

THE RETURN OF THE FEMININE:
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INTRODUCTION.

The curse laid on the feminine in Genesis solidified patriarchal order. Patriarchal rule on earth fell in step with the patriarchal system that existed in Heaven. There is an alchemical dictum "As Above, So Below." The Below refers to humanity's earthly dwelling. The Above represents the place of the apprehended but unknowable God; it refers to the heavens, to the Theosphere. The Below operates in relations to the Above. Alchemists believed that humans were vessels wherein the spirit dwelled and that the objective of human existence was to re-establish the original harmony that once existed between the divine and humanity. The alchemist, Paracelsus, wrote that "everything that exists or takes place in the universe, exists or may take place in the constitution of man." But what if the Theosphere itself is dysfunctional or lacks harmony? What price does the Earth pay for such disharmony?

At first glance, the obvious answer to the preceding questions is that the Below pays a heavy price. A dysfunctional order on earth raises an anxiety that, in the nuclear age, is too great to bear, namely, that humanity will destroy itself. But if disharmony abounds the Above it can be assumed that there exists a counter force which is trying to surmount what is dysfunctional. It is this discord in the Theosphere that calls for feminine nurturing and grace in order that the Above reflex a more mature and cohesive whole to the Below.

The examination begins with an overview of the Theosphere's dysfunction which may have been caused by a patriarchal regime that has, for all practical purposes, exiled the feminine from the heavens. Correction of such disharmony may require the return of the feminine to a co-sovereign status in the Above. Trace of this return dates back to an early Church encyclical that declared Mary's Theotokos, that is, Mary's Motherhood of God. The study holds that the encyclicals in regards to Mary (her Immaculate Conception and her Assumption) have something to say about the return of the feminine to the Above. It also holds that the increasing deathliness of weapons, in spreading the human anxiety of self-destruction, may cause humans to call on Mary, Mother of God (and projection of the Life Force), to restore the feminine to the Above. Since pronounced Mother of God, Mary has increasingly played the role of humanity's Intercessor to the Above. Her intercession ranges from finding a lost cat to diluding a hurricane and prevention of nuclear war. The intent of this chapter is to examine the role that Mary plays as intercessor.

There is reason to believe that the absence of the feminine in the Above is the cause for the Above's disharmony. This study therefore, explores both mythic and symbolic materials that may cast light on whether Mary, who in the Catholic Church holds the title Queen of Peace, can neutralize if not contain the destructiveness of modern weapons. Mary's role as intercessor may also be viewed as part of the mythic Return of the Feminine to the Theosphere.

THE FLAWED ABOVE.

According to Jung, the Above or Theosphere "knows" of its wrongs. In order to correct these flaws, Yahweh "must become man precisely because he has done something wrong." And where did God commit something wrong? Jung brings attention to Yahweh's ill treatment of Job and to the "crime" orchestrated by Yahweh when he rejected Cain's offering and thereby, incited sibling conflict. There also was the wrong of destroying humanity with the flood. But a greater wrong was committed early in Genesis. Humanity, had it never eaten fruit from the Tree of Knowledge, would have been condemned to remain with a primate's instinctual nature which, in turn, would have

precluded humanity from becoming consciousness. Because Yahweh in Genesis is very much a God to fear, he acts in character when he punishes humanity, particularly the feminine for seeking consciousness (that is, eating fruit from the Tree of Knowledge: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband; And he shall rule over you.")

Another insidious flaw in the Above is God's obsession with sin. This obsession incites a one-sidedness wrath which generates widespread destruction as evident in John's Revelation. God proclaims a coming apocalypse that would obliterate humanity. In short, the world would be destroyed because of God's caprice. Why does God seem to focus so much on the doings of humans? Does his life really revolve round whether or not humans commit "sin" or worship him? Yahweh's predilection for wrathful destruction reflects an unstable nature.

Disharmony in the Above, in a manner of speaking, flows from the clash between fear and love. At times Yahweh requires that he be approached with fear. But obedience based on fear is suspect in the Below where humanity has increasingly experimented with love. Over time, love has been able to challenge the message of fear. Was love what the Theosphere lacked? How then to bring love to the Above? For Jung, the answer was to be found in God's incarnation among humans. (It may be added that the incarnation reversed the alchemical saying, "all that is above also is below" to, "all that is below also is above.")

Given the influence that the Heavens have on Earth, it is not surprising that the latter enacts the former's one-sided masculine severity. Too much one-sided male consciousness emits too much apocalypse and too little loving kindness. Where breathes love and kindness? In human terms, they are found in the feminine, in Eve, in her daughters and in Mary, the Second Eve. They breathe in the underworld where Eve's daughters went to find reprieve from Yahweh's "curse." At the same time, the feminine sent upward to the earth's surface notions of love. Perhaps these expressions of love were what the Above saw down Below and enticed God to incarnate among humans: to seek love in order to temper his wrath.

Paul Tillich refers to "God-beyond-God" to describe a non-personal deity which stands in contrast to the personal manifestation of God. "Our" God is prone to interact with his creation at the personal level, but at the personal level his incompleteness and wrath are evident. While Tillich affirms Zarathustra's claim that the (personal) "God is dead," humanity, nonetheless, holds on to a personal God. Humanity has not yet evolved to the point where it can interact with the God-above-God, that is, with an impersonal Cosmic God.

For humans, a personal God curbs human impulsiveness (sinfulness) and patterns "correct" behavior. God guides a people toward right action. But what happens when the pattern no longer fits the level of consciousness? Then, either the personal God fades, or the personal God "evolves" and transmits his nature in a manner that fits the new era. Accordingly, it becomes imperative that the personal God of the Christian Bible correct his contradictions so that humans can model a more salubrious society.

The nature of Jesus' sacrifice strains human compassion. Did Yahweh not understand that Jesus' mother would suffer terribly? From his actions, it seems that Yahweh did not care. As "Madre Dolorosa," Mary reverberates the wail of mothers whose sons die because of fathers' inequities. As she held her dead son, Mary might well have cried, "enough of killing." One can imagine her throwing down the gauntlet: it is time for loving kindness to replace 'killing-as-solution.' The

killing of Jesus, in a manner of speaking, has activated a two-pronged long-term paradigm shift: a visible prong that leads from sword toward peace; the other, less visible that leads from a masculine Godhead to a co-gender Godcenter. In regards to the first prong, the conversion to peace may not occur until the feminine returns to the Above, that is, until Mary, Queen of Peace, openly reigns Above.

Perhaps then the way to God through fear may no longer be appropriate for humanity. A new "knowing," based on feminine values of loving kindness emerges: the way to the Godcenter is through love. This sermon of love Mary passed on to her son. Regrettably, although Jesus has taken his mother's teachings to the Above, they do not seem to have taken root there. Given the dictum of 'As Above So Below' the teaching of love will not root in the Below until it is first rooted in the Above.

The continuing absence of the feminine in the Above means that Jesus, after his ascension, remains "thwarted" in heaven by a recalcitrant Father who is not opened to the feminine teachings. Rather, the Above has instituted Below an organization based on the son, Christ, but commandeered by the Father, Yahweh (which precludes the New Covenant from replacing the Old Covenant). The Christian religion stands accused of pretending Christ's message of love but emitting a one-sided patriarchy which is more fear invoking than loving. Consequently masculinity, when guided by a patriarchal Deity, can become highly destructive. For example, Christ's message of love has been pervaded by religious crusading wars. But masculinity when guided by the feminine is less likely to pursue violence. The question to ask is whether the absence of the feminine in the Above has enabled the patriarchy Below to run riot, employing with gusto each deathlier weapon as it is produced. If such may be the case, there is great need to restore the feminine in the Above in order to establish a more stable community in the Below.

Jung (1960), in his review of Mary's Assumption, chastises Protestants for creating a "man's religion." The point, however, is not to get wrapped up with theological issues of dogma but to understand how the dogma, in this instance, represents a collective truth. Simply put, the Assumption of Mary signals a psychological need among humans to promote the equal eminence of women. Humanity cannot proceed with its evolution without greater prominence given to women. Fortunately, the heavy repression of the feminine is giving way to a Return.

DETHRONEMENT AND RETURN OF THE FEMININE.

The Feminist Movement that gained impetus in the 1950s has been instrumental in the rise of the feminine. There is little to link the mythic return of the feminine with the Feminist Movement. But it may be said that what led to the dogma of the Assumption flowed from the same need that energized the Feminist Movement. Three rounds of the Feminist Movement can be identified. Round I of the modern Feminist Movement, which involved the right to vote and own property, occurred prior to 1950. Round II, which emerged in the late 1950s, focused on equal opportunity in the work place and in higher education. In the 1980s, the Feminist Movement progressed to Round III. If Round I of the Feminist Movement concerned political rights and Round II involved economic/ educational rights, Round III relates to the woman's body and birthing rights. Who is in charge of the woman's body? In the Below a storm is brewing about abortion, the medical "cutting" of the woman's body during birthing, the self-empowerment of natural births, and the nature/meaning of menopause. This storm may reflect what is occurring Above. Clearly, the Godhead is not open to Mary's enthronement as Queen. The Above may not be pleased that

Hecate, wizard witch and Goddess of Tartarus, has ascended with Mary. The Above has little interest to deal with menses, female bathrooms and snakes.

In the years of Our Mother, feminine Goddesses reigned in the three worlds: Sky, Earth and Underworld. This reign was toppled by the gods who accompanied the pastoral invaders. In Greek mythology, Zeus gained control of the upper world, Poseidon of the waters of the middle world and Hades of the lower world.

Hecate originally was three-faced, representing the three regions: Sky, Earth, and the Underworld. But the three faces also symbolized the three seasons (of the Mediterranean region), three agricultural phases (young, mature and harvest corn); three phases of the moon (waxing, full and waning/dark); and the three feminine phases (maiden, mother and crone). In the patriarchal Greek pantheon, Hecate is identified only with the third face: underworld, winter, harvest corn, waning/dark moon, and crone. The Hellenic gods took possession of the other two "faces:" Zeus' marriage of Hera symbolized the overthrow of the feminine in the sky, while Poseidon's rape of Demeter symbolized the toppling of the feminine from earth. Hades marriage of Core (Persephone) represented the suppression of the feminine in the underworld but Hades' rule was superficial; it was more a pretense to demonstrate that the masculine gods possessed all three "faces" of the feminine. In reality, the true ruler of Tartarus or Hades, the Hellenic underworld, was Hecate.

The masculinization of Sky and Earth has kept feminine wisdom suppressed by painting the feminine in grotesque terms. Not surprisingly, the remaining bastion of feminine sensibilities, the Underworld, is denounced as the pit of Satan. Hecate is condemned as Mother of Witches, the Bitch Hag, Queen of the Dead, Mistress of the Way Down, and Goddess of the Dark Night. Snakes entwined around her and she was considered deadly to masculine sexuality. The depth of patriarchal debasement of the feminine is found in the 15th Century manuscript, "Malleus Maleficarum:"

“And it should be noticed that there was a defect in the formation of the first woman, since she was formed from a bent rib, that is, a rib of the breast, which is bent as it were in a contrary direction to a man. And since through this defect she is an imperfect animal, she always deceives....You do not know that woman is the Chimera, but it is good that you should know it; for that monster was of three forms: its face was that of a radiant and noble lion, it has the filthy belly of a goat and it was armed with the virulent tail of a viper. And he means that a woman is beautiful to look upon, contaminating to the touch, and deadly to keep.”

The three forms of the Chimera, a creature of the Underworld, clearly refer to Hecate. The Church has also tried to demean Hecate-Mary in her association with worship of Black Madonnas. In Catholic countries, where blackness evokes devils and evil, Black Madonnas possessed hermetic knowledge and power. The mysterious and occult nature of Black Madonnas suggests that they relate to earth-goddesses (even though she is cloaked in Christian garb). People, particularly women, prayed to Black Madonnas to obtain healing or heart's desires. The Church's view that worship of Black Madonnas was linked to the ancient "Magna Mater" caused the Church to bar such worship.

The feminine return to the Theosphere rests on Mary's "theotokos," that is, on being Mother of God. But her Assumption is not a concession but a restoration of an original condition and represents an attempt to rectify a wrong that was committed when the Goddess was ejected from

the heavens. The final re-emplacement of the feminine in the Above requires not only that Mary ascend to the Above, but more important that the patriarchal Godhead take heed of feminine wisdom. An account holds that Sophia (Wisdom), in the guise of the Paraclete (mostly imaged as dove), remained hidden in the Above after the feminine was exiled. The return of the feminine will allow Wisdom once again to reveal herself. The loss of contact with Wisdom may be the greatest price that the Patriarchal Heaven has paid for suppressing the feminine.

The Paraclete is often thought to represent the Spirit of God. In Genesis it reads: "And the Spirit of God was hovering over the face of the waters." Through the ages only rumors emerged that the Spirit was feminine. Finally, the rumors reached Yahweh. As Carl Jung puts it: "he [GOD] has remembered a feminine being who is no less agreeable to him than to man...nearer and dearer to his heart than the original man who was but a secondary product stamped in his image." Jung continued: "There must be some dire necessity responsible for this anamnesis of Sophia: things simply could not go on as before, the 'just' God could not go on committing injustices, and the 'Omniscient' could not behave any longer like a clueless and thoughtless human being. Self-reflection becomes an imperative necessity, and for this Wisdom is needed."

The way to wisdom lies with contacting the deep feminine (Sofia). Contacting the deep feminine may have been the reason for the Godhead to incarnate through the womb. When the incarnated Godhead returned to the Theosphere, he came back with the teachings of the Great Mother. Since the incarnation of the deity there has been "a deep longing in the masses" that the Holy Ghost (Paraclete) be anthropomorphized in her feminine nature. Were the feminine to be fully re-established in the heavens, it is likely that Sophia could emerge from her perch in the hidden recesses of the Theosphere.

The Return of the Feminine is marked by Mary's Assumption. While this is a major development there is much work to be accomplished such as lifting Yahweh's curse of Eve and enticing Hecate out from the Underworld. In the current struggle to return the feminine to the Above, Mary takes on the role of liberating Sophia, absolving Eve and delivering Hecate. It is here that Mary, the Second Eve, joins with Hecate and Sophia: Hecate the ancient crone who relates to the "chthonic" wisdom of the serpents; Sophia, the Paraclete and image of higher wisdom; and Mary who enshrines the "earthly" motherly wisdom.

MENDING MASCULINE CONSCIOUSNESS AND RAISING FEMININE CONSCIOUSNESS

The Return of the feminine will be arduous if masculinity does not address its Moral Collective consciousness. Caught in such narrowness it is not clear to what degree masculinity can tap powerful feminine archetypal energy. This suggests that the feminine plays the leading role in mobilizing the Life Force to advance nonviolence and rein in the destruction of the planet. Women must be careful that they do not mimic masculine approaches to conflict that are largely based on self-interest, competition, and acquiring power. Given the role that the feminine plays in "Saving Mother Earth," it is of utmost importance that the feminine keep raising consciousness. This often means questioning the state of consciousness particularly those tenets that block a further rise of consciousness and in particular, ingrained and often unconscious aspects of patriarchal hegemony such as birthing is a man's thing.

Whatever may be the precise relationship between the God of Genesis and his people, it can be said that he has not acted with loving kindness toward Eve's daughters. Moreover, Yahweh has

emitted little consciousness in regards to the damage wrought on earth by the one-sided patriarchy which he inspires. But perhaps the reality of Earth's "killing fields" has finally infiltrated Yahweh consciousness (perhaps via the Queen of Peace) and has aroused him to be receptive to the feminine cry, "stop killing my sons." (Somewhere it was noted that Jackie Kennedy during the Vietnam War pounded her fists on the Secretary of Defense's chest to have him stop the killings.) Mary, as Madre Dolorosa, carries the pain of mothers who lost sons in the madness of war and injustice. The howling of women may have penetrated Yahweh's inner sanctum. Can he let go of being a 'killing God' and replace the Old Covenant with the New Covenant that Jesus wrought? Women, however, need to prepare themselves for the moment when the masculine enclave gives way. This preparation becomes more likely were the deep feminine content to leave its Underworld lair.

It is hoped that the Above will follow up on the Church's declaration of Mary's Assumption. In this context, the Above needs to accept not only the presence of the feminine, but also the reality that Eve-Hecate is part of Mary's rising retinue. In the Above there is resistance to embrace Hecate's shamanic witch aspects. Below, resistance manifests itself somewhat differently; it centers on who controls the woman's body, women or the patriarchy.

The mythic arrival of the feminine in the Above (Mary's Assumption) gives Yahweh opportunity to apprehend his shadow. The critical question for humanity is how to reduce Yahweh's inconsistency, and how to present consciousness and loving kindness in a manner that convinces the Godhead to be their advocate. In Jung's words: "Yahweh is also man's advocate against himself when man puts forth his complaint." However, it would be a misnomer to expect that the Godhead be beholden to reason as humanity should. If the Godhead engages in Self-Reflection and seeks wisdom, the way lies in contacting the deep feminine (Sofia in the Upper World and Hecate in the Underworld). Contacting the deep feminine may have been the reason for the Godhead to incarnate through the womb.

The conclusion that seems obvious, with technology boasting of weapons with greater killing capacity and conventions to control use of arms in disarray, is that contemporary masculinity is bankrupt. The brightest of masculinity would destroy that which they would save. They would destroy the village to secure it; they would destroy nature to improve it; they would destroy humanity to save it. In context of As-Above-So-Below, bankruptcy in the Below reflects a similar bankruptcy in the Above. How is the situation to alleviate itself? It echoes a similar question, how is the Godhead to uncover its shadow?

Yahweh needs to join in his own sacred marriage with the feminine, Sophia (Skekinah), who hovers over the waters in Genesis. Yahweh has been alone far too long. This is his incompleteness: a too one-sided masculine psychology not tempered with the sensitivities of relationship. It may fall on the Earth to model for the Heavens how to achieve the sacred joining. (see Marie-Louise von Franz, in her article on "Individuation" which sketches the process of raising feminine consciousness.)

Christianity, in a restrictive manner, sheds Mary of sexuality. This suppression of sexuality has caused masculinity to view the feminine mostly in sexual terms. Women by far prefer to be approached in a less sexual manner, that is, not by the sexual fantasy of masculine projection, but by a sense of sexual respect and sovereignty. For too long the Church has portrayed Mary in passive modes. But if women are to rescue humanity from masculine hubris, they have to deflect Yahweh's curse and seek their own deep femininity.

Mary is known through accounts in the Bible and other sources. What her true nature, is left to speculation. She may have been a free-spirited independent woman otherwise she would not have been capable to pass on profound teachings to the Son of God. As an awakened or conscious woman of her day, Mary may have objected to the curse Yahweh placed on the feminine. Had she been a contemporary woman she might well have been a "libber" who, on growing older, radiated spiritual depth. Most women share with Mary motherhood but little is said of Mary as woman desiring her sovereignty.

In feminine consciousness, Mary suggests one level of development. According to Dr. von Franz, feminine consciousness has four stages. Eve represents the first stage of feminine development. She symbolizes "purely instinctual and biological relations." Eve is the elemental woman close to nature and primal. Mary suggests the second stage of feminine development; she has aspects of the Virgin, who like Athena, presides over peace and righteousness. Mary has been seen on the ramparts being more heroine than mother. Mary is combative, but not solely with sword. Her basic means are nonviolent and based on compassion and justice. In short, she is the Lady of Love, Queen of Peace, and doer of just deeds besides being mother. To succeed in her task as Mother of God she must have been as conscious as was possible in those days. She might have called upon Yahweh also to be conscious.

Hecate, which is absent in von Franz scheme of feminine consciousness may represent the third stage of feminine development. She symbolizes the crone steeped in earth's shamanistic wisdom. Hecate displays the negative but critical transformative characteristics of the Great Mother. Today more women, as they mature, are willing to uncover the negative and constructive features of their shadow. They are also discovering their no nonsense "bitch" (not "battleaxe"). And when they do, they are in contact with their Hecate development. It is the Hecate part of feminine development that causes great consternation among men. The fourth stage is symbolized by Sapiencia or wisdom (Sophia) who transcends even the "most holy and the most pure." In short, four feminine archetypes, Eve, Mary, Hecate and Sophia represent the fullness of feminine consciousness over a life time.

In summary, Eve, the first stage of feminine consciousness (or Spring), is the "original" feminine creative impulse. Mary, the second stage (or Summer), represents the feminine doer, not only as mother but also as heroine; she symbolizes earth's transformative principle. Hecate, the third stage (or Autumn), as serpent or witch, represents the "lower or negative transformative principle." Sophia, the fourth stage (or Winter Season) and symbolized as dove, represents the "higher or positive transformative principle" of the Great Goddess.

The final phase of feminine development focuses on transformation to heavenly queen. In reality, the move toward the fourth stage of feminine development integrates the three former stages, Eve-Mary-Hecate. The first Earth Mother (Eve), joins with the Mother of God (Mary), and Queen of the Underworld (Hecate) in order to give form to the fourth stage, Sophia, Mistress of Higher Wisdom. Metaphorically, Eve-Mary-Hecate ascends to the ABOVE in majesty, and there they join with Sophia to become the Goddess of Heaven; when Eve-Mary-Hecate joins with Sophia in the ABOVE, feminine development is complete; the quaternity of feminine wholeness is realized. But deep feminine wholeness requires integration of the masculine archetype in the feminine psyche. Full feminine individuation requires not only development of feminine nature but also development of the masculine side. Similarly, men must pursue their masculine and feminine development in an integrative manner.

One aspect of masculine consciousness is the Lucifer stage. Prior to his fall, Lucifer could be viewed as Yahweh's shadow. Hecate, the Witch of the Underworld represents the Feminine shadow. As the Hecate stage is critical in feminine development, similarly the integration of Lucifer is an important stage in masculine development. But Lucifer, more so than Hecate, is problematic in the Christian World. Both belong to the Deep Underworld commonly known as Tartarus, hell, the netherland. Lucifer and Hecate, however, are symbols of light in the dark: Lucifer's name refers to light and Hecate's primary symbol is the torch. Lucifer and Hecate are needed to cast light on the unconscious, the Underworld. Psychologically, they assist the ego to shed light on the shadow; such is the main work of becoming conscious and self-reflective; it is the way of individuation. The problem is that the Heavens reject and deny having any personal connection with the Underworld.

When Lucifer and Hecate are cut off from heaven and earth, they become reclusive shadow figures in masculine and feminine development. Yahweh's failure to incorporate the Lucifer shadow has brought much turmoil to humanity on Earth. The continuing negation of the Underworld has placed humanity in a precarious place. If there is an urgency to join the Below with the Above, there is an equal imperative to join Hell with the Heavens. Such joining may stop Yahweh from projecting his incompleteness on humanity, particularly on the feminine.

Modern femininity may have less difficulty to join with its shadow than prior eras and thus be more able to integrate the third stage of feminine consciousness. Hecate, the witch-bitch, is no longer totally denied or rejected out of hand. Rather, women are beginning to find harmony in linking with her. Now that Hecate is being re-discovered, women have a real possibility to join Hecate with Mary and with Sophia-Sapientia. The masculine perhaps has less likelihood to fathom the obscure regions of individuation so long as Yahweh rejects his shadow (Lucifer). Thus, while contemporary women advance their level of consciousness, males, to a large degree, remain stuck at their present level of consciousness.

When the feminine enters the fourth and final stage of psychic integration, two components emerge: the lower integrated feminine (Eve-Mary-Hecate) and upper feminine (Sophia). Were these two feminine components to link with the two dominant masculine members, Father and Son, it would form a feminine-masculine quaternity. With the feminine-masculine quaternity in place, an imploding process begins from Four to Two to One. This process is slightly visible in the Christian World in that the Father and Son images are barely beginning to integrate into a masculine whole. Meanwhile, the Holy Ghost, the theriomorphic dove, as it anthropomorphizes into Sophia begins an integrative process with Eve-Mary-Hecate to create the feminine pole of the dyad. It is through this transformation of the sacred masculine and sacred feminine that the psyche moves toward Oneness. Jung described this development: "Mary as the bride unites with the son in the heavenly bridal-chamber, and as Sophia, with the Godhead." It is here with feminine integration that Mary branches out into the transpersonal and takes on a role (that is not in relations with her son), namely, Queen of Peace.

Although the Catholic Church may waver on how to treat Mary, the encyclicals related to her reflect the Church's recognition that the feminine has a claim on the workings of the Theosphere. The Church, on the one hand, deflects discourse on the Return of the Goddess and, on the other hand, acknowledges her right to the Theosphere. However, the Church would have Mary's greatness dependent on her Son. In spite of such skirting of the issue, Mary is cast as bride and Jesus as groom; their joining brings the "Divine One" (which may compete with the Oneness of

the Father god. Jung recognized that this sacred marriage (or "hieros gamos") and the birth of the divine child could not take place until Mary's Assumption occurred. He wrote: "The dogmatization of the 'Assumptio Mariae' points to the 'hieros gamos' in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend towards incarnation, will choose as his birthplace the empirical man." And if Jung is right, it is hoped that the 'divine child,' the new empirical 'man' imbued with feminine consciousness, will lead humanity in concert with his mother, out of the nightmare that modern weapons have unleashed.

MARY AS INTERCESSOR.

Mary's role of intercessor is based on two items. The first is Mary as "Theotokos," Mother of God, and the second is her immaculate life and Assumption into the Theophere. The role of intercessor signified a step towards the full restoration of the feminine in the Theosphere; with her role as intercessor, Mary has forged a firm toe hold for the return of the feminine. The step to Intercessor was a major advancement when compared to the "curse" Yahweh placed on women for Eve's eating the forbidden fruit of the Tree of Knowledge.

Mary's Assumption is not a true concession but a restoration of an original condition and represents an attempt to rectify a wrong that was committed when the Goddess was ejected from the heavens. The final re-emplacment of the feminine in the Above requires not only that Mary ascend to the Above, but more important that the patriarchal Godhead take heed of feminine wisdom.

The Church's proclamations concerning Mary have heightened her personal prowess as well as deepened the devotion given to her. In Christian theology it is debatable whether Mary has the power to grant any boon by herself. But it is accepted that her son fulfills any of her requests. According to Pope Leo XIII, "no man goes to the Father but by the Son, so no one goes to Christ except through his Mother." In Christianity it is doubtful that Mary is fully vested to heal on her own account. But when people pray to Mary, they are harking back to the ancient Great Mother giver of grace, wisdom and wellbeing.

In light of her background whatever Mary requests, on asking, already is beyond reproach; it is without saying that gaining Mary's intercession means the request is fulfilled. The unknown issue is how to get Mary to intercede for a personal request. Here the issue is one of asking. The cultish part of devotion to Mary advances just ask and not let worthiness be the rule for catching Mary's ear. (So, I ask Mary that she stop the swelling of my feet.)

The reputation of Mary's intercession is such that it has worked itself into the fabric of everyday activities. For example, there is the "Hail Mary" play in United States football where in the last seconds of the game the ball is thrown (by the losing team) into the end zone where players of both teams have gathered, with hope (Hail Mary intercession) that a player of the losing team catches the ball and wins the game. In Malta during World War II, when supplies were running out on the island, a ship received the name of Hail Mary Ship for arriving safely through fierce German air attacks that destroyed the other ships of the convoy.

On her Assumption, Mary was fixed with the title of Queen of Peace which she uses to intercede with a masculine Theophere that props-up the policy of killing-as-solution. As a mother whose son was killed young, she well understands the horrors but her intercession has generally failed to

find traction. It is hoped that as more women petition to end engagement in wars and the practice of killing-as-solution, Mary's intercession may gather more traction to end such practice. The action group, Mothers Against Drunk Driving, stands out as an example of what united mothers can do.

Mary's intercession for personal or communal requests is not her sole intercessor involvement. As the utmost manifestation of the earthly feminine, she intercedes for a bit over half the population of the world. Until recently there was not sufficient collective consciousness to mount an intercession for women rights. But the ongoing women movement, which began nearly two centuries ago, over women rights, has opened the door for Mary's global intercession which flows from her own feminine empowerment. Slowly but surely, since the announcement of Mary's Assumption was pronounced an article of faith, in 1950, the feminine voice is being heard. The Church's encyclicals highlight the greatness of the feminine, but ascribe to the feminine a secondary role. That may change as women seek out the limits of the complete deep feminine. For the feminine to gain the Theosphere in the form of the "rising" Mary and merge with Sophia would be a remarkable advance in the return of the feminine to the Heavens.

Meanwhile Mary broadens her intercession and a barely heard call arises from the masses to anthropomorphize the Holy Spirit into her feminine nature. In brief, Mary's role of intercessor is a key step to the final "return" of the feminine to the Theosphere. Clearly Mary's role as intercessor is of great meaning for it reveals a willingness on the part of the patriarchal institution to give the feminine some influence in the institutional Church but yet still keep the feminine at bay. Such sentiments should not subtract from the role of intercessor for in fact Intercession itself is a great boon to humanity as noted. Beyond and above gender interplay, intercession faces its greatest challenge when Mary, as Madonna and Child, takes on the Great Mother Archetype to intercede for the welfare of Earth's Children.

CLOSING COMMENTARY.

That the encyclicals were pronounced at a time when modern weapons were being introduced may be interpreted to mean that until the feminine co-rules in the Above, masculine hubris and excessiveness in the Below will continue. To co-rule, the feminine needs to be reinstated in the Above. At the same time the feminine Below must be free to practice feminine consciousness. If re-installment in the Above, and feminine consciousness in the Below are thwarted, masculine narrow-mindedness will persist, and patriarchal order continue, and new rounds of technological advances brood ill for humanity. Commenting on this dilemma, Barbara Walker wrote: "[W]hat made the figure of Jesus so charismatic to fifty generations? Not his scourging of merchants; not his impossible miracles; not his false prophecy of doomsday; not even his alleged Godhood; but chiefly his "feminine" qualities of understanding and kindness--to say nothing of self-sacrifice-which any woman is expected to exhibit (and usually does) every ordinary day of her life." She continued: "If the self-seeking power lust of mature men were made subject to the "intuitive" judgment of mature women, instead of the other way round, surely human life and society would be improved. The earth might become a safer, kinder, healthier place."

By way of contrast, the biblical Book of Revelation is disheartening. The Jesus of REVELATION is a God of war; "He judges and makes war." But more frightening, "He [Jesus] will rule them [nations] with a rod of iron." Clearly, John (the alleged author of Revelations) had not heard of Mary's Assumption and her message of peace. The rule of iron smells too much of a masculine

fundamentalist patriarchal totalitarian rule; it hints of weapons systems intent on destroying the world. What role will Mary as Intercessor play in neutralizing technological hubris? Or must Mary be free from being Intercessor and be able to grant boons on her own in order to thwart the increasing destructiveness of technology.

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