

THE IMPORTANCE OF BOTH GENDERS WITHIN THE CHURCH

By
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At this time in evolution it is imperative that we consider the importance of why it is necessary for both genders within the Clergy of the church.

As males and females are of different polarity, it follows that one must be positive and one negative, or active and passive, or power and wisdom. All these are ways of describing males and females, but when we say positive and negative, we do not mean that one is good and one is not so good. It is simply a balancing of energies and powers.

Nothing in creation can exist with just a positive, or a negative on their own. There must be balance, in fact there are three energies which make up creation and all must be present or nothing exists. We can call these active passive and neutral, or power love and wisdom, or Father Son and Holy Spirit. All mean the same thing. All of creation is a trinity meaning three. With the energies of male and female there is an active and passive, the interaction of which creates the neutral or third aspect. This is of the utmost importance for the existence of anything.

If you can read this, you know that I (the author of this article) must realize these facts or I could not write about them. Can you imagine me (the author) knowing more than Jesus. The mind boggles to even think that such a thing is possible. Of course I do not know as much as the Master Jesus and I do not profess to do so, so it logically follows that if I know it, it most certainly must have been known by Jesus himself. Surely you can see the logic in this. Jesus was well aware of these facts, and it was for that reason that he selected 24 disciples, 12 male and 12 female. As far as I am aware there is no record at the time of this writing of who these women were in print, so I will lay down these facts now. Each woman disciple was a polarity partner to a certain male disciple, and quite often they did things as a pair.

One other thing I would like to point out here is that in the old original texts that the Bible is translated from the word prostitute and priestess are the same. The idea put out by the church that women could not hold any position of power within the church, led the translators to believe in all honesty that Mary of Magdala must therefore have been a prostitute. This is grossly inaccurate as Mary of Magdala was a priestess, in the Temple of “The Daughters of Aaron”, and she most definitely was NOT a prostitute.

The Mother of Jesus was correctly named Miriam and we refer to her so in this list.

The women disciples were:

Tamar	who was the 2nd wife of Zebedee
Martha	who was the sister of Mary, Ruth and Lazarus
Salome	who was the midwife to Miriam at the birth of Jesus
Joanna	who was the sister to Elizabeth wife of Herod's servant Chuzza
Deborah	who was the sister of Simon the Cannonite
Ruth	who was the sister of Mary, Martha and Lazarus
Mary Cleophas	who was the wife of Cleophas
Mary	who was the sister of Martha, Ruth and Lazarus
Elizabeth	who was the sister to Joanna (not the mother of John the Baptist).
Mary of Magdala	who was a priestess
Sophia	who was the sister to Phillip
Miriam	who was the mother of Jesus

Now if Jesus in his wisdom used both genders to balance certain rituals and healing practices, would this not indicate how imperative it is that both genders act as a balance within the church establishment. This delicate balance is a complex subject and is too lengthy to go into at present in this little learning paper. Suffice to say that we have touched upon the fact that there is a great need for both male and female within the Australian Church of Antioch, and they shall be different but equal while acting as a balance to each other.