

**VOLUME ONE: KNOWING WOMAN:
A SCRIPTURAL THEOLOGY OF WOMAN**

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PREFACE

THE SEARCH FOR MEANING

In the past half century, it has become commonplace in every medium to note the momentous changes, personal and social, brought about by woman's exploding consciousness; yet, the thoughtful Christian woman continues to search for the meaning to it all. Looking to theology and Scripture, she has asked for a practical explanation applicable to her daily life, yet visionary enough to satisfy a heart and mind formed by the promises of Christ.

Until Pope John Paul II's meditation, *Mulieris Dignitatem*, woman's new self-awareness was not approached theologically or scripturally except by those with an axe to grind. Most of these were in essential disagreement with both traditional Catholic theology and the Word of God. After the issuance of *Mulieris* in 1988, those voices in the Church became more muted, though many, ignoring its scriptural and philosophic grounding, simply kept up their dissonant refrain. John Paul's profound work in examining woman through the lens of the New Covenant and the "mystery of the Church" brought a theological light that though bright was hard to read by in daily life. Now, with his work, *Theology of the Body* and the work of Christopher West to interpret it, women have a deep resource that is yet to be plumbed for what will hopefully be its practical help.

Little by little the Christian woman herself who is essential to the "sensus fidelium" will be heard as to how she fits her new understanding of herself into her Christian faith, or her Christian faith into her new vision. In many cases at this point, she has been unable to do it, and looks to the Church to help her sort out the distracting avenues keeping her from her virtuous goal. She is often greeted incredulously, even by her sisters in faith, that she would want such a goal. Yet she stubbornly believes that her meaning must be virtuous in the end; it she does not ask for repudiation of Scripture and Tradition's claim. Even with grave doubts, she hears her heart say that disregard of Christian belief and practice is not the answer, and will not bring her the light of understanding and alignment to faith she seeks. Nevertheless, she puzzles over the usual explanations of woman's role in Scripture and Tradition because, at least on the surface, their relevancy to her life is hard to discover. Just reading the accepted Catholic views of women not so many years ago brings an overwhelming sense of alienation from whatever it was those authors were writing about.

With this volcanic eruption of inner necessity, the emergence of a new consciousness has rapidly gathered more and more energy until a new mountain rises. This mountain of consciousness has changed the whole of mankind's landscape from its beginnings in the early years of the last century through our present time and to all time to come. To understand the inherent nature of the volcano and what the fallout means is constantly attempted, but it remains for the Christian woman, with eyes on the Truth of Christ Jesus, and heart yielded irrevocably to Him, to find the true in it and try to assimilate it into her life. The truth must be lived.

Christian theology is, ideally, the systematized meditative thought of the devout who contemplate the mysteries of Christ. It is, therefore, always formed dialectically by the challenges encountered in the age, and is usually somewhat tardy. In woman's case, in a period of fifty to sixty years the world has experienced this unprecedented turn over of sociological, psychological, philosophical and theological knowledge pertaining to her, affecting not just the intelligentsia of these disciplines, but also the humblest person on the street. For her, the present moment assumes piercing importance for the teaching mission of the Church. This writing does not presume to fill this need, but it is meant as a further prod for Catholic-Christian adepts in these disciplines to add insights that will fill out the human side to woman's self-understanding fully in accord with Christian belief and practice. We know well what those opposed to Christ's Church have to say. I see great hope for this in the work of St. Edith Stein, and those, along with myself, who are interpreting her writings gathered together in the second book of her collected works, *Woman*.

The early tremors caused by pressure of woman's growing consciousness at the turn of the last century hardly prepared us for the violence of the shock waves that gathered momentum in the sixties. The earth opened up at the feet of the family, boulders of disbelief hurtled toward religion, and great cracks rent the fabric of organized human life as generations had known it. Divorce rates, even among Catholics, have been catastrophic; the result of broken homes, wayward children, domestic violence, and serial sex partners is too well documented to repeat. Much of this misery can be traced to the miserable woman.

Unlike natural geological action, the effects of this psychic upheaval do not have to be permanently destructive. (Many would consider the whole effect to be freeing and positive, but that is hard to defend). What we have left is more than rubble to be bulldozed, more than ruins to be abandoned, more than memorials in graveyards.

As a created being, indelibly marked by our Creator's intentions, woman must be comprehended in the first immaculate virgin Eve and in the first person of the new creation, the immaculate virgin Mary. Any new understanding about her must be seen, therefore, as fitting God's overall intent relative to the Woman. The rubble contains valuable and imperishable building stones which, freed from the old mortar, and under the action of the Holy Spirit, may with emerging forms continue construction of redeemed mankind: man and woman. We look forward to the final eschatological wedding feast when the Bride of Christ comes down from heaven "without spot or wrinkle or any such thing." However, unless we first discern this as history's goal, we are at a loss to see how to put these blocks, the old and the new, into the building.

For a believer, history's goal is known only through Revelation. As an interpreter of history, guided by the Holy Spirit, the Church shares her understanding of the meaning of the human race, who it is, and what its goal must be. This is why Christian woman knows in her heart she cannot ignore the Church. The Church alone, both in her Tradition and in her custodianship of Sacred Scripture, holds the key to the meaning of this historic demand for definition of woman's identity and also the direction such a dynamic release of energy as her coming of age must take. That is why Saint John Paul II's intellectual attention and pastoral care have been so present to woman through the last critical years of the twentieth millennium.

It was of more than passing interest to the Catholic woman that one of the effects of the pressure of feminism (1976) was the Sacred Congregation for the Doctrine of the Faith issuance of the Declaration of the Question of the Admission of Women to the Ministerial Priesthood¹. Such a declaration would have put the damper on controversy at one time, but reaction to this declaration revealed its very different nature in that it only coalesced and furthered opposition. The Declaration itself was moderate in tone and clear. It did what it set out to do with the calm sense of authority and adherence to God's word we would expect. What then was missing in the common ground needed for its understanding and acceptance? Women were not satisfied with an answer lacking the depth of the questions they were asking. It wasn't entirely rebelliousness that was expressed, though that is always present in the debate, but it was something else.

It seems that even when approached with the greatest appreciation, women of this age are beset by unrest because of frustration with a basic drive that Victor Frank called the "will to

¹ October 15, 1976

meaning.”² Somehow the underlying meaning escapes our awakened woman, both in understanding where she-has-been, where-she-is-going, and in relating this to the Traditional and Scriptural approach to woman’s life. What is the “why” that Frankl insists makes any “how” acceptable? We women haven’t found it.

Woman seeks to know her purpose, her Christian purpose. If the Church tells her that that purpose is not in the direction that most of the momentum swings her towards, and points out a direction that appears to be retrogressive, what is the meaning in that? Her utter frustration has resulted in anger because the answers simply have not been satisfying. Her old security has been swept unceremoniously away, and nothing has yet arrived to relieve her anxiety. Yet it is surely the Holy Spirit who has stimulated women with such a strong desire for a deeper understanding and appropriation of Christian life. And has it not been the Holy Spirit that speaks guiding us by the Apostolic Letter, *Mulieris*,³ and in 2004 when Joseph Ratzinger was Prefect for the Office of the Faith, *a Letter to the Bishops of the Catholic Church* on the collaboration of men and women in the Church and in the World These documents are full of wisdom, but difficult to use for practical direction. The attempt of a Pastoral Letter on the subject by the US bishops was not up to the job.⁴

We women are looking for answers. Within the mind of the Church, we look for an answer adhering to Doctrine and Scripture and yet fully satisfying to the intensity of our common need for meaning. What can it be?

Would it not set us at peace - not lulled into inactivity, but puzzlements and angst thrust aside, and at peace, if it could be shown to us that woman has a most deep and urgent meaning within the Divine plan we know as Salvation History? That is, a meaning that goes far beyond the old passivity and blind acceptance of things not understood, but a meaning that fits woman perfectly into that great culmination of history that the Church has taught us to pray for? Could

² Frankl, Viktor, *Man’s Search for Meaning*, Washington Square, NX. revised edition 1985 p. 126f

³ Pope John Paul II, Apostolic Letter, “On the Dignity and Vocation of Women on the Occasion of the Marion Year”, Rome, 1988, “Letter to Women” Summer of 1995

⁴ Four drafts of a pastoral on woman were presented - all rejected. None addressed the Biblical, theological, anthropological aspects of woman.

we not then accept any “how” for the right “why,” and be able to live and even accept dying to self for the sake of our beloved Jesus and Mary?”

And who is it that attempts to share glimpses of what those ideals and values might be? An ordinary woman. One who knows “Kinder, Kuche, and Kirche”⁵ in daily experience and who claims expertise in no area except those three, and then only on a subjective, not a scholarly, level. Meister Eckhart once warned that “it is fatal for an undisciplined and unskilled person to try to do what an expert may do, and what is more, he would get nowhere trying.” But this woman hears another word, “So have no fear of them, for nothing is covered or hidden that will not be known. What I tell you in the dark, utter in the light; what whispered, proclaim on the housetops.”⁶ I have often dropped this work — forever, only to be drawn back through some prompter — a book, an article, an insight into Scripture, another touch of Mary and Jesus. It is a process now going on for fifty years.

What are these whispers or prompts? Certainly, we don’t need more subjective imaginings, no more of what Chesterton called “suggestions” that since the Reformation take the place of “reason. “No mailer how “spiritual,” certain speculations feed error; most of these fancies simply keep us from getting on toward truth. Whispers must be tested, but can only be tested when shouted out into the light, asking for the scrutiny and correction of our one authority, the Church - that is, both the faithful and those responsible for the faithful.

The “whispers” contained herein have come in many ways: through the teaching of the Church, through the study of Scripture, through the wisdom and guidance of a good husband, through the sometimes painful growing up with children, through the sharing of friends, through the wisdom of many going ahead in the faith (and even some who seem not to have shared that faith), and through prayer and meditation in community and in solitude. Sometimes it is necessary to state the obvious so that no pretense clouds the picture - there is no true scholarship here. At home with all the demands of a large family, sometimes numbering sixteen, my study came from a home-library formed in the course of my husband’s theological studies, Protestant and later Catholic. It was what was at hand. Without a teacher, I simply stumbled onto things — sometimes quite literally as when I picked up Barth’s Church Dogmatics in a used-book sidewalk sale. The Church Fathers were gleaned from the Prayer of the Church. That peculiar quality of

⁵ Naomi Weinstein’s title to a popular 70’s feminist essay, meaning “Children, cake , and church.”

⁶ Matthew 10:26-27

quotations will be evident. So these four volumes are merely an invitation for others to take up this work, and an appreciation of those who have. Recently I have leaned on the work of Father Donald Keefe SJ, "Covenantal Theology", on Archbishop Ouellet's work, "Divine Likeness Toward a Trinitarian Anthropology of the Family" and on Christopher West's explanation of John Paul's "Theology of the Body". Most recently, Joseph Cardinal Ratzinger and Hans Urs von little book, "Mary the Church at the Source" came into my hands — a lovely completion of the whole. Saint Edith Stein's beautiful comprehension of woman has been one of my inspirations. So, if you are a seeker with the time and patience to hear one woman, not quite shout, but speak precariously from her housetop, listen and test the spirit!⁷

⁷ John 4:1 Beloved - do not believe every spirit, but test the spirits to see whether they are of God, for many false prophets have gone out into the world

PART ONE : WOMAN'S CHANGE OF CONSCIOUSNESS

Introduction

Enough U.S. women have so deliberately taken control of their lives that the event is spiritually equivalent to the discovery of a new continent" . . . wrote critic Elizabeth Conway, "The sky lifts above us, the light pours in. No maps exist for this enlarged world. We must make them as we explore. It is difficult to locate the exact moment when the psychological change occurred."⁸

These words, written in the early years of the current surge of feminism, describe a dynamic change in consciousness of half of the race inferring that the whole human community would never be the same again. Forty years following have borne this out. Termed, a "rise of consciousness" we must carefully define this phrase in terms of the Catholic way of looking at humans. How do we understand this change in light of Christian doctrine? And concerning doctrine, how do we sort through a plethora of interpretations to find one true to historic Tradition and its scriptural base?

A story is told of a prominent theologian and writer who through his studies came to believe that the beginning of this millennium promised a tremendous breakthrough for human consciousness – a rise that would change everything. Anticipating publication, he gave a talk on his forthcoming book to an assembly of students at Mundelein Seminary. The next day the tragedy of Columbine High School shocked the country, and soon after that the catastrophe of 9/11. The book was never published.

That there are great changes in consciousness of human beings through the millennia is not doubted, but that these changes can be affirmed "a rise" it is wise to doubt. We must align our judgment of these changes to the Truth of the Catholic faith.

As the consideration of Christian faith in relation to woman's self consciousness proceeds, it will be apparent that they are very closely linked. Light shed on either reflects wonderfully on the other. But before this provocative relationship between faith and woman can be explored, other essential groundwork must be laid. In times past it would have been unnecessary to state the approach to Scripture, the role of holy Tradition, or to define the relationship between the Church and the world. There was, until recent times, general understanding and agreement on such things among Christians, and especially among Catholics, but no longer can we assume such basic consensus.

⁸ "Women of the Year" Time Magazine, January 5, 1976

Yet, the truth has been definitively laid down, it will not change, though now it may need to be restated to counter cynicism. Much written these days on woman blithely begins with basic presumptions that distort Scripture, ignore Tradition, have little regard for basic logic, and none for an orthodox theology. It may be called “doing theology” but should carry, by its own admission, a disclaimer to anything previously carrying that name in Catholicism. There seems no way but to use these opening chapters for generalized material that will bring us to a common base though it will be merely skimming the surface of demanding disciplines.

If the reader already bridles at the thought of “Catholic” truth, I was once where you are and the discoveries I made are now poured into these four books. Believe me, all this was far beyond me and you, too, may find it an adventure in every exciting dimension of that word. Why stay with the boring “same as” when a door may open to such vistas. If you find the trip less than this hype, you can always close the door.

CHAPTER I CONSCIOUSNESS AND MANKIND

Mankind's consciousness was created whole

Consciousness, that state of the awareness of our own existence, sensations and thoughts, and of our environment and relationship to it, is slowly evolving we are told, from a state of *unconsciousness*. For ages (we Christians would say, "since the Fall") we humans could not distinguish ourselves in an objective way from our surroundings, and may not have been conscious of real personal identity. A modern psychoanalyst, Carl Jung, has told us that we are far from being safely synthesized even now and that our fragile individual psyches are in danger of easy fragmentation. Man, male and female,⁹ is still very close to unconsciousness, never perceiving anything fully or comprehending anything completely, especially his own motives.

With the use of his senses and even the clever, technological instruments by which he extends his senses, Man soon reaches the edge of certainty beyond which his conscious knowledge cannot pass even in this proud scientific age. There are innumerable things beyond the range of his scientific understanding, and in his native state, without Revelation's aid, he naturally resorts to symbolism, to dream language and to myth.¹⁰ Since the Fall, which we will thoroughly examine, Man, male and female, has developed consciousness only with great difficulty, and the process, which has gone on for several hundred thousand is far from complete. "Large areas of the human mind are still shrouded in darkness. What we call the psyche is by no means identical with our consciousness and its contents."¹¹

Christian Clarification

We do not yet know what we are or what we are meant to be. That is the conclusion we reach from scientific psychoanalytic investigation. (Even St. John says, "we do not yet know what we shall be. . ." ¹²) Yet to the Christian, who follows this with some thanks for the insights it gives about his own spiritual growth, there is another immensely important consideration. Psychology sees mankind's consciousness only slowly emerging and resting fitfully on a vast unconscious sea

⁹ For the problem about addressing man and woman in the word Man, this is how I will address it: Man, male and female, or for short, Man. You add "male and female." Followed logically by the pronoun "he."

¹⁰ "Myth" will be carefully defined in another Christian sense in this writing.

¹¹ Jung, Carl G., *Man and His Symbols*, (NY 1964)p.20-31

¹² I John 3:2

of the irrational and instinctual, but Christian anthropology insists that before the loss of integrity sustained by mankind as consequence of the Fall, Man, male and female, was whole and holy, ideally reflective of a Whole and Holy God. There was, therefore, no realm of experience or knowledge lost or unavailable to him in the Original Order. Full consciousness, whatever that may have meant, was mankind's gift from God - part of the *Imago Dei*.

Though their further assumptions must be carefully weighed and judged in a more precise light than is usual, those genius sleuths of the psyche, Freud and Jung, followed by many lesser-lights, have rediscovered the shores of an ocean of being which has sunk out of consciousness. Now out of mankind's control or reach, these depths hold gigantic amoral forces capable of sweeping the tiny craft of consciousness out of the light of realization into the submerged darkness. This vast resource for good or evil still remains "within" mankind, but is hard to say who possesses whom, for it is now reached only by dreams and other unconscious eruptions. Those Christians, however, who are engaged in a committed spiritual walk, are slowly, safely, appropriating those resources by the action of the Holy Spirit.

In the Original Order, these same resources were, by the gift of the Spirit, under mankind's dominion. With this knowledge Jesus said, "Ye are gods!"¹³ He in turn quoted from the holy Scriptures¹⁴ words that issue from the mouth of God and must be distinguished from Satan's false promise to still integral woman, "you shall be as gods" or "you shall be as God."¹⁵

Up to this point mankind's consciousness had no place in it for judgment of what was expedient (that which serves to promote one's own best interest). Opportunism was foreign to perfect consciousness, since the intellect was full, complete, wholly developed, and free only so long as it followed God's will and thought.¹⁶ As an obedient intellect, its action and scope were comparatively limitless. Satan insinuated to the woman that mankind's cognition could be even more enhanced - "like God's" if it did not have to follow God's thought but made determinations only on the basis of what it judged to be advantageous to itself. This idea,

¹³ John 10:34

¹⁴ Psalm 82

¹⁵ Genesis 3:5

¹⁶ This difficult idea will be amplified as we continue, especially when we regard Jesus' relationship to his Father.

completely alien to mankind's perfect consciousness, originated in a being of different genus of intelligence than Man's - an intelligence already set against God.¹⁷

Loss of That Resource

The passage referred to above that Jesus quoted from Psalm 82 reads:

Vindicate the weak and fatherless;
maintain the right of the afflicted and destitute.
Rescue the weak and needy
deliver them from the hand of the wicked.
They have neither knowledge nor understanding,
they walk about in darkness;
all the foundations of the earth are shaken,
I say, "You are gods, sons of the Most High, all of you;
nevertheless, you shall die like men, and fall like any prince."

In primordial rumbling, our imaginations hear again the awful downfall of Man. Now we awaken to our state - weak and fatherless, destitute and afflicted, alone and needy, and in the hand of the wicked, for in our father Adam (who lovingly followed Eve) we have all chosen to walk away from God toward a new master. With the loss of the Holy Spirit and his supernatural gifts, which included full knowledge and understanding, all the foundations of creation are shaken; Man walks about in darkness. Created as Son of the Most High, Man who was meant only for light and life beyond all destitution now falls into dire need and dies, the mere working out of his unaided human nature. How fully these words describe our "lost" state. The loss has almost been complete. The consciousness we have left is still easily torn apart by unconscious forces we cannot control. Jung preferred to call them "autonomous complexes and archetypal dominations," Jesus more directly called them "demons and unclean spirits."

Jesus: Model of Our Goal

The *Imago Dei*, Image of God, theology will be approached later, but this much is noted here: Man, male and female, is created in God's likeness, a likeness he/they weakened

¹⁷ Jung, followed by many others, explains the Tree of the Knowledge of Good and Evil as a rise of consciousness. This is not Christian belief. We do not use or quote Jung uncritically. The tree was the temptation to judge what was good or evil for Man by Man, rather than accepting God's judgment of what was good for him. The emphasis here is not on knowledge itself, but on the knowledge of good and evil (making a determination for the expedient). Full knowledge before the fall was completely accessible to integral Man. This adequately fits all further Christian theology.

immeasurably, but could not totally forfeit. That likeness has reappeared on earth in Jesus, who has been given to us not only as Redeemer - the One who will restore us to the Divine Image, but also as Model of what restored mankind is like. So, we have seen what we are, we do know what we are meant to be, it has been revealed. St. John went on in the above quote (footnote 2) to say, . . . “but we know we shall be like him, for we shall see him as he is.” We have been given the full revelation, but of course, we are far from “knowing as we are known.”¹⁸ All of this will all be brought out with detail and, hopefully, some clarity later.

The first creation story in Scripture tells of a state before the Fall, when Man, male and female, was fully conscious. Afterward, because Man had turned from God to use his own mind to determine good and/or evil, full consciousness was lost along with all the supernatural and preternatural gifts of the Holy Spirit. Though the species was promised eventual redemption through woman’s seed,¹⁹ Man lost that supernatural life and died even as God had warned.

Encountered for the first time was physical degeneration leading to biological death. God’s creation of Man, male and female, was completed by gifts given them beyond the realm of human nature, as we will see. There was no degeneration of nature and no death. All that was brought about by the loss of perfection through their own free choice.

From a Christian point of view, what we refer to as a rise in consciousness can only be understood as that historical process of restoration of fallen Man that is an appropriation of the work accomplished by Jesus Christ in His life, death, resurrection and ascension to God’s right hand, and the mission and work of the Holy Spirit. This restoration will return fallen mankind to the original Divine Image enjoyed before the fatal choice away from God. This is the purpose of history – the fulfillment of this promise has already walked the earth in Mary and her divine Son. But every change in consciousness is not to be assumed to be part of this restoration, or therefore, a rise. The Twentieth Century saw cosmic changes in the way vast numbers of human beings thought and it only accentuated the divide between the light of godliness and Satanic darkness.

From the scientific point of view, the Fall from full consciousness to the primitive existence that paleontology has discovered has not been proven, perhaps it will never be proven. There is a mind set against ever making such an interpretation even if the evidence were

¹⁸ I Corinthians 13:12

¹⁹ Genesis 3:15 God spoke to Satan, “I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.”

forthcoming. But we must remember that Darwinian evolution, though aspects have been accepted by the Church, is an unproven hypothesis also and is used as a potent force of unbelief. However, theologically, the Fall from Eden into History, and the journey through History to its end, and beyond History to reunion with the Trinity, closes the circle from Perfection to Perfection, but only for those who believe and accept salvation. Thus, for them the beginning and the end will be one. Saved Man, male and female, will be restored to that pristine wholeness he first was; he will be like Jesus. "I am the alpha and the omega, the beginning and the end."²⁰

It is against this background that we look at woman's changing self-consciousness. How do we fit her into this picture? From the insights of psychology we know that woman's psyche seems to be closer to the unconscious than is man's. Because her consciousness was less called upon by the very real dangers to physical survival, she has remained "behind", they say, in the differentiation process. Her rational life is still flooded momentarily by surges from the irrational, so her psyche has been something of a curiosity, or better, an exploring ground for her male analysts who have found it difficult to understand her. While morphology of the male equipped him to deal with the exigencies arising outside "the cave", the practicalities necessary to survival forcing his conscious thinking up and outward, instinct served very well inside the cave for most of the maternal duties. Here emotion, that is, feelings, held sway. This has also been corroborated by physical analysis of the effects of testosterone on the male brain over against the lack of this hormone's effect in the female. This differentiation between man and woman was determined by their God-given morphology before the Fall and was not lost in it.

The one of the two with breasts and womb naturally remained close to instinct, and thereby to the intuitive realm. The one with a penis, without life-nurturing physical attributes, whose closest tie to woman and the child and to life in the cave was satisfied by a brief physical act, found his external consciousness challenged more frequently by the need to protect and provide for the woman and child and, therefore, it was brought forth earlier. This physiology working in rudimentary anthropology was far from circumstantial or due to mere chance; it had its beginnings in the Original Order before the Fall, and thereby has a great significance in the Plan of redemption. It is among the semblances of grace still found in our nature after the Fall, a nature which grace now builds upon to recreate the redeemed Man. There are three human beings we must keep in focus, the Original unspoiled and gifted Man, male and female; the

²⁰ Revelation 1:8, 2:6,22:13

Fallen human being; and the Redeemed human who is becoming the likeness of Christ, the Original.

Woman in the restoration process has a primary role, a role that this writing will look at from many angles. The significance of the feminine in the Fall itself cannot be overlooked or regarded as an interchangeable, either sex will do, part of the divine myth.²¹ The Spirit-guided, historic process of consciousness growth has also called for a special contribution from woman that can only be made from her side of mankind's coin. This contribution to consciousness speaks of her essence and is of irreplaceable value to the restoration of mankind in Christ. To help woman recognize the contribution she alone can give will clarify to her the meaning of her being - the reason for her existence. The change of consciousness, amoral in itself, is for a Christian woman turned toward a moral goal, toward goodness, Truth and beauty - that is, toward God. She will equate it with a spiritual journey.

Rightly have all spiritual writers and commentators from the earliest New Testament times described this earthly experience as a pilgrimage, a journeying back to a home we have left in some dim past . It is a Pilgrim Church. A pilgrim is not just an aimless wanderer; he has a destination and he knows what it is, and though the travel may be arduous, he presses on. The Christian growth of self awareness is put to the work of bringing the person, and the Church, to the goal of the New Eden - the Redeemed Order.

We know that goal. We have seen Jesus. Whether we are male or female he has helped us to recognize himself as the Man we were meant to be in a Perfect state. He has raised in us the desire and the hope of once more experiencing that wholeness, and he has paid the heavy price necessary, the ransom that buys us back from our deliberate choice away from God. He has sent the Holy Spirit so that we have the power both to see and to desire the goal of the journey. Because of Jesus our goal is now visible, even though occasionally covered with mists and fogs, which are too often our own willful return to darkness. Whenever our repentant, converted hearts "turn again," the goal reappears, and we again set out in obedience toward a full humanity capable of receiving the priceless gift of union with God which is available day by day in the Eucharist.

²¹ The use of the word myth does not imply legend or fiction, but as in the use by John Paul II it points to the inspired, Holy Spirit truth so deep that it can be plumbed without diminishment and so sure that the whole of revelation can be built upon it.

As it is, God's thoughts are above man's thoughts, "as far as the heavens are above the earth."²² The perfect consciousness which consisted in a sharing of God's thoughts (however unthinkable this now is) is lost. And so it has come to pass, that the psychoanalysts have discovered in the depth of the human psyche the vast reaches of the Unconscious, from which we reclaim small edges now and again, and which exerts great pressure on us in known and unknown ways. These explorers of the unconscious mind have, almost without exception, begun with false premises resulting in conclusions which would negate Christian truth. False premises, however, have never kept true discoveries of reality from being made. Explorers, despite their personal persuasions, discover real things. However, the conclusions they draw about their discoveries are another thing, and it is necessary to separate the real discovery from the judgments they make about the meaning of that discovery. Jung and Freud, both of whom have made a deep impression on some thinking in the Church, leave much wanting when they make interpretations about the contents of the unconscious which they have seined from its vast sea.²³ Yet, they began modern psychoanalysis and with others have contributed findings, which when carefully chosen, are valuable for the Christian understanding of man and woman.

The Church's Earthly Pilgrimage

On the other hand, as Christians on this earthly pilgrimage, our interpretations of discoveries, both inner and outer, must be guided by the Truth. For this purpose we have a guidebook (the use of Sacred Scriptures will be considered separately), and a Divine Guide (though we do not hear him purely) who works both interiorly and exteriorly in perfect check and balance, the Holy Spirit. He works interiorly through our conscience and through personal revelations or insights, and through his gifts, which we will define later. To protect us from the false voice which attempts to ape him, he works exteriorly through authorities of the Church, the Magisterium - the infallible teaching of the Holy Father, bishops and official ministers. In this way the Holy Spirit works through the sacred writings of the Bible as inner stimulus for reflection on our personal spiritual experience and as our guide to moral-ethical-charitable actions, as well as outer judge of the authenticity of our personal inspirations.

When guided by the Holy Spirit through Scripture and the Church, new conscious acquisitions of the unconscious realm will be solid strides toward regaining what was lost by

²² Isaiah 55:9

²³ That is an understatement; they have by their premises and false conclusions misled many and supported many a rebellious cause against the Church.

Man, male and female, in his disastrous break with God. In Ephesians (1:17-23), St. Paul summarizes the growth of self-awareness which must include God-awareness in a Christian. In fact, he prays for this process of growth, begging God to give a “spirit of wisdom,” enlightening “eyes of the heart,” so that we may know the hope. That hope is the goal to which we are called - the hope of being what we were meant to be from the beginning. The goal St. Paul calls “the glorious inheritance of the saints” and he cannot find words to adequately describe the glory of that promised inheritance:

That the God of Our Lord Jesus Christ,
the Father of Glory,
may give you a spirit of wisdom
and revelation in the knowledge of him,
having the eyes of your heart enlightened,
that you may know what is the hope
to which he called you,
what are the riches of the glorious inheritance
in the saints, and what is the immeasurable greatness
of his power in us who believe,
according to the working of his great might
which he accomplished in Christ
when he raised him from the dead
and made him to sit at his right hand
in the heavenly places,
far above every rule and authority and power and dominion,
and above every name that is named
not only in this age, but also in the age which is to come;
and he has put all things under his feet
and has made him head over all things
for the sake of the Church, which is his body;
the fullness of him who fills all in all.

God’s power, St. Paul assures us, is at work in us to accomplish this feat. The same power that raised Jesus from the dead will raise all of us to the final moment of receiving the inheritance of full consciousness (knowing as we are known). The Holy Spirit is the power to see mankind through into being all that Jesus is. Therefore the Church and Scripture agree that Revelation is complete. Mankind’s final end has been seen whole in Jesus. There is nothing further to be revealed. Jesus is not only the model of full consciousness, He is the Redeemer of consciousness and its Lord.

We do not yet experience the completeness. We are far from free of the underworld of what Jung labeled archetypal dominations, autonomous complexes, and the other bondages of the subconscious; nor is any substantial part of its vast potential under our control. We are incredulous at the thought that we might ever come into such freedom and creativity. Yet, that is

what this weight of scripture just quoted compels us to believe. If you have known a saint, you have brushed up against this very thing.

To become like Christ, to have the “mind of Christ,”²⁴ that is what we are meant for, “Christ in us, the hope of glory,”²⁵ “we are being changed into his likeness from one degree of glory to another, for this comes from the Lord who is the Spirit.”²⁶ We could string scripture quotes together all bearing the same astounding assertion. They all indicate that for a Christian man or woman any rise in consciousness is but an appropriation, a part of something once held, again wholly possible for us, and a step toward the goal of all history. However, here as with all the ways of God, growth, often painful and slow, is the method by which - “from one degree to the next” the goal is reached.

For 2000 years we have been at work as Christians appropriating the mind of Christ by a dialectical process which has sorted out strand from strand that which is “of” Him from that which is not. Little by little then, the knowledge of what we are and what we are intended to be, and the capability to live it, grows, both individually and collectively in the Body of Christ. As this Whole toward which we inch at snail’s pace has been revealed totally in history, though we could not then, nor even now, comprehend it, we must constantly look at Jesus (and Mary) testing each strand in the light of His totality. Each new strand sorted out from the yet undifferentiated bundle must be recognizable as belonging to the whole when laid next to those already claimed. Slowly the process goes on, many times strands already sorted from the bundle must be refined further still in the light of some new discovery. Eventually then, the strands, each with its own color and texture are woven into the re-creation which at last must match the Model, Jesus.

In light of this ongoing process, we understand how the writer of Hebrews saw the interdependence of the Christian community spread out in time over the centuries. He had just described in depth the heroic figures of faith in the Old Testament.²⁷

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

²⁴ II Corinthians 5:21, Romans 12:2

²⁵ Colossians 1:27

²⁶ II Corinthians 3:18

²⁷ Hebrews 11:39-40

So these precursors in faith, upon whose shoulders we stand, still wait for us in order to see the whole from our vantage point in time. They wait for us to add to the human awareness of God and Man in order to be made whole themselves. In a beautiful mutual dependency, we are being made perfect together. Our new understanding will never contradict theirs, but will only be the flowering of what they gained. When thinking about woman we must keep hold of this - for we are part of a great fabric that is still on the weavers loom. We conclude with a continuation of this passage from Hebrews²⁸:

Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, every sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith.

²⁸ 12:1-2

CHAPTER TWO : WHAT CAUSES A CHANGE OF CONSCIOUSNESS?

“Conflicts Without, Fears Within.” (II Cor. 7:5)

It is not only Christians, obviously, in whom changes in consciousness are observed. It is certainly not Christian women who responding to inner pressure initially became feminists. Had it been up to them, they might for various reasons have fended off the stirrings of the unconscious which augured the change. It all seems very puzzling. The Church herself has often been accused of being the last to accept the new understandings that rise in mankind's experience. This in itself calls us to wonder about the factors that cause change in the collective consciousness, and just how this developing Christian Man, male and female - aspiring to total restoration in the Kingdom of God - is formed.

The self is understood in a wholly different way with baptism. “To become a Christian means to be brought into this new beginning. The transformation that occurs here has the radical character of a real birth, of a new creation.”²⁷ That Joseph Ratzinger goes on to place the Virgin Mother at the center of this new creation will become the crux of our exposition on woman and her consciousness because it is manifested in her in a distinctly Marian and primary way. A change of consciousness must necessarily be grounded in the radical character of a Christian woman's new beginning or it is doomed from the first. So though we bring Jung's observations into this, we will straighten those observations against Christian truth and eventually against the plumb-line of Mary. Patience is necessary. Jesus assures the apostles at the Last Supper that though they do not understand things now, and are not ready to accept what he could otherwise tell them, they will be led by the Holy Spirit into all truth.²⁸ We patiently trust that leading.

Jung observes that consciousness enlarges, or reaches a “higher state” because of some inner necessity as well as pressures of the outer environment which demand it. (Note that the “individuation” he espouses as this “higher state” develops a demonic hubris. No Christian would judge it as a higher state.) Yet from the Christian viewpoint it is the Holy Spirit striving with us and thereby allowing conflicts to develop which necessitate our coming to consciousness.²⁹ Such inner struggles are more easily recognized by modern man as being interior wars, than they were

²⁷ Joseph Cardinal Ratzinger, Hans Urs von Balthasar, *Mary The Church at the Source*, Ignatius 1997 p.93

²⁸ See John 13:7, 14:26, 16:12,16:13-14

²⁹ Genesis 3:6 states, “My spirit shall not always strive with man.” The Hebrew “dun” is better translated “strive” than “abide” as the R.S.V. “Israel” means “contender with God”

by our predecessors. It is one of the realities of the slow change of consciousness that in the early stages, either collectively or individually, all inner strife is projected onto outside things. The more unconscious mankind is, the more all his problems seem to be outside himself, in nature, in the gods, in other men; he fights and struggles with exteriors upon which he projects his interior conflict and fears. Today analyzing our consciousness process we may often realize the battleground is within, although evil to be fought in the world is an ever present reality. Vigilance and readiness to “resist the devil” remain imperatives.

Nothing is so apt to challenge consciousness and awareness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of irresponsible and innocent, semi-slumbering condition of the primordial and bringing it to a state of conscious responsibility.³⁰

Trouble (distress, affliction, danger, need) is then impetus to consciousness change, just as trouble is the results of the loss of Man’s original consciousness of God and the right relationship to him. If Man still followed God’s thoughts, with the vast resource to do so at his disposal, he would live as he was meant to live in an Eden without suffering or death. It is sometimes argued that he would not have an appreciation for such a paradisiacal state either, though with perfect love, he surely would have. However, when he has regained it, his appreciation of its beauty and goodness will be boundless.

I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.³¹

The complexities of internal and external stress, and of how one stimulates the other are beyond this discussion; however, Genesis again comes through with a description of the reality. In Eden, with the loss of consciousness, Adam and Eve are forced out of Paradise to toil midst thorns and thistles, to wrestle between desire and pain, to bear children meeting head-on all the demands that the human family perpetually generates, and at the end to sink into death and decay. The new master, Satan, will orchestrate further pain, and of this there will be no alleviation until, through woman’s seed,³² an eventual Savior is sent by God.

The Three Protagonists

³⁰ Jung, *Psychological Reflections*, NY 1953 p.34

³¹ Romans 8:8

³² Genesis 3:15-19

The historical process is the scenario of a cosmic drama in which three unequal protagonists work toward the same ultimate end. This is God's answer to the catastrophe of His creation's push of the self-destruct button. And though individually the end of each person is uncertain, there will be a people in the historical process who will receive as their own the gift of Christ's saving work, Jesus being the beginning and the end in that historical process. We call the process Salvation History, and the work to be accomplished is a redeemed people, the delight of God, the glory of Jesus Christ. These people will again be called "sons of God,"³³ full of light and the knowledge of Truth, able to comprehend and participate fully in creative consciousness by following the thoughts of God. Though not of equal weight in the drama, the three protagonists are God, Satan, and Man. The course of restoration involves all three totally. God in Jesus has given Himself wholly to restore mankind to the Divine Image and to conquer the author of Sin and Death.

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.³⁴

As for mankind:

God has willed that man be left 'in the hand of his own counsel' (Sirach 15:12) so that he can seek his Creator spontaneously and come freely to utter and blissful perfection through loyalty to Him.³⁵

Every choice a person makes is toward or away from that end. The devil and his cohorts are described by St. Paul as the cause of the struggle and darkness man experiences on this earth.

We struggle not with human enemies, but against Sovereignities and Powers who originate the darkness of this world, the spiritual army of evil in the heavens.³⁶

It is the daily and total interaction of these three; God by the Holy Spirit encouraging and gifting Man's free counsel, Man exercising that free counsel, and the attempts of darkness to

³³ If the reader is sensitized to the use of the masculine, let him recall that we all, male and female, are the son of God collectively in Adam, as we are to be in Jesus. The author is not referring to individuals, sons and daughters, but the collective Adam - mankind. There is no other pronoun to follow the noun Adam - mankind - but "him" or "he." I will use Man to differentiate this from the male, man. As a woman, I wish to be part of mankind or Man, not just one of some separate category, woman. Differentiation here, always separating women from mankind or insisting on he/she, insists on a politicized sexism I would avoid. This writing explores this thoroughly and the underlying reason for the feelings generated by "sexist" language if the reader will be patient.

³⁴ II Corinthians 5:21

³⁵ Constitution of the Church in the Modern World, I can no longer find this reference.

³⁶ Ephesians 6:12-13

pervert that free counsel, that mature consciousness grows towards or falls further away from God. This ongoing movement takes place in Christian and non-Christian, but differently. It is often the unbeliever in whom the restlessness and stirring of unconscious forces are first evident, and who fosters the new spurt of understanding which at first appears as raw energy.

Because he begins to understand his own “old man”³⁷ and the need to control his “fleshly nature,” it seems that the Christian, wary of any restlessness, becomes inhibited from expressing revolutionary feelings within himself. He cannot be at work on both fronts at once - both retraining his stubborn will, and casting off restraints. His understanding of Truth, his development of consciousness, emerges more dialectically, more secondarily, by experiencing his more volatile neighbor who is not of faith and who is more impulsive and undiscerning in his feeling response. He actually needs his neighbor for this growth in faith. We have seen this in the drama of much literature.

Gollum of the Tolkien saga, ambiguous, but evil nonetheless, becomes the necessary goad for the earnest hobbits to complete their great moral task. And Jesus explained that tares would not be separated from good wheat until the end time.³⁸ Are they somehow necessary for the wheat’s healthy root growth? It seems so.

The Christian is thus confronted with activity which he must sort out. In listening, he often identifies the same restlessness within himself, which he had mistaken for a lack of peace with Christ and had inadvertently suppressed, not being mature enough in the new life to be unafraid. It is so instructive and encouraging that the John Paul II made his motto of his pontificate “Be not Afraid.” With maturity in Christ he has a growing trust that “all things work together for good,”³⁹ and is less anxious to appear prematurely holy by stifling what begins as upheaval and doubt.

On the other hand, the non-committed does not have the knowledge of Christ necessary to interpret his restlessness correctly. The conscious assimilation of faith results as interaction and is dependent often on those who are not identified with it. Buried within all psychic stirring is precious creative content.

³⁷ St. Paul’s term for fallen human nature bereft of its original preternatural and supernatural gifts.

³⁸ Matthew 13:24-44

³⁹ Romans 8:28

There exists outside the Christian sphere vast continents of thought which wait to be integrated . . . Christian life is a life of challenge and response, even in the world of ideas. ⁴⁰

That God will ultimately prevail in this world is left without doubt by the resurrection of Jesus from the dead. God's victory has been decisively demonstrated over the worst that the coalition of Man and Satan could contrive - the very death of God.

That God will have His way makes both the freedom of counsel of mankind's fallen will and the power of Satan to pervert, appear futile. From our lowly observation point we see the workings of the Spirit and the devil on the free will of man; from above we perceive destiny. This, says C. S. Lewis,

has always baffled the intellect: we have seen (in Oedipus) how destiny and free will can be combined, even how free will is the modus operandi of destiny. The story does what no theorem can quite do. It may not be 'real life' in the superficial sense; but it sets before us an image of what reality may be like at some more central region.⁴¹

Victor Frankl carries this same thought along:

As we see it, an analogous relationship between the realm of human freedom and the realm superior to man is quite imaginable so that man is endowed with free will in spite of the plans Providence may have for him - just as a domestic animal lives by its instincts even at the same time it serves man. For man makes use of the very instincts of the animal for his own ends.⁴²

Ultimately God prevails on behalf of His people. This is a Christian's understanding of destiny. Satan will buffet and attempt to dissuade the individual in subtle and not so subtle ways; by free counsel Man will in the end make the choice as to whether he will or will not be one of God's people. For those who do so choose, all the devil's wiles will have been prods in the right direction, essential tests, propelling them to Christ and toward imaging more and more the Divine Life. For those who do not so choose, but make a choice toward darkness, it will grow abysmal, all the more so because they will call it light.⁴³

⁴⁰ Stern, Karl, *The Third Revolution*, (N.Y. 1954) p.12

⁴¹ Lewis, C.S., *Of Other Worlds*, (N.Y. 1967) p.15

⁴² Frankl, Victor, *The Doctor and the Soul* (N.Y. 1965) p.32

⁴³ Though I refer to Jung for some ideas, I have seen his practitioners and they look like this to me.

The rise in consciousness among all ultimately benefits only those who perceive this phenomenon as a step toward understanding the truth about mankind and God. The Church alone perceives the ultimate meaning of that truth and uses the valuable current expression to foster an appreciation for and embracing of the truth that faith brings. Consciousness is only the tool or vessel to achieve and hold the truth.

The Woman's Movement

In the woman's movement itself this pattern is seen. The Friedans, deBeauvoirs, Milletts, Greers, Steinems, and Abzugs cannot be found to have Christian persuasions. The restless, rebellious, frustrated upheaval that surfaced in them found most Christian women apprehensive, defensive and often repelled. Gradually this spirit of anger spread into the Catholic Church, often through disaffected nuns whose unhappiness seeped out of convents into the rest of the community. As the years went by it was quite obvious that such nuns were never converted to Christ in their hearts or else lost their grounding in him when their ordered life was disrupted by those in authority or intruded upon by psychological gurus.

From this first group came the second wave: Daly, Ruether, Kissling, Neu, Hunt, Schuessler-Fiorenza, Kane, Grammick etc. some of whom continue to teach theology, even to seminarians, though they freely acknowledge their loss of faith.

Women whose hearts were in Christ's keeping found these militants beyond their experience, a group to be avoided, and from whom to shield one's daughter, for they threatened to overthrow all sound Christian truth.⁴⁴ However, the very persistence of the attack, and its vigor, made confrontation unavoidable. The faithful woman slowly, reluctantly, became aware that the feelings and angers expressed about woman's life by these radical, outspoken women were touching a responsive chord. Though she tried not to, and often resisted stubbornly, she finally opened a closet within, and what she found astounded her - things about herself and her accepted role that she had not imagined, things that made her life look like a fabric of pretense. The cleaning of that closet was painful, and the mess it made, over the whole complex of her days and the persons she loved, was upsetting and unnerving. How could such anger, bitterness and resentment have been so artfully concealed when it was such a thriving part of her? How could she have been so blind as to have permitted others to use her in ways that kept both her

⁴⁴ Joseph Ratzinger states in "Mary the Church at the Source. " . . . feminism portrays the Church's representation of Mary as the canonization of women's dependence and the glorification of their oppression." P. 37

and them from development as whole human persons? Most of all, how could she continue to claim that she was a Christian when such a conflict boiled within her?

Agonized in mind, the woman goes about her regular routines; washing, cooking, sewing, soothing children, caring for a husband, but an answer must be forthcoming for her inner life has changed. The closet, unlike Fibber McGee's (you younger than 50 will not know this radio comedy, but this closet cannot be closed again - the contents won't fit.) Meanwhile the din outside has become more intense. Every paper that is read, every book reviewed, every drama seen, beats the same rhythm. Women marching under the call of freedom and self-fulfillment are offered all kinds of opportunities: groups, counselors, programs - all seek to promote intellectual, emotional freedom and enlightenment. Assertiveness training, sensitivity training, political empowering and activism, shedding of sex-role stereotypes, skill training, re-entry to the world of work, finding potential through meditation and self-understanding, Tai Chi, yoga, and on and on. Women are striving after freedom sometimes with grace, sometimes with vengeance, but always with determination. Often the sounds of the awakening become a roar that is frightening to the woman herself, but there is that inner restlessness which will not be assuaged in any of the former ways. A woman does not "go out and buy a hat," (oh yes, the unlikely panacea of the 1950's) to forget her unhappiness once the possibility of aliveness has been experienced. But the counsel and help of these well-meant but secular offerings do not suffice for her either. There is a temporary happiness and perhaps a kind of satisfaction for some, but for Christian women, those who have consciously committed themselves to living life in Christ, the inconsistencies with that life are troubling, and the freedom achieved by such involvement eventually proves questionable. "Empowerment" is not easily slipped into the Christian vocabulary, and much less into the Christian life.

The Christian woman who knows herself inseparably joined to Jesus Christ faces a task of resolving the conflicts now raised, of finding unity for the opposites that have suddenly appeared out of what once seemed peaceful and settled ground. With attempts to resolve her unhappiness failing, she begins to doubt her aptitude for continuing her Christian walk. At this point the alternatives become clear. The Adversary, we may say in retrospect, comes up with reasonable suggestions which promise fantasized relief from the burden of what is now seen as a restricted, controlled existence. "This man is impossible, another who understands me is what I need." "I must not be hypocritical; I must live out the new self and see who I really am." "I must have my

own space.” “The philosophers have it right, being a Christian is only a weak person’s way of being powerful - a potent bag of manipulations.”

Self-pity is the handmaid of these alternatives, as well as temptation to a kind of perverse valiantry - “I must take the hard road to self-actualization despite pain, despite sorrow, despite separation from those I love.” Part of the panacea, not so drastic as alternatives, has been to leave the home for hope of fulfillment in work outside the home – not always so glamorous as to be called a career. Over the past thirty or so years we have seen this drama played out in lives around us, and the fabric of society woven in the family that was once secure become unraveled.

If at this point she can pray aright - if she can truly say, “Thy will not mine be done,” something positive will begin. Not that she has not prayed before, but never in this poverty and utter need to which the whole process of troubled consciousness has brought her. The Holy Spirit, He who is Unity in the Christian life, waits for this prayer to be uttered in order to answer. Inner and outer, old and new - rationally the opposites seem irreconcilable. In order to build a new person more perfectly in Christ, he uses people, situations, Scripture, books, and ultimately the Church’s sacraments to answer prayers like this - if she will wait and watch with patience.

The woman lays both of these selves - the unanswered, raw, emergent self, and the seemingly once-settled self - down before Him. Only because, before all else, she deeply desires the will of God can docility, so difficult and torturous to the ego, become not only desirable but feasible.

When surrender to the Spirit takes place, the step of growth is accomplished and she will wonder both at a new sense of humility and at a new vision forthcoming. This does not mean a retreat to dormancy, but the hope of a higher ground of “the abundant life.” The day, or the hour, when the Spirit begins to knit the two hostile camps she has become into a new one goes by unmarked, but gradually the awareness of such mending dawns and sometime later a faint glimmer comes as to the meaning of it. The renewed woman is not fully resolved, but the strife is over. The woman will see much of her previous existence to have been superficial and hollow; that the fruits of her life were small and green compared to the possibility of fruitfulness through an enlarged love and understanding. Yet, she will not scorn her former self or that place which was right for its time, and which provided all the ingredients for growth.

But what about those who instigated the process that brought her to a more complete experience of herself and her faith? Obviously, they do not look to the same authority for

meaning. If bitterness and resentment are the primary motivations of woman's emancipation, no step toward truth will be made, rather ego and power will lead away from truth into further self-deception. The gulf between the non-Christian feminist and the Christian feminist will widen.⁴⁵ But the Christian woman, if she is wise, will always hold a grateful place in her heart for those who dared to break through the status quo, praying that they too will come to a more whole and holy understanding of themselves.

⁴⁵ The reaction of many Catholic women to this word "feminist" is wholly negative - because of its association with abortion they will not use it. However, John Paul II, Saint Edith Stein and other sincere, even holy, Catholic women have used this word positively. Playing the same game as the revisionists, it needs to be reclaimed and used in a totally Catholic way so as to overlay, or even undermine, its use by those who are tearing womanhood apart. Perhaps it should always be used with the adjective "Marian."

CHAPTER III. THE CHURCH, THE WORLD AND THE HISTORIC PROCESS

Whereas the history of the Church, which is, as Pascal says, the history of truth, leads as such toward the kingdom of God definitively revealed and has no other end than that kingdom - on the contrary, divided between two opposing ultimate ends the history of the temporal city leads at one and the same time toward the kingdom of perdition and toward the kingdom of God - as toward the terms that are beyond its own natural ends.⁴¹

The Church sees Man, male and female, in history somewhere between those poles of the kingdom of perdition and the kingdom of heaven, attempting to build the third and tangible kingdom, the kingdom of this world. As the Church works wholly toward the kingdom of heaven, her individual members work alongside those outside the Church in the building of the kingdom of this world. At times the two projects are complementary, and at other times at cross purposes. The efforts are complementary when Man's natural self-interest intentionally or unintentionally serves the good of all, or when that self-interest is overruled by altruistic impulses of various kinds. For though this world in the last analysis is doomed to pass away and is at heart opposed to God, it is God's love for it that sent Jesus to die, planting the seed of an imperishable kingdom which will transcend the world's end, saving all those who have in the meantime transferred membership. Those living under the practicalities of this world are to be blessed by temporal peace and prosperity, whenever and wherever it is possible. The Church, while directing her energies wholly toward the establishment of the imperishable kingdom, nevertheless desires the lives of her members to be materially and physically sufficient.

Someone has said, "we should be suspicious when the world grooves with the Church." Most of the goals of the world are secularly amoral or are directly antagonistic to the Kingdom. The woman who seeks her meaning must keep this fact in mind. The salvific purpose of human life on this planet, surely the purpose of woman's life in this context, is ignored, forgotten, disbelieved, or unknown. In total unawareness the social milieu slides to the other pole, the kingdom of perdition. How we have experienced this in this country for some seventy years!

⁴¹ Maritain, Jacques, *The Peasant of the Garonne*, (NY 1968) p. 36

Few people are at work consciously building that kingdom, but many multitudes, among them well meaning persons of good-will, are inadvertently giving aid and comfort to the Enemy. “Hell is full of people who died for good causes,” says Screwtape.⁴² The result is darkness and confusion which lie heavily over endless human misery. Certainly not to be called a “rise” in consciousness.

Yet this very darkness is used by God to prod into clarity the comprehension and assimilation of His revealed light. This is what we observe at work in woman today. It necessitates that those consciously at work in the Godly kingdom build with clear perception and perspicacity, with adherence to the Gospel, and spiritual ingenuity; that they learn spiritual, mental and physical perseverance, clearing out all barriers to wholehearted cooperation with their brothers and sisters in Christ. No wavering commitment or dull vision suffices. With each wave of darkness for a Christian woman wicks must be trimmed and oil added. New understanding of old truths are expected to be added to treasures already safely held. Jesus presents a picture of this expanding incorporation of truth:

Every scribe who is trained for the Kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.⁴³

Human nature which is plagued with ennui and inertia would hardly sharpen, deepen, heighten its perception of its Lord and His commands if it were not compelled. Each philosophic onslaught threatening the obliteration of Christian truth and value has done just that. So the tares grow with the wheat and the wheat in overcoming this competition is stronger, more deeply rooted, and more fully grained than would have been possible otherwise.

Though we know that “in God there is no darkness at all,”⁴⁴ and that “God cannot be tempted with evil and he himself tempts no one,”⁴⁵ God does allow the other protagonists of the drama, Satan and Man, to choose from alternatives; for, regardless, He powerfully uses both for His own glorious ends. God works through the worst Man can do and through the worst of Satan’s persuasions. Paraphrasing the prophet Isaiah,

You men will raise my servant. Yes, you will raise him on a cross. But I shall raise him. . to

⁴² We remember what occurred in the name of religion in Jonestown, Guyana. If you don’t, look it up.

⁴³ Matthew 13:51-52

⁴⁴ I John 1:5

⁴⁵ James 1:13

glorification, He shall be exalted and shall be very high⁴⁶

Our expectation and judgment of good and evil are cracked open; it is grief and sorrow, wounds and afflictions, strickenness and transgression, bruises and iniquity, that are somehow bound together to work for their opposite - our healing and wholeness.⁴⁷

It will be the Church who ultimately demonstrates God's power and wisdom to the Sovereignities and Powers. For the Church at the culmination of history will be the result of what was both begun and mystically accomplished at the Last Supper, the Cross, and the Empty Tomb. Restored Man, male and female, will be the demonstration of God's wisdom which still looks like "foolishness to those who are perishing,"⁴⁸ and to him who leads to perdition. For the devil will not believe that God has defeated him by making death the way to life. Nor can the positivists, the relativists, the humanists, the rationalists, or the secular feminists, for it is a gift of faith to those who have submitted their reason to Jesus Christ, making the dividing line between believers and non-believers, the Cross. This is the secret demonstrated to the Evil One by the perfected Bride-Church - that Man, male and female, has found life through death, despite the improbability of such a discovery amidst earth's values, and the further improbability of acceptance by comfort-prone Man. Precisely here we will see woman as the sign against whom the devil plots. (Revelation 12)

A challenge to things-as-they-are stimulates each eruption of consciousness in man and woman; at the same time two alternatives to their free counsel are present as two opposing poles (St. Ignatius in his Exercises calls them the Two Standards). Immediately forthcoming, one is enticing in every way to Man's natural inclination to autonomy – just see the thrust of eighteenth and nineteenth century philosophy and its effect on the common man. The other appears more slowly out of a more vague background and seems to work itself more agonizingly into consciousness as though difficult to find room in Man's mind as it is normally inclined. The latter can only emerge by, with and through "grace"- God's grace.

We have seen these alternatives to faith presented and followed with increasing intensity since the beginning of the Eighteenth Century. Together they have brought us to a crisis of faith that brings Jesus' own cry to mind, ". . . when the Son of Man comes will he find faith on the

⁴⁶ See Isaiah 52:16

⁴⁷ Isaiah 53:4

⁴⁸ I Corinthians 1:18

earth?”⁴⁹ Among a plethora of assaults, Comteanism presented itself as the answer to man’s developing rational consciousness; Marxism, the answer to the consciousness of man’s materialistic immersion in the world; Darwinism, the answer to man’s consciousness of his biological superiority; Freudianism, the answer to man’s conscious aspirations and motivations. All reducing him to something far less than the Divine Image, in direct contradiction to what God says about His creature Man, male and female.

Satan, who is always discerned by his authority complex, easily leads pragmatic thinkers to discount the Divine command, and to cater to the natural bent of the human mind by promoting autonomy and license. Nevertheless, where thinkers discover truth, great contributions are made that can be assimilated by the Church into the further understanding of her Lord. While secular mankind, uncommitted to Christ, cooperates unwittingly both with Satan and with the Holy Spirit, the members of the Church, desiring only the Will of God, cooperate with the Spirit forming a real and lively addition to the life of faith. The Spirit acts in the slow and obedient processes of the Church, her Eucharistically fed members, and the Teaching Magisterium, allowing the challenge of world knowledge to surface more and more of the deep Truth of Christ.

History is dotted with threats and violence against Christianity from its first breath. From Herod’s slaying of the Innocents, we recognize an anti-Word that seeks to snuff out the light of Christ and His work of salvation, or at second best, adulterate it. Yet, the result is only a refined, hardy, more secure identity emerging from each battle. In fact, in just such a way has Christianity determined what it is - the extracting and separating of itself from what it is not.

So it is with the wave of consciousness called “feminism.” The discovery of woman by woman in this century is like all discoveries, amoral - full of content that can be used either way. It can and will be assimilated by the Church into deepening the understanding of faith. Outside the Church, and sadly because of ignorance within it, women will continue to be used by secular forces to attempt to establish a system of values inimical to the Kingdom. Yet the Holy Spirit will use even this in a singular way for the furtherance of Christ’s Kingdom. The Church is now examining her Tradition and the Scriptures in order to see who this woman really is, and collectively who Man, male and female, is in a sharpness and clarity not possible till now. In this case, the knowledge, a knowledge of heart and head, promises to culminate in the greatest

⁴⁹ Luke 18:8

flowering of understanding and love yet seen in the Body of Christ. This is what The Theology of the Body of John Paul II is really all about.

God through the processes already considered makes His ways understandable only in sufficient degree to keep the Pilgrim Church meeting the pressures and necessities of the times. He “meets us where we are.” And as we have seen, the interaction between the understanding given the Church and the practical necessities of the times, gives the Christian not just abstract concepts but “yada” knowledge. This Hebrew word, used throughout the Old Testament, does not mean knowledge as we are apt to consider it - not purely intellectual ideas, but the knowledge of God’s ways intimately experienced, the abstract made concrete, the spiritual value having application to our ordinary, everyday life. Woman, it will be seen, has a special relationship to this process, just as the Truth, a seeming abstract, became the God/man of flesh in Mary and dwelt among us.

“You therefore must be perfect, as your heavenly Father is perfect.”⁵⁰ This command, so often misapplied, is what the historical progress of Christians is obeying. From the ultimate viewpoint this is the only true progress. In the Church the light grows brighter, even as outside the Church the darkness deepens. Is the Church more illumined today than ever before? That is the question. Not if we count heads - never were promises made that the Church would be the majority, or that the majority who attended church would be committed to Christ. It is in the Catholic faithful, the *Christifideles*, that the light grows. The depth of commitment deepens; spiritual renewal, deeper love, and greater understanding are formed in more and more of the suffering faithful, that is what the prayerfully observant are witness to these days.

⁵⁰ Matthew 5:48 The Greek, *teleios* means complete, or whole.

CHAPTER IV. TRUTH IN A RELATIVISTIC AGE

How We Come to Know Truth

Jesus roused Pilate's sarcastic question, "What is truth?" by stating:

For this was I born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice.⁵¹

In the cynical spirit of our age, any authority speaking about "truth" is greeted with incredulity. Pilate was representative of the thinking of our time, believing as he did that truth is a relative matter, dependent on the person, the time and place in which an act is done or a word said. Yet, "relativity" even in the physical world is being called into doubt. Einstein may not have the last word as today scientists in giant labs test his gravitational theories. Yet, "modern" theology has leapt onto the band wagon, from the prestigious Catholic Theological Society of America's report, *Human sexuality in American Catholic Thought* released in 1977, to the dissident theologians, Kung, Schillebeeckx, Curran, McBrien and the many like-minded who have gleefully disturbed traditional Catholic faith in absolute Truth. In its ultimate sense, Truth is Jesus - all he is. Whatever is not of him is error. We must judge the current waves of thought that break against him to himself - the Truth.

All the clichés of our time give words to the now common belief of the relativity of truth. "Do your own thing," "be yourself," "if it feels good, do it," "one lifestyle is as good as another." In such an intellectual and moral atmosphere, choice,⁵² the exercise of free will between alternatives of Word and anti-Word, is indefinitely postponed. The choice of truth or non-truth by which consciousness is finally tested, contributing either to mankind's wholeness or its further disintegration, is simply wiped away. "There is nothing to choose," says our day, "make no choice, at least not in anything like 'truth,' because it limits your world view and your possibilities. Instead exercise the will to pleasure, the will to power and independence." In not choosing truth, or anything else, we inadvertently choose anyway - the opposite of the Truth. By such negation of the absolute and the failure to choose it, mankind opens itself to the plague of nihilism - the doctrine that declares nothing exists that is knowable or worth communicating - a rejection of all distinctions in moral values. We are simply reliving the point when in the garden

⁵¹ John 18:37

⁵² Words, too, suffer from disintegration in this amoral climate, and must be recovered. Choice is the moral requirement of our will, to choose according to God's will. The word is violated when it refers to choosing the immoral, as in choosing abortion - "Pro-choice."

of Eden mankind rejected the Truth, God's Will, and turned to the Tree of the Knowledge of Good and Evil, in effect setting up a relativist, nihilistic philosophy upon which to act. "Whatever I determine is what good or evil is for me." People are still deceived into calling this "freedom." Frankl says this very thing is the germinating ground for the "noogenic neurosis," despair over the meaning of life whose symptoms are all around us – "frustration, a weak, tired and numb spirit."⁵³ As a preamble, it took root in two young men and erupted in the massacre of Columbine High School in April of 1999. This country has experienced many times since the horrific reruns. Saint Mother Teresa prophesied that the Supreme Court abortion ruling "is not teaching its people to love but to use violence to get what they want."

Jesus in "bearing witness to the truth," presents himself as *the* Truth. We cannot deny or avoid the directness of this assertion without giving up all idea of wholeness. So profound is the Truth - Jesus, that all history is divided like a great watershed by him. He fulfills all the promises of ultimate Truth that have shimmered through God's contacts with the Fallen world since the beginning of recorded time, and by his Resurrection and the sending of the Holy Spirit this Truth has powerfully produced perfection in men and women who have willingly embraced it.

The Scriptures are full of direct assertions about Truth. That God has left His created beloved, Man, without direction and definition, is quite unthinkable. Again and again Man is spoken to by God through the prophets in words understandable, direct and explicit. In fact, God has not only spoken, but has repeatedly demonstrated His intent in mighty acts. The words He speaks to Man have in themselves the potential to do the things they say. There is no need for mankind to suffer the noogenic neurosis, or to perish in a relativist vacuum.

. . .those who are to perish, because they did not receive the love of the Truth which would have saved them.⁵⁴

All shall be condemned who did not believe in the Truth⁵⁵

If you abide in my word, you will truly be my disciples and you will know the truth, and the truth will make you free.⁵⁶

⁵³ Frankl, *Man's Search for Meaning*, op.cit.

⁵⁴ II Thes. 2:10

⁵⁵ II Thes. 2:12

Do our anthropomorphisms speak ultimate Truth?

Truth of the mystery of God and His creation Man, the infinitely transcendent Truth, God has willed to be expressed in human words and concepts by the prophets of Israel, the teachings of Jesus, his life, death, and resurrection, and the definitions of the Church. Revelation is not unformulated, it is formed especially in the Second Person of the Trinity who in Mary's womb became flesh. The concepts and words, though they are expressed by humans according to human limitations, transmit Revelation and are true to the One who is Revelation - there is no contradiction. He who made Man, male and female, knows how Man's concepts will be formed and expressed by and through his sense life. He who formed body and brain knows how sense stimulates ideas which will transmit truth. He made the conduits to hold and deliver exactly what He intended. We need not fear that the anthropomorphism of the expression of revelation leads us astray from Truth, or that the analogies we form from them are incapable of holding the Truth.

But because of the transcendence of the human mind in relation to God, every concept possesses a certain transparency towards the divinity (Analogy) that makes a true knowledge of him possible . . . In such knowledge man is aware of his anthropomorphisms and by that very fact surmounts them to "penetrate" the mystery of God. . . If we are to bear witness to this historical intervention we must necessarily make use of concepts derived from historical experience and it is precisely this latter kind of testimony that constitutes a more exalted justification for the use of anthropomorphisms ⁵⁷

The hidden God has been made known to us because he wills it. He wills it even though our comprehension is disproportionate to the Reality thus revealed. Yet even this disproportionality has been figured into what we receive, and we can trust that in no way are we deceived by revelation's use of anthropomorphic perceptions. God in his love has invested himself in this creation too much.

In the Apostolic Letter of St. John Paul II which we continue to use as a frequent reference in this writing, he also addresses the matter of knowing the Truth through our anthropomorphic reason.

The presentation of man as "the image and likeness of God" at the very beginning of Sacred Scripture has *another significance* too. It is

⁵⁶ John 8:32

⁵⁷ Rahner and Vorgrimier, NY 1965 Theological Dictionary, "Anthropomorphism."

the key for understanding biblical Revelation as God's word about himself. Speaking about himself, whether through the prophets, or through the Son (cf. 1:1-2) who became man, God *speaks in human language*, using human concepts and images. If this manner of expressing himself is characterized by a certain anthropomorphism, the reason is that man is "like" God: created in his image and likeness. But then, *God too* is in some measure "like man," and precisely because of this likeness, he can be humanly known. At the same time, the language of the Bible is sufficiently precise to indicate the limits of the "likeness," the limits of the "analogy."⁵⁸ *Italics added*

Truth: Scripture and Tradition

Because the Church alone holds the key to this Truth and its relationship to the flow of history, the woman seeking truth must meet the explicit and demanding criteria of the Church. The Church herself will go back to Scripture and Tradition to seek direction in further understanding of the Truth of Christ – that further understanding the Church calls "the development of doctrine." The rules of legitimate development cannot be ignored in any real Christian feminism.

What is the Church's relationship to Scripture? Because Protestantism (even found in the work of some of today's Catholic theologians) continues to contend with the orthodox Catholic understanding it is important to answer this. Our answer will necessarily be brief. The conservative or evangelical Protestant stance is that nothing is an element of faith unless it is to be found explicitly stated in the Bible. Yet convert-theologian Dr. Scott Hahn replies that nowhere does the Word of God say that the Bible is the sole authority for truth. In fact, St. Paul tells the Church to heed what is passed on in Tradition and the written word⁵⁹, and calls *the Church* the bulwark of Truth.⁶⁰ Meanwhile, from the beginning of the last Century, the liberal Protestant movement has grown in doubt that the Bible is trustworthy outside of its own particular times and places, and scarcely even then. The Catholic belief in the Bible, by Holy Spirit guidance, skirts Charybdis on the one side and Scylla on the other.

Many manuscripts were written in the history of Judaism and Christianity that made a claim to be the word of God. Controversies over various manuscripts in Judaism existed prior to the Christian era, and continued over the authenticity of Christian writings claiming to be

⁵⁸ John Paul II, "Mulieris Dignitatem," 1988, 111.8.

⁵⁹ I Corinthians 11:2, II Timothy 3:14, II Thessalonians 2:15

⁶⁰ I Timothy 3:15

inspired. Many of these original writings were not transmitted, and did not, despite their claim, find acceptance by the Church in its final compilation of inspired writing. Some of these had in certain locales been considered sacred by generations of Christians, for example, the III Epistle to the Romans ascribed to St. Paul that was revered by Syrians and Armenians. Thought to be inspired writing, ultimately it was judged by the Church not to be.

There was no given list of revelatory writing that dropped from heaven, or appeared within Scripture itself, and it was only the Church, guided by the Holy Spirit, which through a long, arduous and very human process, finally established a canon accepted as Sacred Scripture. For four hundred years believers had no Bible, only the tradition passed on, chiefly Truth promulgated fully in the Eucharist. The Jews finalized the canon of the Old Testament in Jamnia about AD100 - in a process not nearly as neat as this statement. St. Athanasius contributed the first list of authorized books of the New Testament in the fourth century which was later affirmed at the Council in Rome in AD382 by Pope St. Damasus. In the establishment of the very books of Scripture themselves, the Holy Spirit has had the Catholic Church be his voice. Though some books had declared themselves to be inspired writings, the Church made the final judgment on that assertion. This bears directly on how Scripture may be used rightly.

It is the Church alone who can be trusted to provide authentic interpretation of divine Scripture. A teaching authority serving Scripture, the Magisterium of the Catholic Church guards against dissension and divisiveness caused by multitudes of interpretations. The result of ignoring the claims of the Roman Catholic Church as the only authorized overseer of Scripture is evident - myriads of religious groups all claiming origins in the truth of the Bible yet differing acrimoniously among themselves and exhibiting no unity - 36,000 is a recent, though daily increasing, estimate. Since their various interpretations of Scripture keep them apart, they hardly can be ascribed to the Holy Spirit whose chief mission among believers is to build *unity* in the Body of Christ.

The Holy Spirit guided the Church to formulate a canon of Scripture, and in the course of the centuries the Church has made other guided decisions and handed on other truths and practices which are complementary to Scripture and rooted in the same events - the life and teaching, death, resurrection and ascension of Jesus. Thus Tradition and Scripture are equally weighty in directing the development of Doctrine, and they never contradict each other.

The following quotations from the Dogmatic Constitution of Divine Revelation of Vatican II documents state clearly the Church's understanding about how Truth is received and handed on.

Therefore the apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned either by word of mouth or by letter (cf II Th 2:15), and to fight in defense of the faith handed on once and for all (cf. Jude 3). Now what was handed on by the apostles includes everything . . . all that she believes.

This tradition which comes from the apostles develops in the Church with the help of the Holy Spirit. For there is growth in the understanding of the realities and the words which have been handed down. . . . For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her.

. . . and thus God, who spoke of old, uninterruptedly converses with the Bride of His Beloved Son; and the Holy Spirit, through whom the living voice of the gospel resounds in the Church, and through her, in the world, leads into all truth those who believe and makes the word of Christ dwell abundantly in them (cf. Col 3:16)⁴⁸⁶¹

The Development of a Doctrine of Woman

Of course, these words in the title of this section recklessly leap toward an assumption – that there is afoot a development of doctrine concerning woman. Yet, the flood of interest surging through the Church since John Paul's *Theology of the Body*, and the attendant rise to prominence of concepts of the Covenant and the Christian anthropology of the family, alongside of the document issued by the Congregation of the Faith ⁶² points to such a development of a larger doctrine of Man, male and female, from which doctrinal truth about woman will emerge.

With any question of Man's meaning and role in God's plan, we begin with the Word of God in Scripture as a first point; the place where the Church now stands in her understanding of the question becomes a second point; the building pressures of social change and growth of consciousness on the second point requires clarification of terms which eventually establishes a third point. But this third point, in order to be valid must be a logical, linear projection on a line,

⁶¹ The Dogmatic Constitution of Divine Revelation, op.cit. II.7-10

⁶² Written by Joseph Ratzinger, Prefect of the Office of the Faith, in 2004, this is a very complete and important survey of the roles of sexuality in the Church, *Letter to the Bishops on the Collaboration of men and women in the Church*

so to speak, drawn through the first two points. On this line also are all the past “second points,” positions that the Church has taken in the debate through the centuries. All of this, rooted in Christ Jesus, is also part of Tradition.

Therefore, an expansion of doctrinal understanding about woman (which necessarily includes man) must be in keeping with Sacred Scripture as interpreted through the ages by the Church, and which we, in our turn, reappraise and reappropriate with the light of new understanding. A true doctrine is not a complete or perfect doctrine - it is one whose principles are true, ordered to conform to the real, and equipped to advance from age to age toward a greater measure of comprehension.⁶³

John Henry Cardinal Newman has defined this development of doctrine in the following terms. While theologians attempt to work out the Church’s understanding of woman, her being and role, these guides to true development must be taken seriously. 1). In the growth of understanding of the Truth, the outward form of the Christian idea is preserved. 2). There is a continuity of guiding principles of the Christian idea. 3). There is the ability to assimilate earlier stages into the growing understanding of the Christian idea. 4). These earlier stages of understanding have continued existence in the new comprehensive whole. 5). In the earlier stage, more mature discernment now recognizes the embryo of the later stage. 6). There is a logical interconnection in this development. 7). The Christian idea’s development has a lasting life which gives revitalization to the Christian person and community and does not fall into sterile conservatism.⁶⁴

Such guidelines emphasize man’s relativity to the truth, not the relativism of truth which is a philosophy which as Karl Stern observed “does its work against faith with silent violence, like an odorless gas.” The assumption “what’s good for you may not be good for me,” about spiritual things ends up denying ultimate good. “Never take foolishness too seriously” is the axiom with which Maritain meets the “immanent apostasy (which intends to remain Christian at all costs).” However it is increasingly difficult to pass off lightly what this negativity is doing to woman. Maritain points out that the apostasy of relativism is often ascribed to the “Spirit of the

⁶³ Maritain, *op.cit.* p.96

⁶⁴ Schoof, T.M., *A Survey of Catholic Theology, 1800-1970*, (N.Y. 1970), p.174 Condensation of Newmans’ Development of Doctrine.

Council” or even to the spirit of John XXIII. In view of its devastating effect, it is obvious that “there is a different paternity for such lies.”⁶⁵

In the rush to side with women who describe themselves as victims, it is certain that these concerns for authenticity in doctrinal development are being generally ignored today. St. Paul in II Timothy powerfully describes the present situation in terms as up to date as this morning’s newspaper.

The time is sure to come when, far from being content with sound teaching people will be avid for the latest novelty and will collect for themselves a whole series of teachers according to their own tastes; and then, instead of listening to the truth, they will turn to myths.⁶⁶

Maritain observes,

This is the sickness announced by St. Paul for a time to come (erit enim tempus. . .) but from which no time, it seems, has been completely immune. As a matter of fact, our own time seems to have broken all records handsomely.⁶⁷

He goes on to tell us that the first symptom of this disease is “epistemological time-worship:”

To be passé’ is to be banished to Sheol. . .think . . .of a contemporary Biblical scholar . . .he kills himself with work, he gives his life’s blood, only to find himself passé in two years. And when he dies he will be passé for good. His work will merely enable others to pass him by and then be passed by in their turn, But of his own thought, not a trace will remain.⁶⁸

The infatuation with new theories is far removed from the criteria of Newman for the true development of Christian doctrine. Unfortunately, however, this is not a harmless pastime. A group of Christian thinkers fifty-plus years ago saw the trends in American theology that they recognized as false and debilitating. Reviewing them now, we see they have gained more than a small foothold over the ensuing years. Their joint proclamation was called *An Appeal for Theological Affirmation*. Each one of the errors warned about in this statement has been

⁶⁵ Maritain, op.cit p. 6

⁶⁶ II Timothy 4:3 Jerusalem Bible

⁶⁷ Maritain, op.cit., p.12

⁶⁸ Ibid.,p.13

embraced by dissident religious feminism, and has had a powerful negative effect on woman and her search for meaning as we will see.

1. Modern thought is superior to all past forms of understanding reality and is therefore normative for Christian faith and value.
2. Religious statements are totally independent of reasonable discourse.
3. Religious language refers to human experience and nothing else, God being humanity's noblest creation.
4. Jesus can only be understood in terms of contemporary models of humanity.
5. All religions are equally valid; the choice among them is not a matter of conviction about truth but only personal preference or life-style.
6. To realize one's potential and to be true to oneself is the whole meaning of salvation.
7. Since what is human is good, evil can adequately be understood as failure to realize the human potential.
8. The sole purpose of worship is to promote individual self-realization and human community.
9. Institutions and historical traditions are oppressive and inimical to our being truly human; liberation from them is required for authentic existence and authentic religion.
10. The world must set the agenda for the Church. Social, political and economic programs to improve the quality of life are ultimately normative for the Church's mission in the world.
11. An emphasis on God's transcendence is at least a hindrance to, and perhaps incompatible with, Christian social concern and action.
12. The struggle for a better humanity will bring about the Kingdom of God,
13. The question of hope beyond death is irrelevant or at best marginal to the Christian understanding of human fulfillment.⁶⁹

How does this corrosion in the general religious thought life of Christians affect the concept of woman? In many serious ways: first, it may be observed that wherever it occurs, among clergy or members of the Church body, it makes evident a general lack of knowledge of salvation's truth, corroborating the statement of a bishop that ninety percent of the Church's

⁶⁹ TIME, February 10, 1975

members need conversion.⁷⁰ Women cannot be brought to wholeness without belief in the Gospel, and a growing understanding of its demands as well as its promises; second, such religious thought speaks of a value system in opposition to woman's true being just as purely humanistic constructs are opposed to her being; third, a meaning intense enough to satisfy woman's search will not be met by reductionist thinking - reducing religion and faith to the lowest common denominator, instead it must be found in the supra-life given by the Good News of salvation in Jesus Christ. These statements will be the backbone of our further discussion.

If we are to find the answer to woman's dilemma as posed in our time, both within the Church and outside of it, we will find it by faithful adherence to the Scripture as it has been understood in Catholic tradition. Any contributions from relativism fueled by the post-Vatican II theologians and Scripture scholars with the *passé* syndrome, must be disallowed. Treating truth as mere object and the human mind as its superior, relying on personal experience for reason and judgment, thus allowing subjective impulses to rule mind and spirit, promoting mankind as 'nothing-but' in psychological reductionism, scorning anything but unaided reason; any of these drain off the dynamism of what is really Christian, and in a primary sense all that is truly feminine.

To pursue solid theological thought about woman, we must return to the Scriptural Word, and to a continuum with the Fathers of the Church who were "men imbued with a high sense of universal order and interrelatedness"⁷¹ which qualities we are in danger of losing. The last will set many feminists spinning because the Church Fathers are considered misogynists. They may have had a mix of values at times, but their approach to eternal truth about Man is a secure starting point. All the time adhering to Cardinal Newman's guidelines for the development of doctrine, we may view woman from her morphology to her mystical meaning in order find psychologically, spiritually, and physically that which will explain the meaning and being of woman in herself and in Salvation History. We will also continue to examine John Paul II's Apostolic Letter, *Mulieris Dignatatem*. This particular excursion into theology might please Newman because it is not a notional study alone.

Although he fully recognized the usefulness and even the necessity of abstract thought, especially in order to achieve clarity, and to

⁷⁰ Bishop Raymond Lucker, New Ulm, MN., RIP (Unfortunately mistaken about feminism. Bishops can be).

⁷¹ Stern, Karl, *Flight from Woman*, (New York, 1965), p.70

make indispensable communication possible, he insisted that not only the basis, but also the aim of this abstract notional knowledge was always concrete, personal and real knowledge.⁷²

The whole person is involved in doctrinal development; to be real it must be rooted in everyday life. It is by that standard that this study is undertaken. It is in experience itself that these abstract ideas will have their roots. Is there anything on earth more personal, or more concrete than the daily occurrences of a woman's life: feeding, cleansing little bodies, dealing with the most basic of human biological processes, the most intimate of interpersonal relationships, her rhythm of being tied into the pulse of the earth and the heavens? Married or not, woman is intimately caught up in life-furthering enterprises. Certainly in marriage and the home, the reality of domestic matters working together in persons and things (often the frustrating way they do not work), the psychological perceptions of people, order, space and time are constantly present to her. Life touches woman daily in anything but abstract ways. The abstract is rarely of any interest to her; rather she gravitates to the practical and the concrete arena where life is, often painfully, lived.

So the thoughts collected on these pages are rooted in the most nitty-gritty of life experiences; and not just the lives of a few, but the lives of many thousands of women. Many went through the early feminist upheaval, eventually finding their way through it, sometimes at great cost. Some after pursuing feminist goals have been won to a way of thinking they originally misunderstood and found repugnant.

At this writing, more than fifty thousand have come forward to sign their names to the precepts held by Women of Faith and Family, though generally such women do not find it important to join an organization for support of what they see as their meaning and role. (Foundress: Helen Hull Hitchcock, RIP). They have come to firm convictions which have emerged from a strictly personal and often incommunicable experience. It has taken years of interpersonal sharing, and more years of standing at a distance from the process, to come to reconstruct its stages and to understand it in more general terms. However it is not possible to register the whole of all the experiential thought that has occurred in this illative process - that is, coming to general conclusions from individual and personal experience.

⁷² Schoof, op.cit., p.172

The real heart of this present writing comes from these faithful women; perhaps it can be seen as fitting Newman's concepts of *sensus fidelium*⁷³. Women of feminist persuasion also try to claim a broad base of support for a feminism that is upon examination a-Christian, but they do not meet the criteria of the *sensus fidelium*. To be considered truly part of the *sensus fidelium* a woman must be educated by the Church and Scripture, so that the spiritual and intellectual growth took place at the same time and place: the same spots and the same individuals must be oracles of philosophy and shrines of devotion."⁷⁴ Women who qualify for having the sense of the faithful of God are not usually the vocal ones. They are separated from these because, in matters of faith, they have come to put the doctrinal authority of the Church ahead of their private judgment. Their privilege then, in Newman's view, is "to speak out" while the Church's duty is to speak back to them, "equally warmly and equally definitely."⁷⁵

Women who seek God's will eventually welcome response and correction from the Church. They come to believe that the "gift of discerning, discriminating, defining, promulgating and enforcing any portion of tradition resides solely with the *Ecclesia docens*."⁷⁶ Because these women often after a period of intense questioning come again to abide in the Sacraments of the Church, in the Scriptures, and in personal prayer life, they hold without self-consciousness precepts which place them among "the faithful" of all ages. Their belief is "testimony to apostolic dogma, it has come as a sort of instinct from deep within the bosom of the mystical body of Christ, at the direction of the Holy Spirit and in answer to its prayer, and has grown with a jealousy toward error, which it feels at once as a scandal."⁷⁷ This quote of Newman truly speaks of the spirit of these women.

The Place of Scripture in This Study

Jesus is the Truth; to Him we look for the development of doctrinal Truth about woman. Though he lives and reigns at the right hand of the Father with the Third Person of the Holy Trinity, he also abides in personal prayer, in other Christians, and in the written Word that describes and presents him, but uniquely and completely in the Holy Eucharist. The Old and New

⁷³ The Catechism of the Catholic Church, 889, explains this as the "supernatural sense of the faith" of the People of God. Newman brought this term to the fore, "the sense of the faithful."

⁷⁴Schoof, op.cit. p. 172

⁷⁵ Newman, Cardinal John Henry, *On Consulting the Faithful in Matters of Doctrine* (N.Y., 1961)

⁷⁶ Ibid p.35

⁷⁷ Ibid.,p.74

Testaments contain the vitality of Jesus and His teaching; He is there. The Holy Scripture wholly inspired by the Holy Spirit and written by human persons is an inerrant guide to the fullness of Revelation in God become Man - Jesus Christ.

To dull the point of God's Word or numb our reception of it has been a satanic endeavor from the first lie of the serpent - "Did God say? . . . you shall not die." Nowhere do we see his work more clearly than in the worldly woman's confusion today. We name her "worldly" if she has effectively been severed from the Word. Many such women occupy church pews.

In the faithful woman, the teaching of Scripture has mingled with the stream of common sense: knowledge of right and wrong, of wisdom and folly that belong to the ordinary person without formal instruction - that law written on the heart, that St. Paul says, God has made evident within us.⁷⁸ This is where the sickness of our time has made great inroads; there is an effective mind-washing going on in the collective feminine every day.

The other symptom I would like to point out is the degradation that takes place in the nature of the rational animal when he begins to lose confidence . . . in that indispensable equipment we call common sense, and which is concealed as much as it is expressed in every day language. . . When everyone starts scorning these things, obscurely perceived by the instinct of the spirit, such as good and evil, moral obligation, justice, law, or even extra-mental reality, truth, the distinction between substance and accident, the principle of identity - it means that everyone is beginning to lose his head.⁷⁹

The good God, Creator of the Good Creation, knows perfectly and communicates completely the way to his creatures' happiness and fulfillment. His Word fits our authentic needs and legitimate desires; it is eminently suitable for the situations that daily occur in the environment of this world in which He has placed us. For this reason, Sacred Scripture, His Word to us, makes sense. Those "beginning to lose their heads" have attempted to blot out that common sense about woman and her role by the claim that the Word is outdated and inhibitory of human freedom.

There is another kind of sense, however, that Scripture communicates and in which gradually we may be enveloped. It is an awareness that has little to do directly with the five senses or with our daily existence. Because of this it is difficult to approach. It comes through a

⁷⁸ Romans 1:18-20

⁷⁹ Maritain, *op.cit.* p.14

poetic or intuitive faculty and its gentle thrust is to restore a lost dimension of wholeness that will make us fit for personal, intimate communication with God. Daily reading of Scripture, memorization of the words for frequent recall, gradually transforms our life. There is an extension, a growth in an unseen dimension, as if rooms are being added to the temple of God we are. This expansion of our spirit transcends mere common sense, although it does not contradict it. Perhaps it is in this dimension of Scripture that the paradoxes are resolved which to unaccustomed ears sound mutually negating: “To live is to die,” “to give is to receive,” “to be poor is to be blessed,” “to mourn is to be happy.” Such expressions become livable in this expanded spiritual realm. God’s Word is beyond our normal thoughts, but the effect on us is real; and in this way the Spirit through Scripture works to make us whole.

At the culmination of history it will be evident that all essential revelation about God and Man has been held in the Bible all along. Who among theologians can determine what words of Scripture do or do not pertain to salvation, when we are still so far from the final goal? Yet, the words about woman in the Bible are close to being discarded as worse than irrelevant, even as wrongheaded and misleading. St. Paul’s instruction to husbands and wives is read with apologies, if it is read at all. Because St. Peter states the same wisdom, the apostles are castigated for their “Jewish male domination complexes” and the “incompleteness of their Christian understanding.” They are accused of poisoning the head-waters causing an anti-woman stance in the Church since New Testament times. The antidote to the poison is to cut these words from the Bible, never to read them to the faithful as authoritative. The question is a huge one. Can it be that Holy Scripture contains words that are only reflections of contemporary social customs? If so, knowing truth from fiction about ourselves in light of inspired word is a dead hope.

Some who would call themselves “Catholic” theologians are well along in the argument that it is not the Holy Spirit in the New Testament, but a sociological mind-set that is the power behind its view of woman. Rosemary Radford Ruether at the notorious Detroit Ordination Conference of 1976 set the pace thirty years and more ago, and those of that mind have not deviated from it.

Briefly, the source of women’s exclusion from Church leadership is simply that both Judaism and Christianity existed within a patriarchal society which rigidly excluded women from public professional life and justified this through an ideology of woman’s inferiority. The voice that tells women to be silent in church and to be saved by bearing children is simply the reflection, in the religious assembly of this patriarchal social system. Moreover,

religious doctrine itself becomes a sanction for this social system, creating myths and statements that make women's inferior and auxiliary existence appear to be "the order of God's creation," rather than being as it is, the fallen disorder of injustice created by sinful humans.⁸⁰

If we follow Dr. Ruether, what do we believe about the Holy Spirit's role in inspiring and protecting God's Word? We need to remember how the Holy Spirit broke through mindsets inappropriate to the Gospel, uprooting the most deeply cherished, even thought-to-be holy ideas in the apostles. An example is Peter's severance by vision and word from his cherished dietary and racial-mixing prohibitions (Acts 10). His attitudes, rooted in the Jewish religious Law, were obstacles to the spread of the Gospel to all nations. The Holy Spirit broke through these socio-religious barriers and set him free to preach and baptize pagans into the Catholic faith. If the apostles were carriers of a false idea about women that would poison the Christian Church ever after, would the Holy Spirit have been helpless to contravene?

Instead, the traditional concept of woman is reworked by the Spirit and re-presented as a new thing, incorporating but transforming the old. In the case of woman, the old approach to her, reflecting something of the Original Order, cannot be dismissed, but must be realigned to the Will of God; the sinful accretions of the Fallen Order removed. Pope John Paul II in his letter writes this:

Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife" (5:22-23). The author knows that this way of speaking, so profoundly rooted in the customs and religious tradition of the time, is to be understood and carried out in a new way: as a "mutual subjection out of reverence for Christ" (cf. Eph 5:21). This is especially true because the husband is called the "head" of the wife as Christ is the head of the Church; he is so in order to give "himself up for her" (Eph 5:25), and giving himself up for her means giving up even his own life.

In relation to the "old" this is evidently something "new": it is an innovation of the Gospel. We find various passages in which the apostolic writings express this innovation, even though they also communicate what is "old": what is rooted in the religious tradition of Israel, in its way of understanding and explaining the sacred texts, as for example the second chapter of the Book of Genesis.⁸¹

⁸⁰ Gardiner, Anne Marie, S.S.N.D., *Women and Catholic Priesthood: An Expanded Vision*, Ruether, Rosemary Radford, "Ordination, What Is The Problem?" (N.Y., 1976) p. 30-31

⁸¹ JP II *Mulieris Dignitatem* VII 24

There is an assumption in the criticisms of the apostolic teaching in the Bible that needs to be answered in light of the Church's position on Sacred Scripture stated in the Document on Divine Revelation.

Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching firmly, faithfully, and without error the truth which God wanted put into the sacred writings for the sake of our salvation.⁸²

The only question possibly left open is a very slim loophole; does the teaching on woman as written in the Pauline and Petrine epistles fall under "salutaris," tending to salvation? This can be answered only in the full context of Scripture which we will attempt to approach in this study because -

God, the inspirer and author of both testaments wisely arranged that the New Testament be hidden in the Old, and the Old be made manifest in the New.⁸³

This is also within the scope of our Biblical inquiry about woman - are the New Testament teachings about her hidden in the Old, and if so have they only a sociological, cultural grip on the New, or are they, in some inspired and layered way, bringing an indispensable component of what salvation for men and women entails for today's understanding?

The apostolic letters are addressed to people living in an environment marked by that same traditional way of thinking and acting. . . However, the awareness that in marriage there is mutual "subjection of the spouses out of reverence for Christ," and not just that of the wife to the husband, must gradually establish itself in hearts, consciences, behavior and customs. . . . St. Paul not only wrote: "In Christ Jesus . . . there is no more man or woman," but also wrote: "There is no more slave or freeman." Yet how many generations were needed for such a principle to be realized . . . ?⁸⁴

Pope John Paul II overlooks in this quote an important qualification – St. Paul is only speaking about the effect of baptism on man, woman, slave and freeman. And the effect is immediately the same for all – yes, immediately the same for all. It does nothing to change human sexuality, or the presence or lack of servitude. It is a change of the spiritual essence of the whole person regardless of these things. It does not obliterate the other considerations in relations of the sexes as for instance, authority and submission.

⁸² Dogmatic Constitution on Divine Revelation III.11

⁸³ Ibid. IV.16

⁸⁴ op.cit. *Mulieris Dignatatem* VII.24

Cardinal Bea, respected Bible scholar of our times, has given some sound guidelines for Bible scholars and theologians in the use of these approaches to the Gospels. These same criteria can be expanded for use with the Epistles and Pastoral letters of the New Testament. He gives us a legitimate base for the use of Scripture which does not ignore valuable gains made in the knowledge of the formation of the Scriptures. He counsels a wise course:

The facile statement is often made that there are contradictions or something similar in the gospels, when we are really confronted with details that seem to us to be contradictory because we do not see how we should combine them.⁸⁵

And in analyzing the type of thought that is often reflected in sociological considerations, Cardinal Bea comments:

These procedures must not give rise to confusion as if what is less primitive has less theological value, is less genuine, or less faithful to the thought of Christ, etc. Such an opinion might seem plausible to one who considers the gospels purely from the viewpoint of human history, but one who considers them as the inspired word of God cannot hold such an opinion. For as the word of God, the gospels contain all the guarantees of being an authentic and valid instrument of which the Holy Spirit himself “guides into the full truth” (John xvi:13) into the genuine thought of Christ.⁸⁶

In disregarding these directives, some current theologians must work to bridge what is to them “the gap of history” in the use of Scripture. Is time really a hurdle to our understanding the Bible? Confounding the discussion of the ordination of women, Catholic and Protestant scholars at the first proposed four ways for getting from our century to the time of the writing of the Bible, as though this presented an incredible problem in understanding the Bible’s concept of woman.⁸⁷ Their attempts are worth reviewing in order to make clear the reasonable Catholic approach.

⁸⁵ Bea, Cardinal Augustin, *The Study of the Synoptic Gospels: New Approaches and Outlooks: A commentary on the Biblical Commissions Instruction dealing with the historicity of the Gospels*. Geoffrey Chapman, London p .73

⁸⁶ *Ibid.* p. 70

⁸⁷ ARC Consultation Papers, *The Pros and Cons of Ordaining Women*, Oct. 24, 1975, taken from Schuyler Brown and Richard W. Corney’s “Responsible Use of the Scriptures.” This use of the historical critical method poses a question that is beautifully and completely answered in the Preface of Benedict XVI’s [Jesus of Nazareth](#). It substantiates with authority and clarity what is concluded here.

First, they suggest, there is the direct imposition of the past on the present - what was done then shall be done now; this use of Scripture bridges the historical gap as though it were not existent and brings along with it, say the scholars, a legalism and hardening of position that does not square with a deeper need for understanding.

Second, there is a translation method which operates on the basis of the analogical merging of two historical situations. The third method attempts to extract from the past the timeless truth, and remove this substance from the accidents of its cultural conditioning. And the fourth method, which these theologians prefer is called the bi-lingual approach. This is a difficult way, the authors tell us, for it requires the immersion of the thinker into both worlds, the world of the Biblical past and the present moment. "It gives freedom to move in the present with eyes that have taken in full understanding of the past. It is not primarily analogous, nor does it need translation as other methods, but views modern developments in light of biblical revelation believing that God's past activity is relevant to our times."

In this writing our use of Scripture, to discover God's overall plan for and in woman, bears closest resemblance to this last method with an important difference; in the above considerations there is no reference to the living work of the Holy Spirit whose activity has the greatest import on the way modern woman bridges the "historical gap" in her use of Scripture. The Holy Spirit lives in all "worlds;" it is He whose intent was first followed in the inspired writing, and it is He who helps the Christian understand that intent in her own milieu. Jesus has promised the Spirit will come especially to do this work. We have seen it effective in the Church for two thousand years.

The documents of Vatican II again describe the work of the Holy Spirit then and now, and not in a merely theoretical way. This is the way our study of the Bible will follow - we ask that the reader attend to this use of the Holy Word with prayerful heart as well as open mind.

. . .since the holy Scripture must be read and interpreted by the same Spirit by whom it was written, no less serious attention must be given to the content and unity of the whole Scriptures if the meaning of the sacred texts is to be correctly brought to light.⁸⁸

Just as the Spirit inspired a consistent message through the writers, despite their cultural situations and personal backgrounds, so, to one who desires to know and to do God's will, the

⁸⁸ Op. cit. II.12

message will come through. He will implant the truth through these same Scriptures, and relate it to the situations that arise under the pressures of our own times.

The great gift we Catholics have in the Magisterium, the teaching office of the Church, is, as we have considered previously, a guard against subjectivism in this search for woman. This guard against error works in the experience of women who have gone to the Bible with a mind to take it seriously with the Spirit's help, and to live out the insights found there in their personal lives. Again, the consensus of these women is remarkable, linking without break to those women of faith who have lived in other times and places. In Newman's words, they are marked by "a revitalization in human living" not only in themselves but also in the members of their families, and, importantly, the one with whom they work out salvation, their husbands.

Saint Benedicta of the Cross (Edith Stein) a Catholic feminist of our century to whom we will turn frequently in this study, believed that an important work remained to be done - the thorough search of the Scriptures with the woman's meaning and role brought into focus. Her translator writes, ". . . from her zealous studies of the Bible. . . Edith Stein came to know this image of the strong woman."⁸⁹ And Blessed Edith herself wrote;

Finally . . . we are faced with still another method of theological analysis [woman and her role] one to which dogma refers, namely, ascertaining what the Bible itself says. I have made a small But it would be an important and meritorious task at some time to work through the Bible in its entirety for this aspect.⁹⁰

If our approach to the Sacred Scripture seems belabored, will the reader please realize how the undermining of Truth in our day creates such a depth of cynicism that a bridge may be necessary between reader and author. We want no assumption keeping us on opposite sides of a gulf. We will attend to the Scripture together with greatest reverence, and when something is found to be disturbing, unfitting to our present understanding or practice of religion, we will not immediately suspect Bible times as archaic. Far better we will look for a weakness in ourselves, in our social setting, even in current church practice. Neither individually nor collectively, have we the maturity necessary to grasp the whole picture. And we must always realize that we are hampered seriously in our approach to truth because of disinclination to give up our way to learn a more difficult or painful one. So, let us agree that nothing that is so

⁸⁹ Stein, Edith, *Collected Works, Volume II, Essays on Woman*, (Washington D.C. 1987), p.10 76 See, [An Edith Stein Study for the Thoughtful Feminist](#). Published by Ignatius Press 2016

⁹⁰ *Ibid.*, p.10

consistently part of the whole message of the Bible as woman's dignity and her meaning in God's economy can be ignored as merely a product of sociological or cultural conditioning of the times. Granted that the use of the Bible to support theology contains pitfalls, we have tried here to take care to spell out its nature and its use. We simply must trust the dimension of grace that is ours, and trust God to guide us by His *revelatory* Word.

Commencing with Scripture - Myth and The First Three Chapters of Genesis

Is there anywhere a writing which has been more analyzed and interpreted than Genesis chapters One, Two and Three? Pope John Paul II has written about them:

A non-Catholic philosopher once said to me: "You know - I just can't stop myself reading and rereading and thinking over the first three chapters of Genesis." And indeed it seems to me that unless one does so reflect upon that fundamental ensemble of facts and situations it becomes extremely difficult - if not impossible - to understand man and the world.⁹¹

That is a tribute to the vast richness of this story, which after all the excavations made on its surface, remains, and will remain, deeper than we know. We are met with another scriptural approach problem; here we first meet "myth" when we confront pre-historic stories in the Bible. How do we rightly understand and appropriate *inspired* myth, which means "mystery"? It is a word used by John Paul II. It does not mean legend, or fanciful story; it means "*truth beyond truth*." A Bible myth presents analogical language that harkens to an immensity that can be expressed no other way. Any attempt to present this ocean of reality in restricted "scientific" concepts and words would simply fail. But granted that, must we be held within the boundaries of what we may assume was the intent of the sacred authors who originally told the story? If not, how do we guard against wrong interpretation of a fanciful imagination? The devil also uses Scripture for his purposes (Matthew 4:6), and we are inclined to support our prejudiced viewpoints by manipulating the authoritative word of someone, so how much better to manipulate the Bible? We must cut through these obstacles to establish a legitimate use of the Genesis story because of its great value to woman's self-knowledge, and the profound base it is for the rest of Scripture.

Historical critics tell us that Genesis is derived from earlier Semitic stories and was not formulated in its present state until Davidic (1000B.C.) or even exilic times (500B.C.). The form

⁹¹ Wojtyla, Karol, Sign of Contradiction, (New York, 1979) p.23

of myth-story itself is a common one found throughout the ancient world, and the similarities between the stories of the surrounding people, and the Genesis stories are striking.

We Christian faithful sometimes feel shaken at this information, and assume that pagan religious myths similar to the stories in Genesis also must have a similar slant. C.S. Lewis has pointed out how erroneous this idea is when it comes to the account of creation:

In pagan myths there is a question that is rarely asked or answered when presenting the drama, "who originated the props already on the stage? Who caused it all to be? There is no clear sense of a creator or of creation at all.⁹²

In Judaism there is a highly developed and sensitive belief that Almighty God created! That He who makes and that which is made are not one but two! Therefore, from the first glimmer of response to God's call in Judaism we find no worship of creation, only worship of the Creator, who reveals to Moses his incommunicable, holy name, YHWH. Creation can be observed in order to provide clues to the nature and intent of the One who has brought it all into being, but it cannot stand by itself as either an end or as a beginning.

Thus emptied of divinity, nature, creation, can be safely used as an index, as a sign, a manifestation of the Divine. As in the Psalms the sun is a sign for the searching, cleansing quality of the Law. This is very distinct from paganism. The gods have no subsisting self-existence, Being is imposed on them, as it is on us by preceding causes. The gods themselves are creatures, actors not authors. Nature emptied of divinities may be filled by Deity, for she is now the bearer of messages.⁹³

The Hebrew obsession with YHWH, and the persistence with which the Jews pursued their obsession that he is One, knows no parallel in the ancient world. It is the power and energy of this certainty that has impressed upon the western world belief in One God, and which transforms all myths that came to the Hebrews' hands into inspired works revealing the nature and intent of the One True God.

When a series of such re-tellings turns a creation story which at first had almost no religious or metaphysical significance into a story which achieves the idea of true creation and of a transcendent Creator (as Genesis does) then nothing will make me believe that some of the retellers, or some one of them, has not been guided by God. Thus something originally merely natural . . . will have been raised

⁹² Lewis, C.S. *Reflections on the Psalms*, (N.Y.,1950) p.79 Italics added.

⁹³ *Ibid.*, p.81

by God above itself, qualified by Him and compelled by Him to serve purposes which of itself would not have served. . . In all, redactors, editors, etc suppose a divine pressure; of which not by any means all needs to have been conscious. The human qualities of the raw materials show through. . .naiveté, error, contradiction, even (as in the cursing Psalms) wickedness, are not removed.⁹⁴

The idea that God uses human foibles, even sins, to carry out the Divine Plan, has unending repercussions both in the course of Salvation History recorded in Scripture, and in a lesser way in our own lives. God “believes in,” finds worth in, values the human working-out, and by grace, incorporates it into the whole. He condescends to us in our sin, even to the unimaginable extent of ultimately becoming Man. In St. Anselm’s phrase, God uses the “humiliation of the created order to reveal Himself.” He looks on man’s ways as suitable, beautiful enough to be encouraged, even in their feebleness and fumbling, even with their mistakes and deliberate sins. He doesn’t intervene to blot them out or correct them, but allows for all that, and continues in steadfast love to “trust” the human being to work it out aided by His encompassing grace. He wants Man to share in the process of Salvation by Man’s own heartfelt response to Him, not by imposition from above or beyond. Quietly imbuing first the chosen, then the baptized, with divine grace, he has accepted and incorporated into his Revelation the social times, the unique personalities, the natural literary forms of those authors with whom he has worked from the beginning of Salvation History.

In this process, the sacred authors of the past recorded more than they knew, and transmitted a meaning deeper than they realized - but not by accident. By the wonder of God’s work in and through Man’s effort, in a super-rational way, this very process in Scripture never promotes the error or the sin of the writer. It is more than the intent of the sacred author that is involved, a higher intent is at work. Lewis makes the further observation:

...to the human mind this working up (in a sense imperfectly), this sublimation (incomplete) of human material, seems, no doubt, an untidy and leaky vehicle. . . So the Word Himself, Scripture, and the Apostle to the Gentiles reflect the same thing. It demands more than systematizing intellectual response - a total person response, not learning a subject but being steeped in Personality ... (we are forced) to find the Word in it, not without repeated and leisurely reading, not without discriminations made by our conscience and our critical faculties, to re-live, while we read, the whole Jewish

⁹⁴ Ibid, p.110-111

experience of God's gradual and graded self-revelation, to feel the very contentions between the Word and the human material through which it works. For here again, it is our total response that has to be elicited.

When we begin to look at the divine myths for truth, we find they are not a conversion of God's Word into literature, but the taking-up of literature to be the vehicle for God's Word. The myths that begin the Bible will give up their truth to the woman who is willing to prayerfully immerse herself in them, while inviting the Holy Spirit to peel back their layered meanings for her understanding.

It is not the sacred myth alone that lends itself to these layered meanings. After the resurrection on the way to Emmaus,⁹⁵ Jesus takes Old Testament passages and carries them beyond what the sacred author intended. Jesus appropriates many passages of the Old Testament in this way where the modern scholar would see no such reference. Assuming the layered meaning of Scripture, he, in fact, claims himself to be the full meaning of Scripture.⁹⁶

Jesus had complete confidence in the divine origin of the Scriptures, declaring in John 10:35 (while he quotes from Psalm 52), “. . . scripture cannot be broken.” It is clear he means that nothing in Scripture can be negated as unimportant, certainly not as untrue. In this he refers to the Scriptures he knew - the Old Testament books - much of which modern theologians and Bible scholars of a certain stripe have cut to ribbons.

The use of the word “myth” then in the context of Holy Scripture does not mean stories in the order of fable, the figures existing only in the imagination, and poorly used to describe man's plight or nature's vagaries. Myth in the Bible carries Truth, Truth far beyond the surface facts of the story. Its spiritual power and other-worldliness lie so close to the Heart of Things, that it cannot be told by any fact or collection of facts. The first stories in Genesis have been explicated in volumes of commentaries, yet not exhausting the Truth they tell by their simple words and unassuming story line. It is to these stories that we look for the meaning of Man, male and female, in his creation and his relationship to his Creator. God has stooped to reveal himself and his creation through the vehicle of story. He enters the story and allows the story to describe him in creaturely terms. St. Thomas gives assurance that we may use creaturely terms for the

⁹⁵ Luke 24

⁹⁶ See Matt 4:6, Mk 12:10, Mk 15:34

Creator without degrading Him to creaturely status. Between creature and Creator there is an intelligible relationship that the creature can only describe in his own terms, which ends up being merely analogic, but true, nonetheless.

Thus the stories of Genesis are vehicles of the deepest Truth. Here we find a high degree of analogical meaning that bears on both God and Man. The tide of scientific rationalism has had full effect in washing into an agnostic sea what is revealed there. We must be willing to recapture the essence of the myth. Recent authors, Tom Howard and Peter deKreef, have presented the urgency of regaining this kind of knowledge.

Where are the fallen angels in our world-view today? Where is the underlying belief in original sin as explanation to the distortions and disruptions of human life? Who today wonders over the meaning of a Tree of the Knowledge of Good and Evil? Otherwise, we have the rationalism that rules Man's mind since the Enlightenment. To grasp the sign of woman in the Bible, we must be able to read the Bible myths and analogies fluently.

We desire to know more of God's loving will for His creature, woman, in the myths of Genesis, in the continuing stories of the Old Testament saints, in the references about woman in the Old and New Testaments, in the works and words of Our Lord directly and indirectly affecting womanhood, in the woman he created to be his mother, and in the Apostolic words addressed to woman. At the same time, we want to be in accord with the truth accepted and promulgated by the Church through the centuries. Third, we want to be consistent with the goals of salvation as we understand them through the Bible and the Church - that is, from Man's advent on this earth to his final return to union with God. There must be no discomfort or uneasiness in the fit of the new layer of meaning we seek to that which is already complete in the Christian repository. If the saints looked over our shoulder, we would want to hear them softly saying the Amen. Also, any extension of meaning must contribute directly to human existence, in this case to the health and welfare of the human family, with a practicality and display of vigorous spiritual fruit that is unmistakably of the Spirit of God. Last, we seek those who have the "sure gift of truth," the teaching office of the Church, to guide, correct, encourage or dissuade us. Then we will be in St. Paul's terminology, "veiled because of the angels," a cryptic note we will leave for now unexplained.

CHAPTER V. EPISTEMOLOGY OF THE FEMININE CONCEPT

The course from sense perception to knowledge that Man, male and female, has traveled since the Fall, a course which is assumed when using analogy for religious revelation, is within philosophy a torturous one. However, with belief in the work of the Holy Spirit it is possible for a Christian to shortcut this path without negating it. For the Christian the basic assumption is that Man, created by God, has not been left in a vacuum, has not left to chance. He has not been deserted to unknowing, but has both the capability “to know” and the forms given in which to organize what he gathers from his senses. Thus he can come “to know.” This knowing, when it is in the context of Man’s willingness to understand and follow God’s will, is in accord with the Truth that God wishes Man ultimately to comprehend and assimilate in his life, “knowing as he is known.” Philosophy must begin its search without such givens.

That there is a feminine continuum between poles of sense and principle, between her bodily form and her meaning, has borne the brunt of the reductionist-psychological approach. Many feminist psychologists have found such a continuum unsupportable. They find unscientific and “sexist” their predecessors who found a feminine principle to be explicitly formed in and by woman.

That some of the work of the feminist-inclined scientists has been motivated by a desire to overcome the negative outcroppings in woman’s psyche which have been studied in clinical situations, narcissism and masochism among them, does not make their conclusions less damaging to woman’s quest for wholeness. Without orientation to eternal truth there is no healing answer, only further stop gap measures.

From the Christian point of view there is a continuum of knowledge of the truth, everything has a meaning and eventually merges into a divine concept. With belief in the Creator God that is only logical.

. . . a series of images all the way from anatomical structure to psychic forms. If you prefer you can invert the series. Apart from the social hierarchy of Man and Woman which fluctuates historically, there is something we might call the Eternal- Masculine

and the Eternal-Feminine in the human soul; but this is expressed in physical forms even down to the life of cells: the lance shaped, mobile spermatozoon pierces the ovum.⁹⁸

After the Fall when Man groped again toward the full knowledge he had been granted in the Beginning, we perceive a God-inspired process culminating in Jesus which will lead Man back to Truth. A Truth which he once had, but now must regain by God's grace. From the earliest beginnings of knowledge in the simple activity of sense-perception we see this inspired process.

At the right time for it, the hand from heaven - Scriptural revelation, will fit the hand from earth - human experience, in a clasp of recognition and union. The end must give meaning to the beginning, and the beginning to the end. God gives the ultimate meaning to human existence, and He stoops to reveal Himself through Man's own forms.

Experiencing the creation all around us, we humans see the reflection of the essence of the Person(s) through whom the creation comes. The figure often used by the Bible for the Creator is that of a potter. Visiting human potters we find real originality rare, certain forms are generally copied, however, in them all the hand of the craftsman has "said" its master's self hood and his way of seeing into the form created. As sensitivity to beauty and talent increases, more and more imprint of "person" or personality is made on the work that comes from the artist's hands. For this reason in great art we see through another's unique, even brilliant personality in order to experience for a moment life a-fresh through that genius. So, by analogy is it with God and His creation. In all we observe, we are surrounded with clues to His Being.

For since the creation of the world, His invisible nature, namely His eternal power and deity, has been clearly perceived in the things that have been made.⁹⁹

It is inconceivable that the Creator has made something merely irrelevant, without any meaning to Himself. We do not experience chaos or anarchy in creation, not even in

⁹⁸ Stern, Karl, *The Third Revolution*, op.cit.,p.162-163

⁹⁹ Romans 1:20

natural disasters. Man, male and female, are the apex of His creation¹⁰⁰ so something must be said of striking importance about God's own Person(s). Therefore, it is right that we look for what these creatures say just by their being. We will not stop there. We do not know God merely by the senses, He far exceeds all He has caused. "The footprints in the sand" hardly speak of the *tremendum* of consciousness of the Being which made them, nor do these things in any way communicate the fullness of His love and will.

Transcending all sense, God speaks through sense. "God may create a universe *ex nihil*, but He cannot reveal Himself *ad nihilum*"¹⁰¹ nor *ex nihil*. Nature, expression of the Creator, consistently merges with His other communication. Yet, we need conversion to hear the total language of Logos, and certainly cannot attain salvation by mere observance or participation in nature or natural worship.¹⁰² Man is thus addressed by God in everything that is, but superiorly in Revelation which calls Man into being Man.

Descartes said: *Cogito, ergo sum* - I think, therefore I am. But Franz von Baader replied: *Cogito a Deo, ergo cogito et sum* - I am thought of by God, therefore I think and am.¹⁰³

We have been created to be Word-receptive beings.

By God's word we were called into existence. We are what we hear from God. We are men and have our existence as men through the Word of God.¹⁰⁴

Picard says that this call to be Man, gifts us with language in advance of our developing or learning it.

The way a thought is thought points to something beyond man which shares in him. Determined by man himself, the mind would not move on so many tracks. Everything would be simpler, quicker, less circuitous, but there would only be a human truth, as though there were no other outside and beyond it.¹⁰⁵

From the sense side, mankind has developed concepts slowly with re-emerging consciousness. The eternal and objective quality of language that was ours as a reflection

¹⁰⁰ Reread the first chapters of Genesis – man is created last and the only VERY good.

¹⁰¹ Baillie, John, *Our Knowledge of God*, (NY 1939) p.36

¹⁰² As in [Original Blessing](#) and such creation theologies.

¹⁰³ Baillie, op.cit., p.28 quote from *Divine Imperative* by Emil Brunner.

¹⁰⁴ Picard, Max, *Man and His Language* (Chicago 1963) p.13

¹⁰⁵ Ibid., p.13

of the Divine Word, by which the world was made, and which is actively at work, has been lost. It reappears in Sacred Scripture and the holy words of Tradition.

The living Word which created and sustains the world still hovers in our hearts and on our lips.¹⁰⁶

When Jesus, the Divine Word, takes on our nature, and restores it in the gift of the Holy Spirit, we again hear the Word of God. He opens the eyes of the blind and unstops the ears of the deaf. (Max Picard is a mystic)

Word, language is meant to be the vehicle of holy things. When Logos came to man it gathered together all words within itself and they came again to man, as if newly created. Fear departed. When words and things were still a unity, when words did not describe things but were things, and things named themselves simply by existing, there was no problem of language. Words were absorbed in things and things in words, each was cherished by the others. When the unity was broken, then each appeared with the violence of a novelty; everything else was broken in advance. Words were broken away from the things they named; they were isolated from things and had to set out to find things again.¹⁰⁷

Concepts are arising in consciousness the only way they can - setting out to find things again - by tactile experience with things. But there are forces intent on preventing that reunion. We speak of “masculine” and “feminine” and work these days with hammer and tongs to pound out their meanings. Are we prepared for them to reunite to a meaning that is a message of God, a message from Revelation that is integral to, but yet is above sense?

Reason can accept what goes beyond its power to discover, but should never accept what is contrary to what it can discover.¹⁰⁸

These forms, male and female, as well as those psychological concepts and physical characteristics which belong to them, like “father image,” “the womb,” “maternal,” “oral fixation,” “sex drive,” etc., are creations made to guide us to a knowledge of God. For a non-Christian they are “nothing but” the physical things, and devalued, psychological phenomena alone.

¹⁰⁶ Op.cit., p.114

¹⁰⁷ Ibid., p.5

¹⁰⁸ Op.cit., p.114

That what we shall discover through Scripture and Tradition about woman must not be contrary to our senses, is a very important point, and one that feminists in the Church are overlooking. Woman is a unit, a very basic unit in the scheme of things. What is applicable to her life in the most basic things, her biological being, her morphology, must not be contradicted on some other level. To find her on this most elementary level from which her growth of self-knowledge has begun, we go to the words by which the concepts have found form.

To find the meaning of the words we use now, we may trace their etymology to the primary experience of woman with some profit. It is on this base - the primary experience of woman - that God's revelatory Word enlightens Man as to the meaning of woman and man, and the way they together work toward the ultimate Life of Perfection. Roots of words are not sought here only for the fundamental experience which gave birth to the word. Picard poetically says, "To me it seems what is expressed by the root of words is merely the word dreaming of itself,"¹⁰⁹ which is to remind us that language is a gift of the Word Himself. This is the concept that we are developing - that from the primary experience God is rebuilding (because of the Fall), and language itself is budding for a later fruition.

What are the primary experiences of woman to those around her that begin to build toward a fuller knowledge of the Eternal-Feminine? There is no surprise in finding it is her physical form. Within a woman we all begin - sense itself is formed *within* woman. For every human being, the very first impression outside the womb is the mother's breast. Those life giving and sustaining organs are what she first of all *is*. Feminists may have begun their protest in the sixties by burning the bra at the inordinate attention given her physiology, anti-life forces may have blocked her fruitfulness by harsh technical means, but God, in nature, has imbued her with a numinosity which cannot be disposed of politically, socially, scientifically or any other way.

Second only to her nurturing physical form, is her sexual receptivity whose encounter transports the male beyond the bounds of self, "the bold and blessed

¹⁰⁹ Op. cit. p. 81

intoxication of the deepest abasement and the supreme exaltation of the human essence.”¹¹⁰ Around these two experiences of her we would expect the first words formed to describe her.

Since the eighteenth century a great deal of work has been done on the common source of language now spoken by half the people of the world. This common source no longer exists, but the languages spoken in the Old World regions from Iceland and Ireland in the west to India in the east, from Scandinavia in the north to Italy and Greece in the south have been grouped into a family called Indo European. The New World is the direct inheritor of language from all these areas. This is of special interest because the philologists have completely reconstructed this language to its earliest root words - the very words which prehistoric people used to express their experience and intuition in the world of things. The English language is dependent on French, German, Greek and Latin for its words, languages which all are from the Indo-European. Therefore, most English words are traceable to the primitive language.¹¹¹

How did this word “feminine” first begin its journey from a concrete tactile experience to the sophisticated concept about which we argue today? It began with the Indo-European root word, “dhei,” (*dh sounded as ‘f’*) a verb with the meaning, “to suck.” A suffixed form, dhe-mna, found its way into Latin as femina, woman, literally, “one who suckles.” From this word evolved “female” and thence, feme, feminine and femine.

A second suffixed reduced form, “dhe-to” in Latin became fetus, and gives form to fetal, feticide, fetus, effete, superfetate. A third form “dhe-kundo” became in Latin fecundas, translated fruitful, and gave form to fecund and its derivatives. A fourth form, dhe-no, came into Latin, fenum which lends its form to fennel and finnochio. A fifth form, “dhe-lo,” is found in Latin fellare, meaning to suck from which we have fellation.

¹¹⁰ Barth, Karl, A Selection: Church Dogmatics, essay, Man and Woman, (N.Y., 1962), p. 196

¹¹¹ See America Heritage Dictionary, (N.Y. 1969) Appendix

Still another variation, “dhe-l-ik” became in Latin *felix* from which in English we have derivatives of *felix*, *felicific*, *felicitate*, *infelicity*, meaning fruitful, fertile with connotations of lucky and happy. *Dhe-la* came into the Greek as *thekke* meaning nipple from which we have *endothelium*, *epithelium*. A last form “dhe-l-u” in Greek is found *thelus*, meaning female, and coming directly into English as *theelin*, the female sex hormone.

To follow the etymology of the word “mother” is to find other rewarding insights. “Mater” the Indo-European root is based on a more archaic word, a sound really, “ma” which is “an imitative sound of the child’s cry for the breast,” says the American Heritage Dictionary. This is a linguistic universal found in many of the world’s languages, often reduplicated in form as “mama.” In the Latin it is “mamma” which translates as breast and from which we have *Mamma* and *mammalia*. “Mater” based on this baby talk assumes a kinship term suffix, “ter.” The Latin assumed this word directly, being a primary word in all languages, and it became the origin for *maternal*, *maternity*, *matriculate*, *matrix*, *matron*, *madrepore*, *matrimony*, and then in variation *materies*, *materia*, leading to the English *matter* and *material*. Also linked in the Greek with the suffix “de,” possibly meaning earth, to *Demeter*, goddess of produce.

Derivations from these elemental words are numerous. For instance, *madrigal*, a piece without accompaniment is linked verbally to *maternalis*, a Latin form meaning “of the womb.” A *madrigal* is thus a piece of music newly sprung from the womb - fresh and simple. Its ancient beginnings emerge with the cry of a baby for the breast, “ma” which in the course of time became a noun, “mater” and from which the ancient Latin, centuries later in time, developed the word, “matrix” meaning womb.

Interestingly, a similar research into the concepts of the masculine bring us to an abrupt dead- end. The concept of the masculine is more remote to the human mind, and that in itself will lead to some theological insights, even as we might guess intuitively. A research into the root, “mas,” finds “male” as its Latin form, though any prehistoric predecessor is unknown. And the word “man” though going back to Indo-European roots has had little amplification over the ages. There is only a close adherence to the root itself in all the Germanic and Slavic languages with meanings close to “man” or

“human” or occasionally “person.” The form, woman comes from the Old English word, wifmann, literally wife-man. Wife has not been traced beyond the old Germanic.

The experience of the female and feminine has endowed us with much rich understanding of the reality of things, a sign far more pervasive for reasons to be explored, than the male or masculine experience. We shall follow this reason into the spiritual realm where the symbolic value becomes even more apparent.

PART TWO

SACRED SCRIPTURE DEFINES WOMAN

Introduction

What does God reveal through the Holy Scripture about himself and his purpose for creation that directly bears on woman? To ask this question is to become a detective in an infinite mystery story. This “mystery” has the exceptional meaning of “something beyond human comprehension” in the way the sacred liturgy of the Eucharist is a “mystery.” To unravel all the clues is a demanding task and calls special tools, the gifts of the Holy Spirit, especially those of prayer and perseverance. We will delve into the Bible, God’s Holy Word, for all the pieces, some in plain view, some hidden, and then, with God’s grace, attempt to put together a comprehensive picture.

We first must search out that amazing creature, Man, of which she, the woman, comprises one-half, and dig out at the source, the information about his origins. A reader with much curiosity will persevere, and continue painstakingly gathering evidence, until the final enjoyment of seeing the mystery yield its secrets - for this is an investigation that does not leave off with only further questions. There is a definitive coming together that may send us to our knees, but will not leave us standing as ignorant as when we began. In some regards like solving a human mystery, evidence will be brought forward from strange and offbeat places; so the reader is encouraged to believe that each and every piece, no matter how extraneous it may at first appear, will eventually fall into place. If she keeps this in mind, along with a longing in her heart to know the truth, she may stumble happily into more comprehension than the poor writer, for this is a mystery whose resolution is not in her hands, but in the hands of The Author.

I will use plain words without refinements of theological language where I have no competence; however, the reader will find many dense quotes. As a limited kitchen-theologian I have needed experts to build on. However, these may be skipped over by in

a first reading. It may be that these extensive quotes will gain the interest of my reader as, they have with me.

So, “Who is woman?”

The Scriptures, notably the first chapter of Genesis¹, the approach to which we have already discussed in Part I, tells of the origin of Man who is to upset all creation, and about the One who took the risk of love to bring him into being. The information is conveyed in two simple stories with a minimum of visual concepts, at least on the surface. However, just see what lies ahead!

The two creation narratives, the one more concerned with the world, the other with man, set forth in dramatic and picturesque fashion our primordial metaphysical and religious experience: the creatureliness of the world and man. . .emphasizing the fact of the division of the human race into two sexes, the equal dignity of both . . .their union in marriage, all are part of the original order of creation. . .Thus . . . whatever can be learnt of the beginning . . .is part of the context of the creation narratives, so that its truth is guaranteed by the inspiration of Scripture. Everything else is the mode of expression. . . in figurative, childlike terms the createdness of the world and man’s relationship with God.²

When that surface “mode of expression” is probed, we find lying enmeshed in its simplicity a subsurface profundity holding a wisdom whose precepts, alluded to in the above paragraph, we hope to extract beyond the obvious. In doing so we come to a new appreciation of Man, for we are told in this first chapter that Man is made in the image and likeness of his Creator! It is necessary, therefore, to review what we otherwise know of the Creator, so we may see what kind of an image of him Man can possibly be. From that, we will draw out the meaning of man and woman God intends from the beginning.

¹ Maritain, op. cit., p. 32-33 “The history of Adam and Eve is a truth, a sacred truth, veiled in its mode of expression which hands over to us what is important, and absolutely important for us to know about our origins. .

² Rahner, Vorgrimier, Theological Dictionary, op.cit.”Creation Narrative.”

Plunging into the first creation myth, we are shielded by a shadowed first glimpse of the Holy Trinity. Surely the Trinity is a truth that we would not come to in this story without the teaching of the Church's explanation of the Scriptures and its hard won definition of Godhead. This ancient story, first told by chosen Semites, expressed their Spirit-inspired belief in one God over-against the pagan god- pantheons of all the peoples round about. We see the story bearing more truth than its tellers knew. In this pregnant myth, the truth of the Trinity is present, even though discerned only by eyes that look back through the Spirit- guided doctrine of the Church.

The Creator is culminating His great task of creation:

Then God said, "Let us make man in our image, after our likeness," ... So God created man in His own image, in the image of God he created him; male and female he created them.³

In these few words we have the great mystery stated; within these words lies the identity of Man, male and female, whom for now, for reasons that will be made clear, we will regard as a single being - Man, identified by the pronoun "he" even as the scriptures have until "inclusive language" was imposed on it. Beyond the overall identity of Man, we will seek the original identity of the man and the woman – *them*. The full exploration of their individual natures necessarily waits until the figure Man is well drawn. Man, male and female, owes his being to God and has a spiritual (perhaps even physical) affinity to him; that is the alpha point.

John Paul II in the encyclical "Dominum et Vivificantem" wrote early in his pontificate about this passage. It augured a profound interest that would finally unlock the Theology of the Body.

"Can one hold that the plural which the Creator uses here in speaking of himself already in some way suggests the Trinitarian mystery, the presence of the Trinity in the work of the creation of man?"⁴

³ Genesis 1:26-27

⁴ John Paul II, The Holy Spirit in the Church and the World (Encyclical "Dominum et Vivificantem") (Rome 1986)1:3:12

Perhaps the first tellers of our myth used the plural merely as a form of majestic address - a royal pronouncement in the third person plural. Whatever the reason, these strict monotheists were not by their use of the plural intending to present a Triune God - the time was not right for that; but the Spirit had his purpose, and from the very first chapter of the Bible we have a hidden incorporation, as the Holy Father says, of the Trinitarian mystery. This is particularly important, as we will see, in the context of the creation of Man, male and female.

The Creator God creates a being in His likeness. In some analogical way, by comparison and differentiation, something of the nature of the two, God-Being and Man-being, may be discovered. The concept of the Trinity was beyond the knowledge and intent of the sacred author, but here we see the story taken-up and used as a vehicle of a truth that would not dawn on men for centuries to come. For here the monotheistic Jewish writer writes in the plural, "let us make man in our image, after our likeness." While the revelation of the Trinity is complete from the earliest moment in Scripture, our comprehension of it has only slowly emerged.

The Christian could not get along with the single word "God" as his key word. A richer and fuller experience of deity demanded a more complex symbol for its expression. The Christian could not go along with a stark monotheism in which God is utterly transcendent and sovereign. . . ; he could not embrace a monism in which all differences were swallowed up in the eternal unity of God, but still less a pluralism like that of the world polytheism with its "many gods and many lords." The Christian confessed: "For us there is one God, the Father, from whom are all things and for whom we exist; and one Lord, Jesus Christ, through whom we exist."⁵

The ground of our reasoning about the Holy Trinity is very like traversing an earthquake zone; we can hardly stand upright.

If there are any absolute mysteries in the Christian faith, that of the Trinity is undoubtedly the most fundamental.⁶

"Absolute mystery" yet, we must attempt to know what God has revealed of Himself. From our small place we have come to expect that what is revealed about the Triune

⁵ MacQuarrie, John, *Principles of Christian Theology* (N.Y. 1966) p. 175. His speculations about the Trinity are not always orthodox, but this paragraph was good.

⁶Rahner, Karl, edit., *The Concise Sacramentum Mundi*, (NY 1973), p.1757

Unity also may be found true on a different level of us His creatures. Though sensible, this likeness would not have been discovered sensibly; however, seen in the light of Revelation and aided by the Holy Spirit it comes to reason.

Since our weak minds cannot comprehend the Father or the Son, we have been given the Holy Spirit as our intermediary and advocate, to shed light on that hard doctrine of our faith, the incarnation of God. We receive the Spirit of truth so that we can know the things of God. . . Unless it absorbs the gift of the Spirit through faith, the mind has the ability to know God but lacks the light necessary for that knowledge.⁷

With the aid of the Spirit, whatever can be gleaned from a study of the Trinity about His creature Man, will also tell us the absolutes about that enigmatic half of Man, woman. But for now we learn about the corporate two-in-one body, the single creature, Man.

⁷ St. Hilary, From the Treatise on the Trinity (Lib.2,1,33.35;PL 10, 50—51.73—75) Liturgy of the Hours

CHAPTER I THE CREATOR : THE TRINITY

The Trinity

Somewhere in *The Incarnation of God*, St. Athanasius says about God's desire to teach us, "he deals with (us) as a good teacher with his pupils, coming down to (our) level and using simple means." Therefore, Godhead must suffer patiently our clumsy incursion, for he invites us, even commands us, *to know him*. Our attempt to understand cannot take the place of reverent meditation - we pray to be caught up at the last in the Beatific Vision. But in the meantime, he helps our efforts to draw out from the whole spectrum of Church Tradition and Holy Scripture that to which we may correctly order our lives in loving response to his Command.

"Command" - this is a word that sends the 21st Century mind into a twilight zone. But it is another word to be reclaimed from the religious scrap-heap. The word "command" does not mean the giving of orders or demands, impossible restrictions to our freedom - a king sitting upon his throne imposing his just or unjust will. We will need the term as it is used by Karl Barth - inescapable confrontation.

God IS - just the enormity of HIS INCOMPREHENSIBLE REALITY *is* command. The PERSON who IS and who AUTHORS cannot be ignored about *anything*. He is confronting us, facing us, on everything, everywhere, at every moment, because he *made* us. We may try to avoid facing him and turn around - too bad, he is there. "If we descend into Sheol. . ." That inescapable confrontation is *command*. He is revealing himself by every earthly circumstance - nature itself reveals him. Besides, the words he spoke through the angelic messengers and the prophets are his words impinging right now, and the Person of Jesus Christ fully expresses him about everything all the time. All time and space have him as their center. (That may raise the question about Man's freedom – and we will address it before long. Can Man, who cannot avoid God's command, be free?)

What is the current jargon? "In your face?" God is in our face! All that we can know of God, all that he has revealed of himself, comes as command to us, for we are his and anything of him makes a requirement on us, inasmuch as it lays a constant plumb line to our being. This discloses either our alignment or our warp. All the rebellious words and actions of the centuries can be seen as merely Man wriggling away, attempting vainly to deny that inherent sense of command. No wonder that those who work to elevate autonomous Man, hate the constant, inevitable confrontation. As the Church stands in and for this inevitable Command, the hate

spills over on the Church. To become whole or holy, we must rise to the reality thus revealed and be willing to straighten ourselves to it. By ourselves, without God's grace, we cannot do it; but without our willingness, God does not do it. Here is St. Cyprian's lovely grasp of the meaning of God's command:

Dear brothers; the commands of the Gospel are nothing else than God's lesson, the foundations on which to build hope, the supports for strengthening faith, the food that nourishes the heart. They are the rudder for keeping us on the right course, the protection that keeps our salvation secure. As they instruct the receptive minds of believers on earth, they lead safely to the kingdom of heaven.

The Lord has given us many counsels and commandments to help us toward salvation. He has even given us a pattern of prayer, instructing us on how we are to pray. . . he himself has commanded it, and has said: You reject the command of God, to set up your own tradition.⁸

We do not comprehend God's command well. Within the limits of human perception, he stands revealed, but we have difficulty perceiving him because of our Fall-originated blindness. Yet, with the whole Church, empowered by the Spirit, we strive to overcome our dull wits in order to understand and love him as completely as possible.

In her ongoing experience of the Holy Spirit's guidance over the ages, the Church has accumulated a body of knowledge about the Trinity which she has gathered through meditation on the gospels in communion with the Risen Lord. It is here that we will uncover the foundation principles, the Command, that govern human life, thereby woman's life, as God intended it to be. Within the Trinity himself these principles originate, because God commands only what he is.

Because of the state of mankind, these principles are always under attack. Only God's grace keeps them from being obliterated from consciousness, sometimes by ignorance and sometimes by deliberation. As a result, though they are in themselves impervious to destruction, they have an accumulation of overlays and detractions which need scrubbing off by the stringent restorative action of the Spirit.

The concepts of interest to us women are rooted then in Trinitarian principles we name "command." Read this list slowly, realizing where the origin of their meaning lies: personhood, freedom, equality, service, authority, rule, submission, friendship. You can see that because of their abuse in common usage, each one may need special scouring and straightening to the plumb. Their alignment in our understanding is to be to their vital source - the Persons of the

⁸ St. Cyprian, From a Treatise on the Lord's Prayer (Cap. 1-3: SCCL 3, 267-268)

Holy Trinity. And their realities, when they come to us cleansed, will be *Command*. What we will discover about personhood and relationship by contemplating the Trinity will not just be interesting, but will be Command in terms of our personal life - especially as we women seek our meaning.

When we Christians pray, read our Bibles, and hear inspired preaching, we are apt to think of God in each particular context as one of three very different Persons, each God, to be sure, but whether Father, Son, or Spirit, a different being. At times, we even think we experience God as though he had three separate wills, or three separate consciousnesses, as when we beg Jesus to save us from the wrath of the Father whom we have offended by our short-comings and sins; or when we seek the Spirit to lead us to the Father, as though the inaccessible Father himself were somehow unaware of us.

Therefore, when we come to the Trinity, we have some work to do. To know what the Church holds to be true of the Trinity will clarify who we his creatures are. Because of the assumptions of modern life, the concepts are not easy. But as we find out about the remarkable creature woman and her very particular relationship to God, they are refreshingly consistent and straightforward. The Athanasian creed, formulated in the Fourth Century during the Arian controversy when the Church was engaged in a great struggle to determine exactly who Jesus was, states concerning the Trinity:

We worship one God in trinity, and trinity in unity, *neither confounding the persons nor dividing the substance*. For there is one person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father and of the Son and of the Holy Ghost is all one.

What this creed calls the “substance” of the Triune Persons is a philosophic term used to mean *essence or nature*. The Trinity is one divine *nature*. The Principle of his nature is simply *Being*. BEING. . .God IS opposed to unimaginable *is-less-ness*. God is *Being* by and through whom all else comes *to be*. Yet, he is other than the creatures he makes, and is not to be identified as one with the beings he brings into existence, all of which have limitations which he has not. That is what is meant by “transcendent” in describing his nature, (a quality that precludes the errors in feminist “religion” which encourages the woman to regard herself as identifiable with God in a construction named “goddess”). He is Being who positively, actively, enables to be, empowers to be, and brings into being beings not himself. Being is the substance of the Trinity.

Not static, his is dynamic substance, yet this dynamism is not unstable or chaotic. Dynamism means change to us, yet God is ‘immutable and unchangeable.’

In formulating this creed about the persons of the Godhead, the Church Fathers did not have in mind our modern concept of ‘person.’ The word in our day has a psychological definition as “a conscious center of experience, a self-contained being who acts with a kind of independence from motivations of an inner self.” If we should think of the Persons of the Holy Trinity in that light we would be “dividing the substance.”

There are not three beings in the Trinity, nor do the three have different consciousnesses or wills over-against each other. Whatever attribute or ascription belongs to one, belongs to all three. There is no isolation or independence with these Persons as there is in our general thinking about person. To think that way of the Trinity puts us in danger of Tri-theism.

Modern usage, however, encourages us to think away from any kind of psychological unity toward individual isolation and separateness. This may be why we have difficulty these days with the idea of an unbreakable union in marriage where two are to become one. Two completely individual persons, each maintaining his own will over-against the other, have a hard time hanging together. So here is an early change in our thinking about Christian relationship - our personhood is to be understood and lived less as isolated, self-will driven individualism, and more in response to the will of another. This we gain from the Trinity relationships.

It is a person who loves and promises fidelity – a person who displays personality. God is not mere prime mover or impersonal force. The Three in One have personality displaying intellect, emotion and will; the Bible makes that abundantly clear. The Source of everything is Three Persons as we are person, but with a nature that is transcendent, creative, immutable and infinite. Through the Christian revelation we know that in the inner being of God the three divine Persons are Father, Son and Holy Spirit. An inkling of this is in the words of the creation of humankind. God, who expresses himself as plural in those words, *we* and *us*, also creates a unity named Man who in his image is found, not as a monolith, but in two persons - one nature, yet differentiated as male and female.

Within the Trinity, each Person is no more or less than the other. There are no demigods or intermediaries among the Persons of the Holy Trinity. The Holy Spirit, the Third Person, “breathed” by the Father and the Son, is God-with-us, not just an emissary of God. Jesus, the Incarnate Second Person, even though he is sent, is fully equal to God the Father. The New

Testament reveals the Godhead of all three Persons. (Philippians 2:5, John 17:20-24, John 10:30, II Corinthians 13:14 among many other references). Perhaps the most dangerous heresy is one that denies the total equality of divinity of the Three Persons; this ancient heresy appears today in many cults including the ones most apt to knock at your door.

The Father, the Son, and the Holy Spirit, three distinct Persons, subsist (eternally exist) in one Godhead. The three are not the self-same though they share the same nature and accede to one will. Father and Son are not simply modes or movements of the one Being, they are each Persons with distinct positions in the Godhead. Though not secondary in time, merely in order, the Son is dependent upon the Father. Within the (large P) Principle of Being, his is the (small p) principle of response, even as the (small p) principle of the Father is initiative. Initiative is such a loaded word when used in this way, it may need a definition. Based on the word “initial” or “initiate” it pertains to the beginning. To initiate means to introduce by a first act, to originate, to begin. This is the mysterious principle of the Father.

These two principles at the heart of the Trinity, initiation and response, because they are ob-positioned⁹, provide the powerhouse of creativity and ecstasy from which all creation issues. The Father, beginning of everything, initiates all that is through the Son who responds to the Father’s initiation, and in this interaction comes forth all creation! As we try to imagine initiation and response (surely a human picture, but holding a kernel of the truth) we envision Persons who have these stances in relation to each other as ob-positioned or facing toward each other - holding polar positions. One initiates, the Other responds. There would be other words to describe the polar position of Father and Son such as authority and obedience, bestower and acceptor, act and potency; in each combination the first stated is more to be said of the Father, and the second more to be said of the Son. All such concepts when channeled through our darkened minds become tainted with misunderstanding and cannot do justice to the Reality.

The Father and Son are Equals, but how do we gain a concept of equals with different, even ob-positioned roles? (*obposition-facing*, not *opposition-contention*) In a classroom setting I throw a blackboard eraser to a student. Facing each other at ends of a continuum, I toss it, the student tosses it back. In order for anything to happen, someone begins the game. The two of us are equals, actively catching and throwing the eraser, but one had to begin, and one had to receive the eraser for the first time. That is a halting demonstration of the role of Father and Son,

⁹ ob-a prefix meaning facing

though there was never *a time* when one was and the other was not. Yet there is a principle of initiation and a principle of response, or a principle of bestowing and a principle of receiving, at the very heart of things.

The Hindus approach this idea with yin and yang; identifying an active and a passive principle at the heart of things, and even relating masculine and feminine to these principles. Christians attempting to comprehend the Trinity, especially as Man, male and female, created in God's image, will also come to see a masculine and feminine principle exemplified in the Father and the Son, but their understanding will far exceed yin and yang. Passivity is not an adequate understanding of the receiving role which is anything but inactive or inert.

The authority and response principles, as we have described them, originate in the Persons of the Trinity in completeness. In eastern philosophy yin and yang describe only impersonal principles, in the Christian Trinity the reality of initiative and response is said of Persons in the Godhead - a vast difference of great consequence to man and woman. Second, by themselves these two principles are polar opposites and are not capable of union. Without the revealed mystery of the union of opposites, the Hindu is condemned to polar duality forever. It makes him unable to bridge or unify spirit and matter which is never a Christian problem.

How are the ob-positioned Persons, the Initiator and the Responder, unified in One? We Christians know. There is a Third Person. He it is who does the otherwise impossible. He unifies the ob-positioned in himself. In this, his principle of role is the more mysterious, but we know him as incomprehensible Love, breathed by the Father and the Son; he is the Comforter and Paraclete (interesting words when grappling with the idea of intimate union) whose final work is to restore us to union with God, as ob-positioned as we are - we are only creatures.

. . . in the one eternal God there are one nature (or essence) and three Persons. Here we must observe that the "triplicity" of Persons does not posit the same thing three times, but enumerates that which makes Father, Son and Spirit absolutely different, that is, relatively opposed to each other. Only in a very loose sense can we grasp through a single concept the grounds for the differences purely internal to the one God which in fact perfect his real unity, since those "Three" are only distinguished by what makes them "Persons" in our present sense, not equated. For "what they have in common" is the perfect identity of the "nature", whereby the characteristics we have noted of the "person" in the modern sense (presence to oneself as in interior illumination of one's being, freedom) cannot possibly exist more than once in the three divine "persons."¹⁰

¹⁰ Rahner, op.cit. Theological Dictionary, "Person"

Two poles on a continuum are ob-positional as polar ends of a whole. It might be possible to use the word “complimentary” for these poles, but that could mean that exchanging places would find them still complimentary. Therefore, by use of that word, something would be lost in delineating the polarity of the Persons and the mystery of their union. In the creed (above), the phrase to describe this is “of one substance, not confounding the Persons.” The two Persons “ob-positioned” in their continuum of Godhead have a Unifier-Person who makes the polar Persons one in himself. Godhead is, then, Three Persons of one nature who are positively non-interchangeable - an important point in the creation of Man in this image.

The Father: Primordial Creator

Having no principle of origin, the Father is the depth of the mystery of God, the “infinity of endless being” (St. Hilary – see footnote 7). He cannot be known except as he reveals himself through his creation and through the Persons he has sent - the Son, “perfect reflection of the divine image,” and Holy Spirit “mutual enjoyment of the gift.” The Father is the Source, the Initiator or Bestower, even within the Trinity itself (*ad intra*¹¹). Though he does not exist independently of the Son, he is called Father because of the principle of generation - the primacy of his initiative or authoring - of both the Son and the Spirit. True to the wholly mysterious and hidden face of the Father, we depend on those revealers of him, the Son and the Spirit, who make his Person known and intimate.

The Son : The Receiver and Word of the Father

If the Father is Generator, Initiator, and Author, the Son is Responder, Receiver and Expresser beginning within the Trinity himself. This must be true because it is the way we see Jesus, the Incarnate Second Person, respond toward the Father in his earthly life. And the relationship *ad intra* cannot be different from the relationship *ad extra*. (To keep our exposition as clear as possible we use these simple Latin words - *ad extra*, to the outside, *ad intra*, to the inside. In the next paragraph from Rahner “the economy of salvation” or the “economic Trinity” is the same as *ad extra*; “God in himself” is the same as speaking of the Trinity *ad intra*. These are very important distinctions as we will see when we discuss masculine and feminine *ad intra* and *ad extra* the Godhead.)

. . .the threefold aspect of this self-communication (God’s Trinity in the economy of salvation) must be proper to God in and for himself, must characterize his own interior life: the absolute . . .Origin of plenitude of

¹¹ *ad extra*, to the outside, *ad intra*, to the inside.

being and life, communicated yet undiminished; the . . . plenitude of being; the effusion . . . of being in an ecstasy of holy Love - are all proper to God in himself and may not be reduced, because of *God's genuine and absolute unity*, to a . . . dull . . . uniformity, a lifeless identity, which would make the economic Trinity - no longer the true God . . . a finite, undivine realm . . . between God and the beneficiary of his grace, destroying genuine self communication.¹²

How do we see this “genuine and absolute unity” in the gospel? It is the Son, the Second Person, who is sent by the Father and who plainly tells us again and again, that his relationship to the Father is to do the Father’s will. The Gospel of John abounds with these references. Is this only the human Jesus who describes his utter obedience, but not the relationship he enjoyed within the Trinity as the Second Person? No, the fact remains, he it is *who is sent*. In that alone, we see him as the receiver of the Father’s will, the one who responds within the Trinity itself, and the one who comes to express the Father’s being and will. He is the expression of the Father in himself and is his Word beginning *ad intra* the Holy Trinity.

May we see, in human terms, that within the Holy Trinity the Second Person stance is recognizable as feminine? In the human experience to receive, to respond, to express is feminine; while to order, authorize, bestow, or act is masculine. We gain these words from observing the physical male and female. We are created in Gods image, so these principles exist behind and before any creation. It is revealed that they originate in two Persons, Father and Son, in the Unity of the Holy Spirit. Perhaps it is odd and even difficult to think that the Son originates the feminine *ad intra* the Trinity; we will continue to elucidate, coming back to this many times.

(In reading that last paragraph do you notice an emotional resistance? Be aware of this. It marks an intrusion on acceptance of the God-given role of man and woman)

The creeds explain that the Son is “generated” or “begotten” by the Father and only by the Father. As we know, this is not an action of some point in time; there is never “a time” when the Son is not. The human concept that we use simply maintains the distinctness of the Father and Son while yet demanding the oneness of their nature. The Son is not made or created, he *is begotten* of the Father. The Father never was without the Son. The Father is not the Father without the Son. They are co-eternal although their names connote an asymmetrical relation. The Son exemplifies the wholly equal and worthy principle of response or expression *ad intra* the Trinity (God as he is in himself).

¹² *ibid*, *Person* This intensely complicated paragraph is simplified to the bone.

The Father creates through the Son; “all things were made through him, and without him was not anything made that was made”¹³; “in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities - all things were created through him and for him.”¹⁴ The initiative of the Father is poured out through the responsive “yes” of the Son, who gives himself as matrix to the Father’s initiative, giving rise to the world of particular beings - God’s Expression of himself. It is the Logos, the Expressive Word who is the Second Person, who becomes incarnate as the temporal man Jesus in the mission of the Father to redeem and recreate the world. In expressing the Father, the Son has a dependent and secondary stance in the Trinity, yet remains an equal.

One of the important efforts of Christian feminism has been to identify the origins of the feminine within the Holy Trinity. With many the Holy Spirit has been supposed to be that Person. For the moment and incompletely, we have identified the feminine principle *ad intra* the Trinity to originate in the Second Person. Yet we have a problem when aligning this with Scripture. Is not Wisdom addressed as “She” throughout the Old Testament? And is not Wisdom often identified with the Holy Spirit? But here are unresolved, but not insurmountable difficulties. There is the mistaken attempt in some Jungian circles and others to associate Sophia or feminine Wisdom with the Holy Spirit as well. I ask the reader to slog ahead here, push on through this difficulty, because there will be no base for woman to be laid in such a quagmire.

St. Athanasius¹⁵ identifies the Second Person, the Son, the Word of God, with personified Wisdom. And this is because of several things - first “wisdom” is “logos” and “word.” Logos and Word are the Second Person, the Expression of the Father. But, Wisdom is presented in the Old Testament as “she.” The Second Person is incarnate as “he.” So in discussing St. Athanasius’ insights alongside the Scriptural ones about the Second Person’s identification with Wisdom, we run into a conundrum of personal pronouns, “She” for Wisdom, because the Old Testament names her feminine, and “he” for the Second Person of the Trinity when Word-Wisdom becomes Jesus Christ. Yet, one and the same.

Here is the exciting resolution! When speaking of Wisdom, the references in the wisdom literature of the Bible divulge a secret inside view - as if we could observe the interaction of the Persons amongst themselves (*ad intra*) like the proverbial “fly on the wall.” God must smile. But

¹³ John 1:3

¹⁴ Colossians 1:16

¹⁵ I love this man! He has been at my elbow time and time again with his superlative wisdom! Today, May 2, editing this, is his feast day! Thank you, St. Athanasius!

he also beckons us to use our imaginations to know him. And it is with this *ad intra* view that affirms the Principle of the Second Person to be the feminine principle that we seek within the Trinity. Oh, I know, you want to throw up your hands and quit - but please, not yet! The picture will continue to gain focus. Read again these scriptural references:

I will tell you what wisdom is and how she came to be.¹⁶

All good things came to me along with her.¹⁷

.for wisdom the fashioner of all things taught me.¹⁸

she is an initiate in the knowledge of God, and an associate in his works.¹⁹

- . . who has made all things by thy word and by thy wisdom has formed man.²⁰

- . .then I (Wisdom) was beside him, like a master workman; and I was daily before him always, rejoicing before him always, rejoicing in the inhabited world and delighting in the sons of men, ²¹

It bears repeating that we can only come to divine principle through our human understanding - anthropomorphically - and name it accordingly; yet, we will see that the woman in mankind is a basic enfleshed expression of this feminine principle, here named 'Wisdom.' Most important to realize right here is that this feminine that we now apply to the Second Person *ad intra*, is *never* the face of God towards his creation. The face of God toward his creation, that is *ad extra*, from outside, is *always* masculine. Ad intra, in the inside relationships among the three divine Persons, which is the viewpoint of the Wisdom literature quoted above, the Son is indeed in himself the principle behind the feminine – “she.”

¹⁶ Wisdom of Solomon 6:22 f

¹⁴ ibid 7:11f

¹⁵ibid 7:22

¹⁶ ibid 8:4

¹⁷ ibid 9:1-2f

¹⁸ Proverbs 8:30-31

¹⁸ See previous page for these references.

¹⁹

²⁰

²¹

Please, reread this paragraph and then be prepared to find the rest of the puzzle later on. I once taught this to a thirteen year old granddaughter and she grasped it easily, though writing is not as easy as conversation. Yet, Reader, persevere. Actually the solution to this puzzle will be repeated so many times, that the reader may eventually feel over-taught and will start talking back, “I know, I know, you’ve said it before!”

But getting back to Athanasius’ argument for the Second Person being Personified Wisdom, bearing the pronoun She, we quote:

The only- begotten Son, the Wisdom of God (she), created the entire universe. Scripture says, You have made all things by your wisdom, and the earth is full of your creatures. ²²

To explain The Second Person, Wisdom, speaking as though part of creation, Athanasius goes into some detail. By necessity he changes the pronoun (she) of feminine Wisdom (ad intra) both to match the masculine face of God the he always shows to us creatures (ad extra), and the sex chosen by the Incarnate Lord:

Wisdom *himself* is not created, because *he* is the Creator; by reason of the created image of *himself* found in his works, *he* speaks as though *he* were speaking of *himself*. Our Lord said: he who receives you receives me, and *he* could say this because the divine impress is in us. In the same way although Wisdom is not to be numbered among created things, yet because *his* form and likeness is in *his* works, *he* speaks as if *he* were a creature; *he* says: The Lord created me in his works, when his purpose first unfolded.

(Wisdom in the Bible uses “she” in all these italicized words because it speaks of the internal relationships in the Holy Trinity.)

Yet simply to be was not enough: God also wanted his creatures to be good. That is why he was pleased that his own wisdom (Jesus) should descend to their level and impress upon each of them singly and upon all of them together a certain resemblance to their Model. It would then be manifest that God’s creatures shared in his wisdom and that his works were worthy of him. (Jesus added)

For as the word we speak is an image of the Word who is God’s son, so also is the wisdom implanted in us an image of the Wisdom who is God’s Son. . . . yet this was the same Wisdom of God who had in the beginning revealed himself and his Father through himself by means of his image in creatures (which is why Wisdom too is said to be created).²³

²² Athanasius, From the Discourses against the Arians Oratio 2, 78.81 -82:PG26,311.319

²³ *ibid*, Oratio 2, 78.79:PG 26, 311.314

Putting these threads about the Second Person, Wisdom-She/Word-He, together into something of a fabric, is our task to be taken up in the bulk of this book. I did write earlier that this is like sleuthing out an infinite mystery story. And the solution matters to every woman.

The Holy Spirit : The Unitive Person

Going on to the Third Person of the Holy Trinity, it is not said of the Holy Spirit that he is begotten. Rather, to express in human terms his relationship to Father and Son, he is said to be “breathed” from the Father and the Son, “the Spirit ...who proceeds from the Father and the Son,” we say in the creed. In the original Hebrew, *ruah*, spirit, designates breath or wind.

When we profess that God is One, we profess the role of the Holy Spirit, as we have discussed before. He unifies the ob-positioned Father and Son *ad intra* the Trinity. The unity of three Persons is actually a higher unity than were God undifferentiated in a monolithic oneness. The Christian’s Triune God, in intellectual concept alone, is higher than the Hebrew concept of a monolithic God because the Triune Godhead reveals a dynamic interrelationship which is capable of joint creativity and the reciprocal ecstasy of shared love.

The order of love belongs to the intimate life of God himself, the life of the Trinity. In the intimate life of God, the Holy Spirit, is the personal hypostasis of love. Through the Spirit, Uncreated Gift, love becomes a gift for created persons. Love, which is of God, communicates itself to creatures: God’s love has been poured into our hearts through the Holy Spirit who has been given to us. Romans 5:5)”²⁴

This “order of love” may not be said of a Godhead conceived as a solitary Person. We will see that God’s creature Man bears out Triune Godhead as a given stamp of his own nature.

The Holy Spirit maintains, strengthens, and restores unity between beings and God. The original unity was destroyed in the Fall and is not discernible in the Fallen Order. Only among those who by baptism enter the Redeemed Order is Spirit-unity again discerned. The Holy Spirit regains his unitive role when, the Second Person, by forgiveness of sins on Calvary, redeems the world, and with the Father sends him at Pentecost.

With regard to our unity in the Spirit, we may say, following the same line of thought, that all of us who have received one and the same

²⁴ op.cit. Mulieris, 29.

Spirit, the Holy Spirit, are united intimately, both with one another and with God. Taken separately, we are many, and Christ sends the Spirit, who is both the Father's Spirit and his own, to dwell in each of us. Yet that Spirit, being one and indivisible, gathers together those who are distinct from each other as individuals, and causes them all to be seen as a unity in himself. Just as Christ's sacred flesh has power to make those in whom it is present into one body, so the one, indivisible Spirit of God, dwelling in all, causes all to become one in spirit.²⁵

The Holy Spirit's purpose is "to unite all things in him, things in heaven and things on earth," and he brings unity to the inner being of the human person who accepting the blood of Jesus for the remission of his sin, receives baptism in the Holy Spirit. Wholeness is restored to man and woman in the Holy Spirit.

To the Spirit all creatures turn in their need for sanctification; all living things seek him according to their ability. His breath empowers each to achieve its own natural end.

The Spirit is the source of holiness, a spiritual light, and he offers his own light to every mind to help it in its search for truth. By nature the Spirit is beyond the reach of our mind, but we can know him by his goodness. The power of the Spirit fills the whole universe, but he gives himself only to those who are worthy, acting in each according to the measure of his faith.

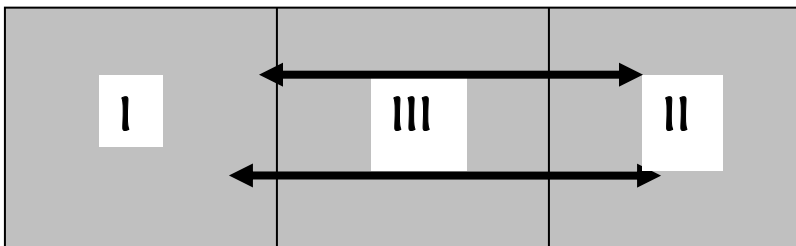
Simple in himself, the Spirit is manifold in his mighty works. The whole of his being is present to each individual; the whole of his being is present everywhere. Though shared in by many, he remains unchanged; his self-giving is no loss to himself. Like the sunshine, which permeates all the atmosphere, spreading over land and sea, and yet is enjoyed by each person as though it were for him alone, so the Spirit pours forth his grace in full measure, sufficient for all, and yet is present as though exclusively to everyone who can receive him. To all creatures that share in him he gives a delight limited only by their own nature, not by his ability to give.²⁶

For the ease of future reference to the Trinity, and to draw out aspects of the truth that are still obscure, we suggest the following figure: imagine, if you will, a rectangle drawn on a blackboard. Let's make this rectangle very firm and regular. In our printing it is colored gray.. We then divide it neatly into three equal squares. This is our figure of the Trinity - not a triangle which is of no help to us on this particular theological venture. Note that the "substance", the gray of the rectangle, is prior to any division of the rectangle into squares. By this color device

²⁵ St. Cyril of Alexandria Lib. 11,11 :PG 74, 559-562 (Liturgy of the Hours)

²⁶ St. Basil Treatise on the Holy Spirit Cap.9,22-23: PG 32, 107-110 (Liturgy of the Hours)

we visualize the indivisible nature of God. And the overall “nature” of the rectangle is unchanged though we now mark it into parts. Now in the first square, mark a Roman numeral one - I , in the third square, not the second but the third, mark a Roman numeral two - II, and in the middle square mark a Roman numeral three - III. Your figure now tells of a Godhead of one nature, Father and Son ob-positioned or polar, one Initiator, the other Responder, united by the Holy Spirit. To make this evident draw double headed arrows from the centers of the Father and Son squares through the Holy Spirit square ending in the opposite square - these can be symbolic of the movement of unity or love. St. Bernard had something like this in mind when he said, “the Holy Spirit is the kiss between the Father and the Son.”



All the descriptions of the Spirit to this point, both his Person and his role, can be summed up in one word - love. Love, even anthropomorphically, is marked by the intense desire for union.

In his intimate life, God “is love,” the essential love shared by the three divine persons: Personal love is the Holy Spirit as the Spirit of the Father and the Son. Therefore he “searches even the depths of God,” as uncreated love-gift. It can be said *that in the Holy Spirit the intimate life of the triune God becomes totally gift*, an exchange of mutual love between the divine persons, and that through the Holy Spirit God exists in the mode of gift. It is the Holy Spirit who is the personal expression of this self-giving, of this being-love. He is person - love. He is person - gift. Here we have an inexhaustible treasure of the reality and an inexpressible deepening of the concept of person in God, which only divine revelation makes known to us.

At the same time, the Holy Spirit, being consubstantial with the Father and the Son in divinity, is love and uncreated gift from which derives as from its source (*fons vivus*) all giving of gifts vis a-vis creatures (created gift); the gift of existence to all things through creation; the gift of grace to human being through the whole economy of salvation. As the apostle Paul writes: “God’s love has been poured into our hearts through the Holy Spirit which has been given to us.”²⁷
Added italics

²⁷ Pope JPII Encyclical, *Dominum et Vivificantem*, 1986 (1,2,10)

Much of this thesis will be concerned with the uncreated Gift, the Holy Spirit. Though the emphasis of unity and love-gift are with the Spirit, it is essential to see that the Persons are different from each other only in their relationship to each other and not in their essence or nature. All the Persons are Love, all are Gift; but their difference in relationship must not be overlooked, and it is more to be said of the Spirit that he is Love-gift, sent both by the Father and by the Son. In this irreducible difference of relation in Godhead, we begin to understand the shared nature, but irrevocable difference of man and woman. This is not mere dissimilarity, it is ob-position-ness as the following paragraph explicating St. Thomas makes clear.

It is stated by St Thomas as follows: "It must be said that the Holy Ghost is from the Son. For if he were not from him, he could in no wise be personally distinguished from him." In other words, the Holy Spirit is really distinct from the Son; but in the divine nature there can be no real distinction between the persons except by reason of the origin or *procession of one from the other.*" For it cannot be said that the divine persons are distinguished from each other by anything absolute; for it would follow that there would not be one essence of the three persons." Therefore they are distinguished only by relations. Nor can the divine persons be distinguished by relations that are merely dissimilar, for in the Father there are two dissimilar relations, Paternity and active spiration, "but these are not opposite relations, and therefore they do not make two persons but belong only to the one person of the Father." In like manner, filiation and active spiration in the Son, since they are merely dissimilar relations, do not constitute two persons. Hence the reason for the distinction must be found in relations that are opposed to one another. "Now there cannot be in God any relations opposed to each other except relations of origin."²⁸ (italics added)

Our rectangle divided into three squares is used to describe the concepts above. (After leading many classes through this instruction, I was struck by a correction that might be made to this diagram to make it even more in line with New Testament teaching on the Trinity. In this figure we are, in our imagination, viewing the Trinity from outside - ad extra. If we reverse the position of the I and II Persons, making the I Person the one on the right and the II Person the one on the left of our three part rectangle, we will be truer to Jesus' speaking of the Son taking his place "on the right hand of the Father." More evident on the corrected figure, it would also make plainer to us who are accustomed to read from left to right, that the Second Person role is

²⁸ Smith *The Teaching of the Catholic Church, A Summary of Catholic Doctrine* (New York, MacMillan) 1952 p. 154f article by J.M.T. Barton

a fully honorable and equal one. It would also square with the Hebrew tradition of reading from right to left. However, it stands as is.

Our figure now depicts some, though far from all, of the truths of the Trinity. The Persons are One - the rectangle is one solid form and stands for One nature or substance. Three distinct Persons share the One nature; they all share the same attributes of this nature, which is what is meant by the credal statement, "*not dividing the substance.*" Yet, in sharing all the attributes some are more to be said of the Father, some are more to be said of the Son, some are more to be said of the Holy Spirit. This differentiation is just the stress on the attributes that create the order of their roles, or their relationship to each other, which is what is meant by the credal statement, "*not confounding the Persons.*" "The two, the Father and the Son, have polar roles, that is, they are ob-positioned as described above. They are held in continuing unity by the Holy Spirit whose role, as we have seen, is *mysterious.*"

The Trinity in Salvation History

This Triune God is One who embraces ob-position in total love-union, who is both transcendent and God-with-us, both dynamic and faithful. God in and of himself is known in Salvation History through actual human experience. Jesus' statement to the scandalized Pharisees, "before Abraham, I AM," was a clear statement of his identity with God who revealed himself in the Old Testament and who spoke to Moses speaking out his Name, "I AM, WHO AM."²⁹ The Second Person of the Trinity walked on earth, and came to restore his own fallen creation. He entered human history to effect the redemption of his own who had fallen from their high state of consciousness with God. Once the heavy debt of sin and disobedience was paid by the Lamb-without-blemish who, in the consummation of the eternal Passover, died on a cross in AD 33, the Third Person was sent by the Father and the Son to reestablish the broken union between God and Man for all those who would accept forgiveness of their sins. These are the saved, the citizens of the Redeemed Order.

The Spirit continues his work to bring about acceptance of the Truth in men's hearts by opening their eyes to God and their own need. Jesus tells what the Spirit's work is, "he will convince the world of sin and of righteousness and of judgment."³⁰ He does this by "going out without self-seeking or gain, taking a risk with others because he is great enough freely to be

²⁹ Exodus 3:14

³⁰ John 16:8

small among others.”³¹ This is a definition of love in the sense of New Testament agape; it may also be called submission like unto that of Christ to the Father’s will described so beautifully by St. Paul in Philippians 2:6-8.

Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.

Submission may be said of both the Son and the Spirit as they do the Father’s will. This love brings about acceptance of the Truth by men and acceptance of the claim of God on them, thus reuniting their wills to his will. Thus Son and Spirit, without identical missions, form together one self-communication of the Godhead. Love and Truth are the modes of this communication.

We have noted that in Roman Catholic theology, the Holy Spirit is said to be “breathed” by the Father and the Son. That is why our diagram places the Third Person between the First and Second. However, the weakness here is that this diagram does not communicate that the Father is the origin of both the Son and the Holy Spirit. Yet, it is correct to speak as St. Epiphanius of “the Spirit of the Father and the Spirit of the Son, intermediate between the Father and the Son and from the Father and the Son.” Or as “St. Ephraem the Syrian writes Ca. 306-373, ‘The Father is the Begetter; the Son the Begotten from his bosom; the Holy Spirit proceeding from the Father and the Son...’”³²

Historically this point of relationship of the Holy Spirit to the Son and to the Father separates Orthodox and Roman Catholic. The Gospel of John, especially chapters 14, 15, and 16, strongly brings to the fore Jesus’ repeated statements of his sending the Spirit after the Ascension.

It is a characteristic of the text of John that the Father, the Son and the Holy Spirit are clearly called persons, the first distinct from the second and the third, and each of them from one another. Jesus speaks of the Spirit-Counselor, using several times the personal pronoun he; and at the same time, throughout the farewell discourse he reveals the bonds which unite the Father, the Son and the Paraclete to one another. Thus “the Holy Spirit proceeds from the Father” and the Father “gives” the Spirit.” The Father “sends” the Spirit in the name of the Son, the Spirit “bears witness” to the Son. The Son asks the Father to send the Spirit-Counselor, but likewise affirms and promises in relation to his own “departure” through the cross: “If I go, I will send him to you.” Thus the

³¹ Rahner, op.cit., p.1761

³² Smith op.cit., p.152ff

Father sends the Holy Spirit in the power of his fatherhood, and he has sent the Son; but at the same time he sends him in the power of the redemption accomplished by Christ and in this sense the Holy Spirit is sent also by the Son: "I will send him to you."³³

We in the historic milieu have experienced the Holy Trinity as objects of his Divine Love - *ad extra*, from outside. The same Persons and processions of order must be also appropriate within the Godhead itself *ad intra* (from within). "God the Father's twofold power of expressing himself outside of himself, as Logos and Pneuma still remains a function of his "spiritual nature."³⁴

That the Son and the Holy Spirit are "sent" does not have any implication of a hierarchy of value or worth in the Trinity, though there is a hierarchy of generation or authority within the Trinity. Response is as valuable and worthy a role as Authority. This is a most important point in our argument and one grasped with difficulty because in the Fallen Order the roles of those "sent" are considered inferior to the Sender. *This is a distortion whose intrusion into the Original Order both caused the Fall and is a result of the Fall.* It is a potent distortion of reality that it is impossible to eradicate from the perceptions of fallen mankind. The base of the Arian heresy lay here. Upon this needle-point is stuck the problem of woman's meaning and worth.

There are in the divine nature two processions or origins of one divine person from another or from others; that they are from all eternity and terminate in the divine essence itself; that they imply no imperfection or posteriority of time or nature in the two persons who proceed; . . .

. . . that the Father is the ultimate principle of the divine processions, who alone does not proceed, while disallowing expressions that might seem to imply any inferiority in the other two persons.³⁵

There are always those who protest about the exclusively masculine character of the Trinity as it has been delineated in doctrine. Psychoanalyst Carl Jung is among them; though at the end of the last century it was the liberation theologian, Leonardo Boff, who took up the same attempt to put a feminine into the Trinity.³⁶ The Sophia phenomenon is in the same order.

³³ Dominum et Vivificantem. op.cit(1 ,2,8)

³⁴ Rahner, op. cit. p. 1761

³⁵ Smith, op.cit. p. 150 f

³⁶ Boff, Leonardo, O. F.M., *The Maternal Face of God: The Feminine and Its Religious Expression*, (Harper and Row, 1988)

We will make clear in our total argument how such a venture cannot succeed, but it is instructive to look at Jung's observations. He speaks of the trinity as an "unstable symbol." He does not regard Godhead as a revealed Trinity, but merely as an invention of human beings. He would decline use of a trinity's triangle as a model of wholeness, but would require a quaternary which would be visualized as a circle or a square.³⁷ He suggests that the doctrine of the Assumption of Mary has taken care of these "two faults" by bringing the feminine into the "Bridal Chamber" uniting her to the Son, and as Wisdom, uniting her to Godhead³⁸ rounding out the Trinity to the stable and "whole" Quaternary.

Boff suggests that the feminine is fully and directly divinized in virtue of the hypostatic assumption of Mary by the Holy Spirit. We will see that there are many reasons for rejecting this concept as inconsistent with revealed Truth, and for understanding that to those *ad extra* to himself the Trinity: Father, Son and Holy Spirit, *must be represented only by the masculine*. *Ad intra* there is, as we have seen, a reason to perceive a principle from which we analogize the feminine, but not so *ad extra*. Be sure to understand that *masculine does not mean male, even as feminine does not mean female*. We are writing here only of the *principle* of relationship that lies behind and prior to any created maleness or femaleness.

We will see that the trinitarian sign is not unstable or incomplete when viewed in the full perspective. It is rather symbolically contained in the most perfect shape of all, the pyramid.³⁹ It is

³⁷ Jung C.G., *Psychology and Religion*, (New Haven, 1938) p. 87

³⁸ Jung, C.G. *Memories, Dreams and Reflections* (N.Y. 1963) p.202

³⁹ We might suggest for a theological model that would satisfy the Jungian objection, but be expressive of Christian truth on all levels, a pyramid. A perfect mathematical shape with four triangular (trinitarian sides) rising from a square base. The first side is the triangle of the Holy Trinity with the Father and the Son left and right on the base and the Holy Spirit at the apex. The other sides are reflections or shadows of the first side. The second side is a triangle with God at left, Man at right, and the Holy Spirit at the apex. The third side is formed by Man's three components, man at the left, woman at the right and the Holy Spirit at the apex. And the fourth side, a triangle holding the individual's trinity; anima, animus with the Holy Spirit as their unity at the apex. This pyramid is expressing all aspects of God and Man, rests on a square where a masculine and feminine join at the corners, and are united by the Holy Spirit, the Unitive Person who also solves the problem of the irreconcilable opposites, *ad intra* the Godhead (Father and Son), in creation in mankind (*ad extra* Godhead and Man), and in Man (man and woman) and in the individual (animus and anima). There is a flow of concepts, noting the corners of the base, suggesting yet another symbol: the circle, representing unity and eternity - a squared circle. This is purely hypothetical and holds no theological significance.

necessary to refer to this because so much foolishness has been spread about the masculine and feminine in the Trinity, and because the trinitarian truth about Godhead is under fire from all quarters.⁴⁰

The Trinity and Personhood

All this doctrinal language is not natural to us and we shall go back, no doubt, to what is comfortable, praying and thinking about God in our own way. It will be helpful if we do modify our ideas by keeping preeminent the unity of the Trinity where the Persons accede to the One Will. This will help us understand “person” on the human level in a more Christian way also.

. . .the three Persons in God are not three active “subjects”, each with his own plenitude of knowledge, freedom and life, in which case there would no longer be any mystery of the one divine nature.⁴¹

This is where the real change in our thinking begins. We need to understand that the complete autonomy of human person, his isolated, independent spirit and self motivated will, is antagonistic to the vision we receive from Jesus’ plea, “that they all may be one, even as you, Father, and I are one.”⁴² The Christian idea of person eventually must differ considerably from psychology’s concept of person.

- . . the council text presents a summary of the whole truth about man and woman - a truth which is already outlined in the first chapters of the Book of Genesis, and which is the structural basis of biblical and Christian anthropology. Man whether man or woman - *is the only being among the creatures of the visible world that God the Creator “has willed for its own sake”*; that creature is thus a person. Being a person means striving towards self-realization (the Council text speaks of self-discovery), which can only be achieved *“Through a sincere gift of self.”* The model for this interpretation of the person is God himself as Trinity, as a communion of Persons. To say that man is created in

⁴⁰ Meeting a seeming need of our day to relate religious language to the workings of the psyche, Jung’s contribution to spiritual understanding is great, but so is his condescension toward Christianity. For a Christian, submersion of the intellect in the baptismal waters must be complete if that intellect is not to repeat all the errors of the past under a slightly different guise, and Jung never saw a need to submit to the Lordship of Jesus Christ, something that must be kept in mind because his influence is uncritically pervasive in many pockets of the Church.

⁴¹ Rahner, Theological Dictionary, Person

⁴² John 17:11

the image and likeness of God means that man is called to exist “for” others, to become a gift.⁴³

If such oneness with the other is possible for us, and it must be possible, then the Persons of the Trinity and their relation to each other are the only real model of person. We are to be persons whose consciousness and will are united by an overarching commitment to God; persons willing to forego self-will for the will of another; persons willing, even eagerly willing, to give self away.

⁴³ JP II Mulieris, op.cit., III.7

CHAPTER II THE CREATED : MANKIND, A SINGLE BEING

This chapter may seem “over-the-top” with concepts that are dry and even forbidding. I think not. If a woman wants to truly understand how, what, and why she exists as woman, this chapter is laying a foundation. To lay a foundation one must dig. Digging brings up a lot of dirt. What is placed in the eventual hole can seem uninteresting – plumbing etc., but on reflection it is the very essential guts that will make livable a dwelling that rises from it. That is the necessity of this chapter.

Image and Likeness

Knowing All, why did the Trinity take the risk of bringing into being that singular creature we are - Man? There is at least this answer: Being requires letting-be; Lover must have beloved. “He loved so much . . . love creates the good. . . Contingent being is not necessary being . . . the motive for creation is love.”⁴¹ It is the essence of God to share his being, to give being in order to create a beloved who rejoices in his life. From our simple place as the object of his love, we experience mystically how “the Lord delights in his people.” Isaiah hears God say,

For behold, I create a new heaven and a new earth. .
and rejoice forever in that which I create. . . I will
rejoice in Jerusalem and be glad in my people. ⁴²

Imagine the Trinity, speaking softly to himself in viewing the garden of Eden where Adam walks a solitary being, speaking out of immanent experience, “It is not good for man to be alone.”⁴³ God speaks out of his heart where he himself is not monolithic and solitary. This extremely important truth is the bedrock for a beginning understanding of the creature made in the image of God. In building the theology of priesthood, of covenant, of Eucharist, of all the essentials of the redeemed, pilgrim people, Gerald Emmett Cardinal Carter states the necessity of understanding that it was not a monadic God who created. The last chapter explained this in depth. Much will be built on this foundation.

God is not a “great monad” but a Trinity of Persons whose unity is not power but love. That this is fact, the Good News is a truth of faith. Commitment to this truth transfigures our experience, our world, our humanity. We enter into the freedom of the children of God, whose name is love, not power. Our freedom is his gift, the gift of the Covenant,

⁴¹ John Paul II, *Sign of Contradiction*, op.cit., p. 19-20

⁴² Isaiah 65:17f

⁴³ Genesis 2:18

the Good Creation, the holy society by which we may belong to God. *The unity of this society is not monadic, but marital.* Marital freedom is centripetal, not the fear and hatred of the lonely monad, but the love which is concrete in the “one flesh” which images the Unity and the Trinity that is God. (emphasis added)⁴⁴

The *Trinity* created. The being, Man, bears his image. In this oft repeated verse, Genesis 1:27, the reference, Man, is to the totality of the original creature, male and female, not to the male being, that is obvious. To untangle the strands of our two creation accounts (Genesis 1:1-2:3 and Genesis 2:4-3:24) cleanly is quite impossible and more than likely undesirable, but the first story emphasizes the unity of the two creatures while the second examines the relationship of the two creatures. The first account reads:

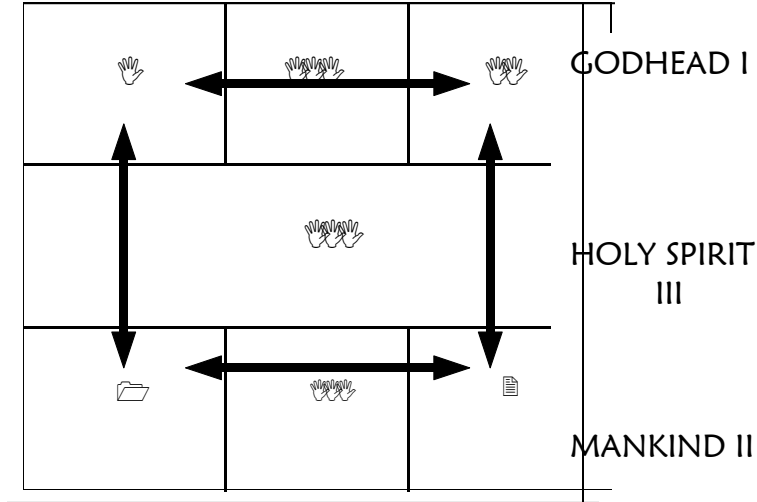
God created man in his own image, in the image of God he created him; male and female he created them.

The oneness of Man is where the stress lies in this first story. Man is simply the generic term for a creature; though two, they are so one as to be considered a single being. The last word of the above, “them,” is a Hebrew pronoun to be translated as singular also, this would be in keeping with the sense. “He created him,” and “he created them” are two phrases holding the same Hebrew word, translated into English in two ways by the discernment of the translators alone. The same statement is reiterated in Genesis 5:1 where it is clarified a bit: “When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created.”

We will consider the complementary makeup of Man, male and female, later; for now we extend the principles of creation from the Trinity, in whom they are predetermined, to Man. Just as God is viewed primarily as One and only secondarily differentiated as Three Persons, in like manner Man is initially viewed a single being.

Let us go back to our blackboard diagram. We have a rectangle divided into three squares, now we will draw another rectangle adjacent using the bottom line of the first rectangle as the top line of the second. To that we will draw a third rectangle in identical proximity. Now we have a stack of three rectangles lying side to side like layer-cake.

⁴⁴ Carter, Gerald Emmett, Cardinal, “Do This in Memory of Me” A Pastoral Letter upon the Sacrament of Priestly Orders, Dec. 8, 1983, Toronto. 111.5. Actually written by a priest who has helped me in grappling with Covenant Theology these last few years, Father Donald Keefe SJ. Sometimes I want to say to him what Festus said to St. Paul, “Father Donald, your great learning has made you mad.” He is intensely intellectual and deep.



The first, we have agreed, is representative of Godhead, we will skip the second, and call the third rectangle, the one on the bottom, Man - dividing it like the first into three equal squares. Suffice it to say they stand for man and woman unified *in perfection* by the Holy Spirit. Scripture so regards Man, male and female, as he/they was/were created perfectly in God's image. The noun "Man" refers to the species and draws the masculine pronoun, a fact that also will receive due consideration. First we concentrate on the whole bottom rectangle - Man, and his relationship to the creator God, the first rectangle.

Called "monogenism" the Magisterium of the Church teaches that the whole human race on earth, destined by God for a supernatural salvation, is descended from one human couple, so that the first and genuine hominisation happened only once in a single couple here called Man.⁴⁵(Interestingly enough, the latest DNA research has suggested that one female, Eve, of course, living some 140,000 years ago was the mother of us all; and lately, a single male, Adam, has turned up).

In our drawing, the rectangle named *Man* is depicted before the Fall. This is important because Man's nature changes after the Fall. But in Perfection he has one nature - human nature shared by two participants, and condescended to by a Third Person, the Holy Spirit. By sharing his own nature with them, the Holy Spirit's union with the two gifts them beyond their nature, as we will see. The unity of the two in a Third is the very unity of the Holy Trinity

⁴⁵ See Monogenism, Rahner's Theological Dictionary, op.cit.

itself, Father and Son united in the Holy Spirit which is imaged in man and woman united in the Holy Spirit.

The goal of Salvation is to reunite us in original oneness; first to restore our divine image and likeness lost in the Fall, each of us individually, and then to recreate the unity of the original Man. Again, the end will be as the beginning (even more beautiful because of Jesus).

With regard to our unity in the Spirit, we may say, following the same line of thought, that all of us who have received one and the same Spirit, the Holy Spirit, are united intimately, both with one another and with God. Taken separately, we are many, and Christ sends the Spirit, who is both the Father's Spirit and his own, to dwell in each of us. Yet that Spirit, being one and indivisible, gathers together those who are distinct from each other as individuals, and causes them all to be seen as a unity in himself. Just as Christ's sacred flesh has power to make those in whom it is present into one body, so the one, indivisible Spirit of God, dwelling in all, causes all to become one in spirit.⁴⁶

Tselem, the Hebrew word meaning image or likeness, is emphasized in our story being used three times in two verses in this Genesis passage. *Demuth*, an almost indistinguishable term, also meaning likeness, is used once. Considerable theological discussion follows these two Hebrew nouns, but distinguishing them from one another does not seem necessary. The sense of these words is better known in the Greek translations, *eikon* and *homoiosis*. *Eikon* more frequently used in the New Testament is taken directly into the English by the word, icon.

With the awakening of Eastern spirituality in the western Church, there is a renewed interest in the concept of icon, and a new appreciation for what the Eastern Church has always observed - the close identity of God with his creation. An icon, which is a holy picture of Jesus or Mary, a saint or angel, does not just represent a holy identity, but actually bears something of the presence or heavenly virtue of the one depicted. In Eastern churches, all surfaces covered as they are with icons of holy people, heaven meets earth in a kind of sacrament. An icon is in some small way parallel to the Word becoming flesh: Jesus is the icon of God.

At creation, in the Original Order, Man was the icon of God, a very close likeness indeed! This likeness must extend beyond his relation toward the rest of creation, that is, in having dominion as God does; or in his relation to God, that is, in his ability to communicate

⁴⁶ St. Cyril of Alexandria, From a Commentary on the Gospel of John (Lib. 11,11 :PG 74, 559-562 Christ is the Bond of Unity.

with him and receive his communication. It must also extend to something about Man's own nature. The Book of the Generations of Adam (which is the fifth chapter of Genesis quoted above) draws a most important parallel that amplifies these concepts of "image." Continuing on:

When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created. He blessed them and named them Man in the day when they were created. When Adam had lived one hundred and thirty years he became the father of a son in his own likeness, according to his image and named him Seth.⁴⁷

Surely the inspired author is saying here that the likeness of Man to God is like that of the human likeness of father and son, who are so close as to be almost the same *except in relationship*. The one generates the other, and never *vice versa*. Confusing Man with God or his prerogatives with God's prerogatives is the taproot of all sin. We do not for a moment claim such an identity which has been revived by the New Age movement from ancient heresies. The indelible distinction between God-Creator, and Man-creature makes Man and God ob-positioned as our diagram displays by the rectangle that lies between them. This, however, must not make us unable to see in this revealed word the close likeness of God and Man, especially as Scripture makes the analogy to the human likeness of father and son, Adam and Seth. Man is not begotten; he is made, but the relationship between God and his created son is much closer to *begottenness* than we would have dared to dream. There is in Perfection (do not forget the fact that it is *Perfection*, before the Fall, that we are discussing - not the present fallen realm) something of a shared nature.

It is as though God has created a new continuum with himself at one ob-positioned pole and Man at the other. Our rectangles make a rough picture of that. God, then, creates an "imperfect" trinity in representation of the Perfect Trinity, uniting this opposite creature to himself by the gift of the Spirit. The Spirit is, of course, represented by the middle rectangle. Draw double-headed arrows from God to Man through the second rectangle and we have pictured the mysterious action of God's Spirit in uniting Man and Godhead. Superimpose over all three Persons of the first rectangle a large Roman numeral I, the bottom rectangle, Roman numeral II, and the middle rectangle, Roman numeral III. These stand for three

⁴⁷ Genesis 5:1-3

Persons/persons: Godhead, The Holy Spirit, and Man. We have drawn a square in three equal divisions - another, though imperfect, trinity.

How do we define “imperfect” in describing this created trinity? It simply means that the created is not identical to the Original and only subsistent Holy Trinity - which would be impossible, but is a trinity created by the Trinity to encompass himself, and augment himself while imaging himself, all because of his nature which is Love. We are aware at this point of all the loose ends hanging out; the ongoing discussion will attempt to incorporate them into the fabric.

With the Fall in Adam we have severed ourselves from a transcendent intimacy *as equal though opposite* to our Creator. From this boundless love, and unbelievable creative potential, we in Adam, turned away. Don’t let the word “equal” offend you. Its definition will be careful and thoroughly substantiated. Our imaginations fail completely to picture what that paradise of communion, Father and created son (Man), was like, or what it will be like when we as the restored Man will again experience things which –

no eye has seen nor ear heard, nor the heart of man conceived
what God has prepared for those who love him,...⁴⁸

Again and again, St. Paul authoritatively asserts that when the redemption offered by Jesus is assimilated by Man completely, Man will be like Jesus, whole and holy.

Just as we have borne the image (eikon) of the man of dust, so we shall bear the image (eikon) of the man of heaven.⁴⁹

And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness (eikon) from one degree of glory to another for this comes from the Lord who is the Spirit.⁵⁰

Fallen Man, by the action of the Son and the Holy Spirit, is being transformed back into the icon of Jesus Christ, who is the icon of God. “Back into” because our original state was just that.

Put on the new nature which is being renewed (anakainoo) in knowledge (epignosis) after the image (eikon) of its creator.⁵¹

⁴⁸ I Cor. 2:9

⁴⁹ I. Cor. 15:49

⁵⁰ II Cor. 2:18 (parentheses added)

⁵¹ Col. 3:10

Anakainoo means to “make new again;” *epignosis* means full knowledge.

These passages tell us clearly that Jesus is not only the incarnate Second Person of the Trinity - God; but he is also the new Adam, Man as Man was in the original creation, and Man as he will be in the restoration.⁵² The entire universe has been stamped with the unique imprint of Christ (Cot 1:20) and every person is created in the image of the heavenly Adam which Christ is. (1 Cor 3:18-4:4; Col 3:10)⁵³

Nature of the Icon of God - The Man of Flesh : The Man of Spirit

St. Iraneus says:

What we lost in Adam, to wit, the divine image a similitude that we receive again in Christ Jesus.

Scripture says:

Put on the new nature (anthropos) created after the likeness of God in true righteousness and holiness.⁵⁴

I tell you this, brethren, flesh and blood cannot inherit the Kingdom of God, nor does the perishable inherit the imperishable.⁵⁵

This renewed Man is not the Man of flesh and blood (sarx) we know unredeemed Man to be – but something else, something God intended Man to be from the beginning. The Man of flesh and blood *is not the perfected Man* fit for oneness with God, “for flesh and blood cannot inherit the Kingdom.” Jesus will infuse sarx, which he assumed in the womb of Mary, with “the life giving Spirit,” thus redeeming it.

⁵² Bauer, *The Encyclopedia of Biblical Theology*, (Crossroads New York, 1967) article “Man” by Robert Koch p. 546-551 Paul speaks explicitly of the eikon (not in the gospels, Acts. Rev) and of the baptized as sons of God (Rom 1:7; 1 Cor 1:3; 8:6; 2 Cor 1:2; Gal 1:2-4; Eph 1:2; Phil 1:2; Cot 1:2; Philem 3; 2 Thess 1:1), appealing to Gen 1:26-27 as his basic text.

⁵³ Dufour, “*Dictionary of the New Testament*” (Harper and Row, San Francisco, 1980) “Image – Grk. eikon.”

⁵⁴ Ephesians 4:24

⁵⁵ 1 Cor. 15:50

What then was the nature of the original unfallen man? Though God took dust (matter) and made him, and later Adam proclaimed to Eve, “flesh of my flesh, and bone of my bone,” before the Fall, he was not in Biblical terms what the Bible later calls, “flesh and blood.” Pure, unaided, human nature, or flesh and blood (*sarx*), is simply the physical nature and its spiritual soul with its own natural powers; Adam had that, but he also had much more.

Now it is enough to note that the Church teaches that, while God could have left Adam with his own natural powers to work out his own natural end by the unaided exercise of the powers, he did in fact destine him for an end infinitely beyond the reach and exigencies of these powers left to themselves. This end was unending life of perfect happiness, produced by immediate union with and direct sight of the very being of God, by the beatific vision, as it is called in Catholic phraseology. And for . . . and meriting of this supernatural end God gave Adam a new nature and life, the supernature and supernatural life of sanctifying grace. . . Adam’s immortality was, in reality, only potential, not actual - that is, it was something that would have been given to him if he had observed the conditions accompanying God’s promise of it. . . . Death, therefore, was Adam’s natural lot; immortality was not natural to him.⁵⁶

He was never meant to remain mere natural Man nor experience death which was the end of his normal nature. God intended him from the first for a supernatural vocation to share in the Divine life of God, and therefore gave him from his first breath wonderful supernatural gifts by uniting him to himself in the Holy Spirit. Now the supernatural gift of sanctifying grace is the gift of the Holy Spirit that gives Man the capability of oneness with God beyond and despite his creatureliness. It is represented on our diagram by the double-headed arrows emanating from the Holy Spirit plunged from the center of God to the center of Man.

.the supernatural gift of sanctifying grace, which raised Adam to a higher state and nobler dignity, . . . put him into a relationship of real friendship with God in this life, and gave him the pledge of eternal happiness in the closest union with him in the next.⁵⁷

Beyond his own natural powers, before these natural powers were left weakened by his turning from God, the Holy Spirit also out of love for Man had given him other gifts not in the normal range.

⁵⁶ Smith, op.cit. p.322ff

⁵⁷ Ibid

These, immortality and integrity, are called preternatural gifts. . .these qualities did not belong to Adam by virtue of his human nature and were not part of that bodily and mental equipment necessary to his being and life as man. . . they were bestowed upon him of God's sheer benevolence . . . yet they did not put him, as grace did, into a different and higher order of existence. They gave him . . . greater perfection without raising him above the purely human level.⁵⁸

Flesh (sarx) becomes an ambiguous term in the Bible, and no distinctions other than context are made about its various uses; but in the context, divergences become apparent. In Genesis 6:3, God withdraws even the support of his Spirit from fallen man now flesh, thus shortening his days.

. . .my spirit shall not always abide with man, for he is flesh. (An alternative reading is "for in his going astray he is flesh.")

Not even the Spirit, after the Fall, can sustain the sinful condition of human nature. This is the way "flesh" is also used in the New Testament. It is the "going astray" that mankind became "flesh." Jesus reminding us of our original destiny to be "born of the Spirit," says,

That which is born of the Spirit is spirit, that which is born of the flesh is flesh.⁵⁹

This he says in sequel to,

Unless one is born of water and the Spirit he cannot enter the Kingdom of heaven.⁶⁰

John had said of Jesus earlier:

But to all who believed he gave the power to become children of God; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.⁶¹

God meant Man to be in holy union with himself. He endowed Man with something more than his mere nature of "flesh and blood" even though this nature includes a spiritual capability of soul and is good in itself. The endowment to make Man fit for communion with God has to do with the Holy Spirit. For this original substance, called "flesh", to be capable of full fellowship with God, the Holy Spirit endowed Man with supernatural and preternatural gifts at the beginning - this is the Catholic way of describing it.

But it were a poor generosity on the part of God to destine us to an end which we are quite incapable of attaining, did he not also raise our

⁵⁸ Ibid

⁵⁹ John 3:7

⁶⁰ John 3:6

⁶¹ John 1:12

nature to a proportionate state of perfection. Our nature, while remaining essentially the same, must yet be transfigured, supernaturalised by gifts which will adapt it for so high and glorious a destiny. . no longer merely a servant but a son of God, partaking already of the divine life. ⁶²

When Man turned from God to his own knowledge of good and evil, something transcendent and of paramount value was removed or lost. That “something” when restored to man with salvation in Christ does not change the substance of “flesh” but restores to Man all the gifts that made him fit to live with God as an equal. That “something” is, again, *restoration of the original Holy Spirit-gift.*

. . . the state of grace involves a real interior change in the soul. Consider such expressions as “born again,” “regeneration,” “renovation,” “new creature.” Here, surely we have the idea of an inner change and not a mere non-imputation of sin. Similarly when St. Paul speaks of the “new man” who is “created in justice and holiness of truth,” he is alluding to a marvelous change which is produced in us.

So insistent on this inner change are the early writers, and such a high ideal did they form of it, that they did not hesitate to say that we are deified; . . . The Holy Ghost, they argued, deifies us: therefore he is God, since none but God can deify the soul.

. . .But sanctifying grace is not natural to the soul, it belongs to a higher order of things. It is a supernatural quality which no created cause could possible produce. It belongs to a new and altogether higher world. ⁶³

Let it be underscored that flesh is not used here as either the tissues of the human body, nor the body as opposed to mind or soul, nor is it used to mean Man’s physical nature as contrasted to his spiritual capabilities. It is used as St. Paul uses it; as the basic nature of Man without the gifts of the Holy Spirit, and includes all Man is in this natural state. You can be sure that Man and his nature have demanded rivers of ink and forests of paper to describe in theological studies.

To use a physical analogy or comparison may both undershoot and overshoot the mark. Yet there may be some help to our understanding to take an example from physics. Let us take the element hydrogen - H, and say, for convenience of illustration, that it stands for the original human nature - plain H. Now, in order for H to be an equal companion to the One God, God gives to H gifts appropriate to himself and of himself. One Person of the Trinity is this Gift-giver

⁶² Smith, op.cit. p.38f George D. Smith DD

⁶³ Op. cit. p. 550f

and Gift; let us name him for the moment - O, the Holy Spirit. Just as hydrogen and oxygen lose their own properties when joined together two parts to one and form an entirely new substance, so “flesh” is transformed when united to the Holy Spirit, who also gives himself in a sub-mission, or a condescension, to become a new substance, as it were spiritual man, a divinely originated, super-physical being, H₂O. The capabilities of the new “compound” are wholly beyond the capabilities of mere H. The impact of this truth is so powerful, we can scarcely accept it.

. . .the wonderful phrase of St Peter, who says that we are made “partakers of the divine nature.” no mere figure of speech but the declaration of a definite fact. We really are made to be partakers of the divine nature. It is not merely that our spiritual faculties of intellect and will establish a special likeness to God in our souls; that is true enough, but over and above this natural likeness to God a wholly supernatural quality is given to us which makes us to be of the same nature as God. In this connection we may recall the principle used by early writers in arguing the divinity of the Holy Ghost: the Holy Ghost deifies us; in other words makes us partakers of the divine nature. St. Augustine puts the matter thus:” he descended that we might ascend, and *whilst retaining his own divine nature he partook of our human nature, that we, whilst keeping our own nature, might become partakers of his.*” St. Thomas Aquinas . . . “the only- begotten Son of God, wishing to *make us partakers of his own divinity, took upon himself our human nature that having become man he might make men to be gods.*” (emphasis added)⁶⁴

And if that were not enough, hear another saint writing on the topic:

When we have come to know the true God, both our bodies and our souls will be immortal and incorruptible. We shall enter the kingdom of heaven, because while we lived on earth we acknowledged heaven’s King. Friends of God and coheirs with Christ, we shall be subject to no evil desires or inclinations, or to any affliction of body, or soul, for we shall have become divine. It was because of our human condition that God allowed us to endure these things, but when we have been deified and made immortal, God has promised us a share in his own attributes.

. . . So let us not be at enmity with ourselves, but change our way of life without delay. For Christ who is God, exalted above all creation, has taken away man’s sin and has refashioned our fallen nature. In the beginning God made man in his image and so gave proof of his love for us. If we obey his holy commands and learn to imitate his goodness, we shall be like him and he will honor us. God is not beggarly, and for the sake of his own glory he has given us a share in his divinity.⁶⁵

⁶⁴ Op. cit.

⁶⁵ Saint Hippolytus . (Cap. 10,33-34: PG 16, 3452-3453 p. 459 Prayer of the Church

And again:

The Father of immortality sent his immortal Son and Word into the world; he came to us men to cleanse us with water and the Spirit. To give us a new birth that would make our bodies and souls immortal, he breathed into us the spirit of life and armed us with incorruptibility. Now if we become immortal, we shall also be divine; and if we become divine after rebirth in baptism through water and the Holy Spirit, we shall also be coheirs with Christ after the resurrection of the dead.⁶⁶

Look again at these statements about the gift of the Spirit. Can you believe it? We are destined to share the very nature of God! But never to be God. The New-agers are wrong! We will share his nature as one created by him and raised to equality with him, but to be forever ob-positioned to him. We cannot exchange places. We are created *as Man* in God's own image and likeness. It is only in this sense that St. Basil exults,

“Through the Spirit we become citizens of heaven, we are admitted to the company of the angels, we enter into eternal happiness, and abide in God. Through the Spirit we acquire likeness to God; indeed, we attain what is beyond our most sublime aspirations - we become God.”⁶⁷

To continue with our figure: with the Fall, it is as though man, turning from God and thereby losing the Spirit and the Spirit's gifts, fell from that high continuum of being he first enjoyed to something unspeakably less - plain H. Yes, two H's, H₂, male and female. The natural human being is good in himself, though completely different and minus the qualities given by supernatural and preternatural gifts, just as water has more and different qualities, marvelous qualities beyond the capability of hydrogen, which is, nevertheless, a good and complete element. So fallen Man, male and female, still has an original goodness though without the endowment of the Holy Spirit gifts, and therefore unable to attain by his efforts the eternal life of promise. “The significance of this truth for us is that the whole history of mankind has had a single meaning and goal from the beginning. Man is created for eternal life in the immediate possession of God.”⁶⁸ To restore him, God meets his own requirement of justice,

⁶⁶ St. Hippolytus, priest (nn.2.6-8.10: PG 10,864.858-859.862) Prayer of the Church p.586

⁶⁷ St. Basil the Great, From the treatise on the Holy Spirit (Cap. 9, 22-23: PG 32, 107-110)

⁶⁸ Rahner, Theological Dictionary, “Original Justice”

forgives Man through the sacrifice of his Son, and sends the Holy Spirit to those who accept this forgiveness.

This figure of Man and the Spirit-gift, H₂O, is valuable and true to Scripture, but just as in the consideration of the unity of the Trinity, we must see that the unity of flesh and Spirit is complete – making an absolutely unified, single nature; yet, they are also distinct, the Spirit is the Spirit, flesh is matter mysteriously, spiritually, enlivened into being.

Simple in himself, the Spirit is manifold in his mighty works. The whole of his being is present to each individual; the whole of his being is present everywhere. Though shared in by many, he remains unchanged; his self-giving is no loss to himself. Like sunshine, which permeates all the atmosphere, spreading over land and sea, and yet is enjoyed by each person as though it were for him alone, so the Spirit pours forth his grace in full measure, sufficient for all, and yet is present as though exclusively to everyone who can receive him. To all creatures that share in him he gives a delight limited only by their own nature, not by his ability to give.⁶⁹

Just as in Jesus we find no way of dividing God-nature from Man-nature, so united are the two in him - the hypostatic union, so in a lesser degree is the Spirit given to Man in the Original Order. Redeemed Man receives the Holy Spirit once again to restore what was lost, and to reunify Man so fragmented in the Fall, as well as to reunite him to God.

There is also another way of showing that we are made one by sharing in the Holy Spirit. If we have given up our worldly way of life and submitted once for all to the laws of the Spirit, it must surely be obvious to everyone that by repudiating, in a sense, our own life, and taking on the supernatural likeness of the Holy Spirit, who is united to us, our nature is transformed so that we are no longer merely men, but also sons of God, spiritual men, by reason of the share we have received in the divine nature. We are all one, therefore, in the Father and the Son and the Holy Spirit. We are one in mind and holiness; we are one through our communion in the sacred flesh of Christ, and through our sharing in the one Holy Spirit.⁷⁰

Especially fruitful in the furtherance of this thought is Romans 8. It is all quotable in this context; St. Paul's thought should be meditatively read in full. To seriously abbreviate it:

. . .those in the flesh cannot please God, for they cannot submit to God's law. But you are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Any one who does not have the Spirit of Christ *does not belong to him*. . . All who are led by the

⁶⁹ St. Basil, Op. cit.

⁷⁰ St. Cyril of Alexandria, a commentary on the Gospel of John, op.cit.

Spirit of God are sons of God . . .Whereby we cry, “Abba, Father!” ...
children, *heirs with Christ*.⁷¹

And further on, we learn that the reason we do not experience a full-blown union with God through the Spirit now, having received the Holy Spirit, is because things are not finished in the here and now. We are waiting, having received only a down-payment on the full promise, and exhibiting only the first fruits.

We ourselves who have the first fruits of the Spirit await our adoption as sons.

And again, (In Ephesians Paul says this was before the foundation of the world),

For those whom he foreknew, he also predestined to be conformed to the image (eikon) of his Son. ⁷²

The unbelievable truth must be believed! We, who are in the process of salvation, have been fully known before time began, and are being restored to the divine icon, once again to be as Jesus is, and co-heirs with him - unspeakable gifts of the Holy Spirit. How this explodes our narrow expectations and mental boundaries and in Bible language pushes out “the confines of our tents.”

The New Man “in the Spirit” is he whose “old-man” has been “put off” or “crucified” by baptism.

One of the themes running all through St. Paul’s epistles is that Jesus Christ, the second Adam, died to regain for us what the first Adam had lost, and that through his redemptive and recreative work we are revived by sanctifying grace, and become, by adoption, the sons of God. This is what the second Adam won for us; this is what the first Adam lost.⁷³

The new Man walks in newness of life, he is an entirely new being. He is not the old Man with a veneer of righteousness; he is not the old Man with a new heart, or soul, or spirit. He has died to the old and has been raised anew.

If any man be in Christ, he is a new creation; the old has past away, behold the new has come.⁷⁴

⁷¹ Romans 8, excerpts from verses 7,9,14,15,23,29 Parenthesis and italics added.

⁷² Romans 6:6

⁷³ Smith, op.cit. p.331

⁷⁴ II Cor. 5:17, Gal. 6:15

St. Paul talks here as though the task were finished. We are assured it will be, but as we have seen, Paul elsewhere acknowledges that it is a process that Christ himself will complete in us with our cooperation and effort.

With these insights, let us reconsider this singular creature Man who was created in God's image and likeness in the beginning. This divinely originated being, of a nature seen on earth since the Fall only in Jesus Christ and Mary, is the true Man. When Man turned away from the Creator, he lost that wondrous addition to his being, the Spirit, (to return to our useful illustration from chemistry) as though the oxygen molecule withdrew, releasing the two hydrogen molecules to be just alone what they are. The entire potential and capability of water is lost, there is just an entirely different substance left - left waiting for reunion with what has withdrawn, in order to be restored to all its potential and beauty. In the case of mankind, the vital missing component is an indwelling Person, the Holy Spirit willing to lose himself for our sake.

The Man of flesh, who awaits this reunion with the Spirit for his transformation, has lost his original nature, and the nature he does have, though far from the perfection intended for him, is not depraved or lacking goodness. Even without the original nature Man is -

. . . more than a speck of nature or a nameless constituent of the city of man. For by his interior qualities he outstrips the whole sum of mere things. He finds reinforcement for this insight whenever he enters into his own heart. God who probes the heart awaits him there. There he discerns his proper destiny beneath the eyes of God. Thus, when man recognizes in himself a spiritual and immortal soul, he is not being mocked by a deceptive fantasy springing from mere physical or social influences. On the contrary, he is getting to the depths of the truth of the matter.⁷⁵

When the Holy Spirit withdrew from Man, Man's mere human nature was unchanged, but he was not at all what he was before the Fall. All the preternatural and supernatural gifts were gone. Yet there was left a place of responsiveness to God, which we call the "spirit" of Man.

It is clear that man, to be man, to answer to the idea of man eternal in God's mind, must be made according to a certain definite pattern. He must consist of body and soul, and must be endowed with certain faculties, capacities, and powers. All these make up a complete human nature. . [He also needs his natural surroundings . . . the play of his power] a whole universe of almost immeasurable immensity, complexity, beauty, ingenuity, intricacy, harmony has been created by

⁷⁵ Vatican II, Church in the Modern World I.14

God for his dwelling-place and work-shop. . . (for example flying is natural to man, since it has come about by the application of his own innate powers to the material objects and forces of the created world).

By the exercise of these same powers without any outside help he can rise still higher, soaring above the created world to the Creator himself. He can gain an extensive knowledge of God and his nature and conceive for him a real love. That this is possible to man's unaided natural powers - at least, as regards the knowledge of God - was defined by the Vatican Council.⁷⁶

Man has no excuse says St. Paul in Romans; he can rise to know God - but he cannot work out his intended end without the infilling of the Holy Spirit. It is that area of Man's consciousness that lies beyond the psyche (though open to and related to psyche) which is the spiritual responsive center in Man where reconciliation with the Creator can be made. Perhaps it can be visualized according to our chemistry figure as an ionized element which waits unstably, or eagerly for union.

The Trinity-Likeness of Man

We keep before our eyes the goal of our sleuthing through all the preceding; **we seek to understand woman's meaning and place in creation.** To do this we first probe our knowledge of him who created, God Almighty, Father, Son and Holy Spirit, and then Man, the creature. At this point we go back to our rectangular diagram. Woman positioned on a third plane will understand her being by relating to the man as mankind relates to the Trinity, and as the Second Person of the Trinity relates to the First Person, each polar pair united by the Third Person, The Holy Spirit. Like the opening scenes of our mystery story with too many suspects, it may seem obscure at this point, but as the argument gathers more data, its importance to woman's self-understanding hopefully will emerge for the reader.

But for now, this exposition has been to provide the understanding of Perfect Man, male and female, and the Trinity for which he is made the icon, which indicates that the great God in creating him did a most mind-boggling thing. He not only created a wonderful creature, but created a new unity, a new continuum, placing himself as one pole and Man ob-positional, an equal but opposite pole united to Godhead by the Unifier, the Holy Spirit.

⁷⁶ Smith, op.cit.,p. 326 Brackets added B.V. Miller, DD

Man's human nature was, by the gift of the Holy Spirit, deified by these gifts and made the worthy equal but opposite of God.

One could write pages and still leave the meaning of grace a mystery; here we are merely summarizing. Let it be said, then, *that love either finds equality or makes equality*. For the proper love of friendship between two beings, some equality of nature is necessary. In order that man could be His friend and lover, God deigned to give him such a participation in the divine nature so that in some mysterious way, man has something corresponding to God's own power of knowing and loving God. In some extraordinary way man was destined to share - in a finite way, of course- in the life of the Blessed Trinity, and this sharing began even here on earth.⁷⁷ Italics added

Perfect Man is of a "substance" then that is certainly not merely material, nor is only a mixture of diverse elements called spirit and flesh superadded by Holy Spirit-gift, but his nature perfectly is "pure and homogeneous consisting of two different elements, but having properties unlike either of its constituent elements."⁷⁸ In the human being we shall call that reunion "born of the Spirit", the "born again" of baptism that Jesus said was necessary to enter the Kingdom. "Spiritual man" is somewhat misleading, yet it is the word used by St. Paul to describe what we are attempting to describe. Trinity-like in the unity of its "substance" but diversity of "elements", perfect Man has other attributes of his Creator.

St. Thomas writes:

Now in the processions of the divine Persons are referred to the acts of intellect and will, as was said above. For the Son proceeds as the word of intellect; and the Holy Spirit proceeds as love of the will. Therefore in rational creatures, possessing intellect and will there is found the representation of the Trinity by way of image, inasmuch as there is found in them the word conceived, and the love proceeding.⁷⁹

"The word conceived" and "the love proceeding," these are imprints of the Second and Third Persons upon Man. Intellect and will bring with them certain powers and privileges that mark Man with further attributes of the Holy Trinity. While we briefly view these attributes, we encourage the reader to keep the diagram of two ob-positioned rectangles

⁷⁷ Boylan, Dom Eugene, *This Tremendous Lover* (Newman 1960) p.6

⁷⁸ Dictionary definition of a chemical compound. God's universe is made according to consistent laws which are useful in all his created spheres, and are there, perhaps, just to lead us to understand things that are not material at all and therefore to our senses are not apparent.

⁷⁹ Op. cit., I.-Q.45-A.7

joined together by the pervasive love of the middle Third. Perhaps a teeter-totter figure may also help us to picture this relationship. We balance in/on the Holy Spirit as both fulcrum and board, God on one end, and perfect Man on the other. The teeter-totter, in this case, is God's own gift to the Man who is raised to face him in the Beatific Vision as sharer in the Divine nature. The Fall effectively removes the teeter-totter and sets Man down on the ground, no longer lifted up to such a high estate.

Spiritual Substance like the Trinity's

In continuing the discussion about Man's perfect nature, H₂O, we merely want to draw out the picture of Man being the worthy ob-positioned of God, placed facing him in a relationship like the Son to the Father, but now on an imperfect, created plane. Athanasius writes of the original, unspoiled relationship, ". . . being incorrupt, he would be henceforth as God, as Holy Scripture says, 'I have said, Ye are gods. . .'"

It is in the second creation account that God makes Man of the dust of the ground. Man is thus made out of something already created - not from nothing. Biologically we know Man shares anatomical structure with the animals especially the primates, he even shares much DNA with the most primitive creatures, but here again God has breathed into him the breath of life, and his animal, organic nature is taken up, transformed, to be a bearer of divine nature, to become the spiritual being which we have labeled for illustration's sake, H. He is not an animal though animal processes are his; he is a rational creature by infusion of spirit. This spirit is called spiratio or breath, the breath of God, here the spirit becomes an element in Man's human nature that makes Man a "living being." This H nature cannot share the teeter-totter, it must first be given preternatural and supernatural gifts, the O dimension. The Holy Spirit-Gift to this creature that further makes him a fit companion and friend of God raises him to this continuum; we have thoroughly discussed those implications above. The result is that Perfect Man, male and female, shares the divine nature. The two-in-one (male and female in the Holy Spirit) are "one flesh," (bone of my bone, flesh of my flesh . . . the two become one flesh⁸⁰) even as the Father and the Son are one nature. The model for this new relationship is the Holy Trinity himself where *ad intra* the Father and Son share the same nature and are equal but opposite Persons unified by a Third.

Dominion like the Trinity's

⁸⁰ Genesis 2:23-24

Among the traditional attributes of God is omnipotence which in a word links will and freedom to God's unlimited power. In God this does not mean sheer power to do anything. The Trinity by the very order of Persons is self-limiting. Though dynamic he is not capricious, but in his freedom he wills everlasting faithfulness to his creation. To do some things would disrupt the Divine Nature - impossible! His steadfastness orders his creation so that his created Man finds all around compatibility with the rationality given him. So though the Trinity exercises his will in freedom and is omnipotent as opposed to Man's limited sphere of delegated dominion, he too, both by his own integrity of Being, and the creation he brings into being, limits himself. Both God and Man thus have a limited dominion; one because of his own will, the other by the will of the Creator and the fact of his creatureliness.⁸¹

Keeping in mind our source from which these considerations are an outgrowth, Genesis 1:26, we continue,

Then God said, "Let us make man in our image, after our likeness and let them have dominion over the fish . . . the birds. cattle and over all the earth and over every creeping thing.

Dominion (Hebrew, *radah*, means to reign, rule, to tread down) is given to Man over his realm, the created universe, but is not to be confused with God's omnipotence which is subsistent in God, for the dominion of Man is dependent on God. However, in Perfection, if we could but imagine, that dominion is far beyond what unspiritual Man, H₂, now experiences as power over nature. This dominion or rule linked Man's will and his freedom (to be discussed) to a power circumscribed only by the limitations of the same origin and type within Man's sphere as the limitations God self-imposed within his sphere.

Man as the image of God, intimately joined to him, found that the only limitation to his dominion was that he be faithful to the intent and will of his Creator, and that he work within that order in constant fidelity and steadfastness to the Creator's will and design even as the Trinity himself does. Any other concept of dominion would be disruptive to the

⁸¹ Here it the great divergence between the Judeo-Christian revealed God, and the god of Islam, which by Islam's own definition is not the same god as YHWH. (The CCC does not acknowledge this crucial difference). The god of Islam, totally capricious, is bound by no concept of reason or truth and may do anything.

integrity of the unity between them, and the unity of creation itself. Nevertheless, within this inherent limitation, Man's dominion over everything was complete.

In our examination of all these concepts of Man's likeness to the Holy Trinity, we are most concerned with woman. What is the special dominion of woman when God at the creation of Man, male and female, gave dominion to the two. Is her dominion – “let *them* have dominion” the same as his? In other words, how does sexuality determine the extent or quality of “dominion?” As we shall see later, limitation or difference of such a kind is perfect freedom, for anything contrary to the principles of perfect creation becomes an inhibitive, restrictive, ultimately destructive bondage. Woman's dominion is clearly laid out in Scripture. It is not different from the male except in the dimension of headship which will occupy us at length later.

Jesus, the perfect Man, in obedience to the headship of the Father, displayed the dominion that belongs to him in ways still overwhelming to us. So overwhelming indeed, that some of our theologians demythologize the gospel's accounts. His authority over wind and wave, over physical bodies, over negative spiritual entities, over substances like bread and wine and fishes, over fluidity, over decay and death still meet unbelief. Yet such dominion is given to Man as he was meant to be and will be. He himself said,

Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do. ⁸²

Freedom like the Trinity's.

Nothing is more of a concern to each human being than his freedom. Woman in our time is constantly seeking freedom for herself, in whatever way she thinks of it. Her complaint was expressed in a quip by Barbra Streisand, “Marriage is a fine institution; but who wants to live in an institution?” Is freedom really not compatible with man and woman's union, with marriage? Does the very idea of gift-of-self imply a bondage?

To grasp what the Bible tells us is the underlying freedom given to man and woman, we begin with the second Genesis story which pictures in myth language the setting given to Man, male and female - a wonderful gift from God, an environment that suits him in every

⁸² John 14:12

particular. Here he lives in a garden of trees, some good for food, some pleasant to look at, one a Tree of Life, and one a tree that represents Man's freedom, The Tree of the Knowledge of Good and Evil.

A free Creator made a free Man,

It is this freedom, this perilous gift, which may be so easily abused, which imparts to man's actions their supreme glory or their supreme shame. It is the noblest natural gift of God to man, so prized that Dryden has said of it, "and life itself the inferior gift of heaven."⁸³

To symbolize that freedom, in that he was not compelled by God to robotry or puppetry, he was given the ever-present alternative of turning from Wisdom's embracing love to follow his own judgment. Symbolically, by eating the fruit of the Tree of the Knowledge of Good and Evil, Man would say to God that he no longer accepted on face value God's purposes for him, that he was no longer content to think God's thoughts after him, but instead to judge for himself what was good or not. His will to do so, and the freedom to do it, was his own after all. He was freely free; his freedom was not imposed.

This possibility of choosing and acting with selfish expediency had to be possible for Perfect Man or he would not have had true freedom; yet selfish expediency was an idea that for perfect Man was very hard to come by. Perfection is impervious to the false. The contradictions of lies are abhorrent to the utter harmony of goodness, truth and beauty. In order to penetrate Perfection with the false, an outside force was necessary - the intrusion of another intelligence already separate from God. With Vatican II, the Church Magisterium restated the contemporary problem in terms of freedom:

Only in freedom can man direct himself toward goodness. Our contemporaries make much of this freedom and pursue it eagerly, and rightly so, to be sure. Often, however, they foster it perversely as a license for doing whatever pleases them, even if it is evil.⁸⁴

Against the background of Church teaching, it is instructive to analyze the philosopher, John Stuart Mill's definition of freedom, which is the way our age generally defines it. Inherent in this definition are both the correct and false concepts of freedom. In our day, when as the Church has so aptly stated above, freedom is such a prized goal, it is necessary to carefully

⁸³ Smith, op.cit.,p.245 B.V. Miller,DD

⁸⁴ Church in the Modern World I.17

reappraise freedom in light of its source in the Trinity, for it enters much into the argument when we come to relationships between man and woman. John Stewart Mill's definition:

The only freedom worthy of the name is the freedom of a man to seek his own good in his own way.

This is the freedom given Man in perfect creation. Adam and Eve were freely free. The Tree of the Knowledge of Good and Evil stood there so that Man fulfilled the Will of God by choice, or, better, obeyed his Command by freely choosing it. The choice cannot be abbreviated to the Tree of Knowledge because it was not knowledge that was sought; knowledge was completely available, infused by God into Man; it was *the judgment* of good and evil that was sought, so contrary to the acceptance of Reality/good as it came from God. The creature Man could seek his own good in his own way - he could choose to say "Yes" to God continually. . . or, there was that Tree.

This raises many questions. Can a creature be free if it is always fulfilling the will of the Other? Or looking at it another way, was Man free when his only alternative to serving God was to have knowledge of good and evil, a state that God warned was a state of death to him?

To our fallen minds the obvious answer is, "no." It is certainly the answer that Mill would give because Mill does not have Perfection in mind. To think God's thoughts after him and to flow willingly into his purpose and Plan, which is to obey his will, does not ring of freedom in a day when Mill's definition of freedom is generally believed to mean the license to do just what pleases us with no rule or yardstick in our way. As my source writes:

Mill's essay supposes liberty to be centrifugal, a freedom from all human relations of responsibility and love . . . for (Mill) interprets all of them as limitations on freedom as such. . . .Insofar as exercised, freedom has become hatred.⁸⁵

This measures how far we have come from our true being, from true happiness, and how much we have absorbed contrariness into our bones; and thereby, how little we comprehend the whole Man, Christ Jesus.

In the Original Order, the freedom to choose was not so complicated. Man could continue to openly, willingly cooperate with God or not. The basic principle of his being was reception - he was *created* and could only receive from God - the very relationship that makes

⁸⁵ Private correspondence from Fr. Donald Keefe, SJ Tescher and theologian, author of Covenantal Theology.

him an ob-positive. Man as creature, the other pole from Creator, was by virtue of the fact of creaturehood simply receptive - a responder. God, the agent of creation, gave to Man any capacity for agency that he exercises; he could not originate this capacity, but was compelled by his very dependent nature to receive it. To act in accord with this basic principle, receptivity or response, to live it out in relation to God, means to think God's thoughts after him, and to cooperate fully and freely with God's purpose and plan. That IS freedom.

So Man, by the unavoidable fact of creaturehood, (he faces Command!) in that he cannot originate himself, but personifies the receptive principle of created matter, is born to serve. It is a hard word in the context of freedom. His proto-type *ad intra* the Trinity, the Son, also in a different way has this dependent role and is servant. This Responsive principle, Servant, is not an unequal station to that of Agent - but thoroughly honorable, worthy and equal. It took a demonic voice to deny that.

Paradoxically then to be free, Man's choice is only *whom* to serve. Serving God, and obeying his holy will is freedom and the only freedom. Eve misunderstood this when Satan beguiled her, "be as gods." (Her daughters misunderstand it yet.) She did not realize that it was impossible for a creature to be autonomous; it was only possible to choose another and different lord.

Here we look carefully at our story's assumptions – truths that will be confirmed from the beginning of the Word of God to the end. First, Eve is set under the headship of her husband. She does not receive the instructions about life in the garden directly from God, but is given them by Adam. His headship will be seen to be a gift of Perfection. Wherever God's family is gathered in Truth, and in whatever context, headship will always be apparent. What is remarkable about headship is that without it there can be no true freedom on this earth. To the fallen mind, this never comes easily. Rather, the evil one constantly impresses his rebellion upon the definitions of every facet of perfection, beginning, we might say, with headship. Just how headship gives woman full, unadulterated freedom remains for the bulk of our argument to support. But it begins with the very nature of Man, male and female.

After or before the Fall, it makes no difference, Man is born to serve, that is, not to be the Agent which is beyond his created capacity, but the one who responds to the Author's initiative like the Son to the Father. The Son has a head! The man has a head! St. Paul delineates this succession of headship in a few chosen words in I Corinthians 11.

In our fallen state, therefore, whatever our goal, we will have headship, to put it another way, we will serve. Our creaturely receptive or responsive being demands it. As we shall see later, limitation of this kind is perfect freedom, for anything contrary to the principles of perfect creation becomes an inhibitive, restrictive, ultimately destructive bondage. We see it all around us to the misery of men and women. Some god is there: money, power, sex or prestige with insatiable demands; some other person with possessive entangling love; or Satan himself with the futile, enticing promises of Mephistopheles to Faust. The question is merely “whom shall I serve?”

Freedom of choice was open to perfect Man, although it could not include a choice to be autonomous which he simply cannot be - he cannot gain the other end of the teeter-totter, even though God balances it perfectly for him on the fulcrum. (Those who try, like Nietzsche, end in suicide). Freedom of choice was open; but it was not a choice of whether to serve or not, though on the surface it was made to seem so by Satan. It could not be that choice, for there was no way that Man could really take a position of primary agency, he simply did not have the capacity, and in trying he would kill his own perfect but dependent nature. Off the divine teeter-totter he would go to live and die according to his own natural state with the added misery of a tough, deceitful master.

Secondarily, however, he had the gift of dominion and could manage and use nature with his human powers according to his own will and insight. But under his own aegis, in disregard of his Creator, that dominion was accordingly drastically lessened, and when exercised tended to boomerang and threaten his very existence.

With the freedom to choose the alternative to God’s will and love, God warned that in doing so he would die. When there is only one blessed (right) choice, the alternative condemned (wrong), is there really freedom of choice? Yes, because the freedom extends beyond the choice of a course of action to the choice of a value system or principle. Men do not, or rarely, deliberately choose wrong or bad things for themselves. To serve God, to heed his Command, is Man’s perfect environment. Not a difficulty, a bane, a burden, it is the perfectly suited situation for Man, as pleasant and refreshing to his whole person as a warm summer sun and a light breeze is to his body.

Why then since the Fall does Man think of God’s will as negative, restrictive, and disagreeable? Living in a foreign medium under the rule of self and Satan has promoted

misgrowth with distortions which have within them a cancer foreboding death to the whole organism. Because they are common in daily experience they have been accepted, even embraced, as human. Whole systems of psychologisms and philosophies have been devised to assure us that these deformities are normal and not deadly. To re-enter the Will of God these distortions must be seen for what they really are, the cancer of Man's spirit. The therapy is painful at times. To achieve holiness again (through Christ in the Spirit) a cutting away is necessary as Jesus clearly said (Matthew 5:19-20). The return to God's Will demands truth-telling, that we see ourselves as we really are in the light of eternity.

The freedom of serving God and cooperating wholly with his Plan is the only true freedom. There is no such thing as freedom for a fish out of water no matter how willfully it may flop around without interference on the shore. There is only freedom in the medium in which and for which it was created. In order to be free, we must act according to the basic principle which determines us. That basic principle for Man is God's Command.

Therefore, we see the error in the idea of freedom being "the pursuit of our own good in our own way." Since the Fall, "our way" is just the problem. Frank Sinatra's "I'll do it my way" happens to be the credo that leads to hell.

It can be said, paradoxically, that the sin presented in the third chapter of Genesis confirms the truth about the image and likeness of God in man, since this truth means freedom, that is, man's use of free will by choosing good or his abuse of it by choosing evil, against the will of God. . . sin is a negation of God as Creator in his relationship to man, and of what God wills for man, from the beginning and until redemption. Creating man and woman in his own image and likeness, God wills for them the fullness of good, or supernatural happiness, which flows from sharing in his own life. By committing sin . . . wills to become "as God, knowing good and evil" (Gen.3:5), that is to say, deciding what is good and what is evil independently of God, his Creator. The sin of the first parents . . . has within itself a certain "diabolic" characteristic, which is clearly shown in the Book of Genesis (3:15). Sin brings about a break in the original unity which man enjoyed in the state of original justice: union with God as the source of the unity within his own "I," in the mutual relationship between man and woman ("communio personarum") as well as in regard to the external world, to nature.⁸⁶

That is a restatement of the fatal choice - the Tree of the Knowledge of Good and Evil, and ends up as the definition of non-freedom, bondage. Only if we were restored spiritual Man

⁸⁶ Op. cit., JP II, Mulieris, 8. IV

and the basic choice of serving the Creator were firmly made could the definition “seeking our own good in our own way” speak the truth again, for our good would be God’s will and our way would be his way. Because we live on the Fallen side, not one of us have experienced such freedom; however, we can contemplate it in Jesus who said:

If you continue in my word, you are truly my disciples, and you will know the truth and the truth will make you free. . . So if the Son makes you free you will be free indeed.⁸⁷

Much remains to be said, and we will return to the consideration of freedom many times through the course of this study, especially the paradox that freedom is to woman since the Fall and what freedom means to the redeemed woman.

It took the free woman Mary’s “yes” to bring the world redemption and salvation.

Friendship like the Trinity’s

Mankind is created with true friendship with God, and true friendship of man with woman. The woman of our time, longs for deep, spiritual friendship with God and if meant for marriage, with the man God gives her to. To understand what this meant to the Perfect man and woman we again return to the beginning of creation – the Garden of Eden. Given the choice and free will necessary to make that choice, Man in choosing to keep fully turned toward his Creator completed the unity of the “imperfect trinity.” The Holy Spirit mediated this “unity in diversity” between two free and willing persons, Godhead and Man, in himself. Perfectly united within himself, Man was perfectly united outside of himself to the One who was ob-positional to him, the Spirit’s self-gift was the Unity each in each and each to each. The proto-type God followed in creating friendship with Man was the love and self-giving of the Persons of the Trinity, opposites in the loving self-donation-union of the Holy Spirit.

St. Thomas says that God is present as ‘the beloved in the lover.’ Sanctifying grace. . .constitutes perfect friendship between God and the soul. But friendship as a condition, calls not only for unselfish and mutual love, but also for a certain communication of good things, establishing some measure of equality between friends. This communication of good things is effected by sanctifying grace,

Furthermore, friendship to be perfect calls not only for an affective union of the lover with his beloved, but also, so far as is possible, for a real and effective union, so that the beloved is not only extrinsically present to the lover, but exists within the lover as a most intimate

⁸⁷ John 8:31-32,36

object of his knowledge and love. And so this supreme intimacy and friendship between God and man calls for a special and intimate presence of God in the soul.⁸⁸

At any moment, in keeping with his being the icon of Godhead, Man could exercise his will and make the choice away. God, warning him of the result of eating of the Tree, had warned Man would die from the effects. It is apparent from bitter hindsight how and why this is. The extra-ordinary Holy Spirit-gift of *preternature* and *supernature* immediately ceased to be when the continuous intimate communion was rejected. On the other hand, in the exercise of this freedom to choose, as long as Man chose to unite his will to the Creator's, to face him with "Yes," openly and lovingly, returning fully love for the love received, it was in the analogy of proportionality as though he were equal to God, as the above quote implies. In this incomparable condition there were no restrictions on his power and supremacy over all the things that were.

Such merging and melting of wills in wholehearted loving cooperation can only be the highest form of friendship. It is the friendship of the Father and the Son in the Holy Spirit now reflected to Man. Perhaps friendship is not immediately apparent in our Genesis story, for, in fact, God commands Man. But recognition of God's command is always the basis for friendship between God and Man, and our story does assume friendship - God and Man on a normal "day" walked together in the garden in the cool of the evening. Friendship with God may seem hyperbole, but Jesus near completion of his mission said to his disciples, "I no longer call you servants, but friends." He has, however, prefaced this seeming unconditional offer of equality by a precise condition. "You are my friends if you do what I command you."⁸⁹

Command and obey are very much the climate of this whole discourse of Jesus in John's gospel.⁹⁰ Love, so often sentimentally described as unconditional, is with Jesus very much conditioned on obedience to the Father's will. The reason is clear. There is only one real relationship that can exist between a creature and his Maker that is fidelity of the creature to his Maker's intent, and fidelity of the Maker to his creature's maintenance. Such fidelity of creature to Creator is what "obedience" or "submission" is when stripped of the rebellious incrustations of the

⁸⁸ Smith, op.cit., p. 165

⁸⁹ John 15:15, 15:14

⁹⁰ In John 14 and 15 love dependent on keeping the commandments of the Lord is repeated seven times.

fallen milieu on those innocent and superlative words. This essential understanding is the background for the discussion of friendship and equality which now engages us.

Hence the whole argument turns upon the nature of charity, which is intimate friendship with God. Our knowledge, indeed, is in this life imperfect and obscure and does not effect a real union of God, by way of object, with our intellect. But our charity, since it is specifically the same as the charity of our heavenly fatherland, demands and effects a real union of the divine persons with the will of one in a state of divine grace. Hence, by way of sanctifying grace, in which charity is root, the divine Persons are really and substantially present in our souls.⁹¹

In the quote of Jesus from John's Gospel, the word "love" is the Greek word *philos*, the love of a friend. Such reciprocal love as expressed by Jesus in extending friendship to his disciples can only be true when among equals. Dare we accuse Jesus of deceit when offering friendship, with the real case being still himself as master and the disciples as his lesser-servants? Is this the condescension of the lord of the manor who, dissembling, waves his hand over his staff of servants and says, "we're all friends here"? It cannot be.

With Our Lord no such condescending deceit or false intention is possible. Friendship is offered, any slavishness is lifted, and with friendship the strong need for a sense of equality. Adam and Eve in the garden, usually waiting eagerly, not hiding, for that walk with God, experienced friendship with God because they were responsive to his Command, realizing in it lay their equality with God.

Equality like the Trinity's

There is no word so misunderstood, leading to more unhappiness than the word "equality." Woman strives for what she believes has been denied her – any sense that she is an equal to the male. To understand this, let us keep a fine sense of distinction as we continue to look at the equality this friendship demands between the two Person/persons on the teeter-totter, Man and God. Because any definition of "equal" must begin with the equality of the Three Persons of the Blessed Trinity, and shed full light on the equality that God has given Man with himself in Perfection – oh, yes – God has given Man an equality with himself. All of our definitions of

⁹¹ Smith, *op. cit.*

qualities of human life must begin there. We rely on all the argument presented to this point, and summed up nicely in this quote of Blessed Isaac:

Father, I desire that as you and I are one, so they may be one with us.

And so, according to this well-known reading of Scripture, neither the body without the head, nor the head without the body, nor the head and body without God make the whole Christ. When all are united with God they become one God. The Son of God is one with God by nature; the Son of Man is one with him in his person; we, his body, are one with him sacramentally. Consequently, those who by faith are spiritual members of Christ can truly say that they are what he is: the Son of God and God himself. But what Christ is by his nature we are as his partners; what he is of himself in all fullness, we are as participants. Finally, what the Son of God is by generation, his members are by adoption, according to the text: *As sons you have received the Spirit of adoption, enabling you to cry, Abba, Father.*⁹²

It is essential that we see equality for what it is within the Trinity himself, and then between his creature Man and himself. Equality does not mean “the same as in all regards,” not among the Persons of the Trinity, and certainly not between God and Man. For Man and God to be equals does not mean that Man can step out of his realm of creaturehood into God’s and claim that kind of equality with God. Man is not God; God is not Man. However, the Creator can and does step out of his realm into Man’s as an equal when the Second Person comes incarnate as our brother.

In no way are the two, being and Being, of equal importance as Author (or Authority) in the total scheme of things. One is always regarded as created and dependent and finite, the Other/Creator, subsistent and infinite. There is no greater difference than that, a difference hardly reducible to an equal sign, =. But in the total integrity of each one’s being, the wholeness of the One, the wholeness granted the other, there is no lack. To repeat what St. Basil says, “Through the Spirit we acquire a likeness to God; indeed, we attain what is beyond our sublimest aspirations - we become God.”⁹³ In wholeness in Perfection the two are equals. Neither the One nor the other could be more or less than He/he is. And so two whole and holy Beings/beings walked and talked in the cool of the evening as equals, as friends. Man and woman together expressed all this on the human level – total self-giving of the one to the other – love, friendship, equality, because the two were ob-positioned, and equality of worth never supposed that they were manifestly the same.

⁹² Blessed Isaac, A sermon, Firstborn of Many Brothers, (Sermo 42: PL 194, 1831-1832) Liturgy of the Hours

⁹³ See footnote 66

As long as Man willed to continue in the purpose of God, as long as he looked face to face with God in undivided communion as one, Man, male and female, was endowed by the Spirit with a super-completeness beyond the dimensions of mere humanness; through the Spirit-gift a consciousness was wholly available to him that enabled him to fully covenant with God as an equal. This explains the prerequisite to friendship being command and obey, not meaning Master and slave, but indicative of the reality of Originator and originated. Neglect of the command means the immediate loss of the supernatural wholeness and holiness, and the inevitable Fall from equality and friendship. For though in full being, God and Man were equal before the Fall, in Being itself they were ob-positioned, one being wholly dependent and derivative from the Other, who is subsisting and original. The prototype for this created equality is found subsisting in the Holy Trinity where the Son is begotten of the Father, yet equal to the Father.

If however, we cannot adjust our minds to such a new concept of friendship and equality, but persist in understanding these words as meaning sameness of role and interchangeability of place, with no command and no obedience, then we approach it from the usual human understanding and not from the reality of these concepts as God means things to be. To understand equality when it comes to man and woman, we must first come to grips with the original reality in the Trinity and in this primary, original relationship of Man and God.

Who other than St. John of the Cross grasps the wonder of this friendship and equality?

One should not wonder that the soul is capable of so sublime an activity. For if God so favors her that she is made God-like by union with the most Holy Trinity, I ask you then, why it should seem so incredible that the soul, at one with the Trinity and in the greatest possible likeness to it, should share the understanding, knowledge and love which God achieves in himself?

The Father thus gives them the same love he shares with the Son, though not by nature as with the Son, but through unity and transformation of love. . . Accordingly, souls possess the same goods by participation that the Son possesses by nature. As a result, they are truly divine by participation, equals and companions of God....

So the soul, in this union which God has ordained, joins in the work of the Trinity, not yet fully as in the life to come, but nonetheless even now in a real and perceptible way.

O my soul, created to enjoy such exquisite gifts, what are you doing, where is your life going? How wretched is the blindness of Adam's children, if indeed we are blind to such a brilliant light and deaf to so insistent a voice?⁹⁴

⁹⁴ St John of the Cross, From a Spiritual Canticle, (Liturgy of the Hours - A. str.38)

A Purpose like the Trinity's - Union and Fruitfulness

It has been repeated throughout our progress to this point that the Holy Trinity in creating expresses himself in Plan with Purpose. This section demands serious study. It is not a quick read.

The Plan is to share Being with the created one, to share Being as a Husband with a wife; that shared Life is made possible in the Holy Spirit, the Lord and giver of Life, the Spirit of love, the unifier of opposites, perfect Man and perfect God - friends and equals.

And at the same time that same man in his own humanity receives as a gift a special "image and likeness" to God. This means not only rationality and freedom as constitutive properties of human nature, but also, from the very beginning, the capacity of having a personal relationship with God, as "I" and "you," and therefore the capacity of having a covenant, which will take place in God's salvific communication with man. Against the background of the "image and likeness" of God "the gift of the Spirit" ultimately means a call to friendship in which the transcendent "depths of God" become in some way opened to participation of the part of man. The Second Vatican Council teaches: "The invisible God out of the abundance of his love speaks to men as friends and lives among them, so that he may invite and take them into fellowship with himself."⁹⁵

The purpose and plan of God is to call Man to friendship, to covenant, to open participation in his life, to union! Indicative of the *ad intra* relation of Father, Son and Spirit, are all of their *ad extra* activity and relation. Where the Father moves out through the Son, and these two "breathe" the Spirit, exactly such a relationship is observed between God and Man. God creates a being in whom he is so intimately joined as to give up his identity, gifting him with preter-nature and super-nature, and then establishing him as an equal; equal though ob-positional (in similitude of the relation of Father and Son) with all the qualifications to that equality that have gone before in our argument. A trinity of Creator, Man, and Holy Spirit arises by the will of the Trinity. Mankind's relation to Godhead then forms an imperfect trinity⁹⁶, having a similar relationship to the Trinity as the Son has to the Father *ad intra*; Man becomes responder to Godhead, who is to Man the infinite Initiator.

⁹⁵ J.P.II, On the Holy Spirit, op. cit., 2,3,33

⁹⁶ Remember "Imperfect" means a reflection or derivative of the Perfect Trinity. It does not mean defective or flawed. An imperfect trinity coincident to the Perfect Trinity is actually quite perfect on its own terms.

In light of the fact that our freedom continues to be the freedom to chose God's will or not, any idea of independence is misguided. And in freely choosing God's will, we give up that false state called independence, if by that we mean a full expression of self-will. This "yoke is easy and burden light." It is the relationship to God we were created for. We do not, as some conclude,

(we) need Jesus to help us realize that we do not need him, the better to become friends.⁹⁷

We need him to enable us, through the Spirit whom he sent, to live out friendship with God as he does, completely subject to and dependent on the Will of his Father, not because he had to, but because he willed it - he willed to will God's will.

For this reason the Father loves me, because I lay down my life, that I may take it up again. No one takes it from me, but I lay it down of my own accord, I have the power to lay it down, and I have the power to take it up again; this charge have I received from my Father.⁹⁸

Not subsisting as in the first active principle, the Trinity, but imperfectly, as a similitude of the first, we are then confronted by this other triune unity: Godhead, Holy Spirit and Man. Let us go back to those three rectangles, stacked like layer cake. The top layer diagrams for us the Holy Trinity: Father, Holy Spirit and Son; the bottom layer, in that identical image, diagrams man, Holy Spirit and woman which we have considered singly as Man. We have not yet penetrated the interrelationships of these persons; the rectangle diagramming Man has been discussed then only as to its nature and its relationship to Godhead. But at this point, that relationship needs to be made clearer.

Reinforce with your pen the outline of the top rectangle, then reinforce the outline of the bottom rectangle. Recall that between these top and bottom layers is a mid-layer. Reinforce the boundary of this rectangle. Now see that the top rectangle is Godhead, the bottom rectangle Man and the middle rectangle the Holy Spirit in a whole new mission, no longer is he seen *ad intra*, the love and unity between Father and Son, but he now "is sent" and joins Man to Godhead *ad extra*, the love and unity between Godhead and Man. To show this unity, we have drawn double-headed arrows from the center of Godhead to the center of Man.

⁹⁷ Joyce, Mary R. and Robert E. *New Dynamics of Sexual Love* Collegeville, MN, 1970 p.108

⁹⁸ John 10:18

Perfect Man, by the image-of-God-attributes given him. finds a kind of unity of substance, a kind of equality, a kind of freedom, a kind of kinship like unto begottenness - a partaker in the divine nature.

Ob-positional to God, he in wholeness and holiness is never competitive to him; his will is God's Will, and his consciousness follows God's consciousness, united with him by the Holy Spirit, he is totally integrated into an inseparable oneness by the command of God. This union is only possible because of God's act and love, through the Holy Spirit-gift.

Through the action of the Spirit-Paraclete, may there be accomplished in our world a process of true growth in humanity, in both individual and community life. In this regard Jesus himself, "when he prayed to the Father 'that all may be one ... as we are one' (Jn 17:21-22). . . implied a certain likeness between the union of the divine persons and the union of the children of God in truth and charity."⁹⁹

[From the council] . . . These words of the pastoral constitution of the council can be said to sum up the whole of Christian anthropology: . . . Thus it can truly be said that "the glory of God is the living man, yet man's life is the vision of God": Man, living a divine life, is the glory of God, and the Holy Spirit is the hidden dispenser of this life and this glory. The Holy Spirit - says the great Basil - "while simple in essence and manifold in his virtues. . . extends himself without undergoing any diminishing, is present in each subject capable of receiving him as if he were the only one and gives grace which is sufficient for all."¹⁰⁰

Pope John Paul II, devoted to these ideas, repeats them in the Pastoral Letter on woman and we will see they bear significantly on her meaning and dignity.

In the chapter on "the Community of Mankind" in the Pastoral Constitution *Gaudium et Spes* we read: "The Lord Jesus, when he prayed to the Father 'that all may be one . . . as we are one' (Jn 17:21-22), opened up vistas closed to human reason. *For he implied a certain likeness between the union of the divine Persons and the union of God's children in truth and charity.* This likeness reveals that man, who is the only creature on earth which God willed for its own sake, cannot fully find himself except through a sincere gift of self."¹⁰¹ Italics added

God the Father, pouring himself out in love through the Son, brings into being all other beings. The fruitfulness of the Trinity! In the union of God and Man, the Godhead pours out potentiality through mankind that enables him derivatively to create. Fruitfulness is the mark of Man's obedience and submission. This is within the dominion given him over all creation. The

⁹⁹ JP II On the Holy Spirit, op.cit., 4.59

¹⁰⁰ Ibid

¹⁰¹ J.P.II *Mulieris*, 111.7

Father is the ultimate source of all that is; and it is his ultimatum that the embodied Second Person, Jesus expresses, and his will that Jesus does. All we see in him is “Gift of Self.”

For I have come down from heaven not to do my own will but the will of him who sent me.

My food is to do the will of him who sent me and accomplish his work. I do nothing on my own authority; as I hear, I judge; and my judgment is just because I seek not my own will, but the will of him who sent me.¹⁰²

The Second Person, Responder to the Father’s Initiative, wills the Father’s will, does the Father’s bidding in all his works, receives the Father’s outpouring and is the matrix of the Father’s creation;

. . .for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities - all things were created through him and for him. ¹⁰³

This in no way reduces the status of the Son or makes him less than equal to the Father that his place in the Trinity assures him to be. He is secondary only in point of action or order, but not secondary in rank or in any other way we fallen humans might judge. The asymmetrical relationship in no way threatens the complete unity communicated by, with, and through the Holy Spirit. In like manner, Man receives God’s outpouring and is a partner with Godhead in creating. “You will know them by their fruits.”¹⁰⁴As long as he holds to his perfection by exercise of will, he too, imperfectly, but perfectly fulfills the other ascriptions *ad extra*, as given to the Second Person *ad intra* the Holy Trinity.

Is this trinity thus created greater than the Trinity of Godhead because it seems to include it? It cannot be, for it is a created trinity brought into existence by the Command of the original subsistent God. A created trinity to which God gives himself is, therefore, fully dependent on the continuing self-giving of God in order to be sustained. Yet, God has, for the sake of love, promised that this total nuptial union to his creature as Husband to wife shall be his greatest joy; he shall, therefore, forever faithfully hold to this larger union, even though his beloved should turn away. Astounding, beyond our comprehension, is the measure of God’s love for us!

It is because of this reality that redeemed mankind is identified with Jesus in Scripture as though one and the same. The substance, or super-endowed nature of restored mankind being the substance or super-nature of Jesus, so that

¹⁰² John 6:38,4:34,5:30

¹⁰³ Colossian 1:16-17

¹⁰⁴ Matthew 7:16

. . . in him we might become the righteousness of God¹⁰⁵

. . . even as he (God the Father) chose us in him (Jesus the Son) that we should be holy and blameless before him (the Father).¹⁰⁶

The plan of God in sending the Second Person is to reunite that broken trinity:

according to his purpose as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.¹⁰⁷

sealed with the promised Holy Spirit which is the guarantee of our inheritance until we acquire possession of it.¹⁰⁸

A Masculine - Feminine Principle

It must be stated again that regarding the Trinity we use “principle” throughout with a small p. There is only one Principle of Godhead: “The Father, the Son, and the Holy Spirit are not three principles of creation but one principle.”¹⁰⁹ This is the Principal of Being. “However each divine person performs the common work according to his unique personal property.”¹¹⁰ I use small p principle for this work “according to unique personal property.”

St. Thomas says that matter is the first passive principle, but *ad intra* the first passive principle, preferably seen as the principle of response, is exemplified in the Second Person, for the Son *receives and expresses* the Father’s initiative, and acts as prime agent himself only secondarily in relation to Man; he does not act as primary agent in relation to the Father who alone is primary Agent.

There is thus no inconsistency between creation and salvation for the one Father has employed the same Agent for both works, effecting the salvation of the world through the same Word who made it in the beginning.¹¹¹

“The Father has employed the same Agent ..“. he acts only for the Father, not in his own right of agency. (Highly speculative business is any statement made about relationships *ad intra* , but like so many other speculative things concerning Godhead, totally necessary for our understanding. And we believe God encourages these risky expeditions into highly charged territories.)

¹⁰⁵ 11 Cor. 5:21, italics added

¹⁰⁶ Ephesians 1:3, parentheses added

¹⁰⁷ Ephesians 1:10

¹⁰⁸ Ephesians 1:12-14

¹⁰⁹ Catechism of the Catholic Church paragraph 258

¹¹⁰ Ibid

¹¹¹ Athanasius, “The Incarnation of the Word of God” p. 26

In using new terms “agent” and “patient” about Persons in the Trinity instead of “initiator” and “responder-expresser,” we are only widening our descriptions, not changing the inherent principle. We have previously found other pairs of nouns that express these relationships. The Father is agent, the Son is patient (not to be thought to mean passive or inert), and the Holy Spirit is the unity of love between these ob- positional principles. All work together harmoniously according to the same one volition whose origin is the Father. The quality and dignity of each role is thoroughly equal - the one who acts is equal to him who is acted upon, or responds. Jesus, he who, though equal to the Father, always obeyed, taught us and called us to imitate him. But because it negates that strong basic assumption of fallen nature - that autonomy and power are the prizes to be sought, we have not been able to grasp this ground rule of the Kingdom.

Now from the anthropologic point of view, which is necessarily ours, this receiving, obedient, patient stance, as it is observable in perfection before the Fall, is seen purely in the female right down to her morphology (review the etymology of the feminine in Part I). Therefore, we humans call this patient side of the agent/patient relationship “feminine.” However, naming it according to our own lights, or as we see things through the human lens, does not make the Reality from which the analogy flows “female.” The name we give does not make the Reality. And though the Reality, the Second Person of the Trinity is not female, it is the principle of the Second Person, receptivity and response, that lies behind and prior to the creation by God of the female morphology or physiology. The Father as generative source exemplifies what we see in creation as the masculine principle; the Son as the receiver of the Father’s creativity and matrix of creation, as the feminine principle, and between these two opposites, the holding-in-love of the Holy Spirit. God has created the woman to image in human flesh the spiritual principle of receiving/expressing and its evident purpose - fruitfulness - that is found in the heart of the Trinity in the Second Person of the Holy Trinity.

Despite the “feminine” principle of the Second Person, Godhead will always be to Man the Initiator and Agent; God and Man will not, cannot, exchange roles. Again, from our anthropomorphic point of view (can we state it too often for the penetration of our thick perceptions?), we call the action of Godhead a “masculine” action, and the response expected of Man, male and female, a “feminine” response, just as we have found these two principles within the Trinity himself. God and Man respond to each other eternally as masculine to feminine, one Initiator and Bestower, the other Receiver and Responder.

This section is review – if you “have it” skip to chapter III.

In our layer cake diagram (page 104), within the first rectangle the Roman numeral I is the sign for the Father and states the Father’s relationship to the Son whose sign is II. These signs within the rectangle that diagrams the Holy Trinity designate order or procession. Then we have turned around and diagramed a created trinity - naming the whole of this first original rectangle “Godhead,” signed with Roman numeral I, and standing for the same principle, Bestower or Initiator, in relation to the third rectangle which is the opposite pole of Godhead in the created trinity and named “Man,” II. The Roman numeral II designating the Son within the Godhead rectangle, and the Roman numeral II naming the whole of the Man rectangle point to the same principle - Responder/Receiver. The Roman numeral I is then named “masculine”, the Roman numeral II is then named “feminine” in our anthropological language. While all the preceding exposition leads to this meaning of masculine and feminine, in *Mulieris*, John Paul II writes a hint of this as well:

The image and likeness of God in man, created as man and woman (in analogy that can be presumed between Creator and creature), thus also expresses the “unity of the two” in a common humanity. This “unity of the two,” which is a sign of interpersonal communion, shows that the creation of man is also marked by a certain likeness to the divine communion (“communio”). . . In the “unity of the two, man and woman are called from the beginning not only to exist “side by side” or “together,” but they are also to exist mutually “one for the other.”¹¹²

As we have noted before, it is startling at first to think of the Son as bearing the Feminine Principle in the Holy Trinity, and we constantly realize we are imposing on him our human viewpoint formed by our experience of sexuality, but this has been deliberately fostered by God himself, so we cannot go wrong in stating baldly these peculiar, perhaps clumsy conclusions. God tolerates them well; in fact, he uses them throughout Scripture to reveal himself in just these terms as the rest of our thesis will make clear.

Our only experience as humans ob-positional to the Trinity leads us to experience (*ad extra*) the Son, as with all the Divine Persons, as eternally masculine because he is God. This, although we just have concluded that within the Trinity the feminine is the Second Person. But can we understand that when God comes to Man, whether as Father, Son or Spirit; I, II, or III Person, he comes as masculine to our feminine? That alone suffices to explain the Incarnation of

¹¹² *Mulieris*, op.cit., 111.7.

the Second Person in male flesh. However, the principles behind what we call masculine and feminine are apparent in the Trinity, as we have seen, and though it is abject foolishness to confuse these principles with maleness and femaleness, which they are obviously not, it is correct to see how these principles, call them agent and patient, or initiator and responder, or any other pair of like-meaning opposites, were made physical in God's creation by male and female physical forms. The diagram should help us visualize that the Second Person within the Trinity is signed **II** because of a feminine response *ad intra*, and yet Godhead overall *ad extra* in relation to Man is signed **I**, the masculine agent to Man's feminine **II**. (page 104)

Christ has entered this history and remains in it as the Bridegroom who "has given himself." "To give" means "to become a sincere gift" in the most complete and radical way: "Greater love has no man than this" (Jn 15:13). According to this conception, all human beings - both women and men - are called through the Church, to be the "Bride" of Christ, the Redeemer of the world. In this way "being the bride," and thus the "feminine" element, becomes a symbol of all that is "human," according to the words of Paul: "There is neither male nor female; for you are all one in Christ Jesus" (Gal 3:28).¹¹³

(I believe in this last Galatians quote there is a possible misconception. Paul is not wiping away the distinctions of our physiology or the meaning of our distinctive sexuality. He is merely saying that *baptism* confers the very same gifts on *all* regardless of sexuality. And thus all become the "bride.")

If to God Man exemplifies the receptive or feminine principle, why then does Man in all our usage draw the masculine pronoun, "he?" The point of reference is decisive in these designations of masculine and feminine. We are not standing, indeed, we cannot stand, in the position where God stands to face Man. We stand within the whole of Man, male and female, as one and within this unity it is the male who has agency, and thus stands as head when the human race is addressed. From God's point of reference, Man exemplifies the feminine principle as we have explained; God may call us "she" and often does in the Scriptures. The Godhead likewise always calls for the masculine pronoun, because to Man, God is always agent: "he", Father, Husband, Lover, and Bridegroom, opposite to Man's feminine position, Beloved, Wife, and Bride.

"Fruitfulness" is perhaps the best way of describing both the results of the Father's outpouring of himself through the Son as well as what is expected from Man as he opens himself willingly and continually to the Trinity. (Here we mean all those who have accepted salvation

¹¹³ Ibid VII.23

through the expiation of sins by Jesus and have received the Spirit). The Son is infinitely fruitful - in and through him all creation comes into being. Fruitfulness is the criteria by which we will know those who have accepted Redemption through Jesus; these are those on their way back to the wholeness of Man as he was created in the beginning, for “You will know them by their fruits.”¹¹⁴

As biological fruitfulness remains a command of God after the Fall, we speculate a far higher form of fruitfulness inherent to spiritual Man before he left that blessed position of receptivity and responsiveness in the Garden of Eden. To live to God’s glory is Man’s purpose, and God and Man’s mutual delight. God is glorified by the fruitfulness of his loving partner.

By this is my Father glorified that you bear much fruit and so prove to be my disciples.¹¹⁵

This fruitfulness, we are told, comes from abiding in Jesus. This concept deserves detailed attention and we will return to it; for now it is sufficient to note its meaning of “awaiting patiently,” “to accept and rest satisfied,” “to continue, to sojourn or dwell,” all of which describe an attitude of open receptivity and acceptance of God, combined with trustful relaxation in him - a feminine stance. Abiding is strictly defined by Jesus: “He who eats my flesh and drinks my blood *abides* in me and I in him.”¹¹⁶

With this background, it is apparent why in God’s revelation of himself to Man throughout history he so frequently refers to himself as the husband of the people whom he loves. It explains why he beseeches, woos and warns them to be his faithful wife, not to play false with other lovers, nor to turn cold or unresponsive to him. He does not say Israel is like a wife, a mere similitude, but Israel is his wife! His promises from the beginning are made as marital covenant, the marriage agreement of equals, and hinge on a continuing attitude of fidelity and openness. If they will be his people, they shall be fruitful to his glory. The result of the union-covenant is that:

The Lord your God will make you abundantly prosperous in all the work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, for the Lord *will again take delight in prospering* you as he took delight in your fathers if you obey the voice of the Lord your God, to keep his commandments and his

¹¹⁴ Matthew 7:16

¹¹⁵ John 15:8

¹¹⁶ John 6:55

statutes which are written in the book of the law if you turn to the Lord your God with all your soul. ¹¹⁷

The mystery behind sexuality has been recognized in all ages and cultures.¹¹⁸ It has only been in our own day under the attacks of rationalism, positivism, and psychologism that the hidden meanings have been debunked with the conclusion that the whole thing is nothing more than biological animality - the urge to biological procreation and psychological pleasure. From this premise comes the further attack of minimizing sex to ambiguous gender. This attempt to cut maleness and femaleness from their transcendental principle has been diabolically effective in reducing Man's stature and stripping him of sensitivity to his real nature and destiny. "Diabolically" is not used lightly. The Adversary finds sexuality his most attractive and potentially rewarding area of attack on Man, and inevitably, ultimately on Man's lover, God.

With this in mind and the previous quote (footnote 108) , it is very puzzling to find in the Holy Father's work, *Mulieris Dignatatem*, a seeming confusion about the origin of masculine and feminine, reverting to the idea that masculine and feminine as principles of relationship in fact originate only in the male and female as God creates them. In the following, the action of God's generating is divorced from the masculine principle, seeming to deny that the one expresses the other:

This characteristic of biblical language - its anthropomorphic way of speaking about God - points indirectly to the mystery of the eternal "generating" which belongs to the inner life of God. Nevertheless, in itself this "generating" has neither "masculine" nor "feminine" qualities. It is by nature totally divine. It is spiritual in the most perfect way, since God is spirit" (Jn 4:24) and possesses no property typical of the body, neither "feminine" nor "masculine. This would seem to be the sense of the Letter to the Ephesians: "I bow my knees before the Father, from whom every family in heaven and earth is named" (3:14-15). All "generating" among creatures finds its primary model in the generating which in God is completely divine, that is, spiritual. All "generating" in the created world is to be likened to this absolute and uncreated model. Thus every element of human generation which is proper to man, and every element which is proper to woman, namely human "fatherhood" and "motherhood," bears within itself a likeness to, or analogy with the divine "generating" and with that "fatherhood" which in God is "totally different" - that is, completely spiritual and divine in essence; whereas in the human order,

¹¹⁷ Deuteronomy 39:9ff italics added

¹¹⁸ Karl Stern, *The Flight from Woman*, op.cit., Chapters 1 and 2.

generation is proper to the “unity of the two”: both are “parents,” the man and the woman alike.”¹¹⁹

Here are some difficulties. It remains to be seen. Different viewpoints may be reconciled. In John Paul II’s own words, addressed to the Pontifical Academy of Science, “...often beyond two special and contrasting perceptions there exists a wider perception that includes them and goes beyond both of them.” This may finally be the answer to what seems to be a contradiction imbedded in these words, because a few paragraphs later we find this:

Although it is not possible to attribute human qualities to the eternal generation of the Word of God, and although the divine fatherhood does not possess “masculine” characteristics in a physical sense, we must nevertheless seek in God the absolute model of all “generation” among human beings.¹²⁰

Let us carefully unravel this teaching. First, it tells us that the only original generation is in God - specifically in God the Father. “All generating among creatures finds its primary model in the generating which in God is completely divine. . . This divine generating is wholly spiritual; God has no physical attributes.” In creating mankind, however, God infused his own spiritual nature into his creature and shared his own attributes in this being made of matter. The spiritual power of generating which was the Father’s was made flesh in the male, as we have seen, though that is not the emphasis in the above paragraph where the confusion seems to begin when both woman and man are said to have a generating role as parents.

At the very *heart of things* in the primary relationship *among equals in the Trinity* we find, as we have seen, initiative and response, or agent and patient, or authority and submission (an even more difficult word), or command and obedience (yet another shunned concept), or generation and matrix, or bestower and receiver, and all of these elemental attitudes are devoid of any implication of domination, over-bearingness, resentment, competition, compulsion, fear, threat, or defiance. We can hardly contemplate the words themselves without such a cacophony of noisy emotion as to drown out what they are meant to convey. Here is another measure of the Fall from our original state: that the primary relationship in the Trinity upon which base rests the sublime beauty of the relation of God and Man has become a curse in mankind’s ears.

If my reader has persevered to this point; I am happy this section is over – dense, difficult but necessary – and over!

¹¹⁹ Op.cit. III.8

¹²⁰ *ibid*

CHAPTER III PERFECT MAN: PERFECT WOMAN

Woman “taken out” of man

Now we will focus on the two ob-positioned persons who are man and woman. To do so we will examine the two creation stories, always aware of the ground we have covered in Chapter II - man and woman created perfectly, analogous to the Persons in the Trinity, Father and Son whom they image.

Ad intra the Trinity the Father and Son are co-eternal. The Father does not precede the Son. “Precede” implies time. Time is not relevant to Godhead. The Son never existed without the Father, or the Father without the Son. In the first creation story where the description of Man is simple, the origins of man and woman are simultaneous. This is the myth¹ that presents the scene as though through a wide-angle lens. We have noted the man and woman here are treated as a one; so much so that the pronoun can also be translated singularly and perhaps should be. This is the perspective given from Genesis 5 which we repeat with its interchangeable pronouns because of its significance in this context.

When God created man, he made him (them) in the likeness of God. Male and female he created them (him) and blessed them (him) and named them (him) Man when they (he) were (was) created.

The second creation story, the close-up view, lends itself to complementary truths. Yet, we are not to let go of the first - that Man is a single being, his persons, male and female, arising simultaneously.

The second description of the creation of man (cf.2:18-25) makes use of different language to express the truth about the creation of man, and especially of woman. In a sense the language is less precise, and, one might say, more descriptive and metaphorical - closer to the language of the myths known at the time. Nevertheless, we find no essential contradiction between the two texts. The text of Genesis 2:18- 25 helps us to understand better what we find in the concise passage of Genesis 1:27-28. At the same time, if it is read together with the latter, it helps us to understand even more profoundly the fundamental truth which it contains concerning Man created as man and woman in the image and likeness of God.²

¹ Please recall the definition of myth. Part 1, chapter 1 p. 15 “Truth beyond truth.”

² J.P.II, Mulleris, 111.6 See also John Paul I [Original Unity of Man and Woman](#) a comprehensive commentary on the two Genesis myths of the creation of man and woman. The basis for his future work on the [Theology of the Body](#) is found here.

What is stated about man and woman in this second telling is a parallel of the relationship we find in the doctrine of the Trinity when we say, “The Son is begotten of the Father, not made.” The woman is taken from Man and “built” into a woman.³ Built does not mean *to make* in the sense of create, but to form out of something already present. The Second Person of the Trinity begotten of the Father is not made, but is of the same substance of the Father and proceeds from the Father. The woman is taken out of the substance of Man and might in the same sense be spoken of as “proceeding from Man.” When we see the linking eternal implications, we marvel at the specific words which the sacred author or redactor is inspired to use even though no Trinitarian concepts formed his view. This myth is not telling us *the how* - a myth is telling us *what the meanings are, the relationships*, and those things that point to *deeper eternal principles best told in signs*. She proceeds from man, in a similitude of the Second Person proceeding from the First.

So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up the place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man. ⁴

It is the emergence of a visible “unity of the two” the emergence of a relationship that will image the love of the Persons of the Trinity. This second story explains the *relationship* between man and woman.

Despite the form of the second story which seems to imply a time sequence woman is with man one nature from the beginning, there never was *a time* when man was and woman was not, Rather the second story, the older of the two, draws out the *relationship* between them - the woman is dependent and derivative of the man, like the Son is dependent and derivative of the Father, but they *coexist*. Man and woman, both distinct persons (recall the discussion of the created, original nature of the icon of God), form with the Spirit another triune unity holding the same eternal principles, but now these principles have form in human bodies apparent to physical sight and sense.

Going back to the diagram, our third rectangle is filled in. Man (before the Fall) is revealed to be a unit of three persons also, ob-positioned male, female united by the Holy

³ The RSV has “made” but this is not the literal meaning of the Hebrew *banah*.

⁴ Genesis 2:22

Spirit. So this rectangle is now divided into three squares, the male on the left, the female on the right, (to use our normal ordering and not in Hebrew fashion the reverse) and the Holy Spirit in the center uniting the two ob-positioned in Himself. The Holy Father in *Mulieris* constantly presents “unity of the two” to express this relationship. Unity necessitates the Holy Spirit’ union of opposites.

The Hebrew word *Adam*, used in our story, simply means mankind - a generic term and yet, as the story develops, as with all symbolic language, the word assumes the name of a single man. Dream language, or myth language is always laden with second meanings which are linked with the primary and original meaning on continuing new levels.

Here Adam starts out a generic term for mankind, and with the story of the creation of woman becomes a male being, as she, Eve, is the female being. Now within their physical forms, the Trinity makes explicit the principles inherent to relations among the Persons, and love becomes tangible. By accepting and receiving the energetic agency of the male in loving self-giving, her own potential for creativity is actualized with fruitfulness the result. This fruitfulness, the result of love in union, is her fulfillment and his glory.

Before the Fall there is speculation that this relationship was something other than sexual; that sexual union is indicative of the Fall – Saint Benedicta (Edith Stein) leaned that way. Though there is no procreation till after the Fall, this is not to be seen in the story. Even as the Father does not create without the Son, neither can the agency of maleness create anything without femaleness. Ob-positional, male and female are not competitive - they are lovers, for in the Original Order before the Fall they are super-physically united in oneness by the Holy Spirit – the Gift of Love

Surpassing Union of the Three in One

Just as Man and God had a unity of love between them that has only been seen once since the Fall, so man and woman had a love surpassing all known human or sexual love. The oneness of the man and woman in the Holy Spirit was so complete sexuality could not supply a concept of oneness comparable. Nor would the joy of that communion of two in a third ever be known outside of its restoration in Mary and Jesus Christ. In higher unity than had

Man not been differentiated into male and female forms, the Holy Spirit condescended without losing anything of Himself, to become one with and join these two in Unity - 'the unity of the two.' We recall St. Basil's words about the Spirit's self-giving: "Though shared in by many, he remains unchanged; his self-giving is no loss to himself."

Of one substance, to use our previous analogy of the chemical compound water, two parts of this unity were H, flesh and blood as per St. Paul, and one part was O, the Spirit. Yet the resulting union found but one nature with potentiality beyond our dreams, a sharing in the divine nature of God Himself. Nevertheless, in accord with the doctrine of the Trinity which again states, "one in substance, but not confounding the persons" there is a parallel in the perfect persons of the Man-trinity. Each - man, woman and Spirit - have their own distinct personality - diversity in unity. Each have a series of ascriptions more descriptive of him or her than the others; yet no ascription belongs wholly to one that does not belong as well to the others because they all share the Divine nature.

In this history, on the basis of the principle of mutually being "for" the other, in interpersonal "communion," there develops in humanity itself, in accordance with God's will, the integration of what is "masculine: and what is "feminine." ⁵

No concept or ascription should lead us to divide the unity. Designations merely point us to special roles of the persons, just as they do in the Trinity. The unity of perfect mankind then has three persons, but one will. Personhood cannot mean independence or isolation, as it does not mean either within the Trinity.

Not discerning the Divinity whom they model, Jung spent much of his energy delving into the problems of unifying the opposites in the psyche, and was intrigued with the polarity of man and woman whom he considered the primary pair of opposites. Pursuing this deep unconscious drive for unity through many of Man's enterprises, he found the need (in the fallen world) expressed in symbolic forms. Of interest to our theory of the essential trinitarian nature of mankind; male, female and Holy Spirit as perfectly created, he found in alchemy (which he determined to be a highly symbolic projection of psychological energies into a material realm) the necessity of the addition of the "Philosopher's Stone" to the contents of the mystical vials in order to bring about the transformation of the two opposite substances

⁵ Ibid III.7

into a third transcendent and unified substance. Not believing in the reality of the Trinity in any Christian sense, Jung could not conclude reality of a reconstituted union in the Holy Spirit. He did, however, make observations of the disunion of the opposites he observed in the Fallen realm.

Although man and woman unite, they nevertheless represent irreconcilable opposites which when activated degenerate into deadly hostility. This primordial pair of opposites symbolizes every conceivable pair of opposites that may occur; hot and cold, light and dark, north and south, dry and damp, good and bad, conscious and unconscious.⁶

It is in the light of the need for reconciliation of these opposites that the Church insists on the sacramental character of marriage. The Holy Spirit must be the third partner to any marriage covenant for that union to move the man and woman toward their inner destiny as whole persons in that larger covenantal unity of Man with God in His Kingdom.

Procreation and History

It is impossible to state in any story set in time and space, a happening beyond time. A setting in the eternal Now disables our analogical imagination. In the state of paradise there was no time; but because our every thought and movement is spaced in it, our minds balk at any attempt to imagine such a state. We cannot imagine incorruption, life without death, or stable completeness open to development. Heaven, the state for which we are destined, is not accessible to our fallen consciousness. St. Paul who had a glimpse of it could only say, “(he) heard things that cannot be told which man may not utter.”⁷

Perhaps before the Fall there was no procreation, something which the myth does not address, but the first couple’s directive was to be fruitful and multiply - to fill the earth and subdue it. Certainly after the Fall this was their task, to keep the seed of Man alive until woman’s seed could bring the Redeemer. Condensing the story as an overview does, the value of procreation is thought to be Eternal, giving us difficulties if we hold the story to our time concept.

⁶ Jung, Carl G., *Psychology and Alchemy*, Collected Works, Vol.12, (N.Y., 1953) p. 192

⁷ II Corinthians 12:4

There is no need for history in Perfection, history being the measure God has taken to restore the broken Plan. Aside from history is there a place for procreation? Jesus himself says;

You are mistaken, not understanding the Scriptures or the power of God, for in the resurrection, they neither marry nor are given in marriage.⁸

Therefore, we must hold in abeyance any judgment on sexual union and biological fruitfulness before the Fall.⁹ After the Fall the principles of agent and patient, which are now manifested in the male and female bodies, are procreative. The interior readiness for a child is that self-giving sign even in unaided human nature that still images the self-giving of the Father and the Son. And the Holy Spirit, a Third Person to their union, is the origin of the new human life as we will see emphasized in a later study of the generations of the patriarchs. Here the love of male and female, who in the Bible's patriarchal story significantly is often barren, is not enough. New life originates by the interaction and relationship of the *three*, man, woman, and God.

The Feminine Principle is Basic to Man

It is interesting to note that recent embryological research had demonstrated that all mammalian embryos are morphologically female during earliest fetal life. The human male genital morphology begins to differentiate from the female by action of fetal androgen at about the sixth week, while female structures develop autonomously without necessity of extra hormonal influence.¹⁰ This seems to substantiate in biological facts the continuum we are led to expect in considering the principles of creation. Mankind's primary construct is to be feminine to the Eternal Masculine - God. (To repeat in this context, not masculine within himself *ad intra* - there is perfect symbiosis of masculine and feminine principles; but eternally

⁸ Matthew 22:30

⁹ Donald Keefe depending on the "Chalcedon symbol" presents the Fall as happening with the moment of creation when Adam refused headship of the human enterprise expressed by his complaint, "The woman you gave to be with me. . ." This would explain Eve being alone when tempted – where was her head who was charged with her protection? But in too many other ways this theological speculation is incompatible with all aspects of the myth. Keefe himself says so. It would seem also to undercut John Paul's work with the Theology of the Body. Yet, headship surely becomes the problem.

¹⁰ Milman and Goldman, *Modern Woman, her psychology and sexuality*, (Springfield, IL.1969) p.12

masculine to Man *ad extra*). Out of this primary oneness - x, maleness depends on the differentiation of the y chromosome, while femaleness continues out of basic feminine orientation by the x chromosome. Thus maleness is determined by the xy and femaleness by the xx chromosomes. These x and y differentiations in no way affect the basic being of the species; they have been shown to be somewhat superficial differences in the actual anatomical makeup. They point rather to the important differentiation of body use or relationship role rather than to any gross biological difference.

We may be straining an example by resorting to genetics, but if Man was created by God to be feminine(y) to his masculine(x), and to exemplify three parts patient (x) principle and one part agent (y) principle (xxy), God in taking out two parts of the patient principle (xx) to form woman, left one part patient and one part agent (xy) which was the male's special mark. Though in the Bible's myth the overlapping images make this point diffuse, this not only appears biologically in the genes of humans, but also in the relationship roles of male and female. The woman is seen to be the monad, or basic unit of response (x), facing God and man with "yes" - the receptive! one. The man has a secondary principle of agency toward the woman (y), but faces God with (x) "yes" in the same obedient yielding of will that she demonstrates. This feminine stance (x) is indicative of the unit Man, as we have seen, and the male's agency (y) is secondary to his basic receptive- feminine stance (x) to God.

Even in the basic material order, Man maintains the eternal principle of the Being of the Holy Trinity which is unity of substance, but diversity of person, persons who from different poles give themselves to each other.

. . .which can only be achieved "Through a sincere gift of self." The model for this interpretation of the person is God himself as Trinity, as a communion of Persons. To say that man is created in the image and likeness of God means that man is called to exist "for" others, to become a gift.

This applies to every human being, whether woman or man, who lives it out in accordance with the special qualities proper to each. Within the framework of the present meditation on the dignity and vocation of women, this truth about being human constitutes *the indispensable point of departure*.¹¹

¹¹ Mulieris, op. cit., 11.7.

How wonderful these words now appear: “God created man in his own image, in the image of God he created him.”

Because of her sometimes less than honest scientific research, Margaret Meade has slipped a notch or two as an anthropologist of credibility, but some of her observations are interesting to the subject at hand. She, in her attempt to overturn the traditional order of male authority/female response that is foundational in all societies around the world, noted that the baby boy must first be a biological receiver before he can be a biological initiator. Though she didn't intend it, we see in this common observation the basic orientation of mankind to his Maker as feminine to masculine which is prior to, but written into the ontology of the human family. Speaking of breast feeding and the mother's inward feelings about it, Mead writes:

. . .for the boy, the mother's comment must inevitably be, “This is different for him.” Inception is not the same for the male as for the female. Transmitted into adult terms this is a reversal of the male and female roles, in which I insert and he receives. Before he is a man he will have to accomplish a change from this passive inception.¹²

Because Man must have a basic receiver's stance to be true to his created position toward his Creator, both male and female have a basic and primary feminine response construct in their physical being.

In discussing the etymology of feminine and masculine words, we noted that the masculine is more obscure to Man's experience than the feminine, and remains undeveloped. Perhaps it is now more apparent why this is so. The Father, eternal first agent, is remote to us, no matter how attuned we try to be. The responsive, or expressive, is however more present, not only in Jesus who has incarnated as model for all other responders (His exemplifies a dual role, God and Man), but also in those beings - Man, male and female, and that singular person of Man, woman. Even in the human family the father is generally more remote relationally, though modern ideas dictate a more feminine role for him. The mother, on the other hand, is so well known as to be sometimes undifferentiated from the immature self. The activity of the biological male - impregnating, initiating fruitfulness, is less tangible to

¹² Margaret, *Male and Female*, (N.Y. 1955) p. 116

observation and understanding; while the *dhei-mna*, in whom fecundity is apparent, brings forth a tangible being whom she nourishes from her own substance before all eyes.

Masculine sexuality limited to the phallic organ is literally more clothed, as if in response to the mystery of its action. St. Paul treats this phenomenon of the deliberate cloaking, or clothing, in a rather back-wise manner: The “wanting or lacking” can only be in reference to the mystery and hiddenness of the generating power of male agency.

- those parts of the body which we think less honorable we treat with greater honor, and our unpresentable parts are treated with greater modesty. God has so adjusted the body giving greater honor to the inferior part. (literally meaning the wanting or lacking part)¹³

Just so, The Son, incarnate in the man Jesus, *reveals* the shrouded generating Father and leads us to Him in a place that is for us otherwise remote and inaccessible.

I shall be with you a little longer and then I shall go to him who sent me; you will seek me and you will not find me; where I am going you cannot come.¹⁴ . . . The hour is coming when I shall no longer speak to you in figures, but tell you plainly of the Father.¹⁵

Monad of Expressive, Responsive Being

If the woman epitomizes the responsive principle in mankind corresponding to the Responder Son’s role in the Trinity, then in the created order it is she who sets, in most concrete, palpable form, the model for all mankind to follow in its relationship to the Triune God. Woman is the created monad of the patient principle, maintains this principle in her being, and is the sign of the essential truth at the very heart of things that being receptive and obedient is essential and inherent to all Being and is fully equal in worth to the opposite pole of authority and initiative.

A look at our diagram (p. 99) will make this clear. The male carries agency 1, but in the larger and primary context of Man, he is a responder, II. His first relationship to God is as feminine to masculine. The woman, on the other hand, is responder, 2, to man, and in the

¹³ I. Corinthians 12:23-25

¹⁴ John 7:34

¹⁵ John 16:25

larger context of Man II, responder also to God. She is the monad of response. C.S. Lewis in book of fiction observes this in a conversation (He meaning God):

There is no escape. If it were a virginal rejection of the male, He would allow it. Such souls can bypass the male and go on to meet something far more masculine, higher up, to which they must make a yet deeper surrender. . . You are offended by the masculine itself: the loud, irruptive, possessive thing - the gold lion, the bearded bull - which breaks through hedges and scatters the little kingdom of your primness. . . The male you could have escaped, for it exists only on the biological level. But the masculine none of us can escape. What is above and beyond all things is so masculine that we all are feminine in relation to it.¹⁶

Fidelity to Sexual Difference

In all the preceding lies a most crucial point. In every situation, in the face of every task, and in every conversation, the function of perfect man and woman, obedient to the command of God, will be distinct and diverse, and will not be interchangeable. It is not a question of keeping rules, it is matter of being faithful to what the Creator expresses in male and female. The distinction as we have seen is as sharp and clear as the distinction between the Father and the Son who, nevertheless are one.

This qualitative sexual differentiation is rooted not in physiology but in the created human imaging of the Trinity, and is indissociable from the revelation of the Trinity in Christ, as his Incarnation bears witness.¹⁷

There is a strong move at times, perhaps as part of the old Manicheism that crops up in Christianity intermittently, to attempt to transcend sexual difference. It has been a part of the feminist movement. When we begin to grasp the transcendent signness in their natures we can understand why the Adversary attempts to scramble the order of their relationship. Karl Barth presents the perversity of this kind of supra-sexuality:

The desire to violate one's own sex does not now think in terms of an exchange with nature and characteristics of the opposite sex, it aspires beyond its own and the opposite sex, to a third and supposedly higher mode of being, possible to both sexes and indifferent to both. What is sought is a purely human being which is male and female only externally, incidentally, and on a lower plane, in respect of psychological and biological conditioning, perhaps only *per nefas* on the basis of a historical or

¹⁶ Lewis, CS., *That Hideous Strength*, N.Y. 1961 p.147

¹⁷ Carter, *op.cit.*, v.4

metaphysical disturbance and perversion, but in any case only temporarily and provisionally. What is sought is a purely human being which in itself and properly is semi-sexual and therefore in relation to its apparent bi-sexuality, sexless, abstractly human, and to that extent, a third and distinctive being as compared with male and female.¹⁸

At times this takes on ethical and religious forms, even seeming to be an illumination and purification of sexuality. This is obviously contrary to the Divine command. Adopting this view, it is apparent that the distinctions between authority and obedience, initiative and response, so necessary to understand our humanity in right relationship to God are obscured. That is, in fact, the hidden agenda for a uni-sex, trans-gender philosophy. This would finally lead, as it has already begun to, to dehumanization. If what we have seen so far in this study is valued, then we must object no less earnestly to this view than to everything that would derail the implications of Divine Order.

. . .the fact that man “created as man and woman” is the image of God means not only that each of them individually is like God, as a rational and free being. It also means that man and woman, created as a “unity of the two” in their common humanity, are called to live in a communion of love, and in this way to mirror in the world the communion of love that is in God, through which the Three Persons love each other in the intimate mystery of the one divine life. The Father, Son and Holy Spirit, one God through the unity of the divinity, exist as persons through the inscrutable divine relationship. Only in this way can we understand the truth that God in himself is love (cf. I Jn 4:16).¹⁹

Unity cannot be on some artificial level called androgyny, which implies monadical, not marital creation, nor can androgyny be used as an excuse for exchange of positions of man and woman. Unity is called forth by God alone and is the same unity that is between the Persons of the Holy Trinity, and between God and His people - the unity of diversity brought about by the supernatural work of the Holy Spirit in the power of His love.

That God created man as male and female, and therefore as His image and likeness of the covenant of grace, of the relationship between Christ and His community is something which can never lead to a neutral IT, nor found purely external, incidental and transient sexuality, but rather an inward, essential and lasting order of being as He and She, valid for all time and also for eternity . . .They are man as they are male and

¹⁸ Barth, Karl, *Church Dogmatics*, (N.Y., 1961) p.205-206

¹⁹ *op.cit.*, *Mulieris*, III. 7.

female, not as they are neither or both at some basic depth of the human .

And if the command of God concerns and reaches them at all, then it finds them as male and female and in this way as man. And the first thing which it requires of them is simply that, confessing and acknowledging their unity in the unity of God, they should not leave behind or beneath them these concrete forms of their humanity and especially that they should not aspire to sexless or bi-sexual humanity on the ground that it would be fine and noble and glorious, so emancipating and purifying for human existence. . . We should never want to know God better than God the Creator whose will in this respect as in others is simple and clear. We should be content. . .and not try to emulate it with our own arbitrary profundities.²⁰

The diabolical is openly at work in our society when “gender” sensitivity now on our doorstep becomes the demand of the future.

Unity of Persons

The unity of these two persons in the Person of the Spirit makes sexual passion as we know it a feeble reflection of Paradise lost. God delights in His people in a union often described sexually in the Bible, and perfectly God intended man and woman to delight in each other fulfilling their relationship to each other in a state of wholehearted, sublime generosity which is the Spirit. It is to regain this union that the human heart longs.

When love has entirely cast out fear, and fear has been transformed into love, then the unity brought us by our Savior will be fully realized, for all men will be united with one another through their union with the one supreme Good. They will possess the perfection ascribed to the dove, according to our interpretation of the text: One alone is my dove, my perfect one. She is the only child of her mother, her chosen one...

Whoever has grown from infancy to manhood and attained to spiritual maturity possesses the mastery over his passions and the purity that makes it possible for him to receive *the glory of the Spirit*. He is that perfect dove upon whom the eyes of the bridegroom rest when he says: One alone is my dove, my perfect one.²¹ (emphasis added)

The loneliness and fear that plagues the human being is the experience of emptiness that unity and love once filled. A man marries, a woman marries, in the fantasy that the need will be met. Under the circumstance of sin there is no person on earth able to fill the void for

²⁰ op.cit., Barth, p. 207-208

²¹ Gregory of Nyssa, A Homily on the Song of Songs, (Hom,15:Jaeger VI, 466-468) Liturgy of the Hours

another; yet, receiving *the glory of the Spirit*, with patience and perseverance, the love between man and wife can approach true union.

This unity is not to be understood as necessitating physical intercourse, for complete intercourse of persons is in the love of the Spirit, yet this relationship does not transcend sex either. Echoing the sublime union of the Persons of the Trinity, there is surpassing love in the Holy Spirit. Sexual intercourse in marriage is the human observance in this realm of the eternal truth; Jesus says

Have you not read, that he who made them from the beginning made them male and female, and said, "For this reason a man shall leave his wife, and the two shall be one?" For they are no longer two but one. What therefore God has joined together let no man put asunder. For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you: Whoever divorces his wife, except for unchastity, and marries another commits adultery.²²

Equality of Male and Female

In the cause of social movements and questionable marital patterns much effort is expended to prove that man and woman are equals. The "equal" may demand certain findings of physical ability, in which case we see standards lowered for fire-fighters, police, and soldiers; or it may be an effort to remove hierarchies of authority which have been generally male. (Heaven forbid! It is prying opening into navy SEALs and now into combat for women). Egalitarian efforts that bolster equality by removing authority are inimical to any idea of God's command. These efforts may go unchallenged in the general society, but there are two institutions where this is wholly destructive, the Church and the family. It is these two institutions that must restate in human terms the "family" expectation of the Holy Trinity. These two must be true to the form of the Covenant which in every case means "headship." It is a testimony to how ignorant we have become of eternal things that in the home and the church we place obedience and response at a lower level of honor than authority and initiative. Women along with men shun the responsive role though it is etched

²² Matthew 19:4-9

indelibly in her nature. However, if women refuse to embrace it, how can men ever be led to understand its quintessential place in their own spiritual life toward God.

In Scripture the equality of man and woman before the Fall is not questioned. In light of mankind's image of the Trinity, equality does not deny differentiation - we have explored this fully. Equal before their Maker they must be, else mankind is not created in the image and likeness of God.

. . . one must speak of an essential "equality," since both of them - the woman as much as the man - are created in the image and likeness of God. Both of them are equally capable of receiving the outpouring of divine truth and love in the Holy Spirit. Both receive his salvific and sanctifying "visits."

. . . For you are all one in Christ Jesus. . . *this unity does not cancel out diversity.*²³

Obviously, this equality does not mean that the two can change places. Man and woman are one, yet distinct persons with diverse functions. When true to their ethos, they are forever ob-positional.

Dependence and Independence

In perfection of their being, man and woman are equals; yet just as Father and Son are asymmetrical in relation, so are they. The man bearing the agent principle in obedience to God with his headship gifts maintains *the unified will* for their oneness. While women increasingly claim autonomy and independence, the idea of submitting to another's will raises a storm of objections. Adding a dimension of obedience or submission to the role of the responder is more than even Christian women now accept. In refusing this aspect of their call, they thwart their own desire for loving union. Citing hardship cases, they cannot imagine the sublime Christian role to be lived in their own situation. St. Gregory of Nyssa looks beyond the human milieu to remind again where this supernatural unity originates:

After having conferred all power on his disciples by his blessing, he obtained many other gifts for them by his prayer to the Father. Among these was included the greatest gift of all, which was that they were *no longer to be divided in their judgment of what was right and good*, for they were all to

²³ op. cit., Mulieris V.16.

be united to the one supreme Good. . . . that they all may be one.²⁴ italics added

How were the apostles to maintain their unity to the one supreme God? Their wills, their own judgments of right and wrong, were submitted with the help of the Spirit to the overarching will of God expressed in the headship of the apostle Peter. Only submission of will to Jesus regains the authority and obedience turned right-side-up again; this after thousands of years of Man's perversity. The upside-down view prevails, and to correct it will take exploration of where and how submission has gone wrong.

This higher life, now here on earth, and still more, of course, its perfection in the next world, postulates and implies conformity between man's mind and will and God's, for it consists in the close union of the soul and the soul's activity with the divine life. But *where there is disunion of wills there can be no oneness of life*. Adam, therefore, by putting his will in opposition to God's, deprived himself necessarily of this union with and sharing in the divine life, which is sanctifying grace.²⁵ (italics added)

Though man and woman share the same human nature and the same gifts of the Holy Spirit, yet "*where there is disunion of wills there can be no oneness of life*." Their marital union will never be an image of the holy Community of Father and Son without submission of wills. In this, the Second Person yields in all things to the First - the Father's and the Son's wills are perfectly one.

Within the unit, Man, male and female, God establishes right order. It is apparent in the second creation story that the woman does not receive the divine commands directly, but through her husband. This dependency is indicative of perfection before the Fall. The apostles in teaching man and wife their roles in the Redeemed Order, re-present the obedience owed by the wife to her husband. Though it may be argued that we don't live in a perfect world, but where error even sin is possible in submitting one's will to another, in Christian marriage couples do reflect divine order with the supernatural help of the Holy Trinity.

Because traditional *domination* of males over their wives, an effect of the Fall, Pope John Paul II insists that the text from Ephesians be studied in full context:

The author of the Letter to the Ephesians sees no contradiction between an exhortation formulated in this way and the words: "Wives, be subject to your

²⁴ op.cit. Gregory of Nyssa

²⁵ op. cit., Smith p.331 B.V. Miller DD

husbands, as to the Lord. For the husband is the head of the wife” (5:22-23). The author knows that this way of speaking, so profoundly rooted in the customs and religious tradition of the time, is to be understood and carried out in a new way: as a “*mutual subjection out of reverence for Christ*” (cf Eph 5:21). This is especially true because the husband is called the “head” of the wife as Christ is the head of the Church; he is so in order to give “himself up for her” (Eph 5:25), and giving himself up for her means giving up even his own life. However, whereas in the relationship between Christ and the Church the subjection is only on the part of the Church, in the relationship between husband and wife the “subjection” is not one-sided but mutual.²⁶

Is there not a deep sense in which Christ submits to the Church? He died for her; only in this sense does a man also submit to his wife; it is not a denial of his headship. This mutual submission will be discussed at length later in our thesis. The divine order requires submission of will for unity, and it is the monad of response, woman, who begins this willing obedience within the oneness of Man.

Human dependence and independence, thoroughly twisted from their moorings in God’s original order, must be carefully defined. *Ad intra* the Trinity we see a kind of interdependency, wholly free and willing. The Son in His “eternal begetting” is dependent on the Father in a way that revises our judgment on dependency as immaturity. Willing self-giving to God’s own authority, a continuing act of dependency, can be seen as the height of maturity. The *independent will* then emerges as not only immaturity, but sin. We are always dependent on Jesus in this way.

The believer, who can do nothing without Jesus (15:5), ought to, and can, make a free choice for Christ by listening to his voice (10:3-5, 16, 27; 18:37), letting Christ’s words abide in him (15:7), keeping his commandments (14:15), 21, 15:10; I Jn 2:3), doing ‘what is true (3:21; I Jn 1:6). In this man finds ‘eternal life’ and his true greatness.²⁷

Freud said that we must overcome all “love of authority” or “craving for authority.” Stanley Milgram has catalogued objections to obedience and authority in his book Obedience to Authority. Dealing with ordinary people, these psychologists see much undue dependence on the acceptance and approval of authority figures. Substituting cunning for strength, people

²⁶ op.cit., Mulieris VII.23

²⁷ op.cit., Encyclopedia of Biblical Theology, article “Man”, Robert Koch, p. 546-55 1

placate, deceive, ingratiate, and manipulate. Such words are descriptive of the state of fallen mankind.

Man in his original freedom, a whole and holy being, could heed and cooperate with God's will - or if he chose, he could deliberately turn away. To be dependent on God's will by choice was to be wholly free while independent at the same time. The dependency of woman on man is patterned after just such a higher freedom. To fulfill her created potential woman is to be *helpmeet* to man. This word, a combination of *help* and *meet*, means *suitable*. This one was complimentary to man and therefore dependent on him, as it is already clear from our story that he is dependent on her:

It is not good for man to be alone; I will make him a helper fit for him. .
.This at last is bone of my bones and flesh of my flesh; ²⁸

The woman's first subject for obedience and dependence is God, and it is God who created her to be obedient to and dependent on man in an even more immediate, and intimately physical way. First person of the human race, and its head, man's first subject for obedience and dependence is the Triune God. Secondly, as an agent of God, man is the source that generates woman's fruitfulness. He is the actor, she the acted upon. There can be nothing unhappy about this if it is understood as a reflection of Perfection, of the glory of the intimacy of the Holy Persons. Our distress comes from values held contrary to Christ, and casts doubt on our progress to oneness with God.

Before we can consider the ramification of woman's freedom and the initiative that is proper to her, we must come to grips with the call to this prior stance of obedience and dependence.

Intellect and Will.

When we speak of obedience, of cooperation with the will of another, or conformation of one will to another, whether of woman to man, or mankind to God, we are assuming a full knowledge and total freedom upon which this obedience is based. In emphasizing the freedom of persons in whatever unity they find themselves, we look to the will. For the human will freely and willingly to act is dependent on its being informed. The

²⁸ Genesis 2:18-23

Christian under the most unfathomable of trying circumstances knows the one thing necessary for his obedience to the will of God - that God is Good, and that His Will is perfect.

Beyond this primary knowledge, God wants our obedience to be based in knowledge of the truth. Sacred Scripture praises this knowledge. Jesus, the very Truth of God, comes that we may know the Word, which is to say the Will and Way of God. This knowing is not merely notional, but is integral to the whole experience of Man, in himself, with other men, and with God. That the Hebrew word *yada* and the Greek *ginosko*, meaning sexual intercourse are used in the Bible for this intimate knowledge is strange to our way of thinking. No mere intellectual exercise, the knowing that God desires moves and motivates our whole being; the enlightened intellect moves the emotions which motivate the will. The willingness that God desires is grounded in all the energies He has given to the human-spouse made His image.

Jesus cooperates with and is obedient to His Father because . . .

(he)sees (what) the Father is doing; for whatever he does, that the Son does likewise, For the Father loves the Son, and shows him all that he himself is doing. ²⁹

Jesus has come that we may *know* - the fullness of the knowledge that Jesus Himself is:

I know him for I have come from him, and he sent me.³⁰

I know whence I have come and whither I am going.³¹

It is in this knowledge that we regain our freedom:

Know the truth and the truth will set you free.³²

Freedom is based on the inner *knowing* of Truth - nothing external can bind us. With that knowing, we choose to throw all our energies of intellect and muscle into cooperation

²⁹ John 5:19-20

³⁰ John 7:29

³¹ John 8:14

³² John 8:32

with the will of God. In this kind of obedience, we become not only servants, but friends. For in knowing, we *choose* to obey.

No longer do I call you servants, for the servant does not know what his master is doing, but I have called you friends, for all that I have heard from my Father I have made known to you.³³

The Second Person of the Trinity incarnate in Jesus fully knows the mind of God and obeys His will. In the Redeemed Order, the second person of Man obeys because she understands what her obedience is in the total fabric of God's design. Her intellect, grasping the intent of God for her, moves her emotion and motivates her will. Blind submission to her husband's will is *not* the basis for her action. The monad of obedience on the face of the earth, she is not mindlessly obedient; quite the contrary, her involvement and participation is based on knowing. She has found meaning, and with it joy. The present emergence of her consciousness is tailored to such a task as this. With breadth of vision and confidence, she will be able to step out toward effectively fulfilling her feminine role in Salvation History.

Before the Fall, Eve knew the command of God; Adam had communicated it to her. Because she was not ignorant, Satan had to use reason to convince her to exchange that knowledge for his new knowledge (a lie). Only then did he capture her will to act in a new way - away from God. She, however, needed reasons, "good" reasons:

. . .that the tree was good for food, that it was a delight to the eyes, and that it was desired to make one wise.³⁴

It was not reasoning that was missing, it was obedience. Trusting her own judgment without the counsel of Adam her head, the Fall happened before any particular action was taken.

Mary, graced by God to be a perfect woman, was the new beginning, the entrance into the Redeemed Order. When asked to cooperate with God, she needed to understand so that her "yes" would be intelligent and wholly motivated:

She was greatly troubled at the saying, and considered in her mind what sort of greeting this might be.³⁵

³³ John 15:15

³⁴ Genesis 3:6

How can this be, since I have no husband?³⁶

That she had a full knowledge of God's plan for His creation, well formed and well informed, is apparent in her words of rejoicing with Elizabeth - the Magnificat.

Dominion of Man and Woman

Man was given dominion by God over the created realm; both man and woman were given this delegated authority. In keeping with divine order, woman's prior orientation because of her motherhood and her role as helpmeet is to adhere to the man's headship. Here we are considering man and woman to be Adam and Eve, husband and wife. A woman is not under the authority of any man, but only to that marital oneness given her by God.

And the Lord God commanded the man saying, "You may freely eat of every tree of the garden; but the Tree of the Knowledge of Good and Evil you shall not eat of it, you shall surely die."³⁷

The man receives this command; the woman gains her knowledge from him. It is in the very order of command and obey, or initiation and response, that Satan finds his opportunity to deceive. He sets the wedge that breaks Perfection into fragments by planting his own abhorrence of obedience into the woman whose basic, happy orientation it is. He begins by calling attention to the fact that she did not hear the command,..." Did God say. ...?

She had not heard God say; she had only heard Adam say. Thus Satan was able to intrude an element of doubt unknown in the Original Order. Previous to his insinuation, there was no hint of less than full worth in the two persons observing this free order. It indicates our fallen consciousness and the loss of holy knowledge that we should think so. Man's rational mind must undergo conversion before it can believe. As long as Eve continued to value her "yes" response as the highest expression of her love for man and God, the Plan for utter bliss was intact. However, if she should be persuaded to turn from love's "yes" to "no", the whole fabric would be torn irremediably, at least irremediable from Man's side. Devaluing her obedient role begins mankind's disastrous turning away from obedient

³⁵Luke 1:29

³⁶ Luke 1:34

³⁷ Genesis 2:16

mirroring of the Divine Will. This diabolical ambition to see the two disobedient to the will of God and cut-off from the Divine union motivated Satan. Adam and Eve stand there as signs of something trans-historical; they are part of a real once-upon-a-time, but also embody the universal and timely; their experience and choice live on in original sin.

Friendship

In the Original Order, because of Eve's happy response to the command of Adam, there was friendship between the two. As with the friendship of God with Man, there could be no friendship without the context of command and obey - that is, without the God-given order which unified the wills. Woman experienced total friendship when, freely welding her will to the man's, she acted with unanimity. In this friendship with man, her role is fully equal to his; she stands eye to eye. In their mutuality he is also fully submitted to her, not to her headship, but to the commitment to provide for her need for protection, provision and love which demands as total a self-giving as does the role required of her.

Woman, Contributor: Man, Judge

Adam received the Plan from God to be accomplished together, but the details could not be formulated without her for she was the perfect "helpmeet." Jesus who is her model of the second person response, spoke directly to the Father with input to the Holy Will:

Abba, Father, all things are possibly to thee; remove this cup from me.³⁸

Abraham, favored and loved by God, pleaded for and won alleviation of judgment on the people of Sodom had they been the least bit deserving. In the same way, a woman brings proposals to the man for his action and decision. Mary, restoration of the perfect woman, clearly motivated Jesus at his crucial entry into public life. She propelled him with, "They have no wine." These few words carried the cry of impoverished mankind languishing for the sacrifice of Calvary. In hindsight we see that Mary meant to motivate Jesus both for the immediate relief of her friends at the wedding and for what that would lead to - the relief of suffering Man who waited for the redemption by His blood. Jesus maintains the right order

³⁸ Mark 14:36

of their relationship by His reply. Mary has the freedom and the right, even the duty, to give Him urgent input, but it must be obvious who makes the decision:

O, woman, what have you to do with me? My hour has not yet come.³⁹

This does not begin to penetrate the profundities of the relationships apparent in this wonderful story which will continue to be part of our exploration.

³⁹John 2:3

CHAPTER IV. WOMAN, THE HUMAN PERSON

Incomplete, yet complete.

Reconstructing perfect woman before the Fall we rely on three sources: 1) the knowledge about Eve we have in Genesis; 2) parallels in analogic relationship of Man to the Holy Trinity; and 3) contemplation of the Blessed Virgin Mary. Perfect woman has full use of a free, unfallen intellect, a whole emotion, and a holy will; she has a dominion of her own subscribed by obedience to her husband's and God's will. In unity with two other Person/persons, and in her own person, she exemplifies the Responsive, Expressive Being *ad intra* the Holy Trinity. In living out this call she heeds the will of another with whom she is an equal, and to whom she is helpmeet and friend. A polar being in unity of two in a Third she enfleshes a truth at the heart of things, and is a pure sign of that truth to Man. Her individuality fills out these dry bones of her being in all its feminine beauty. She is the one to whom God entrusts every one he brings into being, and this for more purpose than is immediately perceived.

To carry out her call she is, from the first moment of creation, related to the man, as he is intimately related to her for his destiny.

To be related to another is the decisive determination in the nature of man. In the creaturely sphere this is revealed in the dissolubility of sexuality of mankind¹.

Because she is created relational, woman is not complete in herself in a certain sense. Without man she cannot fulfill her biological destiny as wife and mother. We will consider later the sublimation of this biological destiny in consecrated virginity. Dependent on another in her very creation, she is, nevertheless, a whole person in her own right. Never to be thought of as isolated, the three members of corporate humanity, man and woman united in the Holy Spirit, are within that perfect sphere each whole persons/Person. Standing distinct from man, a woman has her own identity. In fact, it is a lively sense of her own self that brings most promise for union with her opposite. We observe this in psychology (the observation is of fallen woman).

We often observe that the more completely a woman preserves her own personality, the more easily does she adjust herself to a man. In such cases it is as though the facade were made of a pliable material that adapts itself

¹ Barth, op.cit p.194

perfectly to reality, while the material behind it is as hard and inflexible as marble. There is perhaps a close connection between these qualities – the capacity for adjustment and the preservation for a firm immalleable kernel.²

Inner unity of masculine and feminine

Within this “firm immalleable kernel” we meet again those principles of the Trinity we have explored - the solitary person himself, or herself, is created in the image of the Trinity. The polarity of masculine and feminine is present within every human person. Within the whole woman are both active and patient principles unified in the Spirit as her own self. All the attributes more often assigned to the male and more appropriately his, are hers as well. Though femininity is at rock bottom wholly she, her totality embraces all that makes mankind what it is. When imbued with grace, these two components of masculine and feminine within her are a shadow of the two sexes who in unity of the Spirit form redeemed mankind. She, too, opening mind, emotion and will to the Spirit, begins to regain the wholeness and integration originally intended for her.

As a person in herself reflecting Godhead, it is not possible to restrict her to a lopsided existence, or to certain legislated female categories which she must fit at all costs. Only by individually hearing the Lord for his guidance can she discover the gifts intended for the up-building of the Kingdom that she is given. Her greatest obligation to that Kingdom is to grow in holiness, to become the perfection for which she was created. Though there may be a good deal of truth about the typologies generally used to describe man and woman’s inherent characteristics, Barth points out that these are dangerous to use.

Thou shalt be concerned with things, and thou with persons!

Thou shalt cherish the mind, thou the soul!

Thou shalt follow thy reasons, thou thine instinct!

Thou shalt be objective, thou subjective!

This is quite impossible. Obviously we cannot seriously address and bind any man or woman on these lines.³

Mary, model of the perfect woman, displays a well integrated masculine side. Though presented to us in the Bible as the surrendered, hidden, reflective woman, she also shows strength in objective decision making, is an initiator herself, one who lives by reason and will, not by feelings alone. Like a picture, Mary, the perfect feminine, is

² Deutsch, Helen, *Psychology of Woman* (N.Y., 1944) p. 133

³ Barth, op.cit.,p.201

framed in a strong masculine with no loss of femininity or harmony. Rather this masculine enhances her whole femininity, making it strong and capable. With all this said, we must see that her surpassing uniqueness lies in her essential unified core. Here the true meaning of the feminine concept begins, and emanates into the world as a sign of truth, a sign which before the Fall was not needed, but a sign which is very much needed now that the way to true femininity is in danger of being lost. Attempts to erase woman's signness dot history, but today the clamor to de-sex her by either reducing feminine sex to mechanics, or by insisting on egalitarian uni-sex, is increasingly persistent and determined. In like manner, both gay and lesbian ideology persists to denigrate woman.

Her Receptivity Rooted in Physiology

The idea of the feminine arises in human minds initially not from contemplation of the Trinity, but by all men and women in the overwhelming experience with the concrete being, woman-mother. It is by observing and then thinking about woman, we come to ascribe a feminine principle to Godhead. From the baby's and man's breath-taking physical encounter with her, to her receptive mode of being - all bring Man to a confrontation with mystery - the mystery of woman, the mystery of femininity. Of the totality of what the feminine means, she is the monad.

I would also like to believe that even the relationship of soul and body is not completely similar in man and woman. With woman, the soul's union with the body is naturally more intimately emphasized. (I would like to underline the term "naturally," for there is - as I have at one time intimated - the possibility of an extensive emancipation of the soul from the body, which now, oddly enough, seems to be more easily accomplished normally in the case of woman). Woman's soul is present and lives more intensely in all parts of the body, and it is inwardly affected by that which happens to the body; whereas, with men, the body has more pronouncedly the character of an instrument which serves them in their work and which is accompanied by a certain detachment.⁴

While feminism works diligently to rub out the determinations of her morphology as having anything significant to do with her psyche, psychologists of this persuasion bolster the argument against any singularity:

. . .very little of behavior and self-concept is biologically determined. Men beget children; women conceive and give birth. Beyond this, almost

⁴ Stein, Edith, *Collected Works, Vol 2, Woman*, (Washington DC 1987) p.95

everything is culturally determined and personally learned through one's own psychological experience and perception.⁵

We can do no better than to turn to Mead for empirical data on this issue. From her observation of a number of societies, it becomes obvious that sex role traits are not "natural" human qualities. What is expected of one sex in Society A may be assigned to the other sex in Society B. For example in our society, activity, aggressivity, assertiveness, and dominance are culturally ideally associated with masculinity. Passivity and submission are ideal female attributes.⁶

From this supposed scientist, it is evident how much mischief Margaret Mead's pseudo scientific investigations have caused generally throughout the field. All reference to physiology as the birthplace of the psyche, or the feminine as a universal, certainly any reference to God's intent written into her very being, is considered a pre-scientific curiosity. Women under this persistent propaganda are increasingly taken over by that furtive masculine side that Jung labeled *the animus*. The Holy Father, supportive of Christian feminism when it holds all the necessary components, warns of this masculinization.

Consequently, even the rightful opposition of women to what is expressed in the biblical words, "He shall rule over you" (Gen. 3:6) must not under any condition lead to the "masculinization" of women. In the name of liberation from male "domination," women must not appropriate to themselves male characteristics contrary to their own feminine "originality." There is a well-founded fear that if they take this path, women will not "reach fulfillment," but instead *will deform and lose what constitutes their essential richness . . .*⁷

We recognize today how difficult the word "patient" has become. It has lost that essence of woman that "constitutes their essential richness," to the point of embarrassment. It has been loaded down with the implication of inertia, ineffectiveness, and doormat-ism. The meaning we present holds none of those negatives. Rather the word promotes all that we have explained, the idea of woman being the sign of receiving/expressing, of her *primary role* of being acted upon rather than initiating, of exemplifying the patient principle which is utterly essential for creativity and ecstasy in the unity which she complements.

⁵ Milman, Goldman, op.cit.,p.118

⁶ Ibid p.121 Mead has been discredited as a scientist who approached research in order to substantiate her own agenda.

⁷ op. cit., Mulieris, IV.10.

Though the animal world contains examples of females who play a more active role in copulation, and deviations from the norm are observed in the human realm, yet the very oddity of the happening confirms the general principle.

- . . we can assume that this principle will continue to assert itself until we succeed in influencing the internal, hormonal constitution of the human body. But even then the anatomy of the sexes, which is surely less subject to modification will continue to exercise its veto. The reproductive function too will have to undergo radical transformations before entirely new paths are opened to feminine activity.⁸

We find her physiology confirms the thesis that woman exemplifies in human flesh the patient principle of the Second Person in the Trinity. Woman's inner being follows this given morphology. Her psyche develops as she experiences the growth and development of her body. Therefore, psychologists, before the current crop, found woman's natural disposition to be receptive, accepting – sometimes deceptively named “passive.” This is not to deny the fact that psychic phenomena are influenced by many other factors - education, social order, and culture. Yet, psychological development preponderantly follows the physiology of her sex. The continuum of active and patient, a tension held in union, is found immutable down to the gametes, those single cells upon which sex rests. The egg cell, spherical and expectant, awaits the torpedo shaped highly mobile spermatozoon.

In a single act of orgasmic intercourse, a man generally presents millions of seminal cells, for which a woman's being generally prepares a single receptive cell. And this cell remains naturally within her, in contrast to the other-directed nature of the sperm. The expansiveness and pluralism of the sperm, and the intensiveness and unity of the ovum reveal the deepest natures of their respective spouses. The sperm and ovum exist primarily as revelations of the nature of man and woman, and secondarily as means toward procreation.⁹

Research, analyzing the development of *passivity*¹⁰ in girls, points to puberty when their attention is pulled inward. At the same time, consciously and subconsciously, she absorbs with the mind what is happening to her body. During the same period the boy's attention is focused on external development. Feelings, which, in turn, mature a rich emotional life, become much more important to her than activity of body or mind¹¹ which in the boy's case absorb his interest. This emotional, inner world is what will characterize her feminine character and will fashion its responsiveness to her partner and to all persons.

⁸ Deutsch, op.cit.,p.225

⁹ Joyce, op.cit.,p.96

¹⁰ I would prefer never to use this word, but it is used in the literature.

¹¹ There is a growing question about the emphasis given now on sports for the maturing girl.

Woman naturally seeks to embrace that which is living, personal, and whole. To cherish, guard, protect, nourish, and advance growth is her natural, maternal yearning. Lifeless matter, the fact, can hold primary interest for her only in so far as it serves the living and the personal, not ordinarily for its own sake. Relevant to this is another matter: abstraction in every sense is alien to the feminine nature. The living and personal to which her care extends is a concrete whole and is protected and encouraged as a totality; this does not mean that one part is sacrificed to another, not the mind to the body or one spiritual faculty to the expense of the others. She aspires to this totality in herself and in others. Her theoretical and her practical views correspond; her natural line of thought is not so much conceptual and analytical as it is directed intuitively and emotionally to the concrete. This natural endowment enables woman to guard and teach her own children. But this basic attitude is not intended just for them; she should behave in this way also to her husband and to all those in contact with her.¹²

Actively engaged in the reproductive function, a woman then has a deep-seated passivity (acceptance, receptivity which is *active*, not inert) with regard to all life's functions.

Preoccupation with her own mind continues in a woman's later life and determines two important and distinctive feminine characteristics, namely woman's greater subjectivity in assimilating and appreciating the life processes, and greater intuition. The cornerstones of these fundamental feminine characteristics are laid during adolescence.¹³

Even talented women are often uncertain of the value of their own ideas until they receive them from someone else whom they respect. This remarkable combination of projection and identification is doubtless connected with woman's generally passive attitude.¹⁴

With her awakening sexuality the adolescent girl shows a definitely stronger tendency than the boy to spiritualize the sex instinct.

The girl represses the conscious realization of the direct instinctual claim for a much longer time and in a much more successful manner than the boy. This claim manifests itself indirectly in her intensified love yearnings and in the erotic orientation of her fantasies - in brief, it is the endowment of her inner life with these emotional qualities that we recognize as specifically feminine. This striving to throw off prosaic instinct and attain poetic richness of emotion distinguishes the adolescence of girls from that of boys, in whom fantasy gradually gives way to masculine activity that is turned to reality.¹⁵

¹² Stein, op.cit. p. 43-44

¹³ Deutsch, op.cit. p. 130

¹⁴ Ibid., p.140

¹⁵ Ibid., p.140

This character of relation between the instinct and the emotional life constitutes one of the essential sex differences between man and woman. Saint Edith Stein emphasizes the importance to understand woman's core of inner life as emotion. It is from this core that all her rich relational strengths flow.

Woman's nature is determined by her original vocation of spouse and mother. One depends on the other. The body of woman is fashioned "to be one flesh" with another and to nurse new human life in itself.¹⁶

The task of assimilating in oneself a living being which is evolving and growing, of containing and nourishing it, signifies a definite end in itself. Moreover the mysterious process of the formation of a new creature in the maternal organism represents such an intimate unity of the physical and spiritual that one is well able to understand that this unity imposes itself on the entire nature of woman.¹⁷

Irrational Quality of the Feminine Eros

These facts of the interrelatedness of her attributes are well known. They have been repeated here to place them in context, and to counter feminist errors about sexual sameness with saneness. Contrary to hoped for liberation, these false doctrines have been potentially enslaving.

Simone deBeauvoir led the revolt against the commonly held understanding about woman. She was followed by many others who rejected the whole concept of the patient principle as implying humiliation. DeBeauvoir decried the very posture of receptivity as slavery. Outside of the pure Christian context it is true that receptivity/ submission saps on poisons of the worldly values which infect it to change the whole stance into sick, abhorrent slavishness.¹⁸ DeBeauvoir fled from her Christian upbringing and never integrated her intellectual conquests with that faith. That mark fits the judgment she made on woman's traditional role. Ignominious servitude and slavery are often the lot of women in the fallen world; the Redeemed Order of Our Lord Jesus Christ alone will honor feminine nature as respected, free and whole.

Helen Deutsch observes a universal attitude blackly expressed by deBeauvoir:

Experimental data collected by psychoanalysts show that very often woman resists this characteristic given her by nature and, in spite of the

¹⁶ op.cit. Stein p. 118

¹⁷ Ibid. p.95

¹⁸ deBeauvoir, Simone, *The Second Sex*, (NY 1953)

certain advantages she derives from it, displays many modes of behavior that suggest she is not entirely content with her own constitution.¹⁹

While feminist's have their own explanations for this dissatisfaction, theologically the source of unhappy rebellion against nature lies somewhere other than with the symptom - her mistreatment at the hand of a male dominated society. That woman is not happy nourishes the roots of feminism, and truth to tell, the world's values of that given state have everything to do with her misery. Yet, the fact that sin and Satan have distorted the realities of the patient role as God meant it to be in the Original order do not negate its truth for the true core of womanhood.

Freud missed the mark about woman, tending to see her only as non-man, and his influence has not been slight. Her creative femininity, the outpouring of her nurture and warmth, were not valued. Instead he focused on what she does not have, and accused her of focusing on what she does not have - labeling her with *penis-envy*. Freud's insight into the primacy of the sexual drive and its importance is compatible with the truth that at the heart of things lies the masculine-feminine polarity, and a deep desire for union. This truth though muddied by human sin still holds transcendent implications; the sexual working-out in humans is still symbolic of the eternal principles. Sexuality, a basic rung on a continuum, carries a weight of meaning that is transconceptual, transrational, transverbal. This is at the heart of John Paul II's Theology of the Body which in this 21st Century is gaining such prominence. When incorporated rightly it promises to turn things around and bring back sanity to the Church.

Separate from God and thus from himself, Man's "development" is more like brokenness; we can expect perversion, depression, and melancholia that go back to sexual conflicts. Assuming the inter-relatedness of the three triune spheres, we see the disaster of the Fall in this disruption of what should be a whole and holy woman, a female in harmony with the universal principle of the feminine.

The milieu of the feminine can be summarized in eros - the world of loving relationship based in sexual realities which flower outward and upward. When a woman does not know this world naturally, she is dry, brittle and cerebral. No river of living water springs up in her to the nourishment of her children and husband, or in case of a celibate, to those spiritual children the needy world presents for her love. Eros, the love which springs from the sensual nature, melded

¹⁹ Op. cit., Deutsch p.225

into Holy Spirit life, is at the heart of human happiness. Because of its integral relationship to true spiritual being, Satan has cheapened and coarsened eros. He offers a destructive, yet enticing phantom which never delivers what it promises, and beguiles only to disappoint. A few minutes with evening television confirms this over and over again.

The deepest longing of woman's heart is to give herself lovingly, to belong to another, and to possess this other being completely. This longing is revealed in her outlook, personal and all embracing, which appears to us as specifically feminine. But this surrender becomes perverted self-abandon and a form of slavery when it is given to another person and not to God; at the same time, it is an unjustified demand which no human being can fulfill. Only God can welcome a person's total surrender in such a way that one does not lose one's soul in the process but wins it.²⁰

Women have been especially subject to perversions. Though eros includes, but transcends genitality, some have turned away from sexuality completely, feeling that eros is only genital, a vestige of animal responses of a primitive past, others that at best it is the opposite of spiritual; therefore less is better. The more moral and developed we become, the less eros will put a claim on us - women of this thought scorn men for their absorption in and need of eroticism. On the other hand, women are also consumed by the raw erotic that burns and consumes two ways - from repressions of natural desire which "come out sideways" or by abandonment to lust which destroys them.

A whole woman has a baptized eros that permeates her being with a heady, natural wholesomeness.²¹ Eros aside from its genital overtones, is a nourisher, sustainer and creator in human life. Women alone have it integrated into their psyches by their morphology as we have seen Edith Stein and Helene Deutsch explain. Men who do not have the livable quality, hunger for it and thrive when it is freely given by the receptive, accepting woman. Her love does not stem from a masculine inclination, the desire to be "like him," it comes from the warm feminine center, a desire to understand him by feeling "like him."²²

²⁰ Op. cit, Stein, p.52

²¹ A book published during the Seventies attempted to bring this to the fore but ran headlong into feminist' opposition, Marbel Morgan's *Total Woman* (N.J., 1973) It was a bit sticky. A better one was written by a psychiatrist earlier, *The Power of Sexual Surrender*, by Dr. Marie Robinson, Doubleday, N.Y. 1959, which I am using in this writing.

²² Deutsch, op.cit., p. 134

. . . in each intuitive experience, the other person's state is emotionally and unconsciously re-experienced, that is, felt as one's own. The ability to do this will naturally depend on one's sympathy and love for and spiritual affinity with the other person; and the extent of this spiritual affinity, for which the German language has the term *Einführung* (sometimes translated empathy) depends on the richness of one's own emotional experiences, which underlies the "inner perception" or the ability to understand one's own feelings and the psychologic relations and by analogy, those of others.²³

This quality of woman seems to a man irrational, and so it is. It transcends sense or reason. Basic to a woman's being is a whole realm beyond the values of mere activity and reason - irrational aspects of the feminine psyche which when she tries to escape them impoverish her and all who are close to her. The great contribution of woman to mankind lies in the "good management of the irrational component of her psyche."²⁴ It is this that is extolled by the poets as the "hiddenness of woman." Praised is the mystery of her total mothering:

Woman as real or potential mother possesses the sense of creativeness by which one lets something grow and nurtures it, allows it to follow its own law of becoming.²⁵

And marveled at is the closeness of her commitment to nature:

. . . indeed the four week cycle of ovulation, the rhythmically alternating tides of fertility and barrenness, the nine months of gestation which can neither be prolonged nor hurried - all this ties woman deeply to the life of nature, to the pulse beat of the Cosmos.²⁶

It is with woman that every person who comes into this world has his most profound of all human encounters, "an extraordinary intimate union, a fusion of being with another person." That same one will at the right time gently sever that oneness and push him out into the world where she can love him into being a free person in his own right. "There exists participation mystique, a psychic flow from child to mother and from mother to child."²⁷ It sets the pattern for all stories to come. It is the story of God and Man, the experience which for the child is in the offing, that woman plays out the most surpassing of her mysteries.

The National Geographic Magazine related a moving account of the first encounter with civilization by the Tasaday tribal people of the Philippines. Suddenly their stone-age culture encountered the Twentieth century. As the scientists descended upon them, the prophecy

²³ Ibid., p.136

²⁴ Ibid., p.138

²⁵ Stern, op.cit., p.285

²⁶ Ibid. p.22

²⁷ Ibid p.18

cherished by the people from ancient times seemed to be coming true. After an eloquent restating of that ancient prophecy, identifying it with the historic arrival of the investigative team, the Tasaday's leader turned to the women present and proclaimed, "all you women, you have to keep that within you."²⁸

In all ages woman has been the bearer of mysteries. Such knowledge is almost instinctual it is so near to us. Let us be reminded of Maritain's statement: "When people start scorning these things. . . everyone is beginning to lose his head."

²⁸ MacLeish and Launois, "The Tasadays: Stone Age Cavemen of Mindanao, National Geographic, August 1972, p. 219

CHAPTER V

WOMAN AND THE LOSS OF PERFECTION

The Adversary, Satan

With all the marvel that attends woman, when the facets of her being radiate glory to man and God, when she glowed with the unadulterated image of God, what under heaven could cause her to forfeit this wondrous holiness - a forfeiture that continues even in the Redeemed Order? We have the clues in our Genesis story, again in the Truth-bearing language of myth, upon which the subtle implications cluster so thickly we can select only a few. Certainly the decision that brought such disaster upon her and the man was not lightly made.

. . .How came it about that Adam, in all the circumstances of his holiness, his happiness, his spiritual and intellectual clear-sightedness, his intimacy with God, could possibly sin? ¹

In his imagination C. S. Lewis in Perelandra has restaged the temptation of woman on a new planet not yet fallen from God's perfection. The temptation to turn from God must be planted carefully in many deceptive conversations by the Satanic emissary, rousing in the woman's mind aberrant possibilities uniquely tempting to her because of her particular role in the eternal plan. Of full integrity without a single flaw to harbor a sinful inclination, the woman is not to be easily persuaded. Thoroughly at peace, there is no discontent or restlessness to be used as a wedge. Such feelings must be insinuated from an alien source. In the absence of her husband, slowly her values must be eroded and replaced by the subtle invasion of totally opposite ones which are cleverly, diabolically disguised to seem innocuous and fitting.

Many of these arguments are current in woman's thinking, inherited from "the mother of all living," Eve. Lewis has the advantage of putting on the Perelandran scene a faithful believer from earth who thwarts the deceiver just as the woman teeters on the brink of bringing ruin to her perfect realm. The Genesis myth finds the woman on her own, but we believe God stood ready to aid her had she given a slightest glance toward him. (Interesting in both the Genesis myth and in Lewis's myth, the husband is nowhere to be found during the persuasions beating on the woman by the evil emissary. She must fend for herself. We have seen that in some

¹ Smith, op.cit., p.330 B.V. Miller DD

theological reasoning this means that the Fall had already happened – Adam had refused the headship inherent in his creation from the first.²)

How could the Evil One break into such a Perfection as Eden, and further, how could he so drastically wrench apart such a complete union of love that it would necessitate the death of the Son of God to set things right again? What, first of all, motivated his scalding hatred toward the God of the universe? And where, even before that, would such an Evil One originate in the perfect cosmos of the all-loving God? By carefully heeding the slim hints in Scripture, observing especially the words of the Lord Jesus, and gleaning from the teaching of the Holy Spirit in the Church, we can come to a little insight on these important questions. Obviously, because of the meager information the wise Holy Scriptures allow, Satan and the fallen realm are not to absorb too much of our concentration.

We have devoted ourselves to the Original Order of creation with its imbedded values that proceed from Godhead Himself. The one who stands against that order serves the useful function of putting into bold relief the surpassing things that are our inheritance as Christians. Knowing something of the darkness should make us aware, as our ancestors in faith were, of untruth and its insidious way of creeping into the corners of even redeemed minds. Without attention and counter moves, it is possible for this darkness to obscure the light of God in our small corner, causing unnecessary suffering and confusion, sometimes even turning us from our intended goal.

We have all experienced the power of the lying spirit. The saints from earliest times, recognizing his tactics in their souls, struggled against him. Yet, doubt often greets any talk about his existence today. A high degree of incredulity exists even among some teachers in the Church. However, without putting Satan in the picture, we cannot grasp the significance of the Fall, or of the responsibility we must take in Salvation History - a huge loss to our own consciousness as Christians and to the Kingdom of God. Disbelief in a personified source of evil and his purposeful activity in our world may make impossible the realization of personal freedom and block the individual Christian's effectiveness.

Knowledgeable and devout men are once again taking seriously the bondage of people in the grip of forces beyond themselves. Rediscovering the principles given by Jesus for overcoming

² As we have noted, this is an important facet in the theology of Father Donald Keefe, Covenantal Theology, Presidio Press, Novato, CA 1996

these forces, they are putting them to work. Many who are baptized Christians have experienced deliverance from evil.³ The deconstructionist and demythologist attacks on Scripture are one source of disbelief in Satan; it is also part of the fruit of an ignorant scientism.⁴ Jacques Maritain viewed askance the peculiar angle thinking has taken in the Church since Vatican II saying of this “frenzied modernism:”

It’s natural bent, though it would deny it, is to ruin the Christian faith.
Yet it busies itself as best it can to empty the faith of any content.⁵

Emptying the faith of belief in the devil has made Christians more vulnerable to his deceptions and has brought the Church into a crisis of faith. New Age feminism in its “worship” denies any Satanic spiritual force capable of deception, thereby giving it a freehand to lead the worshippers to spiritual death. Jesus did not say “ignorance was bliss” - it is knowing the truth that sets us free.

A very great deal of the New Testament would have to be excised if we think Satan is only a figment of the First Century mentality. Jesus met Satan face to face. Scripture says from the third chapter of Genesis on that “the whole world lies under the power of the Evil One.”⁶ Jesus after confronting Satan at the beginning of His ministry, delivers many sufferers from his bondage and from the control of his underlings, and near the end, on Passion Sunday, a voice from heaven is heard declaring, “Now the prince of this world is to be overthrown.”⁷ That “prince” has been Satan ever since Adam and Eve offered him their obedience.

The Christian is urged by St. Paul to equip himself daily to battle the devil.⁸ Without belief in his existence we are vulnerable, for we see no reason to put on that spiritual defense, or any

³ Scanlan, Michael, T.O.R., Deliverance from Evil Spirits: A Weapon for Spiritual Warfare, (Ann Arbor, MI 1980) Scanlan is retired president of Steubenville University. Peck, Scott, M.D., People of the Lie, (New York 1983)

⁴ An important book by a brilliant scientist and secular Jew, is The Devils’ Delusion, by David Berlinski Crown Forum. Exposing the new religion based on atheism and materialism, better termed “scientism.”

⁵ Maritain, op.cit.p.8

⁶ I John 5:19

⁷ John 12:31

⁸ Ephesians 6:10ff

necessity to withstand him who threatens our souls, nor any need for vigilance as St. Peter also exhorts us.⁹

It is greatly to Satan's favor to keep disbelief in his reality the prevailing climate. He does nothing to interfere with intellectual vanity. Horrendous images of exorcism like The Exorcist may be real enough, but they are rare. The actual work of deliverance from evil is a work of faith - fasting and prayer, generally quiet and unmarked, except for the effect in individual lives.¹⁰ It is of grave concern that he infiltrates false worship, especially any offering made to pagan gods or goddesses.

Realizing that it is often popular error that has made the Evil One in the modern world a comic book character, it is helpful for some who have trouble with the traditional Bible view to translate the terminology into modern psychological terms. While Jung's concept of the realm of darkness is seriously off the mark (it is *not* the *shadow side of God*), he presents two categories of "energies" which Scripture calls demons or unclean spirits. In archetypes and autonomous complexes he describes "psychic energies" as having "their own initiative and their own specific energy."

These powers enable them both to produce a meaningful interpretation (in their own symbolic style) and to interfere in a given situation with their own impulses and their own thought formations. In this respect (the archetypes) function like complexes; they come and go very much as they please, and often they obstruct or modify our conscious intentions in an embarrassing way.¹¹

Though we must modify Jung's description to include positive spiritual powers - the angels, perhaps here is a credible language for dealing with demons and the devil for those who may imagine only black imps with horns and tails. St. Paul called this spirit realm "sovereignities and powers." St. Paul and Jesus addressing entities with "minds of their own" called them "unclean spirits" who manipulate human persons for the worse. Jesus gave the Church authority over them in His name, because He is, as St. Paul tells us:

far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the

⁹ Peter 5:8

¹⁰ See the two sane and authoritative books referred to above, one by the priest-former president of an American university, the other by a Protestant psychiatrist for the facts about exorcism and deliverance.

¹¹ Jung, *Man and His Symbols*, op.cit., p.79

head over all things for the church, which is his body, the fulness of him who fills all in all.¹²

Angels: Good and Bad

From the many references to angels in Old and New Testaments, we garner information about another realm of beings created by God where His principles of creation hold forth among creatures of a different order. These pure spirit beings, exhibiting high intelligence and will, also observe the Will of God for their happiness and fulfillment. They move as Gods servants and messengers from Third Heaven to earth's orbit in an hierarchy of order, the archangels being the greatest servants of God. Disobedience to His Will among these spiritual beings preceded the Fall of Man.

. . .these suprahuman and relatively personal principles of wickedness (in the case of fallen angels) must not be exaggerated in a Gnostic or Manichean way (as often happens in popular piety) into powers opposed to the good God who are almost his equals in might. They are not God's rivals, but his creatures.¹³

In contrast to God's light, Satan's darkness is negligible. Here Jung fails to grasp the weakness of evil. Satan is not an opposite but equal - he is not the shadow of God's light; he cannot be compared to infinite light which causes no darkness nor casts no shadow.

God is light and in him is not darkness at all.¹⁴

The light shines in the darkness and the darkness has not overcome it.¹⁵

An angel of great beauty and power Lucifer is given the freedom of all of God's creation. But the Light Bearer chooses to challenge God's authority. In rebellion, he and his cohorts of various ranks of angels are cast down to earth where they continue in rebellion toward God. Their commander's intent is to thwart God's plan for this perfect world, and to ruin his favorite creature, Man.

¹² Ephesians 1:20-23

¹³ Rahner, Karl, *op.cit.*, p.13

¹⁴ John 1:5

¹⁵ John 1 :5 St. John writes of the light of God that shines upon this fallen earth held under the darkness of Satan which cannot equate with the light.

All this shows that the doctrine of the devil has really a very simple content which has nothing to do with mythology in the proper sense. The calamitous situation which man recognizes as his own, presupposed by the message of redemption and at the same time overcome by God's grace, is not one that is constituted solely by human freedom. A created freedom contributes to its constitution, one which is supra-human and antecedent to the history of human freedom. The opposition which appears as prior to man in man's calamitous situation, is itself manifold.¹⁶

Lucifer, Satan, the devil, all one and the same, fell by beholding his great beauty and intelligence, and turning his gaze from his Creator to his own potential for power. This account from Isaiah is thought to mirror, in the fall of Nebuchadnezzar, also by rebellious pride, the earlier story of the fall of the angels.

How you are fallen from heaven, O Day Star (Lucifer?), son of Dawn!
How you are cut down to the ground, you who laid nations low!
You said in your heart, I will ascend to heaven; above the stars of
God I will set my throne on high; I will sit on the mount of assembly
in the far north; I will ascend above the heights of the clouds, I will
make myself like the Most High.¹⁷

Some theologians find "no need to suppose that man fell by any agency other than his own,"¹⁸ but it is certain that there is in the world a pseudo-agency, imitative and envious of God's agency, who is evil, superhuman, and beyond the range of Man's human contribution to evil. This personified evil exhibits a consistent principle which Man, though fully responsible for his own choices and actions, could not contrive. Even though it pushes the problem of evil back one step, it also opens up to a whole gamut of created beings the hope of redemption. Any mere humanistic approach that makes man the measure of all things or the sole author of evil is too narrow to account for the assault against all authority that underlies the miseries of human life.

For we are not contending against flesh and blood but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.¹⁹

Deception of the Evil One

Consider a being of power and great gifts with a freedom like that of Man, who weighs the possibility of being master rather than servant. It may be the favor Man receives from God

¹⁶ Rahner, *op.cit.*, p. 342

¹⁷ Isaiah 14:1 2ff (parenthesis added)

¹⁸ MacQuarrie, *op.cit.*, p.241

¹⁹ Ephesians 6:12

that stirs his jealousy, for as an angel he is meant to be Man's servant. Counting the odds, he attempts rebellion against God. In being cast down from his high office in the Kingdom of Third Heaven, he still carries on his war. The bliss he sees on earth motivates his envy, not only to undo it, but to rule over it with a perversion that will grieve God. Still believing that he can ultimately thwart the beauty and integrity of the Divine Dance ²⁰, or at least to conquer a part over which he can peevishly rule, he finds God "foolish" enough to give the freedom for such a possibility; he, Satan, will be too "wise" to give such freedom to those he rules.

If we enter into such a mind-set (it is our natural fallen way of thinking, so it shouldn't be hard) who would be the logical target for the prime assault? To Satan's way of thinking, yieldedness to God's will by this creature Man is the "problem." In order to usurp authority on earth, he must be able to sever Man's will from God's.

The very posture of obedience must become as loathed by Man as Satan himself loathes it. The yielding of will, the submission of self, must become the most hated of all possible human attitudes and actions. Replacing loving self-giving, a blighted self-concern must be transplanted into this human so that all the rational powers work to aggrandize him. But alienating Man cannot be accomplished with a frontal attack; he is too happy obeying the Word he hears. He loves God too much, and he knows the source of his bliss.

Alienation will have to be the most subtle device of a most intelligent mind and be slipped to these unsuspecting innocents like tasteless arsenic in tea. Where should he begin? Though many have written about Adam's role, it is obvious there is only one person upon whom the divine marital structures are laid - the woman. Even if long arduous lying should eventually succeed with the man, Satan realizes that woman's obedience to him, so obviously the source of happiness and the divine reflection of the Triune relationship, would soon right the situation.

Woman must be the target. She, the common denominator of the whole order of obedience, must deny that order, even though it means denial of her perfect being and the ruin of her Spirit-endowed soul. Somehow he will have to convince her, against every fiber of her happy nature, that the same reason he refuses to bend to God is a real problem for her, too. He must deceive her to believe that her happiness, greater than that any innocent child of loving

²⁰ Thomas Howard, Chance or the Dance?, (San Francisco, 1989)

parents ever knew, is not as great as he will make it. He must plant two evil weeds in her mind: first, that the creature who only fulfills the purpose of her Creator can not actuate the superior possibilities that lie in the exercise of autonomy - namely envy; second, that her Creator, whose pleasure is merely power, is a manipulator whose enjoyment comes from over-lording his creatures - namely bitterness.

His success was to persuade the monad of obedience to take a fatal look at the disordered value he placed on the beauty and power of Self. No doubt it took him a grueling number of unsuccessful attempts, but finally he stirred up her desire to use her freedom perversely in order to decide for herself good or evil, no longer to depend on the transmission of God's command through her husband. It depended on his reinterpretation of divine order as estimation of her worth. She was a "second person" and this did not mean beatific order (in his disordered mind), it meant worth or value, even as Simone deBeauvoir would believe it and write with contemptuous irony, *The Second Sex*.

The moment Eve accepted what her nemesis named as good - "good for food, a delight to the eyes, and desired to make one wise," she became the instrument in the Tempter's hand to tear up the finely woven fabric of loving community between God and Man, and between man and woman. We can only imagine the difficulty, even for the powerful Lucifer, of breaking through the union of Divine Love. Perfection is bright and hard, meant to withstand all onslaughts, though it cannot bind the will. But the power of Satan lay in deception, while woman's vulnerability lay in her naive judgment without the headship of Adam. (Where was he who was given the responsibility of protecting her? Surely fault does lie here first, even as St. Paul understands - "the man was not deceived, the woman was deceived.")²¹ Satan's insinuations made sure she circumvented his headship in making her decision.

Satan, scorning dependency, taught her to see her dependency (remember, it echoed the sublime relationship of Son to Father) as a sign of immaturity. God himself would not intervene, he said, because in growing up she had to break the dependent relationship, striking out on her own, the better to reach the maturity of autonomy. He showed her that by making a decision for herself about what was good and evil, she could go beyond the limits God set and become like God herself.

"Disobedience" means precisely going beyond that limit, which remains impassable to the will and the freedom of man as a created

²¹ See I Timothy 2:14

being. For God the Creator is the one definitive source of the moral order in the world created by him. Man cannot decide by himself what is good and what is evil - cannot "know good and evil, like God." ... Disobedience," as the original dimension of sin, means the rejection of this source through man's claim to become an independent and exclusive source for deciding about good and evil.²²

Determining where her desired good lay, there would be no need for this stance of response which implied disparaged worth.

. . .Something sundering comes between man and God. . . It is a sin of disobedience both interior and exterior. The ancestors of the race wish to be . . . like gods, knowing good and evil! This is not equivalent to saying that they 'wish to know everything,' or 'to distinguish between good and evil,' but that they wish 'to decide for themselves what was good and what was evil, and to live according to this decision.' It is a question, therefore, of nothing less than outright moral autonomy which finds expression in pride and rebellion against the dominion which God claims for himself!²³

He tempted her by images of valiantry to take on the agonies of her own brave choice (as Lewis so sharply describes in Perelandra). She could then be the instrument for even better things for herself and for the man. Thus he introduced into her consciousness the most destructive but most indelible idea of all - that authority was "where it was at." Her own role of response, far from being equal and worthy, was a position of degradation. God had duped her, her husband had duped her. Where her husband had some delegated authority and therefore was more like God, she had none and was only "used." Slowly, over how many failures, he saw her accept his values, so upside-down to the reality she had known. By his envy, he taught her to envy what became known as "power." He pointed out that just being the nourishing stem to the Man-plant, was not as prestigious as being the flowering head of that plant. The very concept of "important" had to be learned. Surely she had not differentiated between the roles of male and female experienced as a just equality reflecting the purity of divine relationship.

To tear herself away from the bliss of that unity was unthinkable, except that she had been persuaded to imagine a "higher", different kind of happiness - one linked with power. Eventually he won the decisive point by telling her that, despite what she had heard from Adam,

²² J.P.II, *On the Holy Spirit*, op.cit.,2.3.28

²³ *Encyclopedia of Biblical Theology*, op.cit., Johannes B. Bauer, "Sin",p.849

there would be no penalties for doing what was “good.” What had been passed to her as command, he assured her, was only God’s way of keeping immature beings in order.

At the suggestion of the serpent, Eve believes that the word of God may not be absolute; she doubts the word of God and thinks that the command that comes from God has been given not for man’s benefit but for the benefit of God himself. The whole conception of the relationship between God and man is radically inverted. The evil of sin consists therefore, not so much in the external act of disobedience as in the interior inversion of the right order.²⁴

So she makes a free choice a “good,” and exchanges her stance of obedience to God to obedience to Satan, though she did not recognize it to be so.²⁵ It is this that Saint Edith Stein means when she says, “the nature of the temptation was in itself of greater significance for her.”²⁶

From his first glimpse of her, Satan loathed woman because she epitomized in human flesh what he had revolted against. Though he disabled her, there is the constant danger that the morphology which he has not the power to erase, will prove the clue whose comprehension will begin to reverse all his efforts. The Second Person of the Trinity in whose image and likeness Lucifer too shared - that of willing receiver and responder to the First Person - he had deliberately disavowed with every fiber of his being. She stood lovely in her obedience to the will of God, clothed in a nature of yieldedness that in receiving the other would bear fruit. He despised the implications of her surrender and ensuing fruitfulness, recognizing as he did that this was the very heart of the Trinity’s secret which marked all His creation as His own. Therefore, woman was the only possible object of his hate, for in defacing her he defaced the Truth, and struck at God as intimately as was possible. God loved woman with special love for the purity of her “yes” that lay prior to and essential to Man’s “yes.” This is the significance of pure Mary’s “yes” to come.

This propaganda against her has not ceased or lessened; we all recognize it immediately. All she depicts, Satan fights. He must continue to pervert her in order to maintain the order of his Fallen realm. She is the potential enemy against whom he cannot lessen his vigilance, lest she heed her instincts and regain her senses. Because of her essence, she needs the protection of men and of the Church. Both of late have often denied her, though the Theology of the Body has the potential to bring this truth again to the fore.

²⁴ Ibid

²⁵ Check Perelandra, op.cit., for Lewis’ magnificent handling of this scene.

²⁶ Stein, op.cit., p.62

Is it any wonder that counselors see more women than men, and that women echo again and again all these complaints? Is it any wonder that depression afflicts three times as many women as men? Why is woman such a fertile field for unhappiness? And why does anger, with depression right behind, come as regularly as the common cold? The current homosexual lobby demands the same status for their unions as that of man and woman, and this is but another attack on her worth and being. Fruitless unions are just as worthy; besides, her procreative power is inconvenient, even a burden - now whose ideas might these be?

From Genesis to Revelation, Sacred Scripture reveals the Evil One's strategy against her. When a woman finds herself again, Satan begins to lose his grip on the world. The woman in Eden held the key for the continuance of Paradise because her yielded love was crucial to the fabric of mankind's relationship to God. As long as, in her triune unity - Man, she honored and cooperated with her husband's will, Man with outstretched arms, with "yes" on his lips, honored and glorified God. The marital union of the ob-positioned sealed by this "yes" assured happiness. From this original marital union of two in a third, emerged the God-ordained reality of covenant and the marriage bond.

It is even more true that sin constitutes 'injury' and 'insult' against God in that it is a breach of the covenant between God and men, the covenant which came increasingly to be deemed as close as the marriage bond. Adam and Eve forfeit not only life as such, but life in friendship with God. God who, of his own free will, had bestowed every kind of love and every possible benefit upon them, is regarded by them as a tyrant and a rival.²⁷

Responsive to her husband's headship, yielded to his loving authority and responsibility, she was safe from the evil one, but when her obedience shifted from yieldedness to control, the Fall was inevitable. When Satan relieved her of the last obstacle, that to disobey was not to die, "She ate, and gave some to her husband and he ate."

Now the serpent was more subtle than any other wild creature that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat of any tree of the garden?'" And the woman said to the serpent, "We may eat of the fruit of the trees of the garden; but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it lest you die.'" But the serpent said to the woman, "You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and

²⁷ Op. cit., Ency. Biblical Theology, p.849

that the tree was desired to make on wise, she took of its fruit and ate; and she also gave some to her husband and he ate.²⁸

God's Good: Human goods - The Tree of the Knowledge of Good and Evil

So God's Good was traded for the human judgment of good.

St. Thomas . as a guide . . . lays down the evident principle that nothing can be included under the concept of original sin except what is derived from the sin committed by Adam as head of the human race. (QDDeM iv.a.2.) But in his sin, as in every other, there are two elements to be taken into account: the first is the turning away from God, our last end, and the direct result of this is the loss of sanctifying grace; the second element is the undue and inordinate cleaving to some created, lesser good in place of God, and to this element corresponds the introduction of concupiscence. Hence we find both of these elements existing in all Adam's posterity.²⁹

Catholic theology throughout the centuries has held that Man because of the Fall is damaged, he has turned away from God and cleaves to lesser goods, yet he is not depraved. His impulse is not even now totally turned to evil. Woman herself was tempted by "good" not evil even in her fatal choice, but good according to her own judgment. Mankind wants good above all, even after the Fall. The problem rests on how he determines that good. Before he turned authority into a problem, he looked to the Almighty for Good, afterwards he determined his own, a frustrated quest because he was made to be satisfied only with the Good. Jesus approaches this directly:

And a ruler asked him, "Good teacher, what shall we do to inherit eternal life?" And Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments."³⁰

Jesus asks the ruler to consider why, in addressing him, he uses the word "good." "Are you looking at me as just another of your human goods? Or are you looking at me as the Good? If it is the Good you see, then obey the commandments; if you want to go further, give up all your human 'goods' and come back finally to the Good, Himself.

²⁸ Genesis 3:1-6

²⁹ op.cit. Smith, p. 334 B.V. Miller DD

³⁰ Luke 18:18

In the morass of moral ambiguity in which we live, there are those, even theologians of the Good who advocate relativity concerning moral choice. This was Pope John Paul II's concern that motivated the writing of *Veritatis Splendor*. Self-determining moral choice among these theologians is judged more mature than the mere adherence to rules, even the Ten Commandments. Adultery, we are told is not always wrong, it can be good. It is this kind of "good" that Jesus refuses as an adjective to describe himself, "Why do you call me good?" Addicted to making his own judgments, Man's good is not good enough. It is in return to obedience to the One-who-commands that he shall have the Good. Are lands, houses, and material goods "good" for Man? Jesus says that the rich who are apt to think so, are going to find it difficult to face God. The *command of God* is the Good, Man's goods will come if he repents of the "knowledge of good and evil" and turns again to God for all Good.

The Fall

It is ironic that in rationalizing the Genesis story, the fact that it was the woman who was first out of place becomes an embarrassment. The cover-up attempt is to keep her from appearing stupid, gullible or greedy. From that suspicion itself we can see there is little grappling with her basic significance to the Divine Plan. The primacy of her stance in the whole scheme, both in obedience and in disobedience, is not merely a case of male-supremacy thinking, but is the apex of the Creator's genius in the creation of mankind.

To capture Man's allegiance to himself, Satan necessarily chose woman as his primary victim. Setting himself up as god over his own realm, with man and woman as his subjects, hinged on distorting her vital role. The monad of love, yielded and obedient, she, the primary point had to be taken.

The biblical description of original sin in the third chapter of Genesis in a certain way "distinguishes the roles" which the woman and the man had in it. This is also referred to later in certain passages of the Bible, for example, Paul's Letter to Timothy: "For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor" (1Tim 2:13-14).³¹

Adam was not open to deception because God had spoken to him directly; his own ears had heard the Divine command, where Eve's had not. Satan's insinuations and lies could not erase what the man heard, but if man lost the love of his life, his very completion, the bone of

³¹ op.cit., Mulieris, IV.9

his bone, if he was separated from his helpmeet, he would surely go after her. Adam sinned knowing what he was doing, and did not call it “good,” he made a deliberate choice. He sinned knowing it was sin - deliberately and consciously - undeceived. As head of the human race the full responsibility for this choice fell on him and not on Eve. That he had abdicated his headship can be taken into account as well.

. . . Two conditions are necessary for there to be a sin against God. The first is that there must be a command imposed by God, whose authority and right to command are supreme; the second is that he who is bound by this command must deliberately and consciously transgress it.³²

Meditating on Scripture, many of the Fathers have pointed out a poignant foreshadowing here. Adam knowingly gave up paradise to follow his wife Eve because of his love for her - she had been deceived. Jesus, the second Adam, leaves his heavenly position to come after his beloved who cannot be saved without Him - she has been deceived. In the first, the woman cannot be saved without her seed, which in the fullness of time will become in her the Redeemer. Both Adams died that “she” might be saved.³³

By woman’s rejection of her own creaturely expression of the response principle of the Second Person, she not only devalued her own being, but established the values of the Evil One on earth, values which her husband immediately also assumed. He who preferred “to reign in hell than serve in heaven,” had been victorious, if only for a prescribed time.

With one act of disobedience, prompted by pride, our first parents wrecked that edifice of supernatural beauty and harmony which the loving hand of their Father had built. Charity departed from their souls, for how could they love God above all things when they loved themselves . . . they ceased to be the sons of God. The Trinity withdrew its holy presence from that desecrated temple, from the souls in which they were dishonoured guests.

His nature remained in its essentials intact, but, compared to that former state, what a ruin!³⁴

Accepting, receiving, serving, yielding as expressions of self-giving, became scorned attitudes in the world’s scheme - the bottom of the trash heap. Greed, envy, competition, and deceit became necessary to rule because power was the pinnacle of autonomous desire. Power

³² op.cit., Smith, p.329 b.V. Miller

³³ Romans 5:14, Ephesians 5:31-32, I Timothy 2:14-15, Ephesians 5:25-27

³⁴ op.cit., Smith, p. 50 George D. Smith

means to be the Agent. God is the First Agent, then to be God is what Man struggled and scratched his way among his fellows to become. That God's true expression of power was in His self-giving went uncomprehended. Another story in Genesis, the building of the tower of Babel, tells of this ambition of collective Man to storm heaven itself. Such ambition knows no bounds. God must scramble the languages and disperse mankind out over the face of the earth to keep him from more attempts to sit on the throne of power.

Prior to this, these bent psychic energies immediately result in murder. Life on earth becomes so degraded that God is 'sorry' that he has created Man and determines to cleanse this evil brood from the earth. He relents to the extent of one family who still listens to His voice. The ruin is nearly complete, but with this family He will begin to fulfill His promise to Eve. With this family, fallen away from full consciousness, God begins, by a first formal covenant, the steps that will bring fallen creation home again. A history will continue through woman's seed that will eventually bring a Redeemer - that seed with crush Satan's head, but He will be injured by Satan in the battle.

The Holy Spirit, Lord and Giver of Life, has withdrawn from the intimate union with Man. There is no longer a triune marital unity with His gifts of supra-human freedom, equality and friendship between male and female. No longer has either of them dominion in the dimensions experienced before the loss of integrity. Commitment to God and to others has vanished from the human heart; instead there is commitment only to one's own "good." What was *the Good* in the garden, to think God's thoughts after Him and obey His holy will, is no longer attainable by humans who have lost the added dimensions to their nature that made them holy.

. . .Something sundering comes between man and God. The first sin that is committed is recorded in the narrative of the fall in paradise. It is a sin of disobedience both interior and exterior. The ancestors of the race wish to be . . . like gods, knowing good and evil! This is not equivalent to saying that they 'wish to know everything,' or 'to distinguish between good and evil', but that they wish 'to decide for themselves what was good and what was evil, and to live according to this decision'. It is a question, therefore, of nothing less than outright moral autonomy which finds expression in pride and rebellion against the dominion which God claims for himself!.³⁵

³⁵ op.cit., Smith, p.355 B.V. Miller

Union of God and Man shattered, union between man and woman destroyed, there is also devastation in mankind's inner being - his human nature though not changed is damaged. The additional gifts given him by the Holy Spirit held his nature in supernatural integrity; now they are gone.

As for the other gifts bestowed upon Adam, their loss is included under the general phrase that "the whole man, both in body and soul, suffered a change for the worse." This loss of preternatural gifts is often spoken of as a wound in man's nature. A wound is cut in the body, a severance of parts of tissues which ought to be united, thus creating disunion and disorder and preventing the proper functioning of the parts affected. Similarly by original sin the perfect harmony and unity, that originally reigned throughout the various levels of man's nature, are broken, with the result that his different faculties, especially his higher powers of will and intellect, cannot work with that ease and sureness and peace that otherwise would have been theirs.³⁶

The brothers, Abel and Cain, become enemies as Cain's inner world becomes the ground of envy and jealousy. God warns him to resolve himself or there will be dire consequences, but he does not even ask for help. The blood he spills contaminates the ground, and Scripture begins a theme underlined time and again: Man's disobedience has damaged irrevocably all the harmonies essential in nature. Corruption and degeneration, pollution of the earth run rampant because of Man's sin - a sin which is described curiously first as idolatry, and then, adultery.

Lift up your eyes to the heights, and see! Where have you not been laid with? By the waysides you have sat awaiting lovers like an Arab in the wilderness. You have polluted the land with your vile harlotry. Therefore the showers have been withheld and the spring rains have not come .³⁷

It is Yahweh who speaks. "Yahweh" (YHWH) the name of God He revealed to Moses, is perhaps best approached in recognition of His utter holiness by a substitution of "The Lord." In these words He anguishes over the loss of His people as a husband anguishes over the unfaithfulness of a wife.

Freedom is no more and cannot be known on earth again until the fullness of redemption has come. Life is now a series of bondages. Satan, the new master, has effectively given his underlings a value system that will cause them to continually trespass against each other and themselves. He will put them at the mercy of a no longer friendly nature, to say nothing of the servitude required by the spiritual powers of wickedness.

³⁶ Ibid

³⁷ Jeremiah 3:2-3

The analysis of sin in its original dimension indicates that, through the influence of the “father of lies,” throughout the history of humanity there will be a constant pressure on man to reject God, even to the point of hating him: “Love of self to the point of contempt for God,” as St. Augustine puts it. Man will be inclined to see in God primarily a limitation of himself and not the source of his own freedom and the fullness of good “For without the Creator the creature would disappear. . . When God is forgotten the creature himself grows unintelligible.”³⁸.

Scriptural prophecies declare that the last times will be marked by increasing disobedience. We generally regard such words as unnecessarily pessimistic. We smile over the Jeremiahs of every age who think times are worse and people more rebellious than the earlier generations. Perhaps all the Jeremiahs are right, each unsaved generation finds lower and more sophisticated ways of opposing God; then the end times will be the worst of all.

The 18th and 19th Centuries were seedbeds for philosophers whose germinal ideas are continue to flower and bear bad fruit in the succeeding centuries. All of the premises of the most influential of them have at the base a hatred of those values we call feminine. Woman has been consistently devalued by these philosophies. Karl Stern, psychiatrist-philosopher, himself a victim of the flowering of these diabolical ideas in Adolph Hitler, has approached this modern rationalism in two books, The Third Revolution and Flight From Woman³⁹ whose insights I have used in this writing. He describes the resulting spirit of scientific humanism as “doing its work against faith with the silent violence of an odorless gas.” Seeds have been planted in the human mind which grow only doubt; a sin, he declares, that is worse than murder. A diabolical turn has been made, for Man is no longer honored as God’s creation, but is regarded with uncommitted curiosity and a desire to tamper. The sign of power is in the ascendancy and even popular psychologists like Eric From equate love with personal independence, a far cry from the gospel call that we become like children.

With others, Stern cries that an army of neurotics is building, perhaps more than of “normal” people. There is an infernal burning in multitudes of hearts, hell on earth is real for many. In modern Man lives a Dantesque microcasm where there is a perpetual inability to love

³⁸ op.cit., J.P.II, On the Holy Spirit, 2.3.40

³⁹ Karl Stern in Flight from Woman (op.cit.) analyzes DesCartes, Schopenhauer, Sarte, Kierkegaard, Goethe and Tolstoy in regard to the effect of their philosophy upon woman. In The Third Revolution he shows how the intellectual forces that still bear on us - Comte, Darwin, Freud, Marx, Nietzsche etc. are poisonous to the Christian sensibilities and have filtered down uncritically to the man on the street.

as love is meant to be. Cardinal Newman scanned the reality of the world condition with his wise eyes and wrote:

To consider the world in its length and breadth, its various history, the many races of man; their starts, their fortunes, their mutual alienation, their conflicts; and then their ways, habits, governments, forms of worship; their enterprises, their aimless courses, their random achievements and acquirements, the impotent conclusion of long-standing facts, the token so faint and broken of a superintending design, the blind evolution of what turns out to be great powers or truths, the progress of things, as if from unreasoning elements, not towards final causes, the greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity, the disappointments of life, the defeat of good, the success of evil, physical pain, mental anguish, the prevalence and intensity of sin, the pervading idolatries, the corruptions, the dreary hopeless irreligion, that condition of the whole race, so fearfully yet exactly described in the Apostle's words, 'having no hope and without God in the world' - all this is a vision to dizzy and appall, and inflicts upon the mind the sense of a profound mystery which is absolutely beyond human solution.⁴⁰

Christians themselves are not untouched by the swirling currents antithetical to the Will of God, and lions once fought in arenas are now fought in the Christian's mind. The symptoms of sickness reach into every medium; this is quoted from a Catholic paper which approvingly excerpted a homily preached in a Minneapolis church.

A person is oppressed when he or she is the object of action by another who is custodian of privilege or power. A person is liberated when he becomes a subject. Subjects are those who know and act. Objects are known and acted upon . . . Liberation means winning the right to speak one's own word, to name the world. This is to say that every individual has the ability to analyze and define those aspects of the world that affect his being. He states what is. What work is, education, poverty, being alive, God, church, Jesus, worship, family, duty, death, sex, love - what life is. To have won the right to live, analyze and name is liberation. When another does it for you, the result is oppression. Freedom means rejecting the prescriptions of the oppressor and replacing it with autonomy and responsibility.⁴¹

Here the principle of liberation through obedience to the command of God is unknown. That the highest freedom is to give up all autonomy for the childlike dependence of saying "yes" to God by obedience to the authority of those He has sent, is nonsense to this preacher. Of

⁴⁰ Newman, John Henry Cardinal, *Apologia Pro Vita Sua*, (Doubleday, NY, 1956) chpt. 5

⁴¹ Jax, Gene, "Today's Oppressed Tomorrow's Oppressor?" homily given at St. Joan of Arc Church, January 23, 1977, printed in *Urban Voices*, Urban Affairs Commission, Archdiocese of St. Paul-Minneapolis, Winter 1977

course, the author is angry because of Man's false authority over others, but his statements about our need to be masters of ourselves is part of the Satanic treadmill.

The fall of the good creation amounts to a refusal of the reality which, if accepted, would have given the Children of God full freedom in their Father's house. As fallen, we lack this reality and this freedom, and we cannot find in ourselves a remedy. We spontaneously turn toward nothingness, toward our own destruction rather than to the creative presence of the Holy Spirit. ⁴²

Thought needs to be taken about many of today's common assumptions. Humanism which places human logic and reason above revealed truth is rampant, not only in the media alone, but among Christians who should know better.

The logical consequence of the Fall, feminine values have been systematically reduced to "nothing-but's" by psychologisms and scientisms. Typical of the judgment of these 'isms': submission is nothing but masochism, faith is nothing but childish dependence that refuses responsibility, communal order is nothing but a mechanism of hierarchical domination, metaphysical ideas are nothing but the failure to free the critical faculties, acceptance or the posture of receiving is nothing but degradation, serving is nothing but manipulation of the strong by the weak. The list goes on. There is no possibility of compromise. We Christians must begin to discern the lies and him who fathers them.

True science does not judge values. Good and bad, beautiful and ugly, are not determined by scientific method. Science is not an enemy of faith, it is perversion of science by minds inimical to God that is the tool of the enemy.⁴³ When false science, or scientism strikes down the continuum of meaning from earthly things to heavenly things by reducing them to "nothing-but," meaning is stripped from woman's life. Nihilism overtakes her in a world dominated by the inordinate valuing of masculine prerogatives. She is adrift from her moorings. With the transcendent meaning of her being gone, to establish any sense of worth woman is reduced to debilitating competition with men in the market place. Her restlessness and depression are only furthered by the values of the fallen world which encourage her to the will

⁴² op.cit., Carter, 111.2.

⁴³ See *The Abolition of Man*, C.S. Lewis (N.Y., 1974)

for power. This goal tempts and cannot deliver what it promises to either man or woman, but especially to woman.

We have mentioned that Freud in his excursions into troubled personality located what he called “penis envy” in women. This castration complex has received a good deal of psychoanalytical attention since Freud. In the setting of this thesis it is understood as a spiritual problem. Woman is now dominated by the desire to assume the masculine role - the only one given admiration in the modern world. In woman it is expressed in two reactive types: the wish fulfillment and the vengeful types. Both are seen in modern feminism. At its roots are Satanic values which dominate the thinking of the fallen milieu. The psychologists have taken penis envy to be related to the lack of possession of the identifying male organ rather than to see that the spiritual belief about what matters in the world is the object of envy - that is, the role of authority and agency. What is abhorred and shunned is the typically feminine quality of receptivity, called by many different names in this study. Gone is any vestige of the truth of the Original Order that the two, agency and receptivity, are equal in value and worth, and originate in the very heart of the Godhead in the Father and the Son.

The woman of the first type is dominated by the unconscious fantasy that she possesses a penis and tries to assume a masculine role. Especially the intellectual woman, with her typical overestimation of intellectual values, falls into this category. Such a woman tries to achieve something great or masculine in the intellectual field in order to compensate for her lack of a penis. The vindictive type is filled with the desire to take revenge on man for his advantage. Numerous difficulties in erotic life, and varied neurotic symptoms, are manifestations of this vindictive attitude.⁴⁴

Jung uses a different terminology for the lack of unity in woman. He finds the irreconcilable opposites within human beings, the “animosity” of animus or anima. We have already mentioned his discovery that this polarity is the basic polarity which defies unification and is exemplified in every pair of opposites. From our theological viewpoint, we can see that such is indeed the case. Animus, the masculine principle within woman’s psyche, and anima, the feminine principle within man are both out of order. Lacking integration and unconscious, they are projected on (blamed on or seen in) others and the environment. And from a point that seems to be outside the person, they overlay all objects of perception, obscuring reality and appearing either as antagonists or will-o-the-wisps. These projections of anima and animus

⁴⁴ Deutsch op.cit., p.318 “her typical overestimation of intellectual values.” The writer worries about this. But who other than a woman could write this sort of thing about women? Helen Deutsch herself did, too. I have to trust that having and rearing eleven children may have balanced me out.

alternately entice the person toward false goals, or provoke him by deception just when he thinks he has mastered or possessed them. The woman without the protection of her husband's headship, disjointed in her inner life, is unconsciously maneuvered and manipulated by her animus. As though by another person, he manages her life without her awareness, and a frightful prospect it makes.

Unfortunately whenever one of these personifications of the unconscious takes possession of our mind, it seems as if we ourselves are having such thoughts and feelings. The ego identifies with them to the point where it is unable to detach them and see them for what they are. One is really "possessed" by the figure of the unconscious. Only after the possession has fallen away does one realize with horror that one has said and done things diametrically opposed to one's real thoughts and feelings that one has been the prey of an alien psychic factor.⁴⁵

It is common to see women possessed by their animus because he gives them marks of worldly success much prized. Opinionated, strident, and intrusive, these women overpower others whenever it is possible. Masculinized they are oblivious to the damage they are doing to their own being and to those around them, especially to their husbands and sons, if they should have them. The fact that marriages are unsuccessful when women lose themselves to their animus is on constant display. With gain of power, both in autonomy and in the world arena, one awaits the inevitable divorce.

The man also needs the conscious integration of his anima or she becomes in him a spiteful, whining shadow who continually seduces him exteriorly by those who carry her projected image - women who come and go, one by one. The unresolved anima projected into the outer world can create endless troubles; it is she who becomes the negative feminine, the devouring woman, the vamp, the temptress, the witch.

Remembering mankind's right relationship to the Trinity at his unspoiled beginning, we view "animosity" of anima and animus as the spiritual problem expressed in psychological language. Refusal to submit one's will, the misuse and abuse of authority have resulted in "animosity" between God and Man. To reconcile the opposites is seen on every level as a *masculine-feminine* problem.

Within the *right order* of the triune unity of her marriage, animus domination problems are not possible. The animus is integrated into the woman's personality and only strengthens her

⁴⁵ vonFranz, M.L., "The Process of Individuation;" ed. Carl Jung, Man and His Symbols, (N.Y.1964) p. 193

as a woman. This is because he, a psychic component of her human nature, is consciously put under headship of the God-given authority in her life, resolving all his “take over” attempts. For the unresolved woman, however, animus domination can be the “demon of death.”

He personifies a cocoon of dreamy thoughts, filled with desire and judgements about how things “ought-to-be”, which cut a woman off from the reality of life.

In this form (as a Bluebeard) the animus personifies all those semi-conscious, cold, destructive reflections that invade a woman in the small hours, especially when she has failed to realize some obligation of feeling. It is then that she begins to think about the family heritage and matters of that kind - a sort of web of calculating thoughts, filled with malice and intrigue, which get her into a state where she even wishes death to others.⁴⁶

Though Jung does not know it, such fragmented personality is unified through the redemptive process, the pardon of Jesus for our deliberate disregard of God’s order and command, and the re-acceptance of His order of authority on all levels. This will be explored further when we consider the healing of woman’s psyche in *Knowing Woman Book III*.

Because of the importance of her positive signness in the scheme of things, fallen woman becomes a powerful sign of sin. Epitomizing obedience, when turned to disobedience she personifies the worst. It is not just the chauvinist who sees her as duplicitous and cunning. The drive for power alongside her comparative physical weakness, and the “oppression” of the law causes her to manipulate in order to gain her own way. After the Fall, the woman appears the most distorted from her original perfection.

Man soon learned that if he didn’t stay on top of the situation, women would do him in with her wiles. “For woman is so sly,” runs an old Welsh poem, “expert in devilry, that if you surprise her at her villainies, she’ll make you doubt your eyes.” To make things worse, lamented the German philosopher, Schopenhauer, in the 19th Century, woman’s innate cunning and duplicity are cloaked by her “beauty, fascination, and fullness, which have beguiled the greatest and mightiest of men; Samson, Hercules, Aristotle, Virgil - all were brought to a ‘base degree,’ as Milton put it, by ‘foul effeminacy.’”⁴⁷

The Fall, which may sometimes seem to 21st Century Christians a far off legend developed by sourheads,⁴⁸ appears existentially.

⁴⁶ Ibid, p.191 -192

⁴⁷ LIFE magazine, August 13, 1971, “Part I, Woman”

⁴⁸ Here lies the main difficulty with Fr. Matthew Fox’s helter-skelter collage called Original Blessing etc.

The searching reason of science is a masculine aggressive principle. It pierces the reality of objects. It proceeds according to a plan of attack. The world of faith is just the opposite. "I shall comfort you as a mother comforts," "Unless you be like unto one of these children..." We have to remain open for God. We have to wait for him. Mankind's relationship to God contains the relationship of bride to groom; according to the Gospel, we are seed grounds . . . Just as science is a masculine principle, wisdom, Sophia, is in classic imagery and in the life of the unconscious, a feminine principle. She receives and she nourishes, like nature itself.⁴⁹

By Satan's endeavor Man has been led to deny these feminine elements of wisdom and is dehumanized as a result. The masculine principle, though exploited, is, of course, not evil in itself. The agency given to Man, male and female, to have dominion and rule over all things naturally his, is a God-given gift. Agency is evil when it is usurped agency, carried on regardless of the command of God, and misconstrued as power. Satan himself has usurped a place belonging to God alone, and he has led the male to do likewise, to ignore the necessity in himself to be feminine toward God, obedient and trusting. Therefore, in the use of his delegated authority, he simply takes his own and Satan's counsel about the meaning and exercise of that authority and becomes a tyrannical authoritarian. It is this illegitimate raw power that oppresses woman, either crushing her spirit or driving her out in search of some false liberation.

In the appellations of God and mankind we have been discussing gender, not sexuality but gender - both given masculine designations because of the principle of their agency of First/first Person/person. Satan, too, who is neither male nor female, but a spirit being, carries the masculine gender. In his case, however, the agency he wields is usurped. His envy of and extension of the masculine principle, his hatred for and destruction of the feminine, determines his gender designation to be masculine, however never in the sense of true delegation of authority from God.

Thus with many of us, the restless, searching, analytical power of the intellect which pries open the secrets of matter, has become the only aspect of Truth. We are no longer able to sit still, to wait, to listen. We refuse to be receptive. We have to create a continuous noise to drown out the stillness of the Word. This disequilibrium in our mind's fundamental duality, this strange maleness (in the widest sense of the psychoanalytic meaning) refers not only to the neurosis of the single individual . . . it has become for all of us an existential question. We understand why Goethe, who was so wary of the dangers of modern rationalism had his extra-ordinary mystic insight into the "Eternal Feminine which guides us on .." above all, we understand why the

⁴⁹ Stern, *The Third Revolution*, op.cit., p. 286

Blessed Virgin has plays an eminent role in the life of the Church during the last century.⁵⁰

That Fallen way of judging, the Satanic valuing, has carried the authority problem into every strata of human life; Man to God, woman to man, and man and woman in their inner being. Not only has obedience been twisted into a whining posturing, the exercise of authority has become high-handed domination. Salvation History can be understood as God's action to restore alienated Man, male and female, by solving his "Authority problem."

God's goodness was not defeated. The Redeemer was appointed and, by his merits, drawn upon in advance, mankind was again raised to the supernatural order, and Satan once more despoiled of his natural rights of empire. While, however, man's fall was actually universal, affecting every individual, the redemption, though universal in principle, does not become individually effective until the individual is incorporated with Christ, until Christ's merits are applied to him personally, and sanctifying grace is thus infused into his soul. Being born, then, without grace and subject to the universal effect of Adam's fall, he is born a citizen of the natural kingdom only, where Satan still has and wields his rights and powers of empire. He is born a subject of the devil.⁵¹

Salvation History was God's standby plan. In granting choices for Man that insured his freedom, and foreseeing that if the choice were real it would be really taken, God had ready the alternate plan for Man's redemption by actuating the physiology of signs he had made in maleness and femaleness. With the forfeiture of the Holy Spirit by disobedience, the death of the Perfect Life had been immediate. Perfect union with God dissolved.

With that dissolution came dislike and fear of the other. Symbolic of the division, the two, male and female, observed their physical difference and were ashamed. Sexual difference was to be both an attracting and repelling fact. Fated in the Fall with the need for attraction to the opposite sex to assure procreation, repulsion was also evident. The dangers of unlikeness, both in its attraction and in its disgust, had to be overcome symbolically in our story by the clothes that God provides.⁵²

Eventually, by an infinitely painful route, all that was lost would be restored. Through man and woman, both of whom singly and in relation to the other are signs of the highest reality, Salvation History would take place that would bring a Redeemer. The Redeemer, in turn

⁵⁰ Ibid, p. 286

⁵¹ Op. cit., Ency Bible, Sin, P.849

⁵² Full treatment of these themes is found in JP II's Theology of the Body. Recommended is Christopher West's Theology of the Body Explained.

would prepare the way for and send the Spirit to those who believed, thus bridging the otherwise impossible chasm to the ascent and ascent to God.

The desire of human nature to unite tells of that time before history when man and woman were so one in the Holy Spirit as to know bliss, not only the momentary, fleeting experience of it. That desire for oneness from the unconscious past serves to make restoration in the future possible by procreation of succeeding generations till a final "fullness of time." Freud did not stumble on a mere psychological fact in the subterranean power of sex, he stumbled onto a mighty spiritual one which he was unable to interpret.

Nowhere is the damage of the Fall so evident, despite all of its transcendent possibilities, as in the sexual relationship.

Woman tends to sink from the role of man's companion and complement to the humiliated and humiliating role as a mere plaything of his desire - of the desires which he himself cannot, or can barely overcome, still less elevate.⁵³

Yet, beyond sex and its urgency, lies the sign, the mystery of Agent and Patient at the heart of things, which in time will speak of the Divine Plan. Persistent as his attempts are to blur the outlines of sexual difference, Satan will not succeed in destroying them. If it were within his power, Praise God it is not! - to make a monadical uni-sex capable of lust, he would rub out the ever-present sign among Men of the Eternal Mystery that engines the whole universe.

Without the meaning of her sex, woman is kept in a place whereby the Evil One continues to lord it over the world of mankind. Though he has increasingly inhibited the actualization of its function, one thing he has not been able to destroy in her - that telling morphology. God still speaks to us through this woman so intimate to us, still written into her being is the truth that fruitfulness is initiated by receiving the Another, and that life must be nourished from helplessness. Woman speaks Truth on the simplest and deepest level.

⁵³ Louis Bouyer, Introduction to Spirituality, (Collegeville, MN 1961) p.?

CHAPTER VI THE LAW AND THE WOMAN

Law: A Necessity

Embodied in His creature Man, male and female, God has written the inviolable principle in morphological language - fruitfulness depends upon a Receiver who is open to the Bestower. If God's Beloved rejected Him the Lover, the principle would be shrouded in darkness for ages to come, but it would still work out the process known as Salvation History. A Saviour, the fruit of woman, would come in the fullness of time to effect Redemption.

There has never been a moment in history without a gospel. At the very moment of the Fall, the promise also begins. . . The first promise of Christ, which stands in a chiaroscuro, and which only the light to come finally deciphers, is a promise to and through the woman.¹

However, disintegration of creation had begun. Not only was the conscious-mind resource of Man slipping away, sinking from his control, but the fragmenting relationships threatened a complete isolation of individuals; distrust and hatred of the other would see the end of human community.

The Law became an immediate necessity. With the cupidity of his slave, human freedom had vanished under the new master. The law was necessary to keep Man from annihilating himself because his new master's name was Death and ultimate death was his aim for all flesh. The Law of Moses, far in the future, waited for Man's readiness, but the natural law was immediately forthcoming, imposed by the conditions man and woman were to find when cast out of the paradisiacal state. They also carried in their conscience, a legacy of that former bliss, the command of God.

We are concerned now only with the laws of God governing and directing human beings. How are they promulgated and brought to our notice? We think at once of the Mosaic law, of the law of the Gospel instituted and promulgated by Christ . . . of the laws of the Church made by Councils and Popes under the guidance of the Holy Spirit, of the just

¹ Op.cit. The sign of Woman, Ratzinger, p. 51 (I love this)

laws of States, of the regulations of religious Orders and other smaller communities.

But, as a matter of fact, there is a law of God governing human beings, which is antecedent to any of those we have mentioned and of far greater obligation, which was binding on the Gentiles, who had never heard of the law of Moses, and to which all men are subject even though they recognize neither the law of the Gospel nor the authority of the Church, nor the ruling of the State. It is called the natural law, and the participation and reflection in a rational creature of the eternal law of God, and therefore an expression in man of the very essence of God. God was free not to create human nature at all, but having created it he could not but assign to it the moral or natural law.²

The law of God operates on the natural fallen level, a lower level than the level of grace. It is therefore imperfect as St. Paul writes(about the Jewish, not the natural law):

Now before faith came we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came. ³

Christ redeemed us from the curse of the law.⁴

Why then the law? It was added because of transgressions, till the offspring should come to whom the promise had been made.⁵

The natural self was all that was left for Man, and it was now torn and confused. The law, serving as a poor distorted echo of what was once life, was an irritating but indispensable mechanical ordering of relationship so that male and female might not deviate irreparably from created intent. When Man was lifted once again to grace his life would, without effort or requirement of conscious thought, easily fulfill the precepts of the law just as it had before the Fall. The law would then only be a rough statement, embarrassingly elemental, of the holy life to be lived in the Redeemed Order where the law is no longer a demand to be lived up to. Its precepts would be readily surpassed when the preternatural and supernatural gifts were restored to Man's redeemed nature again by the gift of the Holy Spirit, but until that fulfillment at the end of time enough grace would be given to make it possible for Man to be holy.

Regardless of religion, the law of God is written on human hearts in the fallen state is evident even though we many not understand psychologically how it got there. It is not a law

² op.cit., Smith p. 922 E.J. Mahoney

³ Galatians 3:23-24

⁴ Galatians 3:13

⁵ Galatians 3:19

that is observable in human behavior; it does not describe how Men act. It is rather *an oughtness* which presses on every Man which he often as not goes contrary to. Nevertheless, it is a real thing and is experienced by men in all times and cultures.

The Moral Law, or Law of Human Nature, is not simply a fact about human behavior in the same way as the Law of Gravitation is . . . On the other hand it is not a mere fancy, for we cannot get rid of the idea, and most of the things we say and think about men would be reduced to nonsense if we did. And it is not simply a statement about how we should like to behave for our own convenience; for the behavior we call bad or unfair is not exactly the same as the behavior we find inconvenient, and may be even the opposite. Consequently, this Rule of Right and Wrong, or Law of Human Nature, or whatever you call it, must somehow or other be the real thing - a thing that is really there, not made up by ourselves.⁶

The First Law

The first law of the Fallen Order imposed over the couple was that woman would be subject to her husband and that he would rule over her. There is no equality under this law. Needful to hold Man, male and female, together till the time of the Saviour, it is not to be confused with a willing obedience which was true of the triune unity of persons in the Original Order of which it is a dim, distorted shadow. The Fallen Order, instead, has the law imposed from the outside. It cannot be broken without punishment, both by guilt in the psyche and ostracization in society, to say nothing of the final death. God thus bound man and woman together by the stop-gap measure of the law until salvation comes.

Freedom is severely limited. Because Man cannot be free on terms other than those created just for him, the law takes effect. By sheer force on the psyche, God decreed order; by sheer physical strength man was put to rule over woman, and he himself was bound by a fallen creation to struggle and toil for the continuance of his biological life.

To the woman (God), said, I will greatly multiply your pain in childbearing, in pain you will bring forth children, yet your desire shall be for your husband, and he shall rule over you." And to Adam he said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, "You shall not eat of it," cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat of

⁶ Lewis, C.S., *Mere Christianity*, (N.Y., 1943) p. 30

the plants of the field. In the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; you are dust and to dust you shall return.”⁷

Of all the laws written on Man’s heart, the first, the law of man’s rule over woman, has been observable as a universal custom absorbed into every culture. Anthropologists noting this custom declare it to be so general that it seems a “decision of nature.” LIFE magazine many years ago quoted anthropologist Claude Levi-Strauss as saying “public or simply social authority always belongs to men.” Legends like the Amazons may be long-standing, but they are unsubstantiated. As we have noted, even Margaret Mead’s much publicized study of reversal of roles of people in the South Seas, has been found false. Even though discredited, it is amazing how her small and incomplete variant has carried the current debate.

Everywhere, from the beginning of recorded history, patriarchy is established. This law, no matter how disassociated it has become in Man’s consciousness from the law of the Creator, serves its purpose well. It has caused suffering, frustration, even despair, but has motivated Man to find answers, working gradually toward the truth. Without this chaffing law, life would have been unthinkable chaos. The law made women seem to be inferior to men, not in itself, but because of the prior assumptions based on the fallen values Man had accepted as true. If power and rule, domination and aggressiveness are the esteemed values, then the woman is valueless except as a propagating medium for the species. Out of communion with God, Man assumed that the law meant that women were useful objects, valuable as possessions and producers of male offspring, who in turn would hold the power.

The biblical description in the Book of Genesis outlines the truth about the consequences of man’s sin, as it is shown by the disturbance of that original relationship between man and woman . . . Therefore when we read in the biblical description the words addressed to the woman: “Your desire shall be for your husband, and he shall rule over you” (Gen 3:16), we discover a break and a constant threat precisely in regard to this “unity of the two” which corresponds to the dignity of the image and likeness of God in both of them. But this threat is more serious for the woman, since domination takes the place of “being a sincere gift” and therefore living “for” the other . . .⁸

⁷ Genesis 2:16

⁸ op.cit., Mulieris, IV. 8.

In imitation of his new master, fallen man used the law to bolster his own misuse of power, his own aggrandizement. This philosophy permeated the thinking of men and it is against this very indelible fact that the feminist rages - and rightly so, but for all the wrong reasons and with impossible solutions. Mankind's basic beliefs about worth, about the good, are what are in fatal error; no social revolution will change them. Feminists are ensnared in the false values themselves and cannot escape without total regeneration, rebirth in Jesus Christ and a return to true obedience.

The Church has no doctrine of female inferiority, yet it is true that even the Fathers and Doctors of the Church have not always been able to differentiate according to the values of the Redeemed Order. Not totally assimilating in their own lives Jesus' teaching that service is the criteria of "firstness," they have misread woman's role even in Perfection as being inferior to men's because of its lack of power and authority. It is well known that St. Thomas subscribed to such beliefs as did other more or less influential than he. I am sure they have all repented of it.

Outside of Canon Law regarding the ordination of women, which is not related to the Fallen order and its law, as we will see, there is no direct doctrine concerning women in the Church. The publication: Letter to the Bishops of the Catholic Church on the collaboration of men and women in the Church and in the World was issued by The Congregation for the Doctrine of the Faith while Joseph Cardinal Ratzinger was Prefect in 2004.

The Church, expert in humanity, has a perennial interest in whatever concerns men and women. In recent times, much reflection has been given to the question of the dignity of women and to women's rights and duties in the different areas of civil society and the Church. Having contributed to a deeper understanding of this fundamental question, in particular through the teaching of John Paul II, the Church is called today to address certain currents of thought which are often at variance with the authentic advancement of women.

... These reflections are meant as a starting point for further examination in the Church, as well as an impetus for dialogue with all men and women of good will, in a sincere search for the truth and in a common commitment to the development of ever more authentic relationships.⁹

As the Church continues to reflect on woman and her role, it will continue with two doctrinal positions that have much bearing on her, the doctrines formulating the role and person

⁹ From the preface of the document which is a complete survey of scripture and tradition concerning woman.

of the Virgin Mary, and the doctrine of Holy Matrimony which we will explore later. A third is the Apostolic Letter of John Paul II, *Ordination Sacerdotalis*, (1994) which definitively states that women may not become priests. The above document serves to undergird this earlier Apostolic Letter.

The Law and Culture

The fact that culture has absorbed the law, and then lost its connection to the Author of the law, was restated in documents of Vatican II. An attempt has been made to evaluate the pure cultural disadvantage woman has struggled with, and disentangle the truth from the morass of untruth that has enmeshed itself into culture. It is true that these two, the cultural assumption of woman's inferiority, and the Church's theological attitude towards her have gone undifferentiated, but the crisis of woman's identity has forced the identification of the premises of each. The negatives of culture can and must be changed, the positives of true doctrine positioned, not changed so much as clarified, against their relationship to eternal truth. When bound by cultural restrictions and assumptions of inferiority, woman is not free to choose, or to properly energize the role God offers her.

This role in the Church must be shown to be a positive in the realm of faith and not bondage, not prejudice, not inhibition, or the like. The Church stands at a tremendous moment of man and woman's teachability concerning the central heart of the Good News. In the process of clarifying who woman is in God's Plan the gospel, purely, will be proclaimed.

Vatican II has recognized that woman's cry for freedom is not a vacuous complaint, and puts the Church at her side in pursuit of it.

- . . where they have not yet won it, women claim for themselves an equity with men before the law and in fact.¹⁰
- . . (her) fundamental rights are not yet being universally honored. Such is the case of a woman who is denied the right and freedom to choose a husband, embrace a state of life, or to acquire an education or a cultural benefit equal to those recognized for men.¹¹

Women are now employed in almost every area of life. It is appropriate that they should be able to assume their full proper role in accordance with their own nature. Everyone should acknowledge

¹⁰ Vatican II *Church in the Modern World* Intro.9

¹¹ Vatican II *Church in the Modern World* *The Dignity of Human Persons* I. 29

and favor the proper and necessary participation of women in cultural life.¹²

Since in our times women have an ever more active share in the whole life of society, it is very important that they participate more widely also in the various fields of the Church's apostolate . . . in the style of the men and women who helped Paul spread the gospel..¹³

Before the U.N. Conference in Beijing in 1995, the Holy Father John Paul II in a Letter to Women placed himself 100% in her corner by amplifying these very points.

The vagaries of culture, the misuse and abuse of the Law, must be separated from the Law itself. For though the Law is not a matter of free choice, and its very strictures stimulate anger and resentment of women, freedom from it can only come on the terms laid down by God. Jesus warned that "not an iota, not a dot, will pass from the law until all is accomplished."¹⁴

Until freedom is restored through the rebirth of baptism, there is no way to be free from the Law without further disintegration of a person's humanity, nor can he experience true freedom by any by-pass. Living under the Law has always been a temporary expedient, necessary because of Man's fallen nature. Against the disintegrating forces set loose in ourselves and the predation of others with the Fall, the Law is a fortress of protection, though it may seem at times to be a prison. As Christians empowered to live beyond the fortress, we respect the Law because we live in such a way that all the precepts we learned within its walls are fulfilled, now out of love and willing obedience. Within the fortress, ignorance and necessity made living under the Law a drudgery existence. The fortress of the Law helps keep life ordered until the Holy Spirit brings us out where legal musts are fulfilled supernaturally by the renewed nature in Christ. With the abundant life, the Law's correct but raw adaptations to fallen nature, are superseded and supplanted.

Living Above the Law and Fulfilling It

When the Holy Spirit accomplishes willing obedience in us, the will to love and to serve God that makes us whole and holy, we live above the Law. Christian women in the First Century recognized that in Christ they had been set free from the Law. With baptism, they were enabled to receive a freedom they had never known before. But freedom in Christ is given, along with

¹² Vatican II *Church in the Modern World* II.2.60

¹³ Vatican II *Decree on the Apostolate of the Laity*. III.9

¹⁴ Matthew 5:18

gifts of the Spirit, so that women may continually contribute to the repair of torn creation. Such choices to live according to God's will widened that freedom immeasurably, but the alternative choice was always open, as it had been from the first. That choice of self-will, still and always ours to make, could again give the Deceiver room.

The Apostles stood guard to correct any misunderstanding about what relaxation of the Law really meant. Women and men were vulnerable to misunderstanding the new freedom to mean license - autonomy without obedience, all over again. Obedient hearts and pliable wills were still in formation, and much teaching was necessary. Satan had not abandoned his primary work against Eve - women especially were tempted by "freedom from the law." In order to protect this new-found freedom, conformity of their wills to God's command remained the *eternal imperative*. There can be no wholeness, no completeness, and therefore no real happiness outside of God's will - outside of Command (understood rightly) and obey. Therefore we see St. Paul facing an old upheaval in a new form. Women misunderstood freedom in Christ to mean they were equals in authority in the new community. Again the role of authority was looked upon as though it was a superior role in the Church - so envy loomed. This threatened the same overturn of the Redeemed Order that had happened in the Original Order. The same error by the same Instigator of Error had to be stopped at once.

There was headship in the community; it was explicit in sexual difference, it did not imply any lack of equality! We see St. Paul facing the error and correcting it in I Corinthians 11 though he gets tangled up in cultural forms of veils and hair, in I Corinthians 14:34, and I Timothy 2:11. These statements have continued to confuse and embarrass the faithful, and are frequently excused from any liturgical use. Yet, they must be taken seriously and understood. Without heeding them lies the danger of return of all the temptations of the Fall. It is a reality check of Satan's inroads that we cannot keep our minds steady on these truths:

The Law assumes authority to be superior, obedience inferior; therefore the male superior, the female inferior. Genesis 3 "He shall rule over you."

The Law is superseded by freedom in Christ.

Freedom in Christ means the freedom of equals, man and woman in the New Covenant.

Covenant means headship with no hint of superiority/inferiority.

Headship is established by the determinative of sex.

Sex is the physical analogy in flesh of the divine Persons.

The Divine Persons are the analogate of Covenantal headship.

In considering the factors that cause an emergence of consciousness, we realize that, guided aright by Christ, the maturation of the individual woman is a mysterious process. Yet, before our salvation, the Law plays an important part in this awakening. Women for millennia have been both bound by and protected by the Law. In order to make responsible choices under headship, Christian women have been loosed from these prohibitions. The instilled teaching of the Law has served as a kind of adolescence for all Christians, that is, a time when guidance of a governor ruled the undeveloped ego.

. . .the heir, as long as he is a child. . . is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves . . .But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.¹⁵

Since the First Century there have been women who have risen above the Law to embrace once again the stance of obedience. Like a pot of water slowly reaching the boiling point, there are molecules that begin to escape as steam long before the mass itself begins evaporating, so individuals have risen to consciousness over the ages, living a life free of legal restraint, fulfilling themselves in Christ and thus fulfilling the Law intelligently and willingly. These persons, men and women, in their rising to free commitment, affect the mass in much the same way as the rising steam molecules lessen atmospheric pressure. The result is that the whole mass rises to vaporization temperature more quickly.

Society on the whole, and woman in the world, is not free. She is without choice in assuming stances demanded by the Law. It has taken centuries for the word of freedom to filter in to her. In the same passage of scripture above, Jesus warns that those who relax the Law will be considered least in the Kingdom. Efforts to free woman from the Law without the Holy Spirit's gift are occurring everywhere. That there are other ways out of the fortress, and that many will try to destroy the power of the Law by helping people "escape" from what is considered slavery, is recognized by Jesus:

I am the gate. Anyone who enters through me will be safe: he will go freely in and out and be sure of finding pasture. The thief comes

¹⁵ See Galatians 4:1-5

only to steal and kill and destroy. I have come that they might have life and have it to the full.¹⁶

Those escaping prematurely from the Law may be victims of the thief, or, at best, a hired man who

. . . since he is not the shepherd and the sheep do not belong to him, abandons the sheep and runs always as soon as he sees the wolf coming.¹⁷

Christian women in great numbers are now gaining the spiritual maturity to be free and live above the Law, including that important first law of all - "he shall rule over you." This will mean, however, that the Law waits to be completely fulfilled, not by servile compliance, but wholehearted embrace worthy of a person who now "sees" and in "seeing" breathes her fiat. In perceiving Christ and the Truth He is, she reaches a place of consciousness, Christ in her, where His work of redemption has accomplished her freedom. She then freely embraces obedience to headship in the Church and in her family.

Where psychic maturity is approached only from a humanistic view, a woman without Christ escapes the Law and is helped by psychologists of various persuasions; but the freedom thus achieved is illusory, for the old law will simply be replaced by a new one; this law handed out by some finite "authority" whose purpose is to attempt to replace the Divine purpose. Such contrived liberation can grant only temporary illusions of freedom which will evaporate. Bondages, now karma of the fallen order, ensue with the breaking of the Law. Those whose liberation is brought about by death to self and life in Christ - who actively appropriate by desire the baptismal and confirmation promise, can sing in accord with the psalmist:

Blessed be thou, O Lord, teach me thy statutes. I will delight in they statutes; will not forget thy word, I have laid up thy word in my heart that I might not sin against thee. Open my eyes, that I may behold wondrous things out of they law.¹⁸

Such a love of God's ways is a sure sign of the replacement of the Fallen Order by the Redeemed Order instituted by the Holy Spirit. The return to Perfection has begun in such a woman.

The Command of God and Free Obedience

¹⁶ John 10:9-10

¹⁷ John 10:12

¹⁸ Psalm 119

Love and freedom do not result by breaking the Law. For this reason Augustine said, "Love God and do as you please." With love of God, His commands are obeyed. Now what command or law do we mean? We are referring to the Laws of God, the command to order and decency written on the heart, the great Law given on Sinai - the Ten Commandments, Jesus' two great commandments, the expanded Law of love given to the Apostles and their successors. We also acknowledge the authority of God's Church to give direction to her children in canon law. We must realize that when St. Paul, in those powerful references previously stated, says:

If anyone thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing you is a command of the Lord.

Here lies the weight of scriptural word acknowledged by the Church as the word of an Apostle. We cannot ignore it as not being a true command of God even when the directive is -

As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says! If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church.

If, with our cultural presumptions, the command seems abusive or some hang-up of St. Paul's, we still may not disregard it - we must prayerfully test its plumb to the other scriptures and magisterial teaching and look for the higher understanding of God's command, which it is. Then in the light of the overall view of Truth we will be enlightened by grace to understand and embrace it.

Jesus again and again placed this obedience as the real test of love. When our eyes are opened to our loss of wholeness, and the fall from perfection of which we are an integral part, we no longer expect God's commands to be easy and comfortable. We expect them to challenge the comfort we have with our sin. When love and trust motivate us, it is possible to discover why they chaff. By bending our wills more closely to His eventually obedience will become comfortable and delightful, expressive of a thoroughly redeemed nature. God's ways are as far from our ways as the heavens are above the earth; we cannot expect to have them fit fallen nature without painful change and growth.

When we love Him, we grow to embrace the commands of God. Jesus is Himself God's command to us - for He is Word - the whole precept, teaching, ordinance, testimony, statute, wondrous work, promise, name, judgment, salvation, and righteousness of God. Jesus is Law, its fulfillment. Until the Holy Spirit brings us to the threshold of that state of being, we must obey externally and painfully; but afterward, inwardly and joyfully.

These are no small commands, but they enter into the smallest of life's concerns, down to the motivation for every human act and thought, which is why for a Christian the Sacrament of Penance only grows in personal value. Woman, again, provides the most perfect seedbed for the growth and abundant fruition of these precepts which Man too easily places on the high shelf of his theoretical understanding, unreached by practical experience. The guilt generated by the Law, a dead weight in the unredeemed, becomes building material in the Gospel life. Knowing our latent possibilities toward evil, which the Law discovers, is a challenge to Christian consciousness and an aid to humility.

Man's inability to erase the Law from his conscience despite his fervent efforts, acts as a motivator either toward grace or away from it. If away, it is often into a cycle of disobedience with its ever heavier load of guilt. Where neurotic or psychotic guilt carries an inexhaustible weight that cannot be paid off, true guilt has a quality of proportion. Most people are really guilty; they do not just suffer guilt feelings. Violating the Law of God, they may readily solve the problem by confession and a resolve to turn their wills toward Him. Freudian counseling, along with its offshoots, looks for others to blame (parents, partners, society, the Church) taking away the sense of personal responsibility, and loosening the positive effect of conscience. The result of this Christian psychiatrist Karl Menninger regretted in his classic book Whatever Happened to Sin?¹⁹ Christian counselor Jay Adams writes:

If a counselor has not been able to accept total responsibility for all his attitudes and negative personality factors, he will not be able to help his counselees toward obedience, for he still has an underlying resentment breeding further disobedience toward God in himself. So he will help his patient also to find blameworthy factors in his life.²⁰

In much of the counseling in our society, women are caught in the mindset of their counselors who fully accept as true false values responsible for their client's anxiety and unhappiness in the first place. Helped to mitigate the effects of conscience in their weaknesses and failures, they are led further from the obedience the Law requires. Therefore, they are led further from that level of love and freedom which is above the Law where women may find the

¹⁹Karl Menninger, *Whatever Became of Sin?* (New York: Hawthorn Books, 1973) "He answered his own question by arguing that when we banished God from our cultural landscape we changed sin into crime (because it is now no longer an offense against God but rather an offense against the state) and then we changed crimes into symptoms. Sin is now something that is someone else's fault. It is caused by my environment, my parents or my genes." An internet article by Boise.

²⁰ Adams, Jay, *Competent to Counsel*, 1970, p.58. Too bad that in his anti-Catholicism, Dr. Adams himself has not resolved resentment and basic disobedience.

peace and wholeness they seek. Though the theological word “passivity” has sometimes been used to describe the stance of woman in her relationships to God and man in the perfect state, it must not be equated with a negative psychological passivity as we know it in the fallen state. The peace of right relationship with God and husband requires active and vigilant attention, fully calling forth woman’s created potential as we shall later explore. However, helping her to shed those values which her being in itself proclaims, and relieving her of the guilt of doing so, is the no- woman’s land into which counselors of all persuasions, religious or not, are condemning women.

Psychology extending itself beyond the scientific into realms it is unable to discern, is grounded in the false norms of the Usurper, and counts all the feminine values as only “latent archaic phases of libido with continuous possibility of regression.” Woman desperately needs the wisdom of the Church to counteract this insidious leaching away of her meaning and true life. Though there is no one else who can support her in such a hostile environment as modern life has become, the Church itself *was tempted* to offer her broken reeds in the form of attempted Pastoral letters which themselves assumed many fallen assumptions as though valid aids to her freedom. God guarded her – these attempts were scrapped.²¹

Even in this sad state woman’s signness survives, a sign that points to something far surpassing her humiliating position; that is, that being a receiver, a patient, an acceptor, yes, even an object, still is marked by that most primary of lessons - the blessing of biological fruitfulness. God continues to put her forward as His own pointer. “Here! It is this way!” She has obeyed, not because she willed to, but because she had to, and yet even this obedience, so far from the obedience of perfection, has carried something of the Divine mark. On a certain level of submission only, could she conceive; on a certain level of submission only, would her biological being find fulfillment; therefore, on a certain level of submission only, would new life be generated on earth. Submission, the most scorned of the fallen world’s values, still holds the only promise of regeneration of life on every level of experience.

As a sign of a Reality that had once been at the heart of mankind’s perfect life with God, she stands in counter-position to the philosophy of the world that fallen men strive after. Their values begin with believing authority is power. The masculine sign is in the ascendancy, and it is a

²¹ The American Bishops attempted a Pastoral on Woman, which was formulated in four separate drafts, and did not pass the Bishops’ vote in November 1992. DOA

corrupted masculinity having little relationship to what God wills in Divine order. The goal and desire of Man, male and female, is to rule, to control, to be the subject and the actor; this, not by reflecting those attributes of the Creator according to His will, but wholly on his own initiative following the directives of his new master, Satan. Separated from woman at the heart (just as she is separated from her own meaning), united to her only in sex, he has lost the way to his own heart, and from the feminine principle that he, too, must incorporate to return to Perfection. That he relegates to the dung heap. Had woman been able to do it, she would have echoed him, for envy and bitterness burrow ever deeper into her. With abortion and contraception the door to unabated rejection of her nature has opened.

However, held in her place by the Law she has been able in the best of times to make rich discoveries in her femininity. Because of the Divine mark on submission, she, at the best, has found joy and meaning in loving self-giving, and in those times and places has continued to make a powerful contribution toward the “fullness of time.” Willing obedience is the open door through which God’s blessings pour.

CONCLUSION

In creating the biological being, Man, man and woman, God was saying something deeply expressive of himself and of his eternal nature. In the man God planted the active, initiative principle of Life as a reflection of the principle of the Father, the First Person of the Holy Trinity. In the woman, God planted the patient, responsive principle of the Son, the Second Person of the Trinity. The joy of union experienced by two ob-positioned Persons in the Holy Trinity God willed his creature Man to experience proportionally. The gift of the imprint of his Trinitarian nature was the ecstasy of diversity held in perfect union by the Spirit of Love. For this pure joy to continue unbroken only one thing was necessary, that man and woman by exercise of their free will continue to “think God’s thoughts after Him and obey his holy Will.” This was not a burden, but true freedom of being experienced by those who loved and enjoyed the purpose of God in their creation. Totally embracing it with all their emotional, intellectual, and volitional fiber; it is the attitude of praise.

But for that to be a true embrace, the alternative had to be possible - that they could turn and do otherwise. Mirroring the Responder in the Trinity, the woman in her union of man and woman, held the most basic position for the continuation of perfection because she, in that reflection, united her will to the man’s will, and adapted herself to him, even as the Son joyfully does in the interaction of Persons in the Trinity. Such free response, freely given, promised the continuation of a union of utter happiness and peace. In such union the Holy Spirit gives the supernatural dimension and forms in himself a triune unity of persons imaging the Triune Unity of Godhead. He bestows upon human nature the capability to attain and maintain this high state of union, a community of love together and with God by supernatural and preternatural gifts.

These two, Triune God and Man, as holy and whole Being and being, formed a third complete, though imperfect, triune unity with all the exalted delights of pure happiness found in the Holy Trinity of Persons. It should not be a surprise that in this trinity, the male, as head of Man, stands, in our anthropomorphic understanding, as

feminine to God, because within Godhead, the Son stands, in that same understanding, as feminine to the Father. So God shared the heart of his Life with mankind - a shared life with just one requirement, that Man continue to freely desire to share it. God's part was sacrifice of love, a total self-giving; Man's part was sacrifice of praise, a total self-giving.

In order to break into such surpassing delight, an alien and fallen intelligence would cast his shadow across the truth that to be a responder was key to bliss. He would convince the monad of response that it was not as honorable for her as being the initiator. The Evil One's challenge was to introduce another value, one that envied the initiative of God, the original subsistence of God. That such envy was ultimate illogic (for mankind cannot subsist) would be shrouded over by lying subterfuge and lying enticement of the promises of power. The one who had to be convinced primarily, the one who was the monad of obedient response, was the woman. Her values indelibly written in morphology, could be exchanged from the joy of responding to the envy of initiating, from praise to bitterness; she could be enticed to turn from the delight of following man's will to the independence of exercising her own judgment, but then the discarded, despised stance of response would reverberate through man. He could not maintain that obedience without her wholehearted union with him. He, too, would turn away from response to God in a chain reaction that would pull down Perfection in a Fall so deep that only the sacrifice of God himself could bridge the abyss.

The attack of a fallen intelligence on God's creature was not only taking place in some mythological ancient past, but is a continuing attack which picks up momentum with the passing of the centuries. We now experience it full blown as a forceful but subtle assault in the Church herself. Appearing as rebellion against the message of the Cross - that it is only through death of self-will that life in the obedient Spirit can be reestablished - it asserts itself wherever true scriptural theology is obscured by rationalistic, humanistic philosophies and psychologisms. To rout this insidious force, the monad, woman, is being enlivened by the Holy Spirit to return to her place of response even in the chaotic upheaval of a fallen milieu. There she trusts God to work through her

as he did through her Mother Mary to bring his truth once more into reality. Eve's transgression thus is turned around into Mary's redemptive "Yes!"¹ In these two women is expressed both the transcendent perfect relationship of God and Man, and the fallen broken relationship. In this way Holy Scripture defines the importance of woman and her place in Salvation History.

The reader may have wondered at what seems an excess of quotations. In our present chaotic society, pressed down with human error strengthened and emboldened by Satan, the truths attempted in this writing may seem extra-planetary. It is important to realize that, established in the beginning and over the Church's existence since Calvary, these truths have been widely known, deeply accepted and promulgated by faithful, Spirit-inspired men and women. They do not come from this simple writer, which assumed would be a great hindrance to acceptance and belief. No, faithful giants of theological thought have written jewels that radiate prisms of beautiful reflections on God's eternal creation Man, man and woman. They are dotted through the text to secure the reader's acceptance of the Truth more readily.

¹ The Blessed Virgin Mary, our Mother, will center the next three volumes in this work.