

THE REHABILITATION OF THE CHRIST OF GOD

Excerpts from the Chapter:

**The Tradition of
the Church:
Disdain and Suppression
of the Woman**

THE REHABILITATION OF THE CHRIST OF GOD

Sons and Daughters of God,
at the Behest of God, with
the Third Basic Power of God,
the Divine Wisdom,
Rehabilitate the Christ of God

Excerpts from the Chapter:

**The Tradition of the Church:
Disdain and Suppression
of the Woman**

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The German edition is the work of reference for all
questions regarding the meaning of the contents.

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The Tradition of the Church: Disdain and Suppression of the Woman

Jesus of Nazareth was not a “child of His times” and He did not follow the spirit of the times, either. He lived as a spiritual revolutionary, who personified the divine principles, which also include equality.

Jesus, the Christ of God, loved all people; He did not make differences, not even between man and woman – contrary to the church institutions, which for centuries have disdained, humiliated, suppressed, exploited, denigrated and killed women in the name of the Christ of God. This misogynic attitude of churchmen has nothing in common with the teachings and life of the courageous young man, Jesus of Nazareth!

During the course of the history of the Church, it was often emphasized that God created Adam first, and that Eve was formed from Adam’s rib, as can be read in the Bible. However, still another report about the creation of human beings can be found there:

So God created human beings in his image. In the image of God he created them. He created them male and female. (Genesis 1:27)

What is now correct? Are man and woman created in like manner by God – or was Eve made from Adam’s rib and thus, the woman produced from the man?

It is – above all, for many women – a liberating message to learn that Jesus of Nazareth taught and lived equality.

He did not put men above women, but instead, even broke with the usual social order for the women of that time: He spoke with women; He visited women in their homes; He healed women, and He saved their lives.

When, for example, the scribes and Pharisees once brought a woman to Him who had been caught in adultery and was therefore supposed to be stoned, He not only had the woman go home, but also exposed the hypocrisy of the men accusing her by saying:

Let him who is without sin among you be the first to throw a stone at her. (John 8:7)

His disciples also noticed His forthright treatment of women.

We see this, for instance, when He asked a Samaritan woman by a well to give Him a drink and talked to her, even though at that time, Samaritan women were ranked very low in society. The reaction of the disciples is passed on as follows: *They marveled that he was talking with a woman, but no one said, "What do you seek?" or, "Why are you talking with her?"* (John 4:27)

There were also female disciples

And just as for centuries the church institutions pushed through the image that Eve was created from Adam's rib, they also shaped the image of the apostles as a purely male group.

This false portrayal was likewise instilled in the minds of the church believers over the centuries and, since then, bears corresponding fruit. And, from the churches' point of view, since nothing can be that may not be, a woman with the name of Junia, who according to Paul in the Letter to the Romans (6:7) is an "apostle," was summarily transformed into a man named Junias.

That Jesus allegedly had only male disciples – no female ones – is brought out until today as an argument for the disadvantage of, and discrimination against, the woman in the Catholic Church.

In the Catechism of the Catholic Church, it says regarding this that Jesus chose men to form the college of the twelve apostles.

Even though these apostles were clearly not priests and the term “apostle” was used not only for this group of the twelve, the Vatican Church abuses the calling of the disciples for its ordination of priests and concludes: *For this reason the ordination of women is not possible.* (No. 1577)

Where did Jesus of Nazareth teach such a thing? Such doctrinal statements of the Catholic Church are not traced back to Jesus, the Christ – neither concerning women, nor the priesthood. For: Jesus of Nazareth did not found a church, nor did He ordain any priests. Jesus called upon all people: *Follow Me!*

For this reason, Jesus of Nazareth not only had male disciples around Him, but also female

disciples, who earnestly and consistently followed Him. How else can it be explained that it was, above all, women who remained faithful to Jesus until His death on the cross on Calvary? Where were the "strong" disciples under the cross? And the cock had already crowed for Peter, because He had disowned Jesus of Nazareth three times.

It was not by chance that women were also the first to announce His resurrection. It says in the Bible:

... and returning from the tomb they told all these things to the eleven and to all the rest. Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, but these words seemed to them an idle tale, and they did not believe them. (Luke 24:9-11)

Isn't it significant that Peter disowned Jesus of Nazareth, and that Peter did not believe the women who announced the resurrection of Jesus? And who views himself as the direct successor to Peter and sits on a "Chair of Peter" until today?

In any case, not one single word from Jesus of Nazareth has been passed down that could justify suppressing women or excluding them from any kind of task.

In Early Christianity a large number of women were still active in many different ways: They served as Original Christian healers; they were active as female apostles and, as prophetesses, gave the word of God in the Early Christian communities. However, they were not allowed for long to carry out the tasks that they fulfilled during the lifetime of Jesus and in the early communities. During the course of the first century and at the beginning of the second, the free community of brothers and sisters, in which each one strove for God in his inner being, was turned into an external religion more and more, with rituals and ceremonies that in many respects adopted pagan and Roman traditions.

A free community of brothers and sisters, of men and women with equal rights, turned into a patriarchal hierarchy – as was common in the Roman Empire at that time – and the pope in Rome is still its head as absolute monarch.

*Women should
"remain silent in the churches"*

The ecclesiastical disdain and suppression of women is traced back to Paul, to passages from his letters to the communities, whereby those responsible in the church institutions are not in agreement about what really stemmed from Paul and what from his students. However, they consider all these biblical passages to be the alleged "word of God." In the first letter to the Corinthians, it says:

For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man.
(1 Corinthians 11:7-9)

This also had practical consequences. About this, it says:

As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. If there is anything they desire to learn, let them ask

their husbands at home. For it is shameful for a woman to speak in church. (1 Corinthians 14: 33-35)

And Paul, or one of his students, wrote to the Ephesians:

Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands. (Ephesians 5:22-24)

Paul, under whose name these statements are spread, is not only venerated by the Catholic Church as a "saint," but also as the author of the "word of God."

How come? Where did Jesus of Nazareth teach such things?

Jesus, the Christ, neither founded the Church, nor did He demand submission from anyone. He simply taught: *Follow Me!* This applies to women, to men, to all people.

How can these discriminating statements, to which the churchmen referred throughout the

centuries, be brought into agreement with the statement that is likewise attributed to Paul:

It is through faith that all of you are God's children in union with Christ Jesus. ... So there is no difference between Jews and Gentiles, between slaves and free people, between men and women. (Galatians 3:26-28)

So which Paul is now the Catholic "saint," "holy" to the Church? The Paul who required the subordination of the woman and condemned women to remain silent? Or the Paul who spoke up for the equality of men and women?

The history of the Church itself answers this question. None of these misogynic statements, which are attributed to Paul, can be traced back to Jesus of Nazareth. Nevertheless, since then, these Bible passages have served countless Church Fathers, Doctors of the Church, Eminences, Excellencies, Bishops and priests, to marginalize women and to silence them.

These statements are the basis for the unequal treatment of men and women that prevails until today. For centuries, they served the suppression, exploitation, denigration and disdain

of women, which, in earlier times, often resulted in their persecution and cruel murder.

*The doctrine of the churchmen:
Women should atone for "Eve's sins"*

According to the Bibles of the institutional churches, the first woman, Eve, let herself be seduced into disobedience by the "devil," by eating from a forbidden fruit and also having Adam eat of it. (Genesis 3) Based on this chapter in the Bible, the churchmen blame Eve for all the evil that has occurred in the world since then.

Over and over again, it is brazenly claimed that women now have to atone for this "sin" of Eve, even though neither the prophets of God nor the Christ of God ever taught such a thing. Beginning with Paul, the woman was more and more disdained and suppressed under the sovereignty of the Church.

The church scholar Tertullian (160-225) complained about women in his document *On the Apparel of Women*:

"In pains and in anxieties do you bear, (children) woman; and toward your husband (is) your inclination, and he lords it over you." And do you not know that you are (each) an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil's gateway ...

(De Cultu Feminarum, Book 1, Chap. 1, Para. 1)
<http://www.newadvent.org/fathers/0402.htm>

"Does the woman have a soul?"

To some extent, churchmen seriously puzzled over the question of whether women can go to heaven at all.

In his work "Das Kreuz mit der Kirche," Karlheinz Deschner writes:

An incident became notorious at the Synod of Macon in 585, where they dealt with the question of whether at the resurrection of the flesh deserving women wouldn't have to first be transformed into men before they could enter paradise. ... And even in the early 19th century, books were published on the notorious

scholastic dispute: "Does the Woman Have a Soul?" (S. 209; 213)

How can priestmen presume to want to decide whether women have a soul or not?

At the beginning of the 13th century, Albertus Magnus, a preacher for the crusades and well-known Doctor of the Church, distinguished himself with the thought that actually only perfect people – that is, men – ought to be allowed to be born. But: *So that the work of nature is not totally rendered void, it forms a woman.* (Translated from: De Animalibus, Buch 16, Kapitel 1 und 2, zit. nach Deschner, S. 210)

Albertus Magnus was "canonized" in 1931, that is, in the 20th century, and the Vatican Church lists him as the patron saint of theologians, philosophers and natural scientists. This means that he should preferably be "called upon" by them even in the 20th century. And anyone who teaches such a thing as these churchmen need not wonder when people follow the words of John of Patmos, who said: *Come out of her my people, lest you take part in her sins, lest you share in her plagues!* (Revelation 18:4)

That's what it says in the Bible that the churchmen always refer to.

At the pinnacle of misogynic statements is the "canonized" Doctor of the Church Thomas of Aquinas (1225-1275), who was also elevated to patron of all Catholic schools and of Catholic education. And according to his opinion, the wife must be subordinate to the husband, because he is her head and is more perfect than her in body and soul – thus, Thomas of Aquinas. He called for woman's obedience in domestic and public life and announced:

... woman is naturally subject to man, because in man the discretion of reason predominates. As regards the individual nature, woman is defective and misbegotten, for the active force in the male seed tends to the production of a perfect likeness in the masculine sex ...

But woman is naturally of less strength and dignity than man; "for the agent is always more honorable than the patient," as Augustine says. (Summa Theologica, Book 1, Question 92)

<http://www.sacred-texts.com/chr/aquinas/summa/sum102.htm>

These are only a few excerpts from the diatribes, with which churchmen have denigrated, humiliated and abused women over the centuries. However, until today, these men are still eminent in the Catholic Church, and in some cases, even "canonized" Doctors of the Church. The priestmen have declared women as objects that can be used.

One thing is certain: Not one, not one single one, of these words are based on Jesus, the Christ, the Son of God, who came to Earth and taught us the love for God and neighbor, and who lived it as an example. The misogynic doctrines are not the word of God, but the expression of neurotic male fantasies.

However, disparaging statements about women are not the prerogative of Catholic "dignitaries." Luther's contempt of women is in no way less than that of his Catholic counterparts.

For Luther, women are the "*weakest tool*." *A woman is a poor thing. The greatest honor that the woman has is that we are born through women.* (Translated from: Walch, Luther-Gesamtausgabe 1734, XXII, 43, 16)

In this sense, Luther announced: *If a woman becomes weary and at last dead from bearing, that matters not. Let her only die from bearing; she is there to do it.* http://godswordtowomen.org/lesson_100.htm

In addition, according to Luther, the woman should *bend before him* [the man] as *before a master, whom she shall fear and to whom she shall be subject and obedient.* (A Sermon on Marriage, 1525) http://godswordtowomen.org/lesson_100.htm No. 831)

All this has nothing to do with Jesus, the Christ. If Jesus had wanted women to serve men, why didn't He say so?

If Jesus had believed that women are equipped with less virtue and dignity than men, then why didn't He teach that?

And if Jesus had believed that women are "defective," that their "greatest honor" is to bring men into the world and that they should remain silent, etc., why then did He speak with them, eat with them and visit them?

Jesus, the Christ, gave all people the same commandment: *Love one another as I have loved you.* (John 15:12)

Churchmen paved the way for witch-hunting

The denigration and disdain of the woman by church dignitaries is not only mental cruelty, but often had brutal and bloody consequences as well.

Augustine is considered "the theologian of the witch hunting mania," whose theses were then adopted by Thomas of Aquinas and Heinrich Kramer, the author of the "Hammer of Witches." For the Dominican monk, women were not only dumber and more ignorant than man, but, *Therefore a wicked woman is by her nature quicker to waver in her faith, and consequently quicker to abjure the faith, which is the root of witchcraft.* <http://www.malleusmaleficarum.org/downloads/MalleusAcrobat.pdf>(PartIQuestionVI,P1) The papal bull on witches by Pope Innocent VIII (1484) and the "Hammer of Witches" (1486) of this Dominican monk formed the cornerstone for witch-hunting in Catholic regions.

Protestant-Lutheran regions were, however, just as dangerous for women, because Luther stated about the "witches and sorcerers":

I would have no compassion on these witches; I would burn them all. https://en.wikiquote.org/wiki/Martin_Luther

It is said that a total of about 60,000 persons – primarily women – fell victim to this mania instigated by churchmen. That is the fruits of the Church, which planted the seeds for this with its disparaging statements about women.

The church doctrine of the suppression of women shaped society for many centuries. Throughout the Middle Ages, men had the so-called right – legally defined – to use corporal punishment on their wives. This meant that they were allowed to beat their wives; they were allowed to whip them, maltreat them with spurs until blood flowed from a hundred wounds, or until they collapsed nearly dead.

This was allowed not only by the secular law; until 1918, it was also decreed in the Catholic book of law, in the Codex Juris Canonici: *Men are allowed to beat their wives, to lock them up, to tie them up and make them fast.* (Translated from: K. Deschner, *Das Kreuz mit der Kirche*, S. 225)

Who gave men this right? It was not Jesus, the Christ!

The fact that today, in many countries, equal rights for men and women are striven for is no achievement of the churches. Quite the contrary: This self-evidence only counts as moral progress, because it had to be won against the resistance of the church institutions – as with many other things.

About the Book

The Rehabilitation of the Christ of God

The Christ of God, once in Jesus of Nazareth, is being rehabilitated on Earth, for the Christ of God was and still is abused and brought into discredit in the most infamous ways and means by the institutional, that is, denominational, power structures.

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- ecclesiastical dogmas and tenets of faith,*
- the continuing declaration of war against Christ,*
- the trail of blood of the churches,*

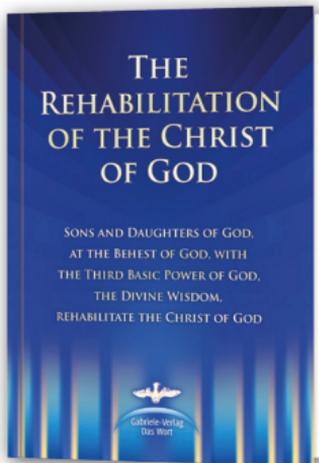
- *the abysses of the teachings of Martin Luther,*
- *disdain and suppression of women,*
- *the crimes of the Church against the children,*
- *the war against the animals and the crimes against Creation.*

Because the heavenly teachings of Jesus of Nazareth were not accepted and in part falsified, God, the Eternal, sent into this time of radical change the Comforter, whom He had promised as Jesus of Nazareth with the following words:

"I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth." (John 16:12-13)

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