

Chapter 10 – The Feminine Incarnation

“From now on all generations will call me blessed; for the mighty One has done great things for me, and holy is his name.” Luke 1:48-49

Here we are honoring feminine or female wisdom.

- Although Jesus was clearly of masculine gender, the Christ is beyond gender, and so it should be expected that Big Tradition would have found feminine ways to symbolize the full Divine Incarnation and to give God a more feminine character – as the Bible itself often does.

After the sixteenth century most of us stopped thinking symbolically, or typologically.

- We lost spiritual, intuitive, and non-rational understanding of God and ourselves.
- Thus we lessened the likelihood of inner religious experience.
- The bible became an excuse for not learning how literature works.
- Catholics were on symbolic overload; Protestants reacted and became symbolically starved.

But, the first 1400 years many European Church buildings took on feminine names.

- Mary intuitively symbolized the first Incarnation or Mother Earth . . . as a natural archetype
- Revelation 12:1-17, Proverbs 8:1ff, Wisdom 7:7ff and Mary of Nazareth can broaden our understanding of the Divine Feminine.
- Jung believed that humans produce in art the inner images the soul needs in order to see itself and to allow its own transformation.
 - Mary/Sophie, 1st incarnation offers us Jesus, the 2nd incarnation; Abba offers us d’bwashmaya, in incarnational world view, (heaven is the energy that moves all from potential to actual)
 - This is an incarnated world view that transforms one (aya) from a potentially loving being to an actual loving being.
 - The Pantheon of male god images was feminized; it declared that human bodies, not just souls or spirits, could share in the process of divinization.
 - The Mary symbol brought together the two disparate worlds of matter and spirit, feminine mother and masculine child, earth and heave, whether we like it or not.
 - The unconscious got it, I think. Consciously, many fought it – to their own loss, in my opinion. Now much of the world sees Christianity as hopelessly patriarchal.

Saying Yes to God

- Mary is the archetype for our yes to God!
 - Not one heroic action, only trust itself.
 - Pure being and not doing.
- Mary appears on cue at the key moments of the Gospel narratives.

- She is everywoman and everyman, and that is why I call her the feminine symbol for the universal incarnation.
- Mary is the Great yes that humanity forever needs for Christ to be born into the world.
- If Christ and Jesus are the archetypes of what God is doing, Mary is the archetype of how to receive what God is doing and passing it along.
- In Mary, humanity has said our eternal yes to God; a yes that cannot be undone.
 - Mary undid the corporate “NO” of the first Eve – Mary being the Second.
- Like the Christ Mystery itself, the deep feminine often works underground and in the shadows, and – from that position – creates a much more intoxicating message.
- Feminine power is deeply relational and symbolic and thus transformative – in ways that men cannot control or even understand.

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