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HALF THE SKY: "But what if the pattern of the priesthood established by Jesus was entirely different ...?"

1 message

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"But what if the pattern of the priesthood established by Jesus was entirely different, and that the chief among the first such group was female?" What if HALF THE SKY will by 2050? (June 27, 2021)

Hi All,

Intro to: **The Link between Jesus and Mary Magdalene – (June 25, 2021)**

"But what if the pattern of the priesthood established by Jesus was entirely different, and that the chief among the first such group was female? Certainly, if the primary duty of any true religion has to be set about rectifying the inbuilt anti-female bias in the male psyche, no other initiative could ever hope to be as appropriate and successful as that".

The chief of one such group was Mary – "Mary Magdalene".

Not only is Mary Magdalene in this role, but also can be seen some of the teaching that Jesus gave to her and her alone, which teaching the disciples wanted from her:

The Gospel of Mary

In this gnostic gospel, Mary Magdalene appears as a disciple, singled out by Jesus for special teachings. In this excerpt, the other disciples are discouraged and grieving Jesus' death. Mary stands up and attempts to comfort them, reminding them that Jesus' presence remains with them. Peter asks her to tell them the words of Jesus which she remembers. To his surprise, she does not reminisce about past conversations with Jesus, but claims that Jesus spoke to her that very day in a vision.

But they were grieved. They wept greatly, saying, "How shall we go to the gentiles and preach the gospel of the kingdom of the Son of Man? If they did not spare him, how will they spare us?" Then Mary stood up, greeted them all, and said to her brethren, "Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you. But rather let us praise His greatness, for He has prepared us and made us into men." When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the [Saviour].

Peter said to Mary, "Sister, we know that the Saviour loved you more than the rest of women. Tell us the words of the Saviour which you remember - which you know (but) we do not, nor have we heard them." Mary answered and said, "What is hidden from you I will proclaim to you." And she began to speak to them these words: "I," she said, "I saw the Lord in a vision and I said to him, 'Lord, I saw you today in a vision.' He answered and said to me, 'Blessed are you that you did not waver at the sight of me. For where the mind is, there is the treasure.' I said to him, 'Lord, how does he who sees the vision see it through the soul or through the spirit?' The Saviour answered and said, 'He does not see through the soul nor through the spirit, but the mind which [is] between the two - that is [what] sees the vision...'

Love to All,

Violet

The Link between Jesus and Mary Magdalene – (June 24, 2021)

(p.498) But we do not have to go as far as ancient Nepal to gain this different view. A treasure trove of early Christian documents discovered in Egypt in the 19th and 20th centuries give us some amazingly fresh insights into Jesus' relation to women during his ministry. Several of these documents such as the Pistis Sophia, the Sophia of Jesus Christ, the Dialogue of the Savior, the Gospel of Philip and the Gospel of Mary, focus on one woman in particular, whom we already knew from the New Testament to be a prominent prophetic leader and visionary in at least one section of the early Christian movement, Mary Magdalene.

(p.499) In the Sophia of Jesus Christ five women and twelve men are gathered to hear the Savior. Mary is entrusted with the most elevated teachings of Jesus and has a prominent role in handing on his message. In the Pistis Sophia she is also prominent among the disciples and asks more questions than all of the rest put together. Her high spiritual status is affirmed and she intercedes with the Savior as some of the disciples are despairing. In the Gospel of Mary the Magdalene is portrayed without doubt as a woman leader among the disciples.

She alone of all the disciples is not frightened and afraid. She is pre-eminently the one whom Jesus most esteems. The Gospel of Philip focuses on the special relationship between Jesus and her. In the Dialogue of the Savior Mary is named along with Jude Thomas and Matthew, as partaking in a prolonged dialogue with Jesus, and she questions Jesus on several matters as the representative of the group.

All of this evidence should settle the debate we often hear about whether she was an apostle or not.

The real question now is not whether she was one of the Apostles of Jesus but whether she was in fact, in the title often ascribed to her of late, the "Apostle of the Apostles."

Some churches still prohibit women from the ministry and the reason usually adduced is that the pattern of an all-male priesthood laid down by Jesus is not something that the Churches are at liberty to alter. Even when some churches do admit female ministers, to then admit them as bishops is seen as a further major barrier.

But what if the pattern of the priesthood established by Jesus was entirely different, and that the chief among the first such group was female? Certainly, if the primary duty of any true religion has to be set about rectifying the inbuilt anti-female bias in the male psyche, no other initiative could ever hope to be as appropriate and successful as that.

Saving Jesus, by Miceal Ledwith, 2017, Edessa Code, LLC, ISBN # 978-0-692-97305-9, USA.
Attitude of Jesus towards Women – Chapter 20, (p.496-498)