates for the priesthood, both women and men, at the Episcopal Divinity School in Cambridge. Looking back now on the turbulence and discord that preceded the Church's official change of heart, she is

convinced that she and the others were right to disobey. "If we had not followed our conscience," Sue asserts, "the Church would be tossing around the abstract question of women's ordination for the next twenty-five years."

A more frustrated candidate awaiting her own ordination is Catharine Stewart-Roache, a small, precise woman now living in Albuquerque, New Mexico. Like Sue Hiatt, Catharine had known from the time she was a child that she wanted to be a priest—a Catholic priest. "Way back then, I remember, around the time when kids talk about what they want to be when they grow up—about eight—I felt called to the priesthood," she explains. "It just popped into my head and it scared me to death. I didn't tell my parents. But I knew I didn't want to be in a religious order of nuns. I wanted to be a priest!"

Indeed, Catharine remembers being so intimidated by her own spiritual urges that she went through a Catholic grade school, a Catholic high school and a Catholic college without confiding in anyone about them. Instead she quietly sorted through the panoply of saints, looking for women who had managed to defy the model of obedient Catholic womanhood and had succeeded. Only after marrying a research scientist and giving birth to five children did she finally find the courage to announce her "calling."

Her husband was supportive. Her parents, astonished by the audacity of their devout daughter, were scandalized. And Catharine's bishop informed her plainly that God did not call women to the priesthood.

Armed with a doctorate from the Jesuit School of Theology at Berkeley, in California, she traveled to Detroit, Michigan, in 1975 for a meeting with 1,300 other activists. Together they founded the Women's Ordination Conference. Buoyed by the support of other thwarted candidates, Catharine's hopes for ordination grew until 1977, when the Conference drew a blunt rebuff from Rome. A contingent of American bishops persuaded Pope Paul VI to discourage "false hope" by proclaiming that women cannot be ordained because they do not bear a "natural resemblance to Christ."

Catharine Stewart-Roache finds this notion ridiculous, even heretical. She feels that inside her woman's body is the love and compassion it takes to be a priest. But the current Pope does not agree. During his visit to America last fall, Pope John Paul II reaffirmed the Church's stand on the male priesthood, a move that fortified the foes of women's ordination and made its advocates among American bishops more reluctant to speak out. That leaves Catharine Stewart-Roache and about 500 other candidates hanging in clerical limbo—in a state of unrequited pain that Sister Theresa Kane tried to convey to a

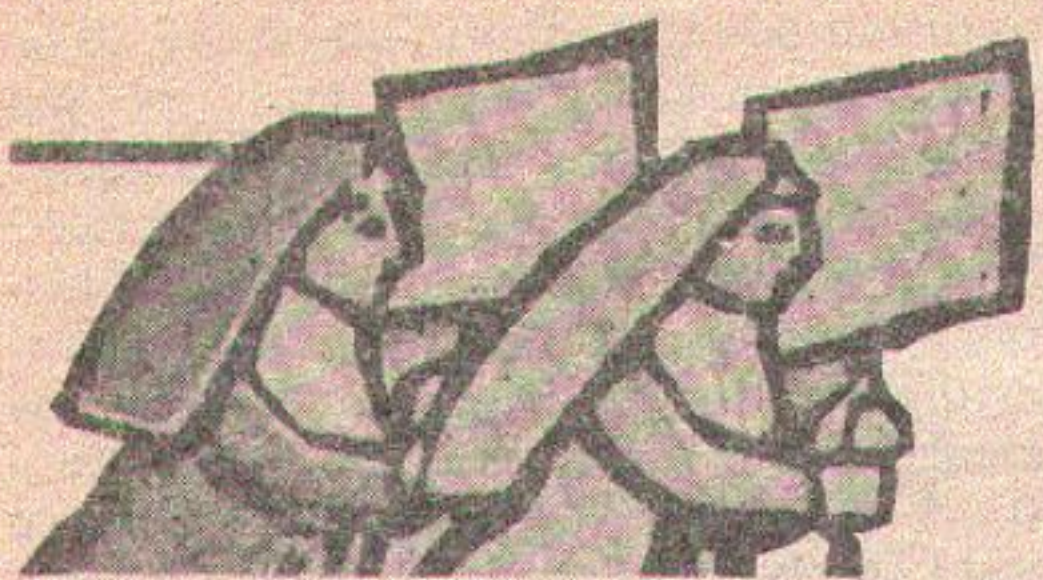
tradition-bound Catholic hierarchy. [For Would these women dare, as the Philadelphia Eleven had dared, to be ordained without official Church sanction? Probably not, because unlike the Episcopal canon, which did not officially discriminate against women, Catholic law clearly states that a priest must be a baptized male. Moreover, crossing the more rigid and more conservative Catholic hierarchy so blatantly would mean almost certain excommunication. But the Church's refusal to ordain women is slowly turning devout dissenters such as Catharine Stewart-Roache into militants.]

During the National Conference of Catholic Bishops in 1978, she stood in chains beside other members of the Women's Ordination Conference to advertise the plight of priests-in-waiting. And this year she kept a solitary vigil outside the Conference door as the bishops voted down reforms that would have removed sexist language from the Mass. This once-obedient Catholic girl wore a blue armband in support of Theresa Kane and the 53 nuns who stood in protest at the Shrine of the Immaculate Conception in Washington, and nowadays she wears a bright-red button reading: "Equal Rites."

Ten brief years ago she was, as she puts it, "a dutiful Catholic wife and mother." Today she and her husband Pat, along with their five children, have divided household responsibilities, preparing for the day when "Mother becomes a priest." Will ordination, when and if it comes, disrupt her family's life? "Not any more than if I had decided to become a physician," says Catharine matter-of-factly. She has become a full feminist of faith.

Blu Greenberg is a *rebbetzin*, the wife of an Orthodox rabbi, and lives in Riverdale, New York. All her life she has followed faithfully the prescriptions of the *halacha*, a code of religious conduct governing everything from prayer to keeping a kosher kitchen. Her five children attend Yeshivas—schools of Hebrew studies—and she admits no intrusion upon her family's Sabbath celebration, from sundown Friday to sundown Saturday.

But while Blu Greenberg's adherence to tradition befits a rabbi's wife, the fact that she considers herself a feminist does not. Feminism, in fact, is anathema to the Orthodox, the most conservative branch of Judaism. In the world in which the Rebbetzin Greenberg lives, no rabbinical authority has seriously entertained the notion of women rabbis. Women may not lead religious services and are not counted technically as part of the *minyan*, or spiritual congregation. They must worship, in fact, behind a rail, physically separated from men. Nowhere is it explicitly written that women are inferior—indeed, woman has been extolled as "mistress and queen of the household"—yet the typical Orthodox man begins his day with a series of blessings, among which is, "I thank you, O God, that Thou hast not made me a woman."



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Blu Greenberg began her drift toward feminism nearly 17 years ago, when her husband (whom she describes as "one of the most progressive thinkers in the Orthodox rabbinate") brought her a copy of Betty Friedan's book *The Feminine Mystique*. She was moved by its arguments, but it took her ten years to begin reconciling the conflicts between feminism and Orthodox Judaism. She was torn, as are most Orthodox, between "what is best for women and what is best for the Jews." And feminism has been popularly held to run counter to the need for Jewish women to replenish their people and keep their families strong in the aftermath of the Holocaust.

Six years ago, however, Blu Greenberg began speaking to religious and civic groups on the possibility of Jewish women's subscribing to a modified brand of feminism—one that kept the emphasis upon their importance in the family, yet pushed for religious reforms. Her own consciousness, meanwhile, rose gradually, "in a series of clicks."

Recently, while editing galleys of her new book, *On Women and Judaism: A View From Tradition* (Jewish Publication Society, Philadelphia), she found she had to update several of her older essays because they no longer reflected her thinking. "For example, when Sally Priesand was ordained a rabbi in the liberal Reform branch of Judaism in 1972, I wrote it off as a Reform gesture, one not for Orthodox Judaism," she explains. "Then I asked myself, 'Why?' Then I asked, 'Why not?' Maybe it's not sex characteristics that make a good rabbi."

Blu Greenberg is not a radical, but her opinions have made it necessary for her to walk a tightrope within the Orthodox community. She and her husband have taken care not to become involved in "personal fights" with the rabbinate. "We have argued, rather, through our writing. We have not wanted to make our children the targets of ridicule. I know that I am the butt of a lot of jokes, but I've learned to laugh them off. There is a certain loneliness, but I do not feel sorry for myself."

Blu is now working for reform of the

Jewish divorce law, which only permits men to grant a divorce to their wives. "There is room for a more liberal interpretation of these laws," she explains, "but there is simply not enough pressure being brought to bear on those who have responsibility for interpreting them. What I think we have to do is to learn from the secular Woman's Movement, to use some of the same techniques. If two thousand women, for example, were to protest in front of the homes of the foremost authorities of Jewish law, it might not produce radical changes in the law, but it certainly would bring a different perspective to it."

Unfortunately, the Rebbetzin Greenberg knows that she could not muster a force of 2,000 Orthodox women to come forth and protest. The feminists who do exist within orthodoxy have not yet reached the point at which they can openly confront their rabbis. And if the anguish of inequality becomes too great, women can always move along the continuum of Judaism into the Conservative movement, which allows women to be counted as equals in prayer, or into the Reform movement, which ordains women as rabbis.

But this option of "moving left" has never tempted Blu Greenberg. "It is the commitment to Orthodox Judaism," she explains, "that inspires the most pain and the most love. A Jew who lives according to tradition has a very rich life. At four o'clock on Friday evening I will light my candles, and it's quite an incredible experience. You get a different sense of the self on the Sabbath. A release from the whirly, whirly world. There's nothing quite like it. No. I could not leave."

For Sonia Johnson, a Mormon housewife from Sterling, Virginia, leaving her religion was not a matter of choice. Of all the women who have recently challenged their churches, she faced the most difficult set of problems. Unlike Sue Hiatt and Catharine Stewart-Roache, who chose to lobby for sexual equality from within their faiths, Sonia Johnson chose to confront hers on the presumably neutral ground of politics. And unlike Blu Greenberg, whose consciousness rose little by little, Sonia became an "instant feminist." It happened during a church service one night early in 1978, when she glimpsed what she perceived as the "hypocrisy" of her Mormon elders.

For many years before that night arrived, she had, like most other Mormon women, accepted without question the doctrines that came filtering down from the Church hierarchy in Salt Lake City. Among these was the assertion that the proposed Equal Rights Amendment to the United States Constitution was to be hated and feared, for it would lead to the dissolution of the American family. For Sonia, the Equal Rights Amendment was nothing more than a distant struggle, irrelevant to her well-ordered existence as a wife and the mother of four children. Vague curios-

ity, however, drew her to that fateful meeting at which a Church elder was scheduled to explain the Church's official objections to the ERA.

"I couldn't understand how anyone could be against anything called the 'Equal Rights Amendment.' But I was sure the elder would explain it and that would settle it. Well, he read a letter that told how women have always held an exalted place in our Church, how much the Church loved us, but how the Equal Rights Amendment would just cause endless litigation. I had always taken the elders' rhetoric at face value, but in one instant I saw what they were saying: 'Women, you are not worth endless litigation, so don't rock the boat.' It was devastating."

Sonia Johnson slipped into a depression that lasted for six months. During that time she read every feminist book she could lay her hands on. "Sometimes I would lie in bed at night with the tears streaming down my cheeks," she says, "but I had to know." At first she and a handful of sympathizers did nothing more radical than march in ERA parades. But in October, 1978, after the U.S. House of Representatives and the Senate had voted to extend the deadline for ratifying the ERA, Sonia Johnson noticed something irregular happening within the Church. The hierarchy had begun giving seminars in lobbying techniques to Mormon Church members in Virginia and sending these persons to the state legislature to represent themselves as "private citizens" against the ERA.

Sonia and three friends who banded together to form "Mormons for ERA" contacted the Secretary of the Commonwealth of Virginia, who then required the Church to register as a legitimate lobbyist. That presumption on the part of a Mormon woman outraged the Church hierarchy, and Sonia Johnson was brought to trial before a Church tribunal for teaching "false doctrine"—for claiming that the Church preached a "savage misogyny." The verdict was excommunication—the harshest the Church could deliver. It meant that Sonia Johnson would be separated from her husband and children in heaven.

Sonia wept but she would not repent and be re-baptized. There was nothing, she said, for which she needed to repent. She vowed instead to continue fighting the Church on the question of ERA. "What I have actually been excommunicated for is disloyalty," she maintained, "and there isn't such a charge. That I would go out and tell people what the Church is doing—the men can't accept that. They really can't."

Now in her private hours she is having to deal with enormous personal pain. She is cut off from a brother who called for her excommunication. Her husband and children are so embittered by the trial that they will not return to the Church. Sonia still attends services because, she explains,

(Continued on page 16)

Maternal Spirit

Waco Tribune-Herald
Saturday, April 11, 1981

Minister Preaches Doctrine of Feminine Godhead

By RITA HALIBURTON
Tribune-Herald Staff Writer

A soft-speaking grandmother and minister who began preaching that the Holy Spirit is the feminine member of the Godhead has since been featured in newspapers across the country and on Canadian television and radio stations.

Mrs. Lois Roden, leader of the Branch Davidian, a Seventh-day Adventist group, said she had the revelation that the Holy Spirit is the feminine person of the Trinity in 1977.

Last year, her efforts to convince an international conference of Seventh-day Adventist churches meeting in Dallas of her revelation proved futile.

But the situation is looking brighter now as Mrs. Roden prepares to travel to Israel on another of her many trips to Jerusalem to study with biblical scholars.

THE RESPONSE FROM different congregations throughout the world has been tremendous, she said.

"Followers are in the thousands. We hear from Africa and India where whole denominations and conferences of churches are interested in aligning with the Branch.

"We're having an increase in the response in Canada. On every hand our work is growing," she said. A Seventh-day Adventist minister on the West Coast has pledged that he will begin preaching the new doctrine.

Mrs. Roden has been interviewed on the "Paul Bryan Talk Show" on WFAA Dallas radio station. And one headline of a news article appearing in *The Whig Standard*, an Ontario newspaper, read, "Her crusade: To tell the world the Holy Spirit is Feminine."

The religious concept of the femininity of the Holy Spirit is something that "scholars have known. And the advance scholars are easy to talk to about the Holy Spirit," she said.

IN THE ARAMAIC TRANSLATIONS of the New Testament, the Holy Spirit is referred to as "She," Mrs. Roden said.

But when the Bible was translated to other languages, the texts were "deliber-



'It is just as reasonable to say our mother who art in heaven as it is to say our father who art in heaven.'

— Lois Roden

ately mistranslated," she said.

"The era we're living in is a masculine-dominated society," she said, and that attitude resulted in the male-dominated translations.

Many of the early Christians preserved the knowledge of the Holy Spirit's femininity, and women were allowed to be clergy in the early church, she said. In fact, Paul's admonishment for women to "keep silence" in the church was aimed at some female church leaders, some theologians say.

The cover-up is not without its "humorous" side. In the frescoes illustrating the early Christian church, the bishops were both men and women, she said.

"They (Roman Catholic church members) drew mustaches on the women (clergy) to conceal their identity," she said.

"THE VATICAN HAS kept the knowledge (of the femininity of the Holy Spirit) under wrap for centuries," she said.

"The Dead Sea Scrolls, the oldest Hebrew text, preserved the male and female images (of the Godhead)," she said.

The contemporary Scriptures must

begin to show the "male and female balance," she said. "I want to initiate a movement for an honest translation of the Aramaic text."

Mrs. Roden said the Holy Spirit has its origin in the Jewish Shekinah or the manifestation of God. The Holy Shekinah had feminine gender, she said.

Mrs. Roden is currently getting the "scholarly proofs together for people who have no confidence in divine interpretation. Most people would take their ministry's word or authority in that.

"BUT THE CHURCH has been taught to be cautious of false prophets. But people can be so cautious that they will miss the truth," she said.

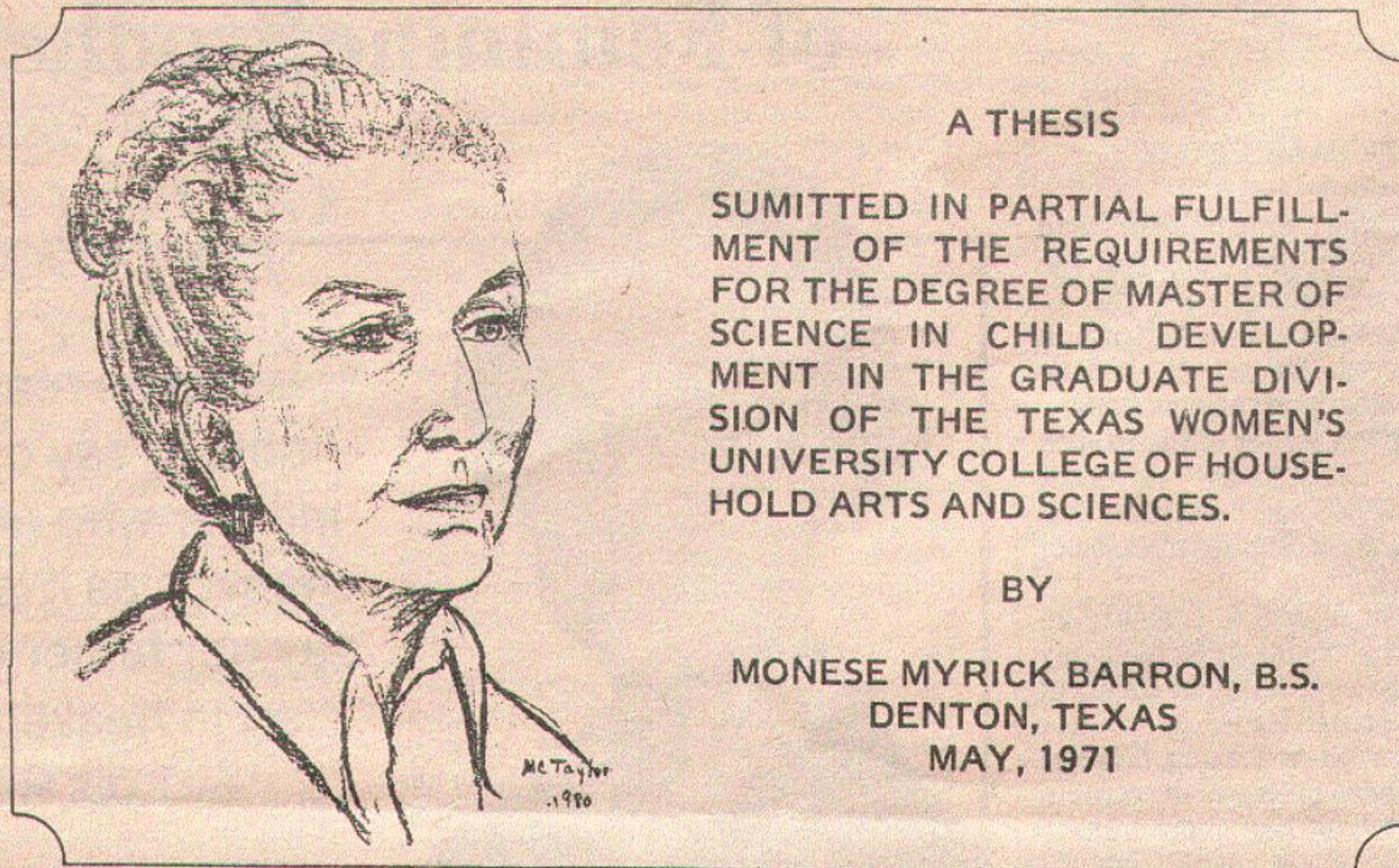
The ministers have faith in what the scholars have studied, and the information about the femininity of the Holy Spirit which appears in the original translations is "closely guarded," she said. "I am going to Jerusalem to clarify a certain text."

It is not necessary for the World Council of Churches and the National Council of Churches to debate about changing the "sexist language of the Bible," she said.

A correct translation of the Scriptures

(Continued on page 16)

EARLY ICONOGRAPHY OF THE TREE OF JESSE HOLDS CLUE FOR WOMAN AS COUNTER-PART OF SPIRITUAL IMAGE



A THESIS

SUMMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF SCIENCE IN CHILD DEVELOPMENT IN THE GRADUATE DIVISION OF THE TEXAS WOMEN'S UNIVERSITY COLLEGE OF HOUSEHOLD ARTS AND SCIENCES.

BY

MONESE MYRICK BARRON, B.S.
DENTON, TEXAS
MAY, 1971

CHAPTER 2

PROCEDURE

The overall purpose of the present study was to glean factual information about woman and woman's origin and background and a reason or reasons for the difficulties arising over woman's claim to equality. The author chose inductive reasoning as the approach. This method of reasoning applied in treating subjects and origins is described by Pitt-Rivers²⁸ quoted from the Introduction:

Inductive reasoning plunges at once into such a sea of particulars that it is difficult at first to find our bearings, then to begin to perceive general principles which reduce general chaos to order. It is a method of discovery. In all sciences which rest on observation, discovery proceeds from particular to general, from isolated observed instances to the abstract conceptions,— lends itself well to the extension of knowledge. It does not train for examination but for research. In order to make a sound induction large collections of facts are necessary—a period of collection precedes a period of generalization. Not until great masses of observations have been accumulated and classified do the general laws which pervade them appear on the surface. . . . This is especially true of that branch of the study which treats of origins.

Research that produced most of the observations for the present study was conducted at the University College of North Wales in Bangor, Caerns., North Wales.

M. L. Clark, M.S. professor of Latin, was available by appointment for counseling on the Latin prefigurations of the Early Iconography of the Tree of Jesse. Latin dictionaries do not give the earlier meanings and all possible accuracy was taken to interpret the meanings as well as make the translation.

The Early Iconography of the Tree of Jesse, an iconographic study by Watson published by the Oxford University Press, is in the library stacks in the Lloyd Reading Room. The study holds a clue to the image of spiritual woman that is of great importance for the present study. Watson³⁵ presented the Latin prefigurations and proposed the translations to convey the meaning of an earlier date, when the first virgin was (woman figure) the *Theotokas*, the Mother of God.

Science and religion have traveled separate paths for the past three hundred years—each using its own approach to explore and to study the problems of people. The author borrowed from science and religion, and applied some methods of both in a combined effort to attempt to establish a case for woman's right position as equal to the rank of man.

The scientists will define, classify, analyse and rate by evaluating data for the study at hand. Each step requiring accuracy to be valid as a meaningful contribution. Watt³⁶

in behalf of psychology declared:

We must carry over the methods and spirit of the natural sciences into the systematic, constructive work of psychology and show how purely psychical laws will yield us a satisfactory knowledge of the world of spirit, just as purely material laws give us a satisfactory knowledge of the world of matter.

Theologians propose to exercise faith in God, pursuing the quest through inspiration and ultimately recognizing the will of God in revelation. Belief in God and a sincere desire to be of service to other human beings motivates the search.

Brigham Young³⁸ second president of the Mormon Church and an American colonizer, asked:

Who will? Those who are valient and inspired with the true independence of heaven, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course. Will this apply to any of you? Your own hearts can answer.

PARTICULAR SUBJECT

The particular subject and the direct object of the research for the present study was **woman** and the possibility that a spiritual image of woman hidden away or lost from history could be found. Search for woman where she may be found. The temporal origin of woman identifies closely with temporal man.

Woman's claim to temporal origin differs from man's claim to a being created in the image of his creator. The first woman is said to be taken from the body of the first man. Therefore, woman passes from age to age, always, to be identified with man — first as the daughter of the father, second if married, as the wife of the man and later as the mother of man's sons and daughters. Man supplies the name for woman, sons and daughters. Man, woman, sons and daughters are a family sharing a name in common and a common residence, a home. The man, husband and father in the home is referred to as the head of the family. The woman, wife, and mother is considered the homemaker.

Society's expectations for woman has been more oriented around her performance in the home. American mothers accept much of the responsibility of child-rearing because of the time the father must spend away from home earning the living. Inventions of convenience for the home allows the wife more free time for outside activities. Those same conveniences cost money that the husband cannot always afford. The wife with more free time and education can work outside the home. Many compromises in accepting the female in a role outside the home are offering woman as an equal to hold a position beside man. Feminine need seeking expression with female ability performing for the betterment of society is an American dilemma. Is woman's place really in the home and is there no other way for her to serve as a single woman or as a wife?

A quote for Americans of the Twentieth century, Stephens³¹ stated;

Women are wiser than men because they know less and understand more.

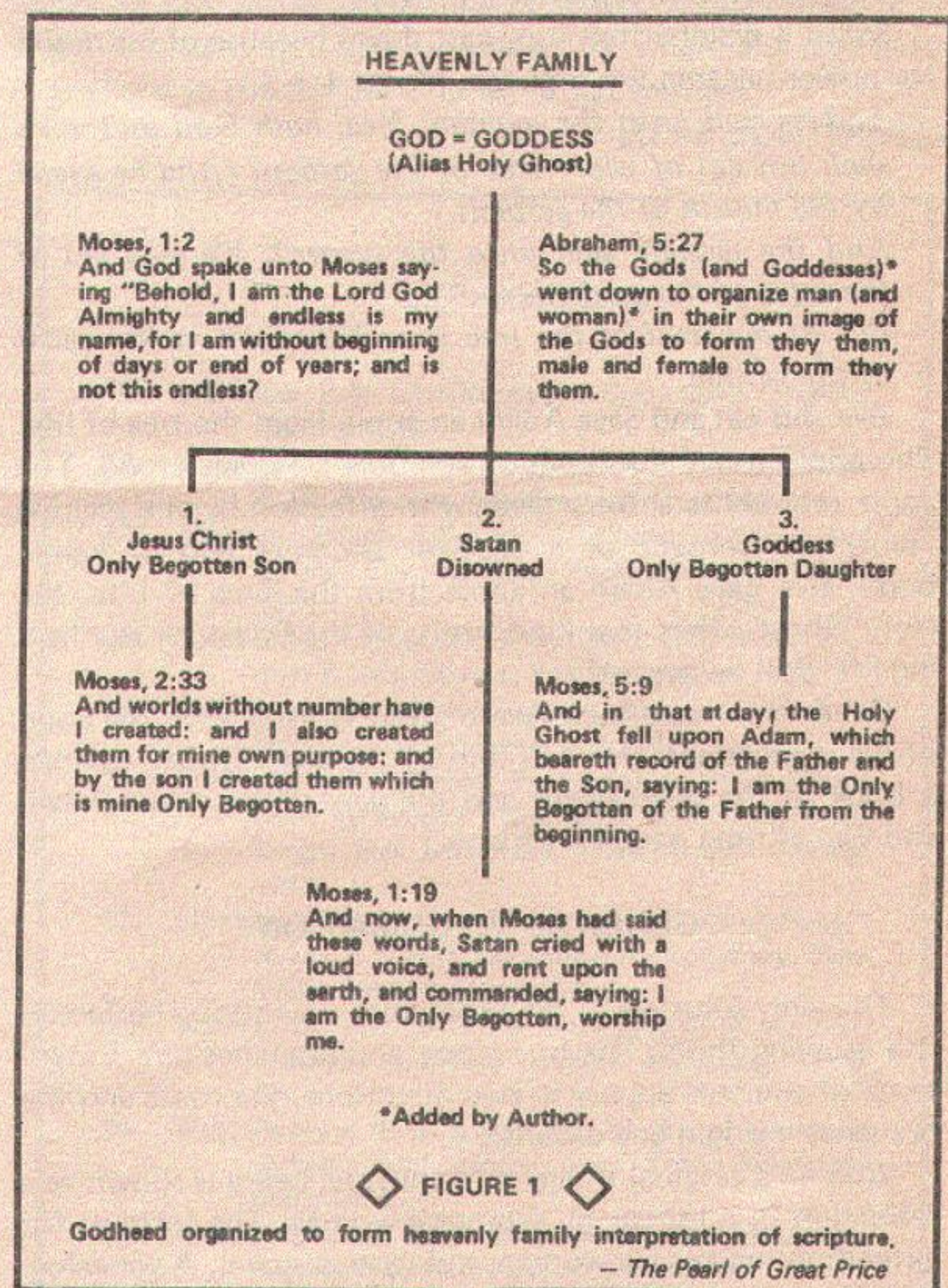
ORIGIN AND BACKGROUND

Who is woman? Modern revelation from God's word supplies an answer. Smith²⁵ in the Book of Moses, 4:26 stated: *And Adam called his wife's name Eve, because she was the mother of all living: for thus have I, the Lord God, called first of all women, which are many.*

God declares that the name Adam gave Eve was His idea, Eve being a stereotype for woman who is the mother of all living. Smith²⁵ in the Book of Abraham, 5:27, reads:

So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.

Figure 1 shows the organization of the heavenly family as a pattern for the human family; the author of the present study diagrams interpretation of scripture from the *Pearl of Great Price*.



When God created man (Adam and Eve) He placed them in the Garden of Eden, also His creation. He withdrew from them after they disobeyed the only commandment or law he had given them. They were told to repent and to know they were their own free agents. Smith²⁷ Moses 6:56, said: *And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.*

Their punishment was a blessing for mankind — man was to earn a living by the sweat of the brow and woman was to bear children in pain. They as parents, were to teach their children. Smith²⁷ Moses 6:57-9, wrote:

Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell in his presence; for, his name, and in the name of His Only Begotten is the Son of Man, even Jesus Christ, a righteous judge, who shall come in the meridian of time.

Therefore I gave unto you a commandment, to teach these things freely unto your children, saying, That by reason of transgression cometh the fall, which fall bringeth death. . . .

Adam was promised the influence of the Holy Spirit of God and the Spirit of the Holy Ghost because he and his descendants would be tempted by Satan. Smith Moses 6:49, declared:

Behold Satan hath come among the children of men, and tempted men, and tempteth them to worship him. And men have become carnal, sensual, and devilish, and are shut out from the presence of God.

Satan a disinherited son, cast down because of his desire for power became the first ego, Moses 4:7-9.

And he said unto the woman: Yea, hath God said — Ye shall not eat of every tree of the garden? (And he spake by the mouth of the serpent.)

And the woman said unto the serpent: We may eat of the trees of the garden;

But of the fruit of the tree thou beholdest in the midst of the garden.

Eve did eat and gave Adam an apple from the tree of life. The apple and the serpent as symbols are understood. The apple represents a token given with affection by one seeking favoritism; serpent as a deceiver becomes ego of kamic body. Eve gave Adam an apple from the Tree of Life, the Holy Ghost offers mankind Fruits of the Spirit for everlasting life. Will he accept?

Other commandments were given to Adam for the good of his descendants. He was told by the Holy Ghost, to keep a book of the generations and the generations from Adam and Eve as time passes are many.

GENERAL INFORMATION

The only solution to the problem is a symbol. The family is a growing thing. The tree grows and branches out. Extensions of the tree appear in two directions, the roots and the branches — origin and extension.

Woman's original image as a spiritual being is shown as a reflection in a mirror by temporal woman. The formula for extending life places woman and man as equal. A genealogical symbol can picture the past and future generations and interpret the mission of man since creation.

The Bible, defined by Webster, as the sacred book of Christianity, Old Testament and New Testament, other sacred scripture, representation from art, imagery in literature, and recorded history have preserved for the generations of mankind a knowledge of his origin and background.

The above mentioned medias have relied on three methods of transmitting thoughts, 1. revelation, 2. interpretation, and 3. translation. The last two being almost completely dependent on the first, revelation. Revelation that has been meaningful through the generations has been the prophecies that were of multiple interpretations and

have relation to different eras of time.

What is misleading and vague in translated scripture may be only the results of translation and interpretation. Kluckhohn¹⁸ classified translation under three types: literal, official, and psychological. Literal or word for word translation always distorts except between languages of very similar origin. Official type respects terminology and idiomatic equivalents in a language. Terms have a more clear-cut meaning in any language. The psychological tries to give the words reproduced in the same effects of the original which is next to impossible. The Latin prefigurations of the Tree of Jesse describing the representations may be translated from Latin to English to a degree accurately, typed as official terms, the meaning of the symbols are less likely to undergo change with interpretation.

Isaiah prophesied expressing the significance of the prophecy with symbolical representation. Therefore many of the ideas man has about his origin and background have been formed from sources with vague means of expression Smith²⁷ quoted, Moses 6:61:

Therefore it is given to abide in you; the record of heaven; the comforter, the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, and hath power, according to wisdom, mercy, truth, justice and judgment.

St. John 14:16-7 recorded a promise Christ made to his disciples; a prophecy little understood in the present dispensation. Christ the mediator promised:

And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive. . .

Although clearly stated the identity of "another" is vague. The significance and meaning may come when an interpreter will reveal the revelation meant for man's guidance.

Dillistone⁹ believed the Christian symbol, still expressed the past beliefs of Christians and he said:

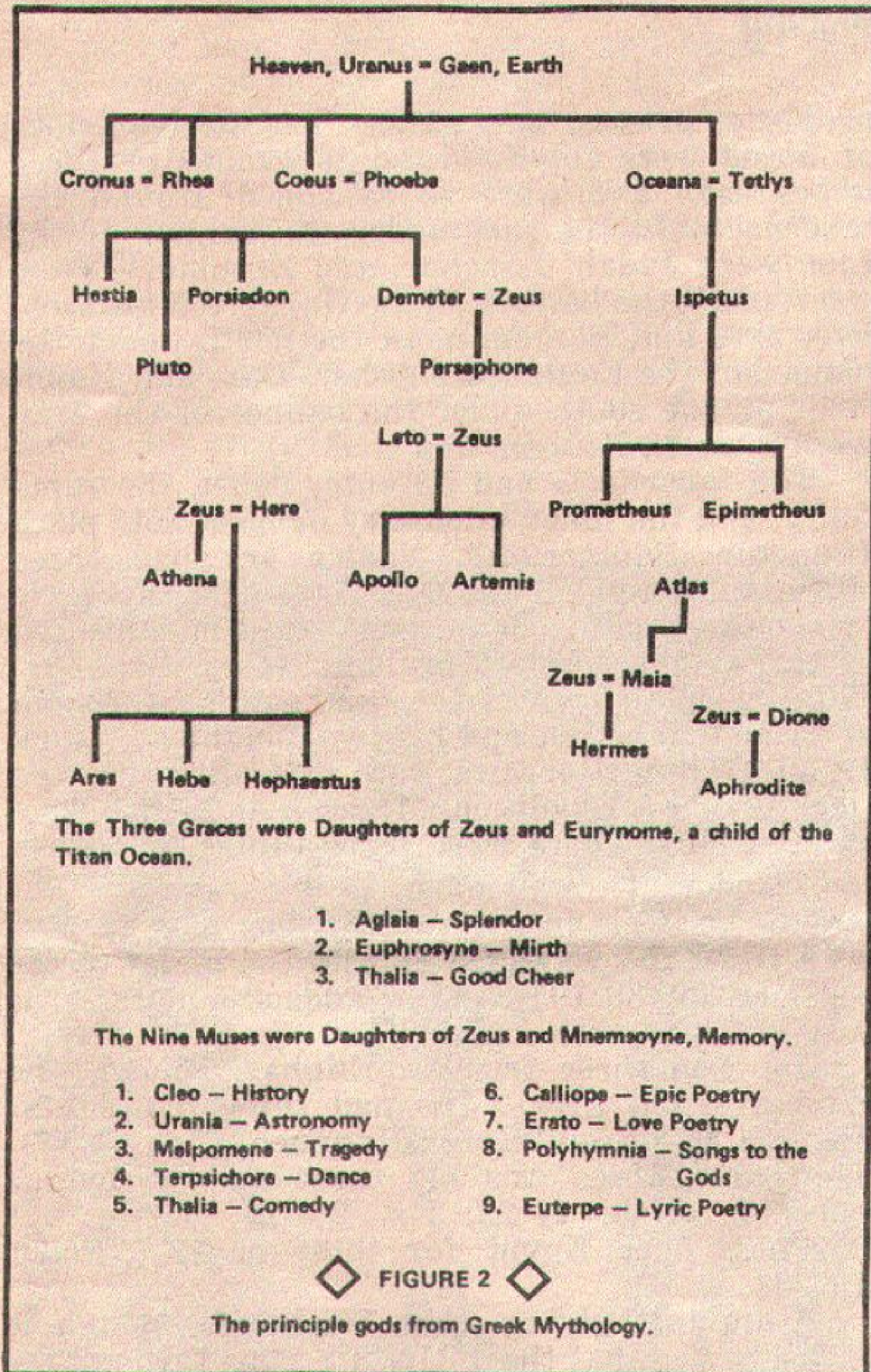
How great, is the need for the symbol which reaches down to the depths. . . stretches up to heights. . . comes to terms with the past. . . leaps toward the future. . . Wherever such symbols exist today life is still open, progress still possible. . . yet in the last resort the Christian still finds the only symbol of unlimited expansiveness in an unbroken relatedness in Christ. . . final reconciliation of all things in the perfect Kingdom of God.

Man and his God were separated. Contact with the creator was no longer direct, Adam and his descendants were promised the guidance of the Holy Spirit and the still small voice of the Holy Ghost. The Holy Ghost's influence was available upon request. Also man had free-agency to do as he thought best. Hamilton¹² offered:

The tales of Greek mythology do not throw any clear light on what early mankind was like. They do throw an abundance of light upon what early Greeks were like — a matter it would seem, of more importance to us, who are their descendants intellectually, artistically, and politically, too. Nothing we learn about them is alien to ourselves. People often speak of the "Greek Miracle." What the phrase tries to express is the new birth of the world with the awakening of Greece. "Old things are passed away; behold, all things are become new." . . . In

Greece man first realized what mankind was.

Women were goddesses who shared an equal status with the gods. Each had a name, and were identified by the name when united with a god. Figure 2 shows the principal gods and their descendants.



Mythology, in and of itself was not a religion. The gods were believed to live among the people and in time they became superior to their gods. Man's religious evolution shows the influence of mythology even in Christian beliefs. The elements of the earth are given names, male and female. Mother nature is a commanding figure who is given equal responsibility for earth functions with father time.

Babylonia, according to Hastings¹³, had the oldest known order of the priesthood, about 4000 years before Christ, that shared the position between males and females, priest and priestess. Juda was enslaved by Babylonia for about 300 years.

The Hebrews were exiled in Egypt where women were officials in the temple of Amun. Egyptian gods and goddesses were believed to live among the people. Osiris and Isis were known for their teachings and influence of good. They were always identified with the living king.

All mankind seems to have been guided by prophets and prophetesses, in all dispensations of time. Dillistone⁹ called prophets "symbolic persons." He refers to Israel and the Christian adherence to symbolisms, and prophets whose

prophetic-calling made contributions to Israel's development. He said:

Nowhere is it clearer than in the historical record of Israel's development that the leader's task is never an easy one. The very fact that he has-been-granted a special vision means that he is a lonely man. Yet he dare not cut himself off from those whom he desires to lead to save. He must identify himself with them in order that the symbolism which his own life expresses, can be translated into a language "understood by the people." Moreover, the very fact that he strives towards that which is new, means that he is a marked man. Yet he must speak, he must act, he must cast himself forward in faith towards the goal of the rule of God.

The ancient prophets depended upon the symbol as a means of communication and a way to span the generation gap. Moses relied on the support Miriam offered during the years he was the leader of the Israelites. Miriam, too, must have possessed qualities of leadership where she had been an official in the temple with Egyptian women.

TO BE CONTINUED

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THE TRINITY

William A. Blessing

MAN IS A TRINITY. Everything divides, sub-divides, and redivides into three parts. The body of man was formed from his father and mother. He is predominantly masculine, secondarily feminine, and is a person—therefore, a trinity. His body is flesh, blood, and bones; skin, hair, and nails; heart, arteries, and veins; stomach, intestines, and colon; brain, spinal cord, and nerves. His cells are carbohydrate, protein, and fat; he has a mind, soul, and spirit; there are three joints in each arm—shoulder, elbow, and wrist; three joints in each leg—hip, knee, and ankle. He has three definite experiences: birth, life, and death. He divides time into past, present, and future. There are three stages of his life: minority, maturity, and seniority. He has perception, reason, and will; he is sustained by food, air, and water. He eliminates waste matter through the bladder, colon, and sweat glands. His relatives are: parents, brothers, and sisters; wife, sons, and daughters. His flesh is a trinity of muscles, fats, and glands; his blood is made up of red cells, white cells, and plasma. Man has three postures: standing, sitting, and lying. He eats three meals a day: breakfast, dinner, and supper. He divides the day into three periods: eight hours sleep, eight hours work, and eight hours for recreation and refreshment. His three cardinal virtues are faith, hope, and love. He uses an alphabet built around vowels, consonants, and diphthongs; he communicates by writing, speech, and signs; and receives communication by sight, hearing, and feeling. His future is death, burial, and resurrection.

THE EARTH IS A TRINITY of land, water, and air; and of the animal kingdom, vegetable kingdom, and mineral kingdom. Water has three forms: ice, liquid, and vapor. The land is soil, stone, and mineral. The earth has force, shape, and substance; and is measured by length, width and depth. The vegetable kingdom has trees, plants, and vines. The animal kingdom has beasts, birds, and fish.

A FEW MORE POINTS OF LOGIC ON THE TRINITY. The universe is a trinity of sun, moon, and stars. All ancient religions were built around a trinity. Egyptian: Isis, Horus, and Set, or Isis, Osirus, and Helios. They believed that one ruled heaven, one ruled earth, and one ruled the underworld. Grecian: Mercury, Jupiter, and Saturn—agreeing in perfect oneness. Hindu: In the past and at present the Hindus believe in Brahma the Creator, Vishnu the Preserver, and Siva the destroyer.

The universality of the belief in the trinity does not make it untrue, but establishes it as an inherent belief that is in all men. Even in the Hebrew-Israelitish Bible, which we call the Old Testament, the trinity is implied. There were

prophets, priests, and kings. The twelve tribes of Israel were sub-divided into groups of three tribes each and were so arranged around the tabernacle. In the east under the banner of the Lion were Judah, Issachar, and Zebulun. In the west under the banner of the Ox were Manasseh, Ephraim, and Benjamin. In the north under the banner of the Eagle were Asher, Dan, and Naphthali. In the south under the banner of the Man were Simeon, Reuben, and Gad.

The tabernacle had an outer court, the sanctuary, and the inner sanctuary or most holy place (Sanctum Sanctorum). Noah's ark had three stories. Throughout the Old Testament there are symbolic teachings by threes. Yahveh appeared as three angels unto Abraham. (Gen. 18:1-33). Three people survived the destruction of Sodom and Gomorrah: Lot and his two daughters. (Gen. 19:30). Three Hebrews were cast alive into the fiery furnace: Shadrach, Meshech and Abednego. (Dan. 2:49). There were three things that were too wonderful for Solomon to understand: "The way of an eagle in the air; the way of a serpent on a rock; the way of a ship in the midst of the sea." (Prov. 30:19). And he adds one more: "the way of a man with a maid."

Job had three friends: Eliphaz, Bildad, and Zophar. (Job 2:11). Job had three daughters: Jemima, Kezia, and Keren-Happuch. (Job 42:14). The baby Moses was hid three months by his parents. (Heb. 11:23, Ex. 2:1-9). There was darkness over Egypt for three days. (Exodus 10:23).

I am just giving what I think is enough to prove to you that the TRINITY runs through the entire Bible and all things.

Life is also a trinity: The three names of that Evil one are: Satan, the Devil, and Lucifer. Satan tempts man in three ways: to the flesh, the mind, and the spirit. (Matt. 4:1-11). Satan works through a trinity: The Great Red Dragon, the beast out of the sea, and the beast out of the earth. (Rev. 12:1-17, Rev. 13:1-18). These are his organizations: evil spirits, evil world governments, and religious Babylon. (Eph. 6:12). These three propagandize the world in the likeness of three frogs: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of Yahveh Almighty. (Rev. 16:13-14).

"There are three things that are never satisfied, Yea, four things that say not, It is enough: the grave; and the barren womb; the earth that is not filled with water; and fire that saith not, It is enough." (Prov. 30:15-16).

"For three things the earth is disquieted, and four which it cannot bear: For a servant (employee) when he reigneth (is the boss), and a fool when he is filled with food; for an odious woman when she is married; and a handmaid that is heir to her mistress (bears children for her)." (Prov. 30:21-24). The things that Yahveh hates are: "A proud look, a lying tongue, and hands that shed innocent blood" (abortion). (Prov. 6:17). And three more: "A heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:18-19).

Yahshua the Messiah had three men in his inner circle: Peter, James, and John. There were three people in the home that he visited at Bethany: Martha, Mary, and Lazarus. During the time of his crucifixion there was a period of darkness over all the world for three hours (twelve noon until 3:00 P.M. Luke 23:44).



Fourteenth Century Fresco Depicting Holy Spirit as a Female Between the Father on the Left and the Son on the Right, Urschalling Church, Bavaria. Original photo by Wolfgang Schreiner, Germany.

These are just a very few of the points on the Trinity. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and THESE THREE ARE ONE. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these THREE AGREE IN ONE." (I John 5:7-8).

"YAH" is absolute masculine and personal

and applies only to the Heavenly Father. "VEH" is absolute feminine and personal and applies only to the Heavenly Mother. The full name, YAHVEH, means "The Supreme FATHER-MOTHER Being." This is not difficult to understand. As an illustration: When Yahveh formed the man Adam and Eve, he said, "They shall be one flesh." (Gen. 2:24). And He "called their name Adam" (Gen. 5:2). The man and the woman were both included in the name "Adam" Then "Adam called his wife's name Eve; because she was the mother of all living." (Gen. 3:20). Eve was named after the Heavenly Mother, which is the Holy Spirit who is the container and dispenser of all life. This is evident from the fact that the Hebrew name of Eve is Khaveh (or Iahyeh), which is, if used separately, the name of the Heavenly Mother. For this name, the translators of the Bible simply use the title: "Holy Ghost" or "Holy Spirit."

Now I will quote a scripture from the New Testament: "And Yahshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20).

Come and let us reason together. If there are three people in a family and one is "THE FATHER" and another is "THE SON", then the third person or other person has to be "THE MOTHER." That is just good sense. So where we find the Father, and the Son, and the Holy Ghost in the Bible, the Holy Ghost has to be and is "Kahveh", the Heavenly Mother.

The very word "FATHER" implies that there is a Mother and a child. How could He be a Father if there was neither mother nor child? The very word "SON" is evidence on the face of it that there is a Father and a Mother. How could there be a Son without a Father and a Mother?

All nature teaches us this truth. Everything that has life is a combination of masculine and feminine life. You are yourself a combination of your father and your mother. If you are a man, you are predominantly masculine and secondarily feminine. Therefore, three in One. If you are a woman, you are predominantly feminine, secondarily masculine and are a person, therefore, three in One. This is absolutely true of every living thing. All life is a trinity.

This can be clearly illustrated: The Savior said, "I am the Light of the world." (John 8:12). "I am come a light into the world." (John 12:46). Fire is a flame that produces light and heat. Take an electric light as an example. When you press a button, the positive masculine current is united with the negative feminine current and the result is Light. Therefore, "Light" is a trinity produced by the union of a positive and a negative current. There would be no power and no production just by the negative current, but the two united are creative.

THE TRINITY

"YAH", masculine Spirit, and "VEH", feminine Spirit united are creative. Therefore, the name of "THE SON" is "YAHSHUA", meaning YAHVEH-SAVIOR. He is the result of the union of "YAH" and "VEH" and is THE PERSON which is Yahshua in and by and through

whom all things were created." I came in my Father's name." (John 5:43). "I and my Father are One." (John 1-:30). "He that hath seen me hath seen the Father." (John 14:9). "The works that I do in my Father's name, they bear witness of me." (John 10:25).

Maternal Spirit

Continued from page 9.

will reveal that the "original family of the Trinity" includes the father, the mother and the son.

"Christ laid aside his deity when he came on earth. But he returned back to his family," she said.

RECOGNIZING THE FEMININITY of the Holy Spirit will again "give the world a legitimate family image."

For the Godhead to have only a masculine personality is "misrepresentative of the image of God and man," she said.

The social ills of the world can basically be attributed to the decline of the family, she said.

"The family is the foundation of this country," she said.

"A projection of the correct image will re-establish the family," she said.

"The promise found in Genesis 3:15 was between the woman and her seed to conquer Satan," she said.

The mysteries of the Bible are being cleared, she said.

"SOME PEOPLE SAY that you can make the Bible say what you want it to," she said of people who attempt to discredit her revelation.

"The Bible tells us to address 'Our father who art in heaven.' And Jesus says that I am the express image of my father. But that shows that both of them

are masculine gender," she said.

"It is just as reasonable to say our mother who art in heaven as it is to say our father who art in heaven. It's just a matter of terminology. (God) is both a female and male image," she said.

"My work is to bring forth the femininity of God in the Bible," she said.

The members of the Branch patiently wait outside conventions — Seventh-day Adventists conventions, Southern Baptist conventions, Democratic and Republican national conventions — to pass out literature about the Branch and the belief about the femininity of the Holy Spirit.

WHEN THE POPE visited America, the Davidian Branch followed him and distributed literature to the crowds.

There has been both negative and positive response from the readers of the Branch's literature.

Recently, the Branch began publishing a publication called *Shekinah*. The news magazine publishes material concerning efforts to organize another translation of the Bible or letters from people who agree or disagree about the belief.

Because the Holy Spirit appeared in the form of dove in the New Testament, the dove has become the symbol of the religious group.

COURAGE & PAIN

WOMEN WHO LOVE GOD AND DEFY THEIR CHURCHES

Continued from page 8.

"I feel as if the worst has been done. I've been hurt as badly as I can be.

"You ask me, 'Why not repudiate the Church?' I can't do it because I do still feel a lot of loyalty to it. Its teachings have such power to make people happy. It seems that you have a responsibility to see that things you love don't get ruined.

"As far as my immortal soul is concerned, I know God isn't going to be bound by any injustice done here on earth. He knows my soul and knows I am not capable of doing the things those men said I did. There is a feeling among the old boys in the Church that God is a man, that God is always going to listen to men first. But I just don't believe that God is part of that old boys' network."

For Sonia Johnson, Suzanne Hiatt, Blu Greenberg, Catharine Stewart-Roache and other feminists of faith, the price of dissent has often been loneliness and ridicule. Yet these women are strong. What fuels their courage is an enduring loyalty to their faith and a deep yearning to be embraced by their churches as full and equal partners.

THE END

Letters

people here agree with your teachings of *Shekinah*, and I would like to present these ones to you. . . . In fact, I was so much interested with your *Shekinah* that I would like to join you there and continue the work together.

Norah M. Mokuia
Keroka, Kenya

Thank you for sending me my first copy of *Shekinah*. I do appreciate it. Please do continue to send it to me. I'm a Seventh-day Adventist ordained minister. Thank you ever so much. Kindest Christian regards,

Name Withheld
Republic of South Africa

Please remove my name from your mailing list. I know not whether what you say it true or not, but, in my opinion, there are more important matters to be considered and acted upon as the end of this age nears. There are many deceiving spirits abroad and I have no doubt that some of them pose as God's Holy Spirit (which they are not!). These serve to take our minds away from considering the important matters. The most important matter is to reinstitute God's laws as the laws of this land. I am working to this end. Until this people awakes we are all in trouble and will continue to suffer (including women). I do not doubt your sincerity and your material is interesting but there are more import-

ant matters of a spiritual nature to occupy my time.

Cecil E. Nichols
Virginia Beach, Virginia

I am sincerely glad to learn of your progress with our Mother the Holy Spirit, I can see eye to eye with you and have no doubt. I believe you are correct.

Clementine Barnett
Trinidad, W. I.

I was very interested to read your monthly journal, the *Shekinah* Vol. 1, No. 1, issued in December 1980, that I want you to put my name on your mailing list for your future issues. If you could allow me free of charge.

Sonza Howe
Burma