

EMERGENCE OF FEMININE CONSCIOUSNESS

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INTRODUCTION.

The following is a psycho-mythic-spiritual examination of the emergence of Feminine Consciousness in Western Civilization. The key focus is on the Roman Church's proclamations on Mary, the biblical Mother of Jesus. During the Crimean War (1853-56) the Catholic Church issued a Papal Bull (1854) proclaiming the Immaculate Conception of Mary. In pronouncing this encyclical, the Church made it an article of faith that Mary was born without sin. Symbolically, it may be said that the Immaculate Conception freed the feminine from the mythic curse placed on Eve (and the feminine) when she was exiled from Paradise for eating of a forbidden fruit. In brief, feminine consciousness was freed from the shackles of "unworthiness." Today weapons of mass destruction abound and there is serious concern that their use will cause humanity, as a whole, great harm. As wars increase their destructiveness, there is a growing awareness for the need for feminine consciousness on earth as in the Theosphere.

This 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 question 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.

While there is no reason to believe that a war in Crimea has any relationship with the Papal proclamation of Mary's Immaculate Concept which was declared during the Crimean War, the fact that it was the first modern war that introduced weapon technology that greatly increased the killing zone suggests that perhaps some linkage exists. The same may be said that there is no reason to believe that development of nuclear weapons has any relationship with the Papal proclamation of Mary's Assumption into heaven other that it was declared at the time that the Soviets developed its own atomic weaponry and the United States developed thermonuclear weapons. Is there a link between the deathliness of weapon technology and what can be called Marian Consciousness? The answer may be found in the State of the Theosphere which may be called dysfunction and caused by a patriarchal regime that has, for all practical purposes, exiled the feminine from the heavens. Correction of such disharmony may require the presence of feminine consciousness not just in the Below but also in the Above. A trace of this consciousness dates back to an early Church encyclical that declared Mary's Theotokos, that is, Mary's Motherhood of God.

Besides the encyclicals on Mary various Popes have linked Marian Consciousness with peace. In 1883 Pope Leo XIII named Mary "guardian of our peace." In 1954 Pope Pius XII called Mary the Mediatrix of Peace. In Honolulu the Catholic Cathedral is named Our Lady of Peace. A statue of Mary in the Cathedral's exterior courtyard Mary carries the ancient symbol of peace, the olive branch, in her right hand. (The dove another ancient symbol of peace is connected with her.)

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 part in containing war may also be viewed as part of the mythic Return of the Feminine to the Theosphere and path to advance Feminine Consciousness.

STATE OF THE CHRISTIAN THEOSPHERE.

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: prevent humanity from eating fruit from the Tree of Knowledge, and thus 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.

The author of GOD OF WAR links the Jewish Yahweh and the Christian Father God with carrying out a constant battle against evil. In this context, God is a War God. If there is no questioning, whoever God opposes is accepted to be associated with evil and therefore worthy of being attacked. The Church see enemies in many places. Clearly the tribes who occupied the Promised Land were enemies and worthy of being destroyed. In short, it was "righteous" for the Jewish Tribes to destroy the occupying tribes. But such behavior underscores that the Jewish and Christian God is tribal, looking out only for his people. And so, the 'Enemy' has become a stock figure in religious warfare.

With the enemy ever present, disharmony ever lurks Above. 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 challenged 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.") With love on par with fear, the sanctioning of war increasingly is questioned.

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 causing him to be perceived as a Tribal God. 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 the 'rod of iron.' 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 the Queen of Peace legitimately reigns Above.

In regards to the second prong, two mythic truths point to the return of the feminine to the Theosphere. The first mythic truth concerns the lifting of the curse imposed on women in Genesis. In 1854 Pope Pius IX declared the "Ineffabilis Deus" and pronounced that all Catholics had to believe that Mary, the Virgin Mother of Christ, the Second Eve, was born without sin. The second mythic truth was uttered a hundred years later, in 1950 when Pope Pius XII declared that all Catholics had to believe that Mary, "Madre Dolorosa," lived a sinless life and accordingly, on her death, was taken directly into heaven.

These two truths suggest that 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 of loving kindness. 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.

UNSHACKLING FEMININE CONSCIOUSNESS.

In the year of Our Lord' 1854, Pope Pius IX issued a Papal Bull which proclaimed that the Most Blessed Virgin Mary, "at the first instance of her conception... [was] preserved from all stains of original sin." What original sin one might ask? The sin of Eve; the sin of eating the fruit of the Tree of Knowledge; the sin of daring to become conscious; the sin of lifting humanity out from instinctual programming; the sin of disobeying God. For some reason the Godhead, could not bear to have his creation knowledgeable; he would brook no rivalry.

Why did God not want to share with his creation? Why not teach humanity how to employ "knowing." It is here that God's incompleteness can be sensed. What occurred subsequently is a great mystery. Could it be that God programmed humanity to disobey when it evolved to the point that it considered itself capable to meet the responsibilities of being conscious? As incomprehensible as it is to understand, Yahweh seemingly created a precarious situation for humanity: obey and remain at the primate level or disobey to become conscious (and fulfill its destiny but at the price of being condemned).

Millenniums later a woman born without sin overrides the curse of Genesis. The truth of the Immaculate Conception vanquishes original sin. Humanity has gained a second beginning; Mary becomes the Second Eve. There can be no progress either Above or Below until the condemnation of Eve is expunged. Were this curse to be kept, the Above and the Below would remain one-sided, confusing wrath with righteousness and fear with love.

Christ's message of the New Covenant would remain more a promise than a practice. Prior to the Immaculate Conception, creation held its breath until truth wove its way into consciousness. The Immaculate Conception points the way out of God's contradiction: "knowing" is not sinful. Eve and Adam did what apparently, they were called upon to do, that is, to know and with such knowing to further creation. In short, the doctrine of the Immaculate Conception brought the needed corrective action. It is not only that the "Mother of God" walks without sin, but that her heirs, the children of the Second Eve, are free of Original Sin and free to know.

Does anyone know this? To paraphrase Zarathustra's words after meeting the hermit saint on the mountain: 'Could it be possible? Humanity has not yet heard of this, that original sin has been lifted?' If this question is perplexing, a more prosaic question surfaces, why in 1854? Why two thousand years after the immaculate conception itself?

In order to answer this question, we need to look at what was happening in the Christian World during the 1850s rather than ponder esoteric theological deliberations. In the 1850s, the industrial revolution was well entrenched in Europe and was about to have a great impact on war-making. The Crimean War, which began in 1853, introduced two significant developments. First, the percussion-fused artillery bursting shell signaled that "the day of the wooden wall was over." Second, the rifled musket increased the firing range of a hand-held gun. A soldier could now hit a target up to 300 yards away. The rifled musket hinted of a radical change to take place on the battlefield and of the deadly carnage that firepower would produce. Henceforth, cavalry stood little chance against unshaken and trained infantry in position. Although not yet perfected by the Crimean War, the breech loading artillery also played a critical role in creating the modern

"killing fields." Summing up the lesson of the Crimean War, Kenneth Macksey wrote: "While it had been hazardous enough in the past to advance against muzzle-loaders fired by massed ranks of musketeers, it was now suicidal to do so, just as it was suicidal for men and beasts to stand with shells bursting among them." The Crimean War introduced a technology of mass killings. Indeed, into a 'Valley of Death rode the Six Hundred.' This cold technology increases the range of killing. What remained of chivalric warring rites would shortly fade. It may be said that these developments increased the ability of the Below to wield the Olympian destructiveness that was found in the Above.

Linking the destructiveness of technology with the Immaculate Conception brings attention to the destructiveness that "knowing" can improvise. Yahweh might have anticipated this danger when he forbade Eve and Adam to eat fruit from the Tree of Knowledge. If Yahweh, had not mastered how to balance destructiveness, could his creation do any better? Regardless of whether humanity has met the challenges of being conscious, humanity faces a dire crisis. Somehow, a Pope, spokesperson for a patriarchal institution, announces the remission of Genesis' curse. And with the pronouncement, an epic race, although not understood in the 1850s, had begun: would the loving kindness that abounds the "freed" feminine be able to contain if not balance the increasing destructiveness of a patriarchal system?

The declaration of Mary's Immaculate Conception should have passed unnoticed among the world masses. But an exceptional event occurred four years afterwards in February 1858. An apparition appeared to a young girl called Bernadette by a rock grotto in Massabielle near Lourdes, France. For the most part, non-Catholics have great difficulty with Catholic iconology. Devotion to Mary upsets the simple Protestant belief pattern of "Our-Father-Who-Art-in-Heaven." But how is the unknown to appear? How can the struggle of the feminine spirit to return to the Above find expression in "human tongues?" The Catholic Church, with its Marian devotion, provides the archetypal structure through which revelation/inspiration divulges the epic struggle of the feminine's return to the Above.

When local priests learned that Bernadette had seen apparitions of the Lady, they inquired about the Lady's name. During a subsequent apparition, Bernadette asked the Lady her name. She replied "I am the Immaculate Conception." Bernadette informed the priests of the name and inquired about the name's meaning. Interestingly, the Lady told Bernadette to kiss the earth in penance. It can be speculated that penance may have something to do with the "sins" committed against the earth. Kissing the earth may have been a way to honor Mother Earth.

When one reads of the events that took place near the town of Lourdes, France in the late 1850s and of how these events were discredited, it is difficult to comprehend that a hundred years later, these same discredited events would take on a hue of religious acceptability. Where the clergy scoffed at the very idea of an apparition of a Lady, one hundred years later Pope Pius XII, on the declaration's centenary, unhesitatingly stated that the Blessed Virgin Mary revealed herself to Bernadette as the Immaculate Conception near the town of Lourdes.

Rather than reside in the dusty chambers of the Vatican, the apparitions insured that the Papal pronouncement of the Immaculate Conception would become part of the living Catholic faith. The millions of pilgrims who visit Lourdes provide testimony to this faith. Miracles are proclaimed and the medical profession announces cures that occur due to unknown causes. After a century of Lourdes, it came to be said that "Rome is the head of the Church, but Lourdes is its heart."

MARY AT FATIMA AND WEAPONS OF WORLD WAR I.

Approximately sixty years after Lourdes, three children in Fatima, Portugal said that they had seen an apparition of a Lady. During those sixty years from the Crimean War, weapon technology had advanced. The rifled artillery and automatic machine gun made war even more deadly.

When the apparitions occurred in May-October 1917, Europe was caught in the grip of a horrendous war. In November 1917, modern warfare took on a new destructive twist. At the battle of Cambrai, the British attacked with 476 tanks. The Germans, in the same year, put into service the Gotha IV Bomber Airplane. Armor and air warfare from then on would dominate the battlefield, and they joined with other World War I deadly developments, the submarine and poison gas. Given the bloodiness of the Great War, it seemed that the coldness of blue steel eradicated any chance that loving kindness would restrain technology in the service of destruction. November 1917 also witnessed the Russian Revolution and the creation of a massive oppressive totalitarian regime.

The Lady who appeared to the children in Fatima asked them to pray the rosary in order "to obtain the peace of the world and the end of the war. For She [Our Lady of the Rosary] alone will be able to help." The Lady also asked the children to pray for the conversion of sinners and in particular, "in reparation for the sins committed against the Immaculate Heart of Mary." The children were worn of the rise of Communism and of the eventual triumph of the Immaculate Heart of Mary. In 1991, after the demise of the Soviet Union, Sister Lucia, the only living of the three children, said that the prophesy of 1917 was fulfilled regarding the Soviet Union.

The emphasis on the "Immaculate Heart" of Mary brings attention to the source of loving kindness. During one apparition, the Lady asked for the "consecration of Russia to my Immaculate Heart." She further said, "In the end my Immaculate Heart will triumph." By themselves, these words seem limp when compared to the destructive technology of World War I. But behind those words is the tremendous archetypal force of the Great Mother. Hope persists that the technology of destruction has not won the race. If the proclamation of the Immaculate Conception in 1854, and its popularization at Lourdes in 1858 raised western consciousness regarding the Great Mother, the announcement at Fatima of Mary's Immaculate Heart, the font of loving kindness, deepened the level of consciousness regarding Great Mother's presence. Humanity awaits whether the god-like power associated with technology will win over the Great Mother's loving Immaculate Heart.

Again, where once there was disbelief, years later there was devotional acceptance. At the fiftieth anniversary of Fatima, Pope Paul VI declared: "The whole world is in danger. For this reason, we have come to the feet of the Queen of Peace to ask her for the gift of God which supposes his intervention, divine, good, merciful and mysterious." Said differently, it is only with Feminine Loving Kindness firmly implanted Above as Queen and Co-Redeemer that peace may reign Below.

ASSUMPTION OF MARY AND NUCLEAR WEAPONS.

If Mary was born without sin, she should have lived without sin. Similar to Jesus who lived on earth without sin, Mary ascended to Heaven without physical corruption. Catholics had long acknowledged Mary's Assumption. In the year 600, the Byzantine emperor Maurice selected August 15 to celebrate Mary's death and assumption. But it was not until 1 November 1950, that Pope Pius XII declared the official dogma of Mary's Assumption.

Pope Pius XII's declaration, "Munificentissimus Deus,"(1950) notes "the likeness between God's Mother and her divine Son, in the way of the nobility and dignity of body and of soul a likeness that forbids us to think of the heavenly Queen as being separated from the heavenly King makes it entirely imperative that Mary `should be only where Christ is'." The more accurate truth may be; 'Jesus should be where Mary is.' The crisis in the Above that led to the incarnation of God was not to be resolved solely with Jesus conveying to the Above a message of love. Jesus' reign with the Father is contentious. The messenger is not the same as the source; without the feminine, the message falls on the hardened ears of the Father. The more profound solution requires the presence of the source of loving kindness, the Immaculate Heart of Mary, in heaven.

The words of the declaration frame a mythic truth: the feminine has returned to the Above. Harmony is now possible Above as well as Below. With Mary's Assumption, the Mother of God assumes her role as Queen, and in a mysterious embodiment, becomes the bride. Christ stops being son, and seizes his role as King. The situation is transformed from Mother and Son, to Virgin and Prince, to Queen and King. By the time that the last phase of this transformation takes place, harmony should be restored in the Above.

The "Munificentissimus Deus," as a document, reflects patriarchal narrowness. Pope Pius XII wrote: ...as God had preserved the Most Holy Virgin Mary from the violation of her virginal purity and integrity in conceiving and in child birth, He would never have permitted her body to have been resolved into dust and ashes. The masculine propensity to equate sexual virginity with purity overlooks that women are programmed to conceive through sexual intercourse. How does sexual conception become a violation? All reproduction is not caused by rape. Only in the ascetic fears of the masculine does sex become sin. There is no loss of purity and integrity in procreating; such beliefs spring from Genesis' curse. Mary indeed is virginal but in the sense that she belongs to "no man." Mary's Assumption returns the monthly feminine procreative cycle and sexuality to the Above. It is clear that the Mary of the Papacy is not the Mary of women. Pope Pius XII, spoke-person of the Catholic Church, referred to a woman that does not exist. In this sense, the one-sided masculine-oriented religions perpetuate Yahweh's incompleteness; they worship an Above that is unfriendly to the feminine. And yet Pope Pius XII was inspired to announce the Assumption. How is it, that an ascetic, if not an anti-feminist could pronounce such a mythic truth? It is speculated that Pius XII had his own revelation by the Mother of God. It is not that the Pope rationally understood the depths of the truth but that he became the medium for the truth.

Again, it can be asked, why an encyclical in 1950? And again, the answer may come from looking at what was occurring in the world of humans. And again, the theme of weapons and war-making emerges. If rifled artillery and rifled muskets introduced modern warfare in the 1850s, and tanks and airplanes deepened the destructiveness of warfare during World War I, the atomic bomb of World War II indicated that the Below had entered a countdown to doomsday. The brightest and the best of masculinity participated in the development of and on the decision to drop the atomic bomb on unprotected civilians. The Below could now be wrathful as the Above. The world could be destroyed. But were not the two "bombs" of 1945 the end of it? Would not the power of atoms, once used, be safely stored away? On August 29, 1949, Russia exploded its first atomic weapon. A few years later, both the United States and Russia would rush to detonate thermonuclear weapons.

By 1950 it was clear that masculinity had become bankrupt; technology reeked in its accomplishments but humanity suffered. Where reprieve? Where hope? Mary's Assumption provides hope; it foretells that the Above will host again the feminine; that the source of loving kindness, the Immaculate Heart of Mary will be enthroned in the Above. There is hope that if the Above can achieve harmony so too can the Below and if such occurs, humanity will stay the finger from pressing the button.

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.

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.

MARY AS INTERCESSOR.

The Church has assigned Mary the role of intercessor to her son, Jesus. Intercessor means that whatever she requests will be granted (in that she could never request anything false). This 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. Primary intercessor signified a step towards the full restoration of the feminine in the Theosphere. The feminine return to the Theosphere rests on Mary's "Theotokos," that is, on being Mother of God. Moreover, her 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-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. The role of intercessor hints of such 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. In contrast, assignment as intercessor is a small "payback."

The Church's proclamations concerning Mary have heightened 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.

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 in the Upper (hidden) World and Hekate in the Underworld). 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 Earth's deep feminine, Mary. 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 and even merge with the "rising" Mary.

Clearly Mary's role as intercessor is of critical value for it reveals a willingness on the part of the patriarchal institution to give the feminine some influence in the body-politics of the institutional Church. Mary's role of intercessor is based on two items. The first is Mary as "Theotokos", Mother of God and the second is her birth and life without sin. In light of these two conditions, 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. In short, with her role as intercessor, Mary has forged a firm toe hold for the return of the feminine to the Theosphere.

MARY AS QUEEN OF PEACE.

While the Church has accepted Mary's role of intercessor, it has not accepted Mary as Co-Redeemer. Other faithful, in the meanwhile, wait for Mary's full emergence. Perhaps through a title generally associated with her, namely, Queen of Peace, that in time may overshadow Jesus' title of "Prince of Peace." There is good reason to advance that it was not the Father who taught Jesus the ways of love and nonviolence. There is good reason to put forth that it was Mary who taught him.

At this point it is useful to examine the threat of modern weaponry that seemingly is taking humanity closer to a technological nightmare. Since 1950 the possibility of Nuclear War has been a constant threat. On several occasions during the Cold War (actually World War III) humanity was on the brink of a nuclear exchange. And what kept humanity from going over the brink was a strategy with the acronym of MAD or Mutually Assured Destruction. Guaranteeing assured destruction gave reason the wherewithal to keep leashed the unthinkable. At bottom, the finger on the button was controlled by an obtuse sort of reasoning: assure the party that is attacked that it can retaliate with similar destruction on the initial attacking party.

While hostility between the Superpowers was real, it was not deep. Each party supported an economic vision of wellness; the parties were former allies; they shared a historical and religious background. More important victory did not have to be military, the battle field was economics. Victory could be obtained outside the battlefield, that is, through economic advancement. There was no historical event or religious difference that evoked passionate hatred for the other. During the Cold War rationality held off a nuclear winter.

In addition to the constraints produced by a Balance of Terror, the Cold War did not escalate into direct conflict between the Superpowers because they utilized peripheral conflict zones throughout the world to parry against each other. Both parties came to trust the system. But the

arms race took an economic toll on each side. (It is alleged that President Regan's policy of military buildup caused the Soviet Union to overreach its resources when it tried to keep pace with the expansion of United States arms.)

There was great relief when the Cold War ended and the Soviet Empire fell nonviolently. A new peaceful era was on the horizon. The victorious Superpower would now cast a security net over the world. The patriarchy had finally demonstrated competence to sustain peace. No longer would Balance of Terror be needed to maintain world order. Hereafter the righteous power of the United States would introduce a new world order which no nation could oppose. But unknowingly, the security that the United States' world order produced did not equal the security that existed under MAD and the opposing threat did not share a European background. Moreover, non-state organizations engaged in armed conflict because no nation-state could wage war against United States Superpower. Accordingly, if resistance to the new world order were to emerge, it could only come from non-state entities such as Al Qaeda.

Although some may classify the atomic bomb, which was dropped in Hiroshima, a weapon of terror it nonetheless was also accepted as a tactical and strategic weapon of war and fit for military operations. What Al Qaeda's 9/11 attack did was to take Terror out of the confines of institutional war and employ it in an unstructured anarchistic manner. After 9/11 humanity no longer could depend on reason and the framework of international law to contain the weapons of mass destruction.

The global financial system, readily available world-wide communications, unstable State leaders, and an international arms market enable the disgruntled to organize non-state organizations to use as a spring board to attack and counterattack, without much fear of retaliation. No nation-state possesses such flexibility. In this post-MAD scenario, the greatest threat to world order is a hybrid non-state entity (for example, the Islamic State) with weapons of mass destruction. Such an entity is not beholden to any institutional convention that might restrain their employment.

Unwittingly the United States, over the past few decades, embroiled itself in the festering wound of Middle East politics where passions are heated as the region seeks modernization and the call to arms pervasive. Where once the United States was not viewed in the Middle East as evil the perception now has changed. There exists hatred toward the United States in several pockets in the Middle East. People are willing to sacrifice their lives to "get back" at the United States for its pro-Israel policy.

Humanity now faces a reality that weapons of mass destruction may come into the hands of a fanatic few who operate outside institutional corridors and therefore are less responsive to conventional emblems of power and negotiations. If there still is a place for reason in this confusion it is that nation-states will not allow themselves to be goaded into war and nuclear exchange by the actions of these hybrid organizations.

If the brightest and best of masculinity in the United States developed and employed the atomic bomb a similar keen, if unstable, masculinity is determined to obtain weapons of mass destruction and employ them against reactionary Muslim Governments and the United States. With MAD gone there are no protocols in place to prevent their use; the conventions of war have been mostly discarded; there are no viable institutions that constrain employment of weapons of terror other than a counterstrike with similar weapons (if the culprit can be detected). What is left is diplomacy to bring about arms reduction. But were these weapons of mass destruction to get into the hands of nefarious organizations or governments that harbor intense resentment, if not fanaticism, then humanity would be brought to a dangerous precipice and to a "first strike" alternative.

Humanity may have arrived at an impasse where self-destruction if not major economic regression is a possibility. At the same time, unexplained intervention may be guiding humanity towards its destiny (which in this volume is taken to be a major raising of consciousness that leads to the "amorization" of the planet. Implicit in this destiny is the institutionalization of peace). This unexplained intervention may well be the Queen of Peace fulfilling the request of millions that peace reign in all corners of the Earth. The request for peace need not made only within religious practices but can also made in context of the mythic truths relating to Great Mother's design for humanity. The urgent need for peace may, in its own manner, bring the four corners of the world together.

Again the question, how to have the Queen of Peace act upon the requests to contain nuclear exchange and settle conflict nonviolently? In regards to this study the answer rests on women increasing their consciousness particularly regarding the activation of archetypal energy. Raising archetypal peace energy may be possible for those who establish a devotional relationship with the Queen of Peace. Clearly such activation is no simple task. Often it requires the individual to have advanced her or his Individuation Process. At the same time, the world situation may be so acute that all that needs to take place, in order to mobilize the Life Force's peace energy, is to be constant in the desire for peaceful resolution of conflict. In this context praying to the Great Mother/Queen of Peace may be all that is required to get the Queen of Peace to proceed on her own cognizance and power.

The willingness of the Queen of Peace to assist humanity achieve peace can be noted in the dates which opened and closed World War II for the United States. Japan bombed Pearl Harbor on 7 December 1941 (8 December Tokyo time) and ended on 14 August 1945 when Japan surrendered unconditionally (15 August Tokyo time). December 8 celebrates Mary's Immaculate Conception and August 15 celebrates Mary's Assumption. While the linkage of Mary's holydays to calendric war-related dates may be purely circumstantial, the linkage cannot be brushed aside as inconsequential. Rather this study considers the joining of the dates a synchronistic occurrence to highlight the presence of the Queen of Peace and her willingness to assist in achieving sustainable peace. Can humanity, in light of this synchronism, call on the Queen of Peace, in her archetypal formation, to advance peace?

The Catholic Cathedral of Honolulu is called Our Lady of Peace. A Marian statue of the Lady is found in the Cathedral's courtyard. In her right hand she holds an olive branch (similar to Concordia) and with her left arm she carries Jesus who holds a small plain cross in his right hand and a small round object representing the globe. The dove is her symbolic representative (which she also shares with Concordia). What differentiates the Lady of Peace from the goddesses Pax, Eirene, Harmonia and Concordia is the presence of a child. The key to defining the Queen of Peace is her motherhood, not necessarily as Theotokos (Mother of God or of the Divine Child) but as "mother", emblem of the Life Force. If there is a reason to be pro-peace it is that the mother not experience the death of the child after the child enters adulthood. That great grief is depicted in another statue in Rome, La Pieta, which etches Mary as sorrowful mother (Madre Dolorosa) holding the dead son on her lap. If anyone is a champion of sustainable peace it is Mary!

Thwarting the Queen of Peace is the reigning Father who apparently is not ready to relinquish his role as God at War. The rise of Mary as Queen of Peace will largely depend on what can be called the unfolding of Marian Consciousness.

MARIAN CONSCIOUSNESS.

The fact that the Greek and Roman divinities connected to peace are feminine and the gradual enlargement of Mary's presence suggest that it is the feminine that plays the leading role in mobilizing the Life Force to advance nonviolence, and in reining in the destruction of modern weapons. (It is not clear to what degree masculinity can conjure powerful feminine archetypal energy in order to take a leading role.) To accomplish this, women must be careful not to mimic masculine approaches to conflict that are largely based on self-interest, competition, and acquiring power. Given the role that the feminine plays in bringing about peace it is of utmost importance that the feminine keep raising consciousness. This often means questioning the current state of consciousness and uncovering the tenets that impede consciousness particularly the ingrained aspects of patriarchal hegemony.

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 God at war and replace the Old Covenant with the New Covenant that Jesus wrought? Women need to prepare themselves for the moment when the masculine enclave gives way. This preparation becomes more likely were the knowledge of the deep feminine assessable.

Without MAD or Balance of Terror combined with degradation of the laws of war, any pronouncement regarding the outcome of war is suspect. As never before, humanity awaits the return of the feminine to the Heavens with hope that the return will preclude untoward masculinity from taking humanity over the brink. It is hoped that the Above will follow up on the Church's declaration of Mary's Assumption. In this context, the declaration of Mary's Assumption is a major addition to Marian Consciousness. It is as though the Above needed to accept not only the presence of the feminine, but also the reality of Marian Consciousness. The Heavenly Kingdom of the Father, however, remains resistant to embrace the deep feminine with its shamanic-witch aspects as personified by Hecate, the Greek Goddess of the Underworld. On Earth (the Below), patriarchal resistance manifests itself somewhat differently; it centers on who controls the woman's body, women or the patriarchy. (See Note 1.)

The doctrine of her Assumption does not only relate to Marion Consciousness but also 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.

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? The situation echoes a

needed question, how is the Godhead to uncover its shadow? The answer may be found in Marian Consciousness holding a mirror to his rule and use of the feminine

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.

Christianity, in a restrictive manner, sheds Mary of sexuality. This suppression of sexuality has caused masculinity to view the feminine largely 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 malediction 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 awoken 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 a particular state of its 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 women close to nature and primal. Mary as engaged mother suggests the second stage of feminine development. She has aspects of the Virgin, who like Athena, presides over peace and righteousness. Mary may also be projected on the ramparts being more heroine and voices her contentions. She is combative but not 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 the Divine Child, she must have been as conscious as was possible in those days. She might have called upon Yahweh also to be conscious of what he was about with the incarnation of his Son.

The third level of feminine consciousness symbolizes a feminine steeped in the Underworld's shamanistic knowledge, and shared with the larger community. Hecate, which does not appear in von Franz' scheme of feminine consciousness represents the third stage. 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 consciousness. It is the Hecate part of feminine development that causes great consternation among men. The fourth stage is symbolized by Sapiientia 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 full rising of feminine consciousness over a life time.

In summary, Eve, the first Archetype of feminine consciousness (or Spring), is the "original" feminine creative impulse. Mary, the second Archetype (or Summer), represents the feminine doer, not only as mother but also as heroine; she symbolizes earth's transformative principle. Hecate, the third Archetype (or Autumn), as serpent or witch, represents the "lower or negative transformative principle." Sophia, the fourth Archetype (or Winter Season) symbolized as dove, represents the "higher or positive transformative principle" of the Great Goddess. (See Note 2.)

Marian Consciousness is rooted in feminine consciousness, but its thrust is Mary's transformation from earthly Eve to Heavenly Queen. Marian Consciousness begins with her Immaculate Conception, that is, her birth without sin that also proclaims the eradication of Original Sin. In short, Mary becomes the "second Eve." The second stage of Marian Consciousness rests on her Theotokos, Mother of the Divine Child. At this stage Marian Consciousness links with Feminine Consciousness in that all mothers birth a divine child. Mary, similar to other mothers is tasked to rear a son into manhood.

The third stage of Marian Consciousness is based on her Assumption into the Theosphere. On crossing into the Theosphere she assumed the title of Queen of Peace. Her assignment may be due to her Son's intervention as Prince of Peace, who recognized the great need to contain humanity's zeal to develop more destructive weaponry. With her presence in the Theosphere secure she acts as intercessor to her Son. While still at this third Stage, Marian Consciousness may advance to that of Co-Redeemer with her Son. The fourth stage of Marian Consciousness may take the form of Co-Reign of the Theosphere; the trace of which is found in her Assumption and Coronation as Queen of Heaven.

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. The Church, however, would have Mary's greatness depend on her Son. This issue is skirted by casting Mary as bride and Jesus as groom; but their joining does not bring the Divine One but "theological" incest. In brief, the Sacred Marriage and deliverance must await the fourth stage of Marian Consciousness.

THE REVITALIZATION OF THE GODDESS CONCORDIA.

Although in Roman mythology Concordia is an old Goddess, she offers a path to end wars and therefore is worthwhile to bring out from mythology. She is often linked with Pax, the Goddess of Peace. Peace is taken to mean the absence of war. Pax' s labor is not to prevent war but to emphasize the value of peace. In contrast, Concordia seeks peace to prevent war by enlarging agreement between conflicting parties. Her success in forging peace may be found in her name "with heart." Unless there is heart what is agreed upon is dubious. When heart is present agreements count.

Concordance progresses when existing agreement is enlarged. Achieving concordance depends on the Good Faith displayed. It may take some time before one or both parties act on Good Faith. Without it, little can be expected and thus difficult to work through the varying levels of trust that are usually involved in any conflict resolution. Simply put, Good Faith which flows from the heart is the crux for achieving concordance. The initial agreement is pivotal. And if Good Faith is present, it is also likely that the heart is present, which, in turn, enables the archetypal energy projected by the Goddess Concordia to be activated. Such activation might be more likely were the Goddess Concordia joined with the Christianized Lady of Peace. Joined, the Goddesses may inspire peacemaking. They may also exude blessed grace that can penetrate the darken regions of the human psyche which, if applied judiciously, may achieve sustainable peace.

CLOSING COMMENTS.

The search for the Goddess of Peace may lead to revitalizing the Goddess Concordia and linking her with Mary, Christian Queen of Peace. Is such a merger capable of holding off the clouds of

war? The development and near employment of nuclear weapons in the waning of the Piscean Age indicate a tentative future. The preceding sections examined the connection between the development of modern weapons and the rise of the Queen of Peace. This linkage avers that masculinity is taking humanity toward perdition; that there is a great need for the feminine to salvage what can be called masculine bankruptcy. Without the metaphoric return of the feminine to the heavens, the Queen of Peace can only play a minor role as masculinity creates and employs even deathlier weapons of mass destruction. In this context, the Roman Catholic encyclicals pertaining to Mary's Immaculate Conception and Assumption into heaven are of critical importance for they foretell of the feminine return to the Above. This linkage evinces a simple thesis: the more destructive the weapon systems the greater the need for the feminine to return and bring forth balance in the Above Theosphere, while on Earth, to prevent masculinity from destroying humanity. The disquieting point is that masculinity, in its patriarchal guise, denies that it is unfit to oversee technology's creations. Masculinity has been expert in developing destructive arms and in employing them, but has not been able to attain the conscious maturity to bar the destructive wonders of technology. There is hope that the return of the feminine will lead to a post-patriarchal era and weapons of mass destruction are forbidden.

The Church's encyclicals highlight the greatness of the feminine, but ascribe to the feminine a secondary role. That the encyclicals were pronounced at a time when the killing zone of weapons was greatly increasing may be interpreted to mean that until the feminine co-rules in the Above, masculine hubris and excessiveness in the Below will continue to develop more destructive weapon systems and employ them. 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 feminine consciousness is thwarted, masculine narrow-mindedness persists, and patriarchal order continues, then 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.”

Marilyn Ferguson, who wrote *THE AQUARIAN CONSPIRACY*, commented on a paradigm shift and coming of a new mind. She postulated that the individual ego, in the Aquarian Age, will be less centered on power and more committed to personal love (in forms of loving compassion). Teilhard de Chardin, in his *THE PHENOMENON OF MAN*, discerned an unfolding energy of love. Love is the grace that enables the universe to converge: “Love in all its subtleties is...the more or less direct trace marked on the heart of the element by psychical convergence of the universe upon itself”..... Love alone is capable of uniting living beings in such a way as to complete and fulfill them, for it alone takes them and joins them by what is deepest in themselves.”

It took nearly the entire Piscean Age before Mary's Assumption was officially proclaimed. It may take a good part of the Aquarian Age before the feminine co-rules the Theosphere. Teilhard de Chardin notes that humanity operated in a cosmic universe. “In the end, there is a uniting with a universal One.”

But there is confusion concerning the relationship between humans and the One. In this regard Jung commented that God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness--the

natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. There is an urgency for masculinity to apprehend its 'darkness' and those arts learned from the fallen angels. Masculinity needs to probe its shadow which lies behind the patriarchy's ascendance. Perhaps more important there is need for masculinity to develop its own femininity and turn to masculine models that radiate feminine nurturing qualities such as love kindness and caring; models such as Gautama Buddha, Jesus Christ and Mahatma Gandhi.

Given that patriarchal order is still swept up by war there is good reason to fear such order. But along with this fear comes an insight: sons guided by fathers (Yahweh) are dangerous; they are wont to practice righteousness and war; sons guided by mothers (Mary) can be more trusted, they are wont to practice loving kindness and peace. This latter reality may cause women to return to Religions of Earth in order to balance the doctrines espoused by the Religions of the Sky. Notwithstanding the imbalance that exists in the Above, the encyclicals regarding Mary provide some hope that humanity may be able to restore balance with the return of the feminine. The crowning of Mary as Queen of Peace may cause humanity to turn toward concordance for resolving conflicts. Hope exists that with greater consciousness humanity will affect the Co-Sovereignty of the genders and preclude masculine hubris from discharging the foretold apocalypse.

In summary, the immergence of feminine consciousness has sketched a trace of the struggle. This struggle combines a revitalized Goddess Concordia with a Marian of Peace: Concordia to process peace locally and globally to 'preserve' the state of peace; Marian to 'end' the conduct of war and bring forth a state of peace. Humanity's task is to learn how to activate the Goddess' energy.

NOTES

NOTE 1. A comment, at this time, on the abortion debate is need. Mary as the archetypal projection of the Life Force would be expected to oppose abortion. While this may be so, the Life Force is contained more in an evolutionary framework than in a religious context. It seems that in the Earth's history a time has come to heed the danger that population poses; a danger that prevents the species from fulfilling its particular destiny. Abortion as well as same sex orientation, women seeking a career, birth control methods, women marrying later, marriages bearing less children all are working to control population expansion. In this regard, the evolutionary thrust is to advance the Life Force that is extant. Homo sapiens as a species has supported unfretted population growth, but evolutionary speaking, population growth no longer serves the species.

NOTE 2. 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. Lucifer can 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 nether land. 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 giving a positive meaning to 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 the Underworld 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 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.

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