

The Church as the Goddess

<https://www.biblegateway.com/passage/?search=Sirach+24&version=NRSV>

10 In the holy tent I ministered before him,
and so I was established in Zion.

15 Like cassia and camel's thorn I gave forth perfume,
and like choice myrrh I spread my fragrance,
like galbanum, onycha, and stacte,
and like the odor of incense in the tent.

16 Like a terebinth I spread out my branches,
and my branches are glorious and graceful.

20 For the memory of me is sweeter than honey,
and the possession of me sweeter than the honeycomb.

>The manna tasted like honey, and branches are those of the Menorah lampstand
see also ch 26

16 Like the sun rising in the heights of the Lord,
so is the beauty of a good wife in her well-ordered home.

17 Like the shining lamp on the holy lampstand,
so is a beautiful face on a stately figure.

18 Like golden pillars on silver bases,
so are shapely legs and steadfast feet

<https://www.biblegateway.com/passage/?search=Wisdom+7&version=NRSV>

27 Although she is but one, she can do all things,
and while remaining in herself, she renews all things;
in every generation she passes into holy souls
and makes them friends of God, and prophets;

Church

27 Now you are the body of Christ, and members individually. [1Co 12:27 NKJV]

24 I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church, [Col 1:24 NKJV]

23 For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. ... 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. ... 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord [does] the church. 30 For we are members of His body, of His flesh and of His bones. [Eph 5:23, 27, 29-30 NKJV]

2clement – note it was ascribed to clement the pope, but later just associated with his writings

<http://www.earlychristianwritings.com/text/2clement-roberts.html>

CHAP. XIV.--THE CHURCH SPIRITUAL.

So, then, brethren, if we do the will of our Father God, we shall be members of the first church, the spiritual,--that which was created before sun and moon; but if we shall not do the

will of the Lord, we shall come under the Scripture which saith, "My house became a den of robbers." So, then, let us elect to belong to the church of life, that we may be saved. I think not that ye are ignorant that the living church is the body of Christ (for the Scripture, saith, "God created man male and female;" the male is Christ, the female the church,) and that the Books and the Apostles teach that the church is not of the present, but from the beginning. For it was spiritual, as was also our Jesus, and was made manifest at the end of the days in order to save us. The church being spiritual, was made manifest in the flesh of Christ, signifying to us that if any one of us shall preserve it in the flesh and corrupt it not, he shall receive it in the Holy Spirit. For this flesh is the type of the spirit; no one, therefore, having corrupted the type, will receive afterwards the antitype. Therefore is it, then, that He saith, brethren, "Preserve ye the flesh, that ye may become partakers of the spirit." If we say that the flesh is the church and the spirit Christ, then it follows that he who shall offer outrage to the flesh is guilty of outrage on the church. Such an one, therefore, will not partake of the spirit, which is Christ. Such is the life and immortality, which this flesh may afterwards receive, the Holy Spirit cleaving to it; and no one can either express or utter what things the Lord hath prepared for His elect.

Beauty of icons

http://biserica.org/Publicatii/ServiceBook/Prayers/Post_Communion.htm

Enlighten my simple five senses

She is the Beauty of the pictures which can not be seen
the melody of the chanting which can not be heard
the fragrance of the incense which can not be smelt
the sweetness of the wine which can not be tasted
the sign of the Cross which can not be felt.

icons

<https://www.orthodoxartsjournal.org/the-pictorial-metaphysics-of-the-icon-abstraction-vs-naturalism-reconsidered/>

In later times only has the bodily been represented, but an Icon is still supposed to remind people of the spiritual aspect of the person depicted... Thus, we see that an Icon must indeed depict that which we see with our eyes, preserving the characteristics of the body's form, for in this world the soul acts through the body; yet at the same time it must point towards the inner, spiritual essence.

...

Moreover, there is no denying that the Church by now has accepted the abstracting tendencies of the "traditional" or "Byzantine style" of iconography as spiritually more efficacious than naturalism.

...

The fact remains that to our eyes, whether we have bought into a modernist formalist aesthetic or not, icons do indeed appear more "abstract" than post-Renaissance naturalistic paintings. Moreover, there is no denying that the Church by now has accepted the abstracting tendencies of the "traditional" or "Byzantine style" of iconography as spiritually more efficacious than naturalism.

<http://www.jewishencyclopedia.com/articles/5867-essenes>

The silence of the New Testament about the Essenes is perhaps the best proof that they furnished the new sect with its main elements both as regards personnel and views.

ME: this was written before the dead sea scrolls were found

https://books.google.co.uk/books?id=m8ZzFDGsBMwC&pg=PA833&lpg=PA833&dq=dead+sea+scrolls+images+%22living+gods%22&source=bl&ots=IdfLxH_g3w&sig=DHVHksRSnhJ7CWixOg3GfjiWYRU&hl=en&sa=X&ved=0ahUKEwi9-eeunM_aAhVEBcAKHVINChwQ6AEIQzAK#v=onepage&q=images%20%22living%20gods%22&f=false

The Dead Sea Scrolls, Volume 2

edited by Florentino García Martínez, Eibert J. C. Tigchelaar

p 833

*Frag. 19 (= 11Q17 v1) 1 [...] ... [...] 2 And figures of gods praise him, spirits of [...] ... [figures of] glory, the dais of 3 the wonderful inner shrines, spirits of eternal divinities. All [... inner shr]ine of the king. The works of the spi[rits of] the wonderful vault are 4 intermingled purely, [spir]its of knowledge of the truth [and of] the justice in the holy of [ho]lies, [ef]figies of **living gods**, effigies of shining 5 spirits. A[ll] their [constructions are] of h[ol]y things wonderfully embroidered [...] multi-coloured [...] fi]gures of effigies of gods, engraved 6 around their [gl]orious brickwork, glorious effigies of the br[ick]work of splendour and maje[sty.] **Living gods** are all their construction, 7 and the **images** of their figures are holy angels. Beneath the wonderful in[ner shrines] is the calm sound of murmur of go[d]s blessing 8 [...] the king [... continuously praising al]l [...] ... [...] go[d]s*

“holy things wonderfully embroidered ... multi-coloured ... figures of effigies of ... holy angels”

music

20 But He said, "You cannot see My face; for no man shall see Me, and live." [Exo 33:20 NKJV]

22 And Manoah said to his wife, "We shall surely die, because we have seen God!" 23 But his wife said to him, "If the LORD had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these [things], nor would He have told us [such things] as these at this time." [Jdg 13:22-23 NKJV]

3 Praise Him with the sound of the trumpet; Praise Him with the lute and harp! 4 Praise Him with the timbrel and dance; Praise Him with stringed instruments and flutes! 5 Praise Him with loud cymbals; Praise Him with clashing cymbals! [Psa 150:3-5 NKJV]

<https://www.gotquestions.org/Christian-chant-Bible-chanting.html>

Chant and song, like prayer, can be performed with a wrong motive. For example, chanting in order to appease God by vain repetitions or empty phrases is wrong

Also

<https://bible.knowing-jesus.com/topics/Chanting>

Most Relevant Verses

Matthew 6:7

"And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words.

In NKLV

7 "And when you pray, do not use vain repetitions as the heathen [do]. For they think that they will be heard for their many words. [Mat 6:7 NKJV]

https://en.wikipedia.org/wiki/Dear_Lord_and_Father_of_Mankind

Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm

<http://orthodoxinfo.com/praxis/wonderful.aspx>

I will explain this to your Godliness by an example. Imagine that you have invited me to pay you a visit and at your invitation I come to have a talk with you. But you continue to invite me, saying: 'Come in, please. Do come in!' Then I should be obliged to think: 'What is the matter with him? Is he out of his mind?' So it is with regard to our Lord God the Holy Spirit. That is why it is said: Be still and realize that I am God; I shall be exalted among the heathen, I shall be exalted in the earth (Ps. 45:10). That is, I shall appear and shall continue to appear to everyone who believes in Me and calls upon Me, and I shall converse with him as I once conversed with Adam in Paradise, with Abraham and Jacob and other servants of Mine, with Moses and Job, and those like them.

"Many explain that this stillness refers only to worldly matters; in other words, that during prayerful converse with God you must 'be still' with regard to worldly affairs. But I will tell you in the name of God that not only is it necessary to be dead [7] to them at prayer, but when by the omnipotent power of faith and prayer our Lord God the Holy Spirit condescends to visit us, and comes to us in the plenitude of His unutterable goodness, we must be dead to prayer too.

incense

<https://blogs.ancientfaith.com/orthodoxbridge/defending-incense/>

<https://www.osv.com/Article/TabId/493/ArtMID/13569/ArticleID/14359/Holy-Smoke.aspx>

The use of incense is optional for most Masses. It's used to purify the coffin at funerals and to bless statues and images. However, many Catholic priests choose not to use incense at Mass, and the people of many parishes have forgotten the uses and meaning of incense in worship.

https://www.reddit.com/r/Catholicism/comments/4caq6x/i_wish_incense_was_used_more_of_ten_in_mass_it/

Yep, I've heard stories from priests who bring out an empty censer with no incense or charcoal in it, and people still cough and glare.

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I've been told that Eastern Catholics make fun of the Roman use of crummy incense and charcoal. We generally use self-lighting charcoal and, again, crummy incense, whereas they use legit charcoal and non-crummy incense, which don't get nearly as many bad reactions from people.

Reverent?

<https://www.americamagazine.org/content/ignatian-educator/missing-mass-incense>

The lavish sights and smells, the abundance of sacramentals that evoke the *mysterium tremendum*

https://en.oxforddictionaries.com/definition/mysterium_tremendum

A great or profound mystery, especially the mystery of God or of existence; the overwhelming awe felt by a person contemplating such a mystery.

Origin

Mid 19th century. From post-classical Latin *mysterium tremendum* tremendous mystery from classical Latin *mysterium* + *tremendum*, neuter of *tremendus*.

<http://ssggbend.blogspot.co.uk/2012/02/incense-scents-and-sensibility.html>

Its smoke conveys a sense of mystery and awe

<http://www.trurocatholicchurch.org.uk/join/understanding.html>

Incense is used as a sign of reverence for a holy place and God's holy people. The Psalms speak of prayer ascending to God like smoke.

<https://stpaulcatholic.net/church/faqs/why-do-we-use-incense/>

The usage of incense adds a sense of solemnity and mystery to the Mass. The visual imagery of the smoke and the smell remind us of the transcendence of the Mass which links heaven with earth, and allows us to enter into the presence of God. We are called to be solemn during Mass, not somber --there is a big difference!

https://en.wikipedia.org/wiki/Anselm_of_Canterbury#Cur_Deus_Homo

Anselm argues that, owing to the Fall and mankind's fallen nature ever since, humanity has offended God. Divine justice demands restitution for sin but human beings are incapable of providing it, as all the actions of men are already obligated to the furtherance of God's glory.[191] Further, God's infinite justice demands infinite restitution for the impairment of his infinite dignity.[188] The enormity of the offence led Anselm to reject personal acts of atonement, even Peter Damian's flagellation, as inadequate[192] and ultimately vain.[193] Instead, full recompense could only be made by God, which His infinite mercy inclines Him to provide. Atonement for humanity, however, could only be made through the figure of Jesus, as a sinless being both fully divine and fully human.[189] Taking it upon himself to offer his own life on our behalf, his crucifixion accrues infinite worth, more than redeeming mankind and permitting it to enjoy a just will in accord with its intended nature.[188] This interpretation is notable for permitting divine justice and mercy to be entirely compatible[159] and has exercised immense influence over church doctrine,[156][194] largely supplanting the earlier theory developed by Origen and Gregory of Nyssa[106] that had focused primarily on Satan's power over fallen man.[156] *Cur Deus Homo* is often accounted Anselm's greatest work,[106] but the legalist and amoral nature of the argument, along with its neglect of the individuals actually being redeemed, has been criticized both by comparison with the treatment by Abelard[156] and for its subsequent development in Protestant theology.[195]

20 Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. 21 And the LORD smelled a soothing aroma.

Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart [is] evil from his youth; nor will I again destroy every living thing as I have done. [Gen 8:20-21 NKJV]

Gill's commentaries

<http://biblehub.com/commentaries/genesis/8-21.htm>

And the Lord smelled a sweet savour,... Or a "savour of rest" (e); he was delighted and well pleased with his sacrifice, which was offered up in the faith of the sacrifice of Christ; the apostle says, "is for a sweetsmelling savour", Ephesians 5:2 referring to this passage; that being a satisfaction to the justice of God, an appeasing of his wrath, and a propitiation for the sins of men:

<http://biblehub.com/commentaries/leviticus/1-9.htm>

of a sweet savour unto the Lord: he accepting of it, and smelling a sweet savour of rest in it, as an atonement for sin, typical of the sacrifice of Christ, which is to God for a sweet smelling savour, Ephesians 5:2

http://www.nestorian.org/nestorian_liturgy.html

And he offers incense in the censer and says) the prayer of the incense. -

May our prayer and petition please you, our Lord and our God, and the fragrance of our pleasant censer be for your **satisfaction**, as the censer of Aaron the priest within the tabernacle. Restore our souls with our bodies, and be reconciled to your creation because of your many mercies, O Creator of pleasant roots and sweet spices, Lord of all, Father, Son, and Holy Spirit for ever.

https://archive.org/stream/liturgieseastern01unknuoft/liturgieseastern01unknuoft_djvu.txt

May our prayer and our petition be pleasant unto thee, O our Lord and our God, and may the smoke of our pleasant censer **refresh** thee like the censer of Aaron the priest in the tabernacle. And renew our souls with our bodies and be reconciled to thy creation for thy many mercies' sake, O Creator of pleasant roots and sweet spices, Lord of all. Father and Son and Holy Ghost, for ever. Amen.

So a shortened amalgam would be:

May our prayer and our petition please thee, and the smoke of our pleasant censer **refresh** thee like the censer of Aaron the priest in the tabernacle. And renew our souls with our bodies and be reconciled to thy creation for thy many mercies' sake, O Creator of pleasant roots and sweet spices

http://www.tlchrist.info/keithgreen/boettner_romancatholicism.pdf

p237

We object to the elaborate ceremonials and gorgeous furnishings of Romanism, not because of any lack of aesthetic taste, but on theological grounds. Such things may be all right in a theater, but they are out of place in a Christian church. Within proper limits dignity and beauty are characteristics which are proper in the worship of God, as indeed is clear from the prescriptions for worship which were given to the children of Israel. **But the various elements of the Old Testament ritual were types and shadows portraying God's plan of salvation. Their purpose was to present the Gospel in picture to a primitive people. But those things were done away in Christ, and no others were put in their place (Hebrews 8:5, 9:23, 10:1).** The only references to incense, for example, in connection with the New Testament church are found in the book of Revelation where it is used figuratively, referring to the prayers of God's people (Revelation 5:8, 8:3-4).

Me: the divine glory does not continually shine from within us, so we still have church rituals for our healing and “being sanctified”

8 You have put all things in subjection under his feet." For in that He put all in subjection under him, He left nothing [that is] not put under him. **But now we do not yet see all things put under him.** 9 But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. 10 For it was fitting for Him, for whom [are] all things and by whom [are] all things, in **bringing many sons to glory**, to make the captain of their salvation perfect through sufferings. 11 For both He who sanctifies and those **who are being sanctified** [are] all of one, for which reason He is not ashamed to call them brethren, [Heb 2:8-11 NKJV]

11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13 from that time **waiting till His enemies are made His footstool.** 14 For by one offering He has perfected forever those **who are being sanctified.** [Heb 10:11-14 NKJV]

Eucharist wine

<http://www.catholicliturgy.com/index.cfm/FuseAction/Text/Index/4/SubIndex/66/ContentIndex/19/Start/17>

(before consecration)

At Solemn Mass, the Deacon pours wine into the chalice and the Subdeacon pours the water which the Celebrant has blessed, except in Requiem Masses.

O God, + Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew;; by the Mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath deigned to become a partaker of our humanity, Jesus Christ, Thy Son our Lord; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God. World without end. Amen.

<https://books.google.co.uk/books?id=JINyqc0k910C>

On the Divine Liturgy

By Saint Germanus I (Patriarch of Constantinople)

P73 (pre-liturgy preparation)

Having said these things, he takes the holy chalice and the deacon pours wine and water into it. Then the deacon says: "Blood and water poured from His side, and he who saw it has borne witness, and his witness is true." After this, he places the holy chalice on the divine table and, pointing at the bread, the sacrificed lamb, and the wine, the blood poured out, says: "There are three who bear witness: the Spirit, the water, and the blood, and the three are one," (1 Jn 5:8) now and ever and for the ages.

Then he takes the censer, adds incense, and says the prayer of the offering.

https://archive.org/stream/liturgieseastern01unknuoft/liturgieseastern01unknuoft_djvu.txt
p251-2 (The Persian Rite, before communion)

Then he takes a jar of water and pours it into the chalice in the same way with the sign of the cross saying

Water is mixed with wine and wine with water, and let them both be one : in the name of the Father and of the Son and of the Holy Ghost, for ever

He takes the flagon of wine and pours it into the chalice saying

One of the soldiers with a spear pierced the side of our Lord and

forthwith came there out blood and water. He that saw it bare

Record and his record is true and he knoweth that he saith true

That ye also might believe : in the name of the father and of the son and of the Holy Ghost, for ever.

<http://www.orthodoxyork.org/liturgy.html>

(after consecration)

PRIEST: The fulness of the Cup of the Faith, of the Holy Spirit.

Then the Priest takes the warm water from the Acolyte and blesses it, saying, quietly:

PRIEST: Blessed is the fervor of thy Saints, always: now and ever, and unto ages of ages. Amen.

The Priest pours a sufficient quantity of the warm water into the Chalice crosswise, saying quietly:

PRIEST: The fervor of faith, full of the Holy Spirit. Amen.

6 This is He who came by water and blood--Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. 7 For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. 8 And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one. [1Jo 5:6-8 NKJV]

footnote: NU-Text and M-Text omit the words from in heaven (verse 7) through on earth (verse 8). Only four or five very late manuscripts contain these words in Greek.

making

6 This is He who came by water and blood--Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. 7 For there are three

that bear witness: the Spirit, the water, and the blood; and these three agree as one. [1Jo 5:6-8 NKJV modified]

6 This is He who came by water and blood – Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. 7 For there are three that bear witness: the Spirit, the water, and the blood; and these three **are** one. [1Jo 5:6-8 NKJV modified as per quotation above]

2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, 3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the [spirit] of the Antichrist, which you have heard was coming, and is now already in the world. [1Jo 4:2-3 NKJV]

https://en.wikipedia.org/wiki/Bloody_show

Three common signs of the onset of labor are:

A bloody show

Rupture of membranes ("Water breaking")

Onset of tightenings or contractions

<http://www.touregypt.net/featurestories/mothers.htm>

They believed that the monthly cycle ceased during pregnancy because the blood was being diverted to create and sustain the embryo.

https://books.google.co.uk/books?id=kUMIAQAAQBAJ&pg=PA179&lpg=PA179&dq=embryology+spermism&source=bl&ots=BB9gAZ5hi-&sig=r3YK-PVur6ApNpywny_igdpiykk&hl=en&sa=X&ved=0ahUKEwjvwNGIquDaAhULKMAKHkYknDBIQ6AEITTAD#v=onepage&q=spermism&f=false

Textbook of Clinical Embryology

edited by Kevin Coward, Dagan Wells

p178

Pythagoras [570–c.495 BC] introduced the concept of 'spermism', an erroneous theory asserting that only fathers provide the essential characteristics of offspring while mothers supply only a solid substrate.

p179

Aristotle described two historically important models of development based on Pythagoras' doctrine known as the theories of 'preformation' and 'epigenesis'. Preformationism held that an embryo or miniature individual already existed in either the mother's egg or the father's semen and began to grow when stimulated; spermism was the first of these models. Aristotle preferred the theory of epigenesis, which assumed that the embryo began as an undifferentiated mass and that new parts were added during

development. Aristotle thought that the female parent contributed only unorganized material to the embryo. The male-centric views of the day helped lead him to the conclusion that semen from the male parent provided both the form and the soul. Both Pythagoras and Aristotle were 'spermists'.

https://books.google.co.uk/books?id=l2rnBQAAQBAJ&pg=PA119&dq=sperm+antiquity+child&source=gbs_toc_r&cad=3#v=onepage&q=sperm%20antiquity%20child&f=false

The Holy Spirit, Inspiration, and the Cultures of Antiquity ...

edited by Jörg Frey, John Levison

p129

Hippocrates:

The author's theory of embryology is based on the idea commonly known as *pangenes*, combined with the thesis of ambisexual **sperm**. There are three fundamental principles: First, the seed that forms the nucleus of the embryo comes from every part of the body of both parents. Essentially, the concept is that the **sperm** of both partners remains in the womb, becoming mingled and condensed while it gets warm.³⁸ Because it is in a warm place, the **sperm** attracts πνεῦμα and is increasingly filled with it.

Second, the mother's blood, which nourishes the embryo as it is transformed into flesh, also comes from every part of the mother's body. Ἐμφυσάω comes into play only when the **sperm** has become completely saturated with πνεῦμα:

If the seed which comes from both parents remains in the womb of the woman, it is first of all thoroughly mixed together—for the woman of course does not remain still—and gathers into one mass which condenses as the result of heat. Next, it acquires breath, since it is in a warm environment. When it is filled with πνεῦμα, the πνεῦμα makes a passage for itself in the middle of the seed and escapes. Once this passage of escape for the warm πνεῦμα has been formed, the seed inspires from the mother a second quantity of πνεῦμα, which is cool. It continues to do this throughout the whole period: the warmth of its environment heats it, and it acquires cold breath from the mother's breathing. In fact everything that is heated acquires πνεῦμα: the πνεῦμα breaks a passage for its escape to the outside, and through this break the object which is being heated draws a second lot of cold ἀήρ, by which it is fed. The same process occurs with wood, or with leaves, or with food and drink, when they are heated vigorously.³⁹

me: not spermist, but I think the reference to spirit/pneuma is not that referred to in 1 john, as there spirit is truth

https://books.google.co.uk/books?redir_esc=y&id=IL382sYaohkC

Sex and Society in the World of the Orthodox Slavs, 900-1700

Eve Levin

P170

Because God created man and woman in the beginning in order to revive the world as their inheritance, he gave us a custom to see. For that reason, every month we see how a conception was made. It is not as some say, that the woman experiences birth from the man, and there is nothing from the woman. It is apparent that blood is taken from the woman . . . and flesh from the man. ⁵¹

<http://gnosis.org/library/gosjames.htm>

The Book of James – Protevangelium

19: 2 And they stood in the place of the cave: and behold a bright cloud overshadowing the cave. And the midwife said: My soul is magnified this day, because mine eyes have seen marvellous things: for salvation is born unto Israel. And immediately the cloud withdrew itself out of the cave, and a great light appeared in the cave so that our eyes could not endure it. And by little and little that light withdrew itself until the young child appeared: and it went and took the breast of its mother Mary.

21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. [Rom 8:21 NKJV]

Removed

I originally had a discussion as to why the wine is not given to the faithful in the Catholic church, but removed it. Here are my notes.

[https://en.wikisource.org/wiki/Catholic_Encyclopedia_\(1913\)/Communion_under_Both_Kinds](https://en.wikisource.org/wiki/Catholic_Encyclopedia_(1913)/Communion_under_Both_Kinds)

[somewhere mentioned presanctified liturgy, wherein only bread is used, but both priests and laity receive identically consecrated bread in wine]

(2) That **Communion of the sick under the species of bread alone** was the ordinary usage at Alexandria in the middle of the third century is proved by the account of the death-bed Communion of the old man Serapion as told by Eusebius (H.E., VI, xliv, in P.G. XX, 629), on the authority of Dionysius of Alexandria (d. 264).

...

(3) It was the practice in the Early Church to give the Holy Eucharist to children even before they attained the use of reason. **It is implied by St. Cyprian (De Lapsis, 25, P.L., IV, 484) that the chalice alone was offered to them;** and St. Augustine, in his incidental references to child Communion, speaks of it as administered under either species (Ep. ccxvii, 5, P.L. XXXIII, 984 sq.), or under the species of wine alone (Opus Imp., II, 30, P.L., XLV, 1154).

...

in **the thirteenth century by the gradual abolition for the laity of Communion under the species of wine.** ... The Council of Lambeth (1281) directs that wine is to be received by the priest alone, and non-consecrated wine is to be received by the faithful (Mansi, XXIV, 405).

...

The definition of the Council of Trent, to the effect that the communicant under one kind is deprived of no grace necessary for salvation (see I), was intended merely to negative the Utraquist contention, and is not to be understood as implying that Communion under one kind involves incompleteness of sacramental causality or a curtailment of sacramental grace.

...

these theologians hold that per se **Communion under both kinds confers more grace than Communion under one kind**, and admit that the modern discipline of the Church withdraws this opportunity of more abundant grace from the faithful. But in doing so it inflicts they maintain, no notable spiritual privation, withholding no grace that is even remotely necessary for salvation; while, indirectly, **the many advantages resulting from this discipline, particularly the increased reverence for the sacrament which it secures and the additional opportunities for frequent Communion which it provides**, more than make up for whatever loss is involved. The majority of the theologians, however, rightly deny that Communion under one kind involves per se any loss or curtailment of sacramental grace.

<https://www.thoughtco.com/catholics-receive-only-the-host-3970754>

The "pastoral reasons" referred to by the Catechism include easy distribution of Holy Communion, particularly to large congregations, and protecting the Precious Blood from being profaned. Hosts may be dropped, but they are easily recovered; the consecrated wine, however, is more easily spilled and cannot easily be recovered.

https://en.wikipedia.org/wiki/Sacramental_wine

Due to many factors, including the difficulty of obtaining wine in Northern European countries (where the climate was unsuitable for viticulture), drinking from the chalice became largely restricted in the West to the celebrating priest, while others received communion only in the form of bread.

It is interesting to note that this discussion on the sacrifice of the mass implies a mystical separation of the body and blood

<http://www.newadvent.org/cathen/10006a.htm>

Catholic Encyclopedia (1917) - Sacrifice of the Mass

From the demonstration given above that Christ, by the double consecration of bread and wine mystically separated His Blood from His Body

...

the double consecration, which brings before our eyes the Body and the Blood in the state of separation, and thus represents the mystical shedding of blood. Consequently, the double consecration is an absolutely essential element of the Mass as a relative sacrifice.

...

Lessius (De perfect. moribusque div. XII, xiii) goes beyond the old explanation by **adding the not untrue observation that the intrinsic force of the double consecration would have as result an actual and true shedding of blood on the altar, if this were not per accidens impossible in consequence of the impassibility of the transfigured Body of Christ**. Since ex vi verborum the consecration of the bread makes really present only the Body, and the consecration of the Chalice only the Blood, **the tendency or the double consecration is towards a formal exclusion of the Blood from the Body**. The mystical slaying thus approaches nearer to a real destruction and the absolute sacrificial moment of the Mass receives an important confirmation. In the light of this view, the celebrated statement of St. Gregory of Nazianzus becomes of special importance ("Ep. clxxi, ad Amphil." in P.G., XXXVII, 282): "Hesitate not to pray for me . . . when with bloodless stroke [anaimakto tome] thou separatest [temnes] the Body and Blood of the Lord; having speech as a sword [phonen echon to Xiphos]."

...

3 But He said to them, "Have you not read what David did when he was hungry, he and those who were with him: 4 "how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests? [Mat 12:3-4 NKJV]

20 Therefore, if you died with Christ from the basic principles of the world, why, as [though] living in the world, do you subject yourselves to regulations-- 21 "Do not touch, do not taste, do not handle," 22 which all concern things which perish with the using--according to the commandments and doctrines of men? 23 These things indeed have an appearance of wisdom in self-imposed religion, [false] humility, and neglect of the body, [but are] of no value against the indulgence of the flesh. [Col 2:20-23 NKJV]

Sign cross

4 and the LORD said to him, "Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it." [Eze 9:4 NKJV]

<http://www.jewishencyclopedia.com/articles/1308-alphabet-the-hebrew>

plate 1

has X for paleo Hebrew always

has 't' for 8th-5th cent bc, and similar 2nd and 1st cent bc

<http://biblehub.com/commentaries/ezekiel/9-4.htm>

Pulpit Commentary

Christian writers (Origen, in loc.; Tertullian, 'Adv. Marcion,' 3:22) have not unnaturally seen in it a quasi-prophetic reference to the sign of the cross as used by Christians, and it is possible that the use of that sign in baptism may have originated in this passage. That was to be the sign of the elect of God in the midst of a world lying in wickedness. Possibly in older as in later forms of idolatry (as eg. in the cultus of Mithras, Vishnu, Sehiva), the votaries of this or that deity may have been distinguished by some outward note of this kind; but of this, though suggested by Currey, I do not find any evidence. It is clear, however, that there could be no anticipation of the Christian symbolism in the minds of Ezeldel or of his hearers.

...

Jamieson-Fausset-Brown Bible Commentary

a mark—literally, the Hebrew letter Tau, the last in the alphabet, used as a mark ("my sign," Job 31:35, Margin); literally, Tau; originally written in the form of a cross, which Tertullian explains as referring to the badge and only means of salvation, the cross of Christ. But nowhere in Scripture are the words which are now employed as names of letters used to denote the letters themselves or their figures [Vitranga]. The noun here is cognate to the verb, "mark a mark." So in Re 7:3 no particular mark is specified. We seal what we wish to guard securely. When all things else on earth are confounded, God will secure His people from the common ruin. God gives the first charge as to their safety before He orders the punishment of the rest (Ps 31:20; Isa 26:20, 21). So in the case of Lot and Sodom (Ge 19:22); also the Egyptian first-born were not slain till Israel had time to sprinkle the blood-mark, ensuring their safety (compare Re 7:3; Am 9:9). So the early Christians had Pella provided as a refuge for them, before the destruction of Jerusalem.

...

Gill's Exposition of the Entire Bible

and set a mark upon the foreheads; not the Hebrew letter as some say, because in the form of a cross, and so signifying salvation by the cross of Christ; for this letter has no such form, neither in the characters used by the Jews, nor by the Samaritans, at least in the present character; though Origen and Jerom on the place say that the letter "tau" had the form of a cross in the letters the Samaritans used in their time; and this is defended by Walton (t), who observes, that Azariah in his Hebrew alphabet gives a double figure, one like that which is in present use, and another in the form of a cross, called St. Andrew's cross, and as it appears in some shekels; and in the Vatican alphabet, which Angelus E Roccha published, the last letter has the form of a cross; as have the Ethiopic and Coptic alphabets, which, it is certain, sprung from the ancient Hebrew; and so Montfaucon says (u), in some Samaritan coins, the letter "thau" has the form of a cross; which, if Scaliger had met with, he says he would never have opposed the testimonies of Origen and Jerom; though, after all, it seems to be no other than the form of the Greek "x"; and so the Talmudists say (w) the high priest, was anointed on his forehead in the same form: some think this letter was the mark, because it is the first letter of the word "the law"; as if it pointed out such who were obedient to it; or of the word "thou shall live". It is a Rabbinical fancy, mentioned by Kimchi (x), that Gabriel had orders to write the letter in ink upon the foreheads of the righteous, and in blood upon the foreheads of the wicked; in the one it signified "thou shall live", and in the other "thou shall die"; but, as Calvin observes, rather, if this letter could be thought to be meant, the reason of it was, because it is the last letter of the alphabet; and so may signify, that the Lord's people marked with it are the last among men, or the faith of the world; or that such who persevere to the end shall be saved: but the word signifies, not a letter, but a mark or sign; and so it is interpreted in the Septuagint version, and by the Targum, Jarchi, Kimchi, and others; and denotes the distinction the Lord had made by his grace between them and others; and now by his power and providence in the protection of them; for the, Lord knows them that are his, and will preserve them. The allusion is either to the marking of servants in their foreheads, by which they were known who they belonged to, Revelation 7:3; or to the sprinkling of the posts of the Israelites' houses with blood, when the firstborn of Egypt were destroyed, Exodus 12:22;

https://books.google.co.uk/books?id=j1smp_frb6cC&printsec=frontcover&dq=margaret+barker+mother+lord&hl=en&sa=X&ved=0ahUKewjbqYzpsuraAhWQ6aQKHya9CMYQ6AEIJzAA#v=onepage&q=tau&f=false

p299

was a X. This is what Ezekiel marked on the foreheads of the faithful (Ezek.9.4). The *Prayer of Manasseh* 3 shows that this Name was the seal of the creation, in other words, that the system was secured by a X. Justin

<https://www.biblegateway.com/passage/?search=Prayer+of+Manasseh&version=NRSV>

3 who shackled the sea by your word of command,
who confined the deep
and sealed it with your terrible and glorious name;

3 saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads." [Rev 7:3 NKJV]

1 Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred [and] forty-four thousand, having His Father's name written on their foreheads. [Rev 14:1 NKJV]

4 They shall see His face, and His name [shall be] on their foreheads. [Rev 22:4 NKJV]

<http://anglicanpastor.com/the-sign-of-the-cross/>

“Isn’t that superstitious, like the baseball players who sign themselves before batting? Isn’t it a dead, rote ritual?”

Empty ritual vs asking in Jesus’ name?

<https://catholicexchange.com/21-things-cross>

19. Ward off the devil. The Sign of the Cross is one of the very weapons we use in that battle with the devil. As one medieval preacher named Aelfric declared, “A man may wave about wonderfully with his hands without creating any blessing unless he make the sign of the cross. But, if he do, the fiend will soon be frightened on account of the victorious token.” In another statement, attributed to St. John Chrysostom, demons are said to “fly away” at the Sign of the Cross “dreading it as a staff that they are beaten with.”

<http://thehackneyhub.blogspot.co.uk/2014/06/why-i-dont-make-sign-of-cross.html>

[the about page has “The Hackney Hub began as a quest to learn more about the history of Anglicanism”]

Briefly, a distinction must be made between two forms of the sign of the cross. The first is a liturgical action in the sacrament of Baptism, performed by the priest, to mark the sign of regeneration to the infant. This is a different sort of symbol and not to be discarded (for more information and an explanation of its value, see Canon 30 of the Canons of 1604). The other is the form that most think of when hearing the words “sign of the cross”, made by the hand touching the forehead and crossing over from shoulder to shoulder. This latter practice is the subject of this post.

The sign of the Cross is associated with the Roman Catholic idea of sacramentals, which is implicitly tied to their understanding of works salvation. The Catechism of the Catholic Church says, “Sacramentals do not confer the grace of the Holy Spirit in the way that the sacraments do, but by the Church’s prayer, they prepare us to receive grace and dispose us to cooperate with it.” In other words, the sacramentals are an invitation to cooperate with God’s grace, implying the power of our wills to do good independent of God’s grace (only needing His help, not utter dependence upon Him).

...

The Sign of the Cross is more explicitly linked to works righteousness in another manner. In the 1968, *Enchiridion of Indulgences*, the Roman Church grants, “A partial indulgence is granted to the faithful, who devoutly sign themselves with the sign of the cross, while saying the customary words: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.” The system of indulgences is a fictitious system whereby the works of one believer can be applied to another to decrease the amount of time spent in Purgatory, the whole of this system is rightly called “repugnant” to Scripture by our Formularies and should be avoided at all costs.

...

It complicates the service and adds a layer of superstition and distraction to the worshipper

...

It is associated in the nominal mind with works righteousness and “balancing the books” with God. For this reason, it points to man as the source of salvation and not to God in Christ and for me, this is reason enough to not practice it.

Note: for ease of reading by non-theological people, salvation by works has been replaced by 'forcing forgiveness'

8 For by grace you have been saved through faith, and that not of yourselves; [it is] the gift of God, 9 not of works, lest anyone should boast. [Eph 2:8-9 NKJV]

<https://www.catholic.org/prayers/indulgc.php>

An indulgence is defined as "the remission before God of **the temporal punishment** due for sins already forgiven as far as their guilt is concerned." The first thing to note is that forgiveness of a sin is separate from punishment for the sin. Through sacramental confession **we obtain forgiveness, but we aren't let off the hook as far as punishment goes.**

Indulgences are two kinds: partial and plenary. A partial indulgence removes part of the temporal punishment due for sins. A plenary indulgence removes all of it. This punishment may come either in this life, in the form of various sufferings, or in the next life, in purgatory. What we don't get rid of here we suffer there.

...

The third general grant provides that "**a partial indulgence is granted to the faithful who, in a spirit of penance, voluntarily deprive them-selves of what is licit and pleasing to them.**" This provision is meant "to move the faithful to bridle their passions and thus to bring to their bodies into subjection and to conform themselves to Christ in his poverty and suffering" (Matt 8:20, Matt 16:24).

<https://www.basilica.ca/documents/2016/10/Sacred%20Apostolic%20Penitentiary-The%20Enchiridion%20of%20Indulgences.pdf>

p6

1. **An indulgence is the remission before God of the temporal punishment due for sins already forgiven as far as their guilt is concerned**

p15

A partial indulgence is granted to the faithful, who in a spirit of penance voluntarily deprive themselves of what is licit and pleasing to them.

This third grant is intended to move the faithful to bridle their passions and thus learn to bring their bodies into subjection and **to conform themselves to Christ in his poverty and suffering.**

p34

55. Sign of the Cross
(Signum crucis)

A partial indulgence is granted to the faithful, who devoutly sign themselves with the sign of the cross, while saying the customary words: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

p44

2. **It is a divinely revealed truth that sins bring punishments inflicted by God's sanctity and justice.** These must be expiated either on this earth through the sorrows, miseries and calamities of this life and above all through death, 3 or else in the life beyond through fire and

...

See Augustine, Exposition on Ps 58, 1, 13: "**Every sin, whether small or great, must be punished, either by man himself doing penance, or by God chastising him**": CCL 39, p. 739; PL 36, 701. [<http://www.newadvent.org/fathers/1801059.htm>]

P45

See Augustine, Enchiridion, 66, 17: "Many sins, likewise, seem now to be overlooked and visited with no punishments, but the penalties for these are reserved for the time to come; for it is not in vain that that day is called the day of judgment in which the Judge of the living and the dead is to come. On the other hand, sins are punished now and will, provided they are pardoned, inflict no harm in the life to come. Accordingly, concerning certain temporal punishments inflicted on sinners in this life, the Apostle, referring to those whose sins have been blotted out and not reserved for the final Judgment, says (1 Cor 11, 31-32): 'For if we judged ourselves, we would not be judged by the Lord; but when we are judged, we are being chastised by the Lord, that we may not be condemned with the world': ed. Scheel, Tubingen 1930, p. 42; PL 40, 263.

[http://www.tertullian.org/fathers/augustine_enchiridion_02_trans.htm]

p55

torments or "purifying" punishments. 4 Therefore it has always been the conviction of the faithful that the paths of evil are fraught with many stumbling blocks and bring adversities, bitterness and harm to those who follow them. 5

These punishments are imposed by the just and merciful judgment of God for the purification of souls, the defense of the sanctity of the moral order and the restoration of the glory of God to its full majesty.

<http://www.newadvent.org/cathen/07783a.htm>

(1910 encyclopedia; on indulgences)

An indulgence is valid both in the tribunal of the Church and in the tribunal of God. This means that it not only releases the penitent from his indebtedness to the Church or from the obligation of performing canonical penance, but also from the temporal punishment which he has incurred in the sight of God and which, without the indulgence, he would have to undergo in order to satisfy Divine justice

19 "As many as I love, I rebuke and chasten. Therefore be zealous and repent. [Rev 3:19 NKJV]

(this isn't the quotation of chastisement used above, but fits better with the slide)

<http://www.patheos.com/blogs/davearmstrong/2016/08/biblical-evidence-for-indulgences.html>

1 Corinthians 5:3-5 I have already pronounced judgment in the name of the Lord Jesus on the man who has done such a thing. When you are assembled, and my spirit is present, with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. {see 5:1-2}

2 Corinthians 2:6-8, 10-11 For such a one this punishment by the majority is enough; so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. So I beg you to reaffirm your love for him . . . Any one whom you forgive, I also forgive . . . in the presence of Christ, to keep Satan from gaining the advantage over us; for we are not ignorant of his designs.

St. Paul in his commands and exhortations to the Corinthians is in entire agreement with the Catholic tenets of penance and indulgences. He binds in 1 Corinthians 5:3-5 and looses in 2 Corinthians 2:6-7,10, acting as a type of papal figure in 2 Corinthians 2:10, much like St. Peter among the apostles. He forgives, and bids the Corinthian elders to forgive also, even though the offense was not committed against them personally. Clearly, both parties are acting as God's representatives in the matter of the forgiveness of sins and the remission of sin's temporal penalties (an indulgence). In this as in all other doctrinal matters, the Catholic Church is grounded in the Bible, takes seriously all that it teaches, and grapples with all the implications and deepest wellsprings of truth to be found within the pages of God's Holy Scriptures.

Cardinal Gibbons elaborates:

Here we have all the elements that constitute an Indulgence. First — A penance, or temporal punishment proportioned to the gravity of the offence, is imposed on the transgressor. Second — The penitent is truly contrite for his crime. Third — This determines the Apostle to remit the penalty. Fourth — The Apostle considers the relaxation of the penance ratified by Jesus Christ, in whose name it is imparted. [2]

See where 2 Corinthians is quoted below

However,

<https://www.catholicculture.org/culture/library/view.cfm?recnum=1054>

This imprecision in terminology — as we already mentioned — has led to great confusion among scholars who are less careful in their research. In fact, the words absolutio, relaxatio, remissio, venia, condonatio and indulgentia can indicate, especially in the 11th-12th centuries, various forms of remission — whether sacramental-penitential or extrasacramental.

...

Thus, for example, the grace (charis) of which Paul speaks in 2 Cor 2:10 in relation to an unnamed member of the community should not be considered an indulgence in the strict sense but a reconciliation.

...

A substantial reduction of penance, but still within the sacramental context, already appears in the tenth century in connection with pious donations, pilgrimages and similar meritorious works; it is always a question of the reduction of personal and individual penances. A pilgrimage to Rome was considered an especially meritorious work, so milder penances were imposed on a pilgrim who went to that city. For example, Benedict III (855-858), at the request of Bishop Solomon of Constance, imposed a lighter than usual penance on a pilgrim guilty of fratricide because of his pilgrimage.

...

In any case, by the end of the 11th century indulgences in the strict sense of the word are found with all their essential elements. It remains difficult, however, to identify the precise point of transition from the reduction or commutation of sacramental penance to the extrasacramental remission of temporal punishment due to sins committed: with the 11th and 12th centuries it is still hard in many cases to determine whether we are dealing with one or the other practice.

2 saying: "The scribes and the Pharisees sit in Moses' seat. 3 "Therefore whatever they tell you to observe, [that] observe and do, but do not do according to their works; for they say, and do not do. 4 "For they bind heavy burdens, hard to bear, and lay [them] on men's shoulders; but they [themselves] will not move them with one of their fingers. [Mat 23:2-4 NKJV]

1 Then He said to the disciples, "It is impossible that no offenses should come, but woe [to him] through whom they do come! 2 "It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones. [Luk 17:1-2 NKJV]

<https://books.google.co.uk/books?id=b-TYAAAAMAAJ&dq=swallowing+a+fishbone&focus=searchwithinvolume&q=threats+love>

Swallowing a Fishbone?: Feminist Theologians Debate Christianity

P60

She came to believe 'simultaneously in three mutually contradictory gods'. The first was the Christian God of her Protestant childhood, 'who continued to grip my guilty imagination with threats of love, images of judgement, and demands of belief'. The second was the liberal God of the academic world: civilized,

<http://nftu.net/first-homily-of-st-mark-of-ephesus-on-prayer-for-the-dead-and-against-the-roman-catholic-purgatory/>

6 May 2018

First Homily of St. Mark of Ephesus On Prayer for the Dead and Against the Roman Catholic Purgatory

Published by Admin at November 17, 2015 Categories Tags

But that from this there in no way follows the idea of purgatorial fire is clearer than the son; for what is there in common between remission on one hand, and cleansing by fire and punishment on the other? For if the remission of sins is accomplished for the sake of prayers, or merely by the Divine love of mankind itself, there is no need for punishment and cleansing (by fire). But if punishment, and also cleansing, are established (by God)...then, it would seem, prayers (for the reposed) are performed in vain, and vainly do we hymn the Divine love of mankind. And so, these citation are less a proof of the existence of purgatorial fire than a refutation of it: for the remission of sins of those who have transgressed is presented in them as the result of a certain royal authority and love of mankind, and not as a deliverance from punishment or a cleansing.

...

Thus does the Church of God think and when entreating for the departed the remission of sins and believing that it is granted them, it does not define as a law of punishment with relation to them, knowing well that the Divine Goodness in such matters conquers the idea of justice.

St Seraphim of Sarov 'once said to someone who was tortured by the thought that God might not forgive his transgressions: "Now don't be afraid, the Lord is good; He will forgive all sins, mine and yours, and will grant salvation to us both".'

"St Seraphim of Sarov", Valentine Zander, p. 56-7

http://www.vatican.va/archive/ENG0015/_P4G.HTM

This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin.

Where is Wisdom to be found?

24 "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain [replaced by fruit]. [Jhn 12:24 NKJV]

Cave=Holy of Holies:

In Solomon's Temple the Holy of Holies "must have been without light," i.e., like a cave (1906 Jewish Encyclopedia, 'Holy of Holies' - 'In the Tabernacle and the Temple'). Additionally, Jewish tradition likens the Holy of Holies filled with God's glory to a cave by the sea filling with water (Montefiore & Loewe, 2012, p. 15, quoting reference Num.R., Naso, X11, 4)

<http://www.templestudiesgroup.com/Papers/Coloursofveil.pdf>

p9

Thus the fine linen appears to represent the earth, because from it springs up the flax, and the purple the sea, since it is dyed with the blood of a fish, and the air must be indicated by the blue and the crimson will be a symbol of fire.'

p10

The high priest's vestment, however, was made of ḥōšēbh work interwoven with gold (Exod.28.5-6). It represented matter interwoven with something else. Josephus said the gold represented the splendour by which all things are enlightened,³⁷ and so the golden garment indicated the high priest's transformed state.

³⁷ Josephus, Antiquities 3.184.

p11

The outer vestment of the high priest represented matter. He emerged from the holy of holies, what Ben Sira called 'the house of the veil', and appeared in a robe of matter interwoven with the gold of enlightenment.

P12

The Teaching of Silvanus, a part of which was later attributed to St Anthony, is one of the texts found at Nag Hamadi in 1945.

Wisdom summons you in her goodness, saying, Come to me, all of you, O foolish ones, that you may receive a gift, the understanding which is good and excellent. I am giving you a high priestly garment which is woven from every wisdom...

Clothe yourself with wisdom like a robe, put knowledge upon you like a crown and be seated upon a throne of perception.⁴¹

⁴¹ Silvanus, CG VII.4.89.

<http://www.margaretbarker.com/Papers/BeyondtheVeil.pdf>

p2

The veil was the boundary between earth and heaven. Josephus and Philo agree that the four different colours from which it was woven represented the four elements from which the world was created: earth, air, fire and water. The scarlet thread represented fire, the blue was the air, the purple was the sea, that is, water, and the white linen represented the earth in which the flax had grown (War 5.212- 213). In other words, the veil represented matter. The high priest wore a vestment woven from the same four colours and this is why the Book of Wisdom says that Aaron's robe represented the whole world (Wisd.18.24; also Philo Laws 1.84; Flight 110).

22 "You worship what you do not know; we know what we worship, for salvation is of the Jews. 23 "But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. 24 "God [is] Spirit, and those who worship Him must worship in spirit and truth." [Jhn 4:22-24 NKJV]

john calvin

<http://www.ccel.org/ccel/calvin/calcom34.x.iv.html>

Whatever may be the subterfuges by which the Papists attempt to escape, it is evident that we differ from the gathens in nothing more than outward form, because while they worshipped God spiritually, they were bound to perform ceremonies, which were abolished by the coming of Christ. Thus all who oppress the Church with an excessive multitude of ceremonies, do what is in their power to deprive the Church of the presence of Christ. I do not stop to examine the vain excuses which they plead, that many persons in the present day have as much need of those aids as the Jews had in ancient times.

...

What it is to worship God in spirit and truth appears clearly from what has been already said. It is to lay aside the entanglements of ancient ceremonies, and to retain merely what is spiritual in the worship of God; for the truth of the worship of God consists in the spirit, and ceremonies are but a sort of appendage.

Seraphim of Sarov

<http://orthodoxinfo.com/praxis/wonderful.aspx>

"Then on the day of Pentecost He solemnly sent down to them in a tempestuous wind the Holy Spirit in the form of tongues of fire which alighted on each of them and entered within them and filled them with the fiery strength of divine grace which breathes bedewingly and acts gladdeningly in souls which partake of its power and operations (Cp. Acts 2:1-4). And this same fire-infusing grace of the Holy Spirit which is given to us all, the faithful of Christ, in the Sacrament of Holy Baptism, is sealed by the Sacrament of Chrismation on the chief parts of our body as appointed by Holy Church, the eternal keeper of this grace. It is said: 'The seal of the Gift of the Holy Spirit.' On what do we put our seals, your Godliness, if not on vessels containing some very precious treasure? But what on earth can be higher and what can be more precious than the gifts of the Holy Spirit which are sent down to us from above in the Sacrament of Baptism?

...

That means that people who, in spite of the bonds of sin which fetter them and (by their violence and by inciting them to new sins) prevent them from coming to Him, our Saviour, with perfect repentance for reckoning with Him, yet force themselves to break their bonds, despising all the strength of the fetters of sin—such people at last actually appear before the face of God made whiter than snow by His grace. Come, says the Lord: Though your sins be as purple, I will make them white as snow (Is. 1:18).

https://archive.org/stream/Philokalia-TheCompleteText/Philokalia-Complete-Text_djvu.txt has various references to “in spirit and in truth”, but none directly linked to the divine vision <https://www.johnsanidopoulos.com/2011/05/what-does-it-mean-to-worship-god-in.html>

linking “in spirit and in truth” to the divine vision is my own interpretation, although
10 I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet,
... 12 Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, 13 and in the midst of the seven lampstands [One] like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. [Rev 1:10, 12-13 NKJV]

<http://simplyorthodox.tumblr.com/post/23343874347>

Abba Lot went to see Abba Joseph and said to him, “Abba as far as I can I say my little office, I fast a little, I pray and meditate, I live in peace and as far as I can, I purify my thoughts. What else can I do?” then the old man stood up and stretched his hands towards heaven. His fingers became like ten lamps of fire and he said to him, “If you will, you can become all flame.”

- From the Desert Fathers

“all flame”: compare with the following, where the divine fire is interpreted to be only on top <http://www.christiantruthcenter.com/how-to-know-if-you-are-baptized-with-fire/> <https://www.christiancourier.com/articles/235-what-is-the-baptism-of-fire>
“baptize you . . . in fire” cannot refer to Pentecost, because there was no “baptism of fire” on that day. Parted “tongues,” which were merely “like as of fire . . . sat upon” each of the apostles. Those brothers were not “overwhelmed with fire” on that occasion (1875, 38).

8 For you were once darkness, but now [you are] light in the Lord. Walk as children of light [Eph 5:8 NKJV]

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. [1Jo 1:7 NKJV]

<http://orthodoxinfo.com/praxis/wonderful.aspx>

"Then on the day of Pentecost He solemnly sent down to them in a tempestuous wind the Holy Spirit in the form of tongues of fire which alighted on each of them and entered within them and filled them with the fiery strength of divine grace which breathes bedewingly and acts gladdeningly in souls which partake of its power and operations (Cp. Acts 2:1-4). And this same fire-infusing grace of the Holy Spirit which is given to us all, the faithful of Christ, in the Sacrament of Holy Baptism, is sealed by the Sacrament of Chrismation on the chief parts of our body as appointed by Holy Church, the eternal keeper of this grace

...

They were washed with their sufferings and made white in the Communion of the immaculate and life-giving Mysteries of the Body and Blood of the most pure and spotless Lamb—Christ

...

Father Seraphim said: "Don't be alarmed, your Godliness! Now you yourself have become as bright as I am. You are now in the fullness of the Spirit of God yourself; otherwise you would not be able to see me as I am."

4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption [that is] in the world through lust. [2Pe 1:4 NKJV]

https://archive.org/stream/Philokalia-TheCompleteText/Philokalia-Complete-Text_djvu.txt
“the holy womb of baptism”

<https://books.google.co.uk/books?id=D6cPAQAIAAJ&dq=study+palamas&focus=searchwithinvolume&q=breast>

A study of Gregory Palamas
John Meyendorff
Faith Press, 1964
P177

his blood; he has also become our father by divine baptism which renders us like unto him, and he nourishes us at his own breast as a tender mother nourishes her babies. . . . Come, (Christ) says, eat my Body, drink my Blood . . . so that you be not only made after God's image, but become gods and kings, eternal and heavenly, in me clothing yourselves with me, King and God.' 90

<https://books.google.co.uk/books?id=WtO02Vt-fMEC&pg=PA450&lpg=PA450&dq=menstrual+blood+milk+antiquity&source=bl&ots=pjmSiTqCOx&sig=OpwlOXBzVE-bD1i6DX5H-dAKEJY&hl=en&sa=X&ved=0ahUKEwjVmpiXxqDbAhUBDuwKHRxuACIQ6AEIJzAA#v=onepage&q=menstrual%20blood%20milk%20antiquity&f=false>
p450

knowledge confirming the truth of the theory. The author most often quoted was Aristotle; he, in fact, was among the first to describe mother's milk as a further concoction of menstrual blood. Disagreeing with Empedocles' assumption that blood was turned into a white liquid very similar to pus by a process of putrefaction, Aristotle had argued in the *Generation of Animals*:

In the natural course of events, no menstrual evacuations take place during the suckling period, nor do women conceive then; and if they do conceive, the milk dries up, because the nature of the milk is the same as that of the menstrual fluid, and Nature cannot produce a plentiful enough supply to provide both; so that if the secretion takes place in one direction it must fail in the other, unless some violence is done contrary to what is normal.²²

https://books.google.co.uk/books?id=tuor2vcVtiQC&pg=PA337&lpg=PA337&dq=menstrual+blood+milk+antiquity&source=bl&ots=GMDaFwMguN&sig=rfGeI7yUVr01JpgHicLi8mB_uXY&hl=en&sa=X&ved=0ahUKewjVmpiXxqDbAhUBDuwKHRxuACIQ6AEIKzAC#v=onepage&q=menstrual%20blood%20milk%20antiquity&f=false
p337

Belief in the curative power of human milk and the medicinal strength of ass's milk goes back to Antiquity. Milk was a powerful, magical substance, one of God's gifts but sometimes unaccountably withheld. Its origin was mysterious. In medieval times menstrual blood was thought to be diverted from the uterus during pregnancy to nourish the foetus and conveniently turned itself into milk after delivery.² This ancient idea is illustrated in an extract from a medieval MS belonging to the monks of Bolton Abbey describing the development of the foetus in the uterus:

From XXX daye ytt ys formyde in the forme of a mane... and froo the XL daye ytt begyns to be norcheyde w't the bloode of the mothr by hys cowers att the navylle...; and when that neyne monthes are fullfylde, the blowde wherwythe that hee was norycheyde departs and assends uppe to the brests of the wooman, and ys theyre, as ytt wer, a thyke kreeme, and after hys byrthe hee ys norycheyde with mylke off his mothr.³

The belief persisted into early modern times and the connection between blood and milk remained strong. It seemed obvious since a woman's periods ceased whilst she was pregnant and suckling her baby, but returned when it was weaned. Blood and milk were sometimes combined in a medicinal remedy. A

My reading of the old English quotation is as follows:

From the 30th day it is formed in the form of a man ... and from the 40th day it begins to be nurtured with the blood of the mother by his 'cowers' (?) at the naval ...; and when that nine months are fulfilled, the blood where with [that] he was nurtured departs and ascends up to the breasts of the woman, and it is there, as it were, a thick cream, and after his birth he is nurtured with milk off [from] his mother.

Why forsaken Evangelicals

<https://livingchurch.org/covenant/2015/10/26/churches-need-incense/>

John Calvin lumped it in with all kinds of other vain ceremonial trappings including “holy garments” and even “an altar” in his commentary on the Gospel of John. To Calvin, the worship “in spirit and in truth” that Jesus describes to the Samaritan woman at the well in John 4:23 has been completely obscured by popery, whose “shadows are not less thick than they formerly were under the Jewish religion.”

Heb not see under xp feet

8 You have put all things in subjection under his feet." For in that He put all in subjection under him, He left nothing [that is] not put under him. **But now we do not yet see all things put under him.** 9 But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. [Heb 2:8-9 NKJV]

Chrysos on spirt and truth

<https://sites.google.com/site/aquinasstudybible/home/gospel-of-john-commentary/st-john-chrysostom-on-john/chapter-1/chapter-2/chapter-3/chapter-4>

You must worship in truth ; as former things were types, such as circumcision, and whole burnt offerings, and victims, and incense, they now no longer exist, but all is truth. For a man must now circumcise not his flesh, but his evil thoughts, and crucify himself, and remove and slay his unreasonable desires. The woman was made dizzy by His discourse, and fainted in at the sublimity of what He said, and, in her trouble,

Me: interesting to notice reference to incense

<https://en.wikipedia.org/wiki/Quakers>

A young man, George Fox, was dissatisfied with the teachings of the Church of England and non-conformists. He had a revelation that "there is one, even, Christ Jesus, who can speak to thy condition", [19] and became convinced that it was possible to have a direct experience of Christ without the aid of an ordained clergy.

Me: god not far from anyone acts, so no religions lead to god, but exist to try to lead us to deeper knowledge and true vision

Me: have meeting house at end as example of no physical forms but also seeking stillness, albeit without guidance

Glory

18 For I consider that the sufferings of this present time are not worthy [to be compared] with the glory which shall be revealed in us. 19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected [it] in hope; 21 because **the creation itself also will be delivered from the bondage of corruption into the glorious liberty** of the children of God. 22 For we know that the whole creation groans and labors with birth pangs together until now. 23 Not only [that], but we also who have the firstfruits of the Spirit, even we

ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. [Rom 8:18-23 NKJV]

Gregorian reform distanced women

<https://books.google.co.uk/books?id=6T9XV3laDC8C&printsec=frontcover#v=onepage&q&f=false>

https://books.google.co.uk/books?id=gMk_ZujVEjUC&dq=jo+ann+mcnamara&q=gregorian#v=snippet&q=gregorian&f=false

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Bible quotations are from the New King James Version via <https://www.blueletterbible.org>.