

LOVE ONE ANOTHER, NOT ONE OTHER

The Gospel, Trial and Claims of Mary Magdalene

**Lady Saint Doctor (LSD),
Queen, Mary Magdalene,
per Doctor David Gregory Murphy**

With special contribution by
Dr Andrew Theophanous

Is this book the long-awaited next Da Vinci Code?

**Is this book a follow-on to Jesus Christ
Superstar and Godspell?**

Will this book herald a new renaissance or reformation???

**Will this book be the battle script for various
ideological, religious struggles that will be
waged for the next thousand years???**

Who will win? We're rooting for Mary!!!

This highly controversial 'battle script' styled book comprises a head-on confrontation with 6,000 years of patriarchal orthodoxy and a challenge to the unexamined notions of many.

At the same time, it will be welcomed by those seeking support for New Commandment doctrines. It will herald a new age of spiritual 'spirexual' liberation of the body and mind and herald a new age of loving one another more liberally to generate blessings. This book is the long sought-after doctrinal key to women's emancipation worldwide that shatters the glass ceiling.

This book assumes an unusual format: a voice-over for a film script with five ensuing dialogue scenes. Bonus sections have been added.

The book commences with an expository Mary Magdalene voiceover expanding upon teachings and doctrines that perhaps many people have always secretly surmised. Thence ensue five scenes of discourses between various parties.

A central thesis of the book is that Jesus' New Commandment: "Love One Another" was actually supposed to mean something palpable, exciting and explicit, rather than the waffle it has become.

This book is for those who believe in making 'love one another, not one other' love as blessing, whores.hip, fellows.hip and outreach, that blessings may abound.

At the reverse cover of this book you will find the front cover of the SHeBible, Part One, the 'Magdalene New Testament+' as it is only fitting that, as an accompaniment to GTC, we should now, at long long last, have a New Testament + Royal Crown Line of David+Solomon Old Testament books where God is SHe and not a He.

*** The Foundation Manuscript for the Re-establishment of the long proscribed Magdalenean Orthodox God.dess Temple Church Denomination.

*** The Recent Revelatory Decipherment of a Long Lost, Scriptural and Doctrinal, Outlawed God.dess Whores.hip Orthodox Christian Tradition and Denomination ***

*** Saint Mary Magdalene, “Apostle to the Apostles”, Asherah “Daughter-of-Zion” High Priestess Designate, Ascended Goddess of the Sacred Sacrificial Holy Traditions of ‘Live in Love’ ‘Spexual’ Blessings for Whores.hip, Fellows.hip and Asheric Evaginalization Outreach, Forever Tuned In, Forever Turned On: Forever Young. ***

*** Mary Strikes Back ... from Heaven... with the singular most inflammatory, unassailable, declarative and consequencing doctrinal challenges in any religion in the past six thousand years – bar the Bible, which it complements.

*** The long lost counterbalancing, counterveiling female goddess branch of Christianity in contrast to the overly austere, impotent, petrified, often loveless, petrine branch of Christianity.***

*** There really is something about Mary ... Magdalene. The Good News Just Got Better. ***

*** Here we discover a long unsung erudite temple-trained jewish Priestess-Princess who had discovered her Prince and Lord and King and managed to leave a now properly attributed temple chronical and a letter – both of which have divinely been right under our noses and in front of our eyes all this time! Knowing this long long long lost, now deciphered, buried, now resurrected secret many things now fall into place and are to be viewed in a completely different light. ***

*** Welcome to the arcane, recondite, liberating, long lost world of Magdalene Orthodox – the original true alternate Christianity of equality and love. ***

*** Bound to Bring About Some of the Most Revolutionary, Provocative, Challenging and Controversial Religious Films in Many a Year.



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Publisher:

ASPG (Australian Self Publishing Group)
P.O. Box 159, Calwell, ACT Australia 2905
Email: publishaspg@gmail.com
<http://www.inspiringpublishers.com>

National Library of Australia Cataloguing-in-Publication entry

Author: *Gregory Murphy, David*

Title: **Love One Another, Not One Other:**

The Gospel, Trial and Claims of Mary Magdalene/Dr David Gregory Murphy

ISBN: 978-1-925908-36-7 (Trial print)
978-1-925908-37-4 (Trial eBooks)



*Mary Magdalene unleashes a 'spexual, spirexual' revolution of
Revolutionary Loving in a second Revolutionary Millennial Reformation.*

Let him who is without sin cast the first stone.

*"You are not your own for you were bought with a price;
therefore glorify God in your body."*

*"Present your bodies as a living sacrifice, holy and pleasing to God;
for this is your spiritual 'whores.hip'."*

Live in love: Love one another, not one other.

*"To the pure, all things are pure, but to those who are corrupted and do not believe,
nothing is pure. In fact, both their minds and consciences are corrupted."*

"Study to Show Thyself Approved."

You are about to know the Truth and the Truth shall set you free.

An Introduction to Magdalene Christianity.

Love One Another, Not One Other

Opening Anthems:

“God is a Girl” - Groove Coverage, Anime.

“Forever Young” by Joan Baez

“God is a Woman” Ariana Grande

This discourse and the playlets may be recited at public readings and moneys raised for the cause or for charity or other causes and books sold.

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The Discourse of Lady Saint Doctor Mary Magdalene

Voice over, with background action:

1. "Hello...
2. My name is Mary Magdalene - and this, along with other matters that can now be discussed, is the story of the fourth gospel, my gospel. The gospel ascribed to my comrade and co-leader John.
3. As many of you know the fourth Gospel was written by "the disciple whom Jesus loved" and as many know the fourth Gospel was written by the same person who wrote the epistle, known to you as First John. Both were written by "the disciple whom Jesus loved" who was, who else?, but Me.
4. To say that the (only) disciple whom Jesus loved was John is to intimate that Jesus only loved one disciple and thus that Jesus was gay and also suggest that Jesus didn't much care for any of the other disciples and that is not true. In a general sense He loved them all, however, in saying "**the** disciple whom Jesus loved", it clearly can only be taken in a romantic sense, as to say otherwise is to advance the notion that Jesus only ever loved one of the disciples, and a man at that, and didn't much care for the rest, including me. Furthermore, personally, I can vouch that my Teacher and Master, Lord and King, was not gay.
5. As many of you may have noticed there is no evidence in the fourth gospel or the first epistle ascribed to John that these two documents were in fact written by John; although, with the second and third epistles of John, it is a different story. It had to be left a bit enigmatic and authorless, but for the clues, because I was a woman and a gospel or epistle written by a woman, at that time, would have been met with a hostile response and certainly would not carry much weight. Nevertheless, I, as the reflector of the light and true leader of the early Christian church and disciple to whom the "best part" was to be "given, never to be taken away", had to write a gospel, such as "John", and a letter to the little children, and the fathers, clearly written by a woman. As said, there are no clues that John wrote the fourth Gospel or the first of the three epistles ascribed to him. The clues that are to be found there hint that it was I and that had to be done on purpose for credibility, as was the custom at the time.
6. Those who have read 'second and third' John know that they are short because John, as you know, like Peter, being uneducated and unschooled,

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used scribes and scribes cost money - so he dictated short letters. 2nd John is written back to the author of 1st John which is Me, the "Elect Lady". I am the "Elect Lady", in waiting, as Jesus said: the best part was for me, never to be taken away from me, in both senses of the words. And since I too acknowledged that Jesus was the Christ and that upon that rock Jesus said He would build His church, I am the chief contender for the leadership of the church and the acknowledged "Apostle to the Apostles". Hence, I am the "Elect Lady", the lady in waiting.

7. Hence, we put into the fourth Gospel and the first epistle Jesus' teachings of love - that we should love one another: that we should come together in holy sacrament, making love as an act of worship. That was our New Commandment, upon which we would build our church: loving one another, not one other, in deed not just word, with all our "...strength...", making love with

The Newfound Teachings of Mary Magdalene



- one another, not one other, spontaneously, as the spirit infills and moves us, that blessings may abound for us and ours.
8. All this with no mention about marriage, but for a special mention about that exemplary lady who had five husbands and the other commendable lady, unfairly caught in the act of adultery whom Jesus, as an early law therapist, saved from unfair punishment. In contrast, the other gospel writers, being men, (but for Matthew, seemingly), gave that silly puzzle of the seven brothers who each, as each one died, successively married the same wife.
9. Two of the clues in 1st John were in the first and last verses such as "we handled/ held/touched Him" and the only persons recorded in the New Testament as to who handled, held or touched Jesus were the two Marys; so that was a clue; an inserted clue, from me and not John. Another latter-day clue is the enigmatic last two words of 1st John hinting at my home town sign off surname, Migdol. Indeed from the biblical record, no one can sustain an argument that the fourth Gospel and 1st John came from John, except from his collection of documents. If he had written 1st John, he would not have still had the letter in his collection as he would have sent it.
10. In his childhood, Irenaeus had heard Polycarp say that the letters came from John so he named them John 1, 2 and 3.

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11. People wonder why, after the gospels, I disappeared from the New Testament record. Well, now you know. I didn't. I wrote a Gospel and a letter.
12. Though I am one of the only some ten or twelve people in the Bible with a known surname, I am, due to my prominence, the only woman (apart from my sister, Mrs Pilate, Mrs and Ms Antipas, and Simon Peter's wife), and one of only two Bible book writers, with a known surname and, befittingly, the very first woman (likewise) in history to have a surname. I am also the only female writer of any New Testament gospel or letter and the only writer to write both a gospel and a letter. Hence I am amongst the most honoured women in the Bible, having truly been given by Jesus the best part, in both senses of the word.
13. I wrote a Gospel (two editions in fact if you also take My Gospel of the Beloved Companion into account) and wrote a letter, as was my duty as leader of our first church, as that is something that the leader of the church and designate High Priestess of the Temple of the Asherah faction and Daughter of the Order of Zion, the four times foretold, enpromised, Magdal-e(a)der, as prophesied by Micah and Zechariah, the "strong tower" of the flock, as earlier prophesied by David and Solomon, who was to see Her King riding upon a donkey, should do, as dare I say it, Queen, Queen Magdalene, Asheric Queen of lex, love law and spex, **s**.piritual **ex**.pression. **ex**.citement / **ex**.hilaration (although we did not have the word sex at the time. We called it love, agaperos, eragape, grape).
14. Jesus was my Saviour and hero. His perfect love and sp.iritual e.n.rich.ment casts out all fear. By loving and teaching me, He healed me by 'driving out seven demons' (a term for loving intercourse healing fellows.hip or intercourse outreach (like evaginalistic true believer loving vaginal baptism in any true believer priestess's inner temple)) being those of anxiety and depression (hopelessness), fear and despair (hopelessness), stress, guilt and doubt and He opened up my seven chakras eradicating guilt, anger, ignorance (doubt), intolerance, duplicity, arrogance (pride), laziness (hopelessness) and fear. Hence, I submit, I am adequately entitled to be the patron saint of such afflictions for the mentally ill and disordered who, I hope, will find solace by what I have to say and have written.
15. To take you back, there was a time, not long after Jesus had raised my brother Lazarus back from the dead, six days before Passover, at our family house in Bethany where Jesus slept over various times, when I was sitting listening at Jesus' feet before dinner. My sister Martha got upset that I wasn't helping with preparations. Jesus said to Martha to not fuss saying "Mary has chosen the best part and it will not be taken away from Her". You can take this two ways

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and both are true as I was the disciple whom Jesus loved and one of these ways was that I was given the best part, the best role, leadership, of The Way, our fledgling movement, never ever to rightfully be taken off me. This occurred because, as every true believer woman knows, the more you desire and are bold, direct, forward, hospitable, become turned on and proposition and make love with Messiah, or His men, the more deeply and truly you are blessed and hence by loving and making love with Messiah, the desire of ages, I came to be really and truly blest.

16. We marked this appointment, this being a week before Jesus' betrayal and death, with a ceremonial joint anointment of Jesus and myself as leaders of The Way. As the dinner was in Jesus' honour, for His coming entry and death, I had brought a temple tub industrial quantity of special spikenard anointment ointment, well worth a commoner's whole year's wages, from the temple where I worked as High Priestess designate of 'Maxi-Mum', Asherah, God.dess of Love, Lust, Destiny, Blessings and Fertility, Daughter of Zion, which was how I came to have access and usage rights to such a quantity, used for approved special anointing ceremonies such as our symbolic joint anointment of Jesus' feet with my long hair to denote a ceremonial intimate union. We used up so much ointment that it could be smelt right throughout the house. Another account that was written said I anointed Jesus head and not His feet. Perhaps you can take it that the truth was somewhere in between, the best part, never to be taken away, to bless our New Commandment to love one another, "as I have loved you" as was the meaning that we intended.
17. We participated in this joint consecration to unite ourselves as Messiah and Daughter of Zion designate High Priestess, leaders of our cause: In this way, we symbolized the union between the spiritual Christ/Logos and Asherah /Divine Sophia. We offered and still offer: forgiveness, salvation and changed lives for anyone who so wanted by the taking away of the sins of anyone wanting to join our side and come across. Knowing Jesus was likely to be unlawfully killed and being Messiah, we knew that He could, and would, be able, by way of the cross, to vicariously take all the sins, of any who wanted to commit to us, to hell to dump them there. Being Messiah, hell could not hold Him as they had nothing on Him and would cast Him back once He had done His courier work for Satan and his angels, who were the ultimate source of all sin, to sort out in endless legalistic wrangles in Hell with all those who sided with them as they reallocate the sin and apportion blame. Satan being the accuser, has no mercy or forgiveness. He is the unjust accuser and will have his work cut out for him as he defends going from accuser to ultimate culprit - whose temptations bring about most sin in the first place. Hence we played a trick on the devil. At the end of time, Satan will be stuck with all the

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sin as he started it and, being the serpent, he won't have a leg to stand on and will end up humiliated and broke.

18. Hence, we would avenge Eve, our matriarch, and liberate all loving true believer women, and men, from the Garden of Eden curse and, to mark that, we met again, both naked, in Gethsemane garden with Jesus resurrected! We wanted our movement, The Way, to be a return to Eden, where redeemed, sinless, naked again Eves and Adams, Adams and Eves, meet Jesus' New Commandment, to love one another, not just one other, and Jesus' Second Commandment, loving our neighbour as we love ourselves, (which in Eve and Adam terms can only mean true believer, and now outreach, 'spexual', 'spirexual', super-sexual love making) and by loving one another, not just one other, as we love ourselves, we obey Jesus' First Commandment and fulfill the law while doing also the Great Commission, with in-depth, fur-vent love ... and make the bridge between religion and spex.
19. From Judas, we know the value of the ointment with which I initiated Jesus. Judas went ballistic at my performing and being party to a joint anointment, protesting that was a waste of a year's wages. Being high status High Priestess designate of the A.she.rah division of the Temple, I had temple access and the Asheric (cashier) right to perform a proper initiation of the King into our women's Order before His vicarious death. Judas and I had a tussle over the ointment, as at first Judas tried to confiscate the ointment from me, claiming waste, to both annul the sacred ceremony, but moreso to get for himself what was left of the years wages' supply worth so he, as first Diotrophyte bishop, could anoint his you-can-guess-what with sacred temple unguent ointment for his team. The unguent anointment remains were for our leader alone and no other.
20. As you can see, in what I wrote, Judas was a thief who regularly stole from the money box we had for our The Way movement. As the first Petrine-Diotrophyte bishop, Judas desperately tried to annul the initiation because he could see Jesus and I had plans and he conspired with the temple priesthood to have Jesus put to death. Ironically, from this same Judas, we have clues to my status and the value of what I did. It is no wonder the si.mon.e.yaks, the Diotrophes (priesthood!) set, set out to write me out of the New Testament. But now you know the truth. I didn't really disappear. I wrote a Gospel and letter on living in love.
21. I remember that morning at the tomb after my Lord had been crucified and I didn't recognize Him when He called my name. Although He was, of course, naked, as was I, as customary, we two naked, as God's example to all, at His resurrection in the nude, again naked in a garden like Eve and Adam before us. I didn't recognize Him without His hair, Him being a Nazarite holy man and unable to have it cut or be married and that. No wonder they crucified Him. His hair would have been

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worth a mint, just recently anointed hair and all, maybe even worth 30 pieces of silver coming from Messiah, there that says it!, coming from them. And without it I initially thought He, being nude, was the gardener. With hair like that, and not pushing marriage and developing a Messianic following, He was on their hit list. For them, it was all about money, fear, power, and control. They had forgotten the meaning of goodness.

22. I went to hug Him as in times past, as was our custom of loving one another, but He said “Stop clinging to Me, for I am not yet ascended”, take that as you may. Maybe He felt still sore from the 39 lashes all over so didn’t want to be held at that time.



23. Yes, I was a holey-horny bi High Priestess, a temple priestess of Holy Lady Lord and Maxi-Mum Mistress Asherah, Goddess of Love and Wisdom. HER name is mentioned 43 times in the Old Testament, and I was Her devadasi love disciple, the “disciple whom Jesus loved”, who loved Jesus, as was My duty to the Coming King of Kings, and how we worship in love is to come together and orgasmically, in forgasms, generate blessings in deed, not just empty vapid word, waffle, bulldust, as it has become. Truly, I “lived in love”. I was and still am on fire, consumed by lust and hot for my Lord in my inner temple. We, as the Asherah Davidasi of our day, were filled with the Hole-y Spire-it of Love, ever ready to be faithful and f.u.c.k., i.e. F.aithfulness, F.un, F.ellowship, F.ighting, F.ornication, F.orgasm U.nder C.hrist the K.ing, as true believers with true believers, or as outreach, with or to all those whom God.dess (Asherah / the divine Sophia) sends our way and this ‘spirexual’ love turns us on, makes us mutually responsive, and infills us both with D-sire, love, and lust (l.ooking u.nto s.piritual t.ruths). We should evaginalize now by seeking and seducing lost men and women, capable of being ‘spirexual’ lovers, into The Way to learn to do likewise. True believer women, priestesses and goddesses are now called to total hornyness as hornyness, in love and lust, is true holeyness and D-sire, is it not? Is not one the other?
24. Many women in your rigid, love and lust starved, latter days would long again to be priestesses of love, lust, desire and blessings and reach out and save men by way of loving spiritually guided sex, as Goddess outreach and fellowship, with them thereafter, by way of lustful loving blessing seduction and spiritual sex, that blessings may abound.
25. I know that it is a widespread but unspoken complaint that your latter day church repels many in that the church talks of love, but in many cases, there is little to no spiritual or sexual love. You are told to love one another, but you don’t see

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it happening. Apart from but the token provision of food after services, no one obediently invites you home after church to show you the love of Jesus or Mary and make love as f.phizzical fellowship or outreach with you. There is little to no lovemaking in the church unless it is done within the undoctrinal constraints of marriage, which has little basis in scripture and was not a teaching of either Jesus, myself or the epistle writers, except in occasional passing for those already married. Many Christians lament this glaring and sinful defect and don't talk about it but many are aware of it but do not know what to do. If they truly loved they would be helping each other with their matters as God.dess leads or be making real love in parallel to one another, not one other, to generate blessings in their respective guided joint ventures.

26. An explanation for this is that historically, your current day church is Peter, and his son Judas', church. It, and its spinoffs, in practice, perpetuate a hidden agenda of unsanctioned unscriptural marriage. It is not Jesus' and my love church and it does not practice making love between infilled believers and as outreach - as either acts of creative whoreship or as an article of faith. Check the creeds, the New Commandment and all it entails is not there. The Judas church leaders have had their turn and shown that it does not work. Now, in the latter days, it time at last for some real reform.
27. Our true church, the Body of Christ, my body, is based upon the New Commandment of obedient unrestrained participatory ongoing spexual love between mutually responsive infilled believers in parallel (rather than sequentially), to generate blessings, and as outreach to bring ever more new people into our ever sharing ever expanding folds and circles as we do God.dess's will.
28. That is the way God.dess originally intended it to be in the Garden of Eden, naked lovemaking with whoever you like who spiritually quite likes you, day and night, night and day. "And God.dess saw all that SHe had made and that it was very good". This is the upright and open way of love that will cause all to truly know that we who make love, either as fellowship or as outreach, without marriage, are truly Jesus' disciples. Let the return to ever loving striptural scriptural nudity begin.
29. In our church it is sin to not be making love with all those whom God.dess infills you to quite like and love spirexually, who at the same time God.dess infills quite like and seek to love you, with their soul, for to not be making love, by either masturbation (magdabation) / fornication fellowship, leading in many cases to guided entwinement joint ventures with those whom Asherah / Divine Sophia is infilling to quite like you, is to grieve the Spirit. You are called to be open and upright, for all to see, and be hospitable at all times and in all places, ever sharing in wayward lust (l.ooking u.nto s.piritual t.ruths) and love, that blessings may abound.

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30. We make love with true believer men and women, or as outreach, as whoreship - to Divine Asherah God.dess who, through love, sets on fire our lusts and desires, and blesses us ever magnifying our God-given love, lust and desires and introduces us to new lovers with whom to love. This is the original, all natural but suppressed, whorethedux Christian re.leg.ion, the denomination of the dux whore: Magdalene Whorethedux Christianity.



31. This is not to say we are askance Protestantism as we too believe “the just shall live by faith”, very much so, but also we believe not only faith but also love: “faith, hope and charity”. We are not Peter-catholic. We are Asheric Magdalenean, the original true and universal blessing faith, Magdalatholic, cat.a.holics if you will, of A.she.ra.h, before Judas Peter-catholic, and Jesus is our Messiah and Lover Lord and is to come again upon the earth. We are the true whorethodox and cat.a.holic and pro.test.ant faiths combined. The one true faith.
32. Pope Gregory was to later, very guardedly, (knowing who he was rhetorically talking of) intimate, in 591 AD, perhaps admissively referring to the outstanding debt fish incident, (see below), that I, although undocrinally and with no support in scripture, was a common prostitute, (which at least got me to be the patron saint of prostitutes (and hairdressers and nail artists (in both senses of the latter))) as I was the quite erudite, highly trained and designated chief contender for church leadership - with scriptural and doctrinal support.
33. Evidently, he knew that
34. a) my Gospel and letter provided no teaching about marriage or submissiveness, nor tithing, (as nor did Jesus), and no support for such practices, and no teaching against masturbation, (we prescribe it as ‘magdabation’) fornication or adultery, my being the designate High Priestess of A.she.ra.h, a true s.l.u.t., a Spiritual Leader Unto Truth and a total fighting full on, forward w.h.o.r.e., Warrior Heroine of Renown Eternally, whose body was a sacrificial love altar and
35. b) being dux Daughter of Zion, a co-anointed, full time, High Priestess designate of Asherah/Isis, and being on call, 24/7, given over to the wholely physical Davidasi living-in-love blessings whoreship of God.dess, and on loving heat all the time, I, weather permitting, like the other likewise totally committed priestesses of Asherah, in reverence to our divine God.dess Asherah Isis and HEr Messiah, and to creatively please Him in absolutely any way He wanted, as was our holey Davidasi custom and calling, so that He would love us, anytime, anyplace, as a rule, never wore any clothes, as our naked God given beauty should not be hid under a bushel (though with my long hair, like Jesus’, invitingly down to my inner

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temple, I was oftentimes painted, perfumed, ostentatiously trinketted, bedecked with much fine jewelry and likewise nakedly entourage and enlittered or in my revved up Davidasi chariot).

36. I was the ever passionate, forward and inviting Magda-lean, a living incarnated blessing goddess, the doubly foreordained Magdal-e(a)der, magnificent of visage and greatly blest of breast and lean of body, for those in latter times to understand, and for my followers to emulate, as a stallioness love actress, a bred-for-beauty cultured and erudite temple priestess courtesan extraordinaire, born to summon to whores.hip many of our love-one-another believer men and women of good repute, to, with all their heart, soul, physical strength and mind, commune with and whorship through me and be orgasmically blest, as was my doctrine undergirding our many, all night or all day, love-one-another, spire.it.u.all, God.dess whorshipping, love-with-all-your-strength, love orgy feasts organized by Me and through My High Priestess designate office. No wonder Pope Gregory was up in arms! He let on as to whom he was dealing with.
37. Hence being too full on, non grata in Rome and most Christendom, as popular as a pork pie in a synagogue or a mosque on a Friday night, (they both agree on Friday, Saturday is our party night (and we claimed Christmas and the grove trees first)) and since all the religious scriptoria were owned by the Catholic church, and the Asherah temples and the Daughters were on the wane, (we were biding our time in our covens synching with the moon), I didn't make it into the Qumran, oops I mean Quran, what a giveaway, or Hadith, although they did go in big on Mother Mary and there is a whole chapter devoted to her in the Koran that the co. ran. Hmmm. Very fishy. Says it all. I wonder who was pulling the strings and why? A few magdalenisms did make it through the censors who were sorting through the saleable offcuts which didn't make the cut to go in the canon and there was a big market and big money to be made selling off odd and unfashionable but lucrative doctrines to savvy business people wanting to set up useful new religions in the south for, say, a sponsored pincer movement on Jerusalem. Well, why not? Some magdalenisms and the like that slipped past the censor's net are reproduced further on.
38. I think much of what I say will go over the heads of the more unstudied who will never quite work it out. Others will quickly jump ship.
39. Like the other priestesses, who, as in Genesis (as it was in the beginning, in the Garden of Eden, is now and ever shall be), and in accord with the very first Commandment there to go forth, (multi)plied their votive duties, and like many other believers, including our Order's Mother Mary and various prophets and great s.l.u.t.s and w.h.o.r.e.s of renown, in the spiritual sense, we Asherah priestesses, we

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Lilies of the field, rarely wore any clothes, so were naked virtually all the time, but for our ornaments. We priestesses patterned ourselves on Solomon's exemplary virtuous woman in Proverbs (31:25), clothed only in "strength and dignity" which scripturally is what goddessly whoreship and outreach nakedness is. Hence we were most holey and hospitable, virtually all of the time, like Isaiah, who went naked for a full three years, prophesying about Jesus, and like many of our star Asherite matriarchs, particularly exemplary Eve and the sacramentally rooting holy harlot Rahab and priestess superstar Sarah and the alluring Queen of Sheba (I was Jesus' 'Queen of Sheba') and winsome Queen Esther. All of our true disciples and disciplettes are enjoined to do likewise and be naked when doing outreach (using finger notices (saying "my 50/50 temple fee is \$10,000, do you wish to proceed?") where called for) or fellowshiping.

40. Hence Gregory intimated, in his partisan, sectarian view and according to his obsolete, heretical and unexciting, enervated non love-one-another, patriarchal impotence doctrines, that I was thus a common, doctrineless, loveless, uncommissioned prostitute. He did this tendentiously to keep me out of contention for leadership of the entire Christian church, due to my generally naked, but entirely scriptural (there is no evidence in the Bible that, as a true believer and truest living-in-love follower of Jesus, I, in accord with my calling, (weather permitting) ever wore any clothes, thus attracting Pope Gregory's later reproach). I did this because I was living in love and perpetually pro-sell-ytizing and ever evaginalistically cock-baptizing, as was my discipline and calling..
41. I say true believer men seeking blessings are obliged to be hospitable and submissive to God.dess's evaginalistic blessing-bonking-banking, 'bless our new King', ordained national real.leg.ion priests and priestesses and to invite us to their homes day and night that we priestessly w.h.o.r.e.s and spiritual s.l.u.t.s may nakedly conduct love one another baptismal sexual blessings ceremonies and celebrations, by way of our vibrant, ever turned on, God.dess-given inner temple member "instrum(p)ents of righteousness" vaginas, given us for unleashed spiritual love energy that the glory of God.dess may unrestrainedly flow through us to bless men and women of good repute who have studied to show themselves approved - as all true believers know that to seduce and repeatedly make love with a naked learned hol(e)y or upright one of God.dess invites great blessings.
42. Michelangelo got it right (but for the clothes) in his Pieta statue when he had us both there, both about the same age, so certainly not mother Mary, and to prove it sculpted me gazing longingly, as you can see, focussed on Jesus' uprighteous blessed, blessing, C.hrist o.ur C.oming K.ing, cock.

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43. No wonder I am regarded as the patron saint of women, sex love, w.h.o.r.e.s, s.l.u.t.s and the slandered.
44. Live in love and Long Live the Revenge of God.dess Asherah and HEr Ever Coming Messiah.



45. This lego-battle play script of mine shows the New Testament may be a battleground between two religious family clans, Magdalene v Iscariot, or at least their factions. In the last days, it is now time for the denouement of this epic battle between two religious groupings, love v control, “on girlie” v “no girlie” religions, to be played out in its final scenes to inexorable judgment and all are invited to play loving spiritual warfare f.u.c.k. fighting parts.
46. You, reader, should know that you are already in the seventh millennium. According to the genealogies, your Bishop Ussher deduced that creation took place with Eve and Adam in 4,004 BC and as “a day with the Lord is as a 1,000 years and a thousand years is as one day” and “six days shalt thou labour and on the seventh-day thou shalt rest”, six ‘days’ (yom for periods of time) from 4004 (birth of Jesus (or 3BC) BC is 1996 (1997) (6 x 1,000 years). Jesus was born in 4 BC and so since 4 BC you have been in the ‘Thursday’ and ‘Friday’ and so since 1996 (or 1997), 20th June, the summer solstice, you have been in the seventh day, the seventh millennium, now in Christ’s reign on earth and so you will see wonderful things as you start out on the thousand year reign such as the publication of this impartation and the SHeBible.
47. You may ask how can I play a part? What is my role? You can be a true, totally committed, full on, ever or oft naked w.h.o.r.e or s.l.u.t and seduce and f.u.c.k., b.o.n.k and root (all hallowed, loving, devotional and jousting, yea even whorior, words to us) without restraint or judgment as the Holey Spire-it infills, and so love one another, not one other, loving your neighbour as you do yourself, and so in ‘spexual’ whorefare, win souls and cocks, pussies and converts, as true fishers of men, and women, who will likewise go out into all the world and evaginalize and multiply their fuckfoldmates in obedience to Jesus’ Great Commission.
48. This is our spexual whorefare.
49. Go to it and love all, and f.u.c.k. ‘em through, in the courts and in beds and on altars, till Kingdom c.u.m. and Jes.us c.u.m.s again
50. Go out and f.u.c.k. in love that all may be saved and be brought in.”



Digest Version Submission for Appraisal, to be viewed alongside the GTC Discourse thesis.

The thesis, if it may be called that, presents as a groundbreaking discourse by Lady Mary Magdalene, with much challenging and provocative food for thought that calls for action, in this manner of presentation of various arguments.

1. Paragraphs 2 - 6, 9 - 10

From the outset of the discourse, Lady Mary puts her case and evidences her contention, being her, there for the finding, proofs that she is the chief contender for the role of most verifiable disciple that Jesus loved, who accordingly, as was a custom of the day, subjectively wrote herself into the text, an intentional twelve times, and is thus the front runner to be the author of the fourth gospel, expediently ascribed to her comrade-in-arms, John. By her coming forward now, she does away with the niggling argument that presents itself, that Jesus was gay, as if “the disciple whom Jesus loved” happened to be a one and only man, and not a woman, and so this contention now, beyond reasonable doubt, and certainly on the balance of probabilities. is settled to the extent that massive historic ramifications and consequences flow.

2. Paragraphs 7 - 8

Lady Mary presents as the author of the fourth gospel and an epistle, both expediently ascribed to John, as a very erudite author, demonstrating her evident temple education and training.

Jesus’ New Commandment to “love one another”, with its corollary “not one other”, meaning not only service type love but also physical love as real and impelling loves that are true, and this with no teaching or commendation of marriage as marriage exclusivity does not sit well with the plurality of “love one another”, and its corollary “not one other”, the ‘New Commandment’, aka the ‘New Covenant’. Lady Mary’s writings in regard to love and so forth have a distinct feminine, even priestessly, touch.

3. Paragraphs 11 - 13

Lady Mary presents her unique credentials, overlooked till now.

4. Paragraph 14

Lady Mary declares her love for Jesus, her Master, an “all your strength” on both fronts, a forthright demonstrative, unpaid love, as a liberated woman who truly loves and works in joint venture with Him, as “the disciple whom Jesus loved”.

5. Paragraphs 15-22

Lady Mary highlights a number of witnessed events of which she wrote, with occasional side comments, and brings out some further elaborations to support

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her claims to authorship and capacity. Lady Mary presents as being not only having the erudition of evident temple training but also discloses her priestessly roles of the Order of the Daughters of Eve and designate High Priestess in waiting, i.e.

- being capable and able to perform sacred anointing with an entrusted large quantity of ceremonial temple ointment and
- being capable of performing religious herb and spice preparation of the deceased and
- being able to gain instant access to the Temple late at night due to being well known to the staff, all things a Temple priestess of the ancient Order of the Daughters of Zion, who had
- subjectively cited the donkey prophecy referring to her seeing her King, would be able to do, recorded so as to give clues to her capacity and standing, as was a custom of the time for constrained female writers.

6. Paragraphs 23-30

Lady Mary speaks of what it is to have a love for a man that is really something powerful and dynamic, in contrast to today's embarrassed excuse for love in the church where it is all glib, suppressed talk and no infilled Order of Eve or Order of Rahab demonstrative parallel love in action.

7. Paragraphs 31-44

Lady Mary explains why she suffered her misunderstood reputation as a down-trodden prostitute portrayed through the eyes of those who knew her to be a rival to be demeaned when the truth was far deeper and lost on those of the austere petrinist faction, whose minds were impure and did not appreciate the very real acted out love ritual activities of her ancient traditions and orders where love one another was taken sacredly and literally, as between women and men and women and women etc.

8. Paragraphs 25 - 29.

Lady Mary delineates the demarcation between the associated descendant Christianities which the world has only ever known, collectively known as 'petrine', and the alternative Magdalene based on love which is real that you can feel, exciting, passionate and intimate, in compliance with Jesus Commandment to love one another, not one other, in active inner temple cervix service and whorship of God.dess (as opposed to the distant, empty, sanitized, judgmental 'nothing love' which the petrine church offers, where nothing happens and all just talk rather than selfless caring love in action) as used to happen in the ancient God.dess Temples, high places and on bedroom altars.

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Jesus said in the New Commandment to love one another, not one other, or to put in another way, he commanded us to love one another, not to love one other, or to love just one other. We are to love others, not just one other, but to love all those God infills us to really quite like and infills them to really quite like us, in service and in cervix, as by both these sorts of loving, as in Magdalene Christianity, will all people know that we are his disciples, by loving one another, not just one other, in service and in cervix. We should not be searching for our other half because we are not a half, we are a 'sixth'.

It is arguable that it is petrinism which has given rise to so many wars: to the creation of Islam, heretical communism and socialism, catholicism, the crusades and the like. All are perversions of an aggressive and austere, petrine male persuasion of Jesus words. The world has never yet known the magdalene persuasion of Jesus words and what they will bring forth in the, at last, Revolution of Love.

9. Paragraphs 25-28

Lady Mary lets it be known that marriage is a petrine custom, not Magdalene, as we are to love one another, not one other, in intertwining joint ventures of service that God.dess gives each of us who love and believe. Love covers a multitude of sins and the more we love the more we may be blessed, that blessings and grace may abound.

10. Paragraph 45

Lady Mary points out that the New Testament may be seen as a tale of a battle between two clans, Magdalene v Iscariot, giving rise to the petrine non-love church. Now Lady Mary sets forth how Magdalene is the opposite of petrine to a great degree and provides an option to those who have long known that palpable love in action is absent from the prescriptive petrine church.

11. Lady Mary issues a challenge to all who love and believe to engage in love as outreach and fellows.hip and whores.hip.

12. Paragraphs 51-66

There follow some notes on the Daughters of Zion and who they were and are today and what they should be doing and some of their traditions and practices.

Dr David G Murphy

June 2nd, 2020

Footnote 1:

The Daughters of Zion connection.

51. **The Divine Royal Order of the Daughters of Zion** (aka Daughters of Asherah) was established under the rule of King Solomon to celebrate and memorialize the visit and blessed coming together and sexual union of King Solomon with the Queen of Sheba, who became the Order's founding patrons, between circa 970 - 931 BC. It (RODZ, ROOTDOZ) was the appointed women's spiritual order of Solomon's Temple where, alongside Yahweh, Goddess Asherah, Goddess of fertility and blessings, love, lust, desire and destiny, was sexually whoreshipped by true believers with priestesses, priests and votaries.
52. From HEr whoreship, and worthship, we get the word worship.
53. The Daughters of Zion is a secret order dedicated to God.dess A.she.rah, under any name, and HEr whoreship by all true believer women for the generating of blessings by way of making love and having love-one-another blessing generation true believer ongoing sex with sought out true believer men and women, who have the understanding, for the furtherance of God-given individual and joint ventures, which is the coming of God.dess's Kingdom, as referred to in the Lord's Prayer.
54. The Daughters of Zion see God as female and male, after the quote "So God created human beings in 'Heris' own image. In the image of God SHe created them; male and female SHe created them" as God is not believed to be strictly male but combines both female and male and so much more.
55. The early dynasty, divine whoreship cult of priestesstitutely marriage to the King, giving rise to Solomon's 700 wives and 300 concubines, together with union with many princesses gathered together from surrounding lands, were the basis of this illustrious Order, whose primary duty it was to whores.hip divine God.dess Asherah, by any name, and HEr King, in order to physically generate blessings celebratorially by way of sacred loving sexual unions and comings together.
56. Counted amongst its heroines and luminaries were Eve, Sarah, Tamar, Deborah, Rahab, (David's great-grandmother), Ruth (David's grandmother), Queen Esther and various other Queens. The last in the line, whom we know as designate 'Daughter of Zion' in Jesus' time was Mary Magdalene, who saw **Her** King (the Daughters of Zions', the lilies of the field's, King, no one else's, their and their men's King, Pilate got it right) entering Jerusalem riding upon a donkey and She made record of the event in Her Gospel.
57. The long-anticipated Messiah for the Daughters of Zion, who was to be the great King, as had been His ancestors, David and Solomon, was Jesus the Christ, who died for all the sins of any true believer and delivered them 'below' and returned as King, one day to again return.

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58. Just as the Magi attended Jesus with gifts of frankincense, myrrh and gold (yes, Jesus started life with the endowment of a king's tribute of gold, (Paul acknowledged His richness (guess who the asheric (cashier) money manager was who managed His money ?!, one guess as to Her name))) at His birth, so their later counterparts, we Femagi, foremost of the Daughters of Zion, were the ones who attended Jesus' sacrificial death on the cross, when most of the men had hid, out of fear and disillusionment, and were there, again likewise with spices, to anoint His body.
59. In all her High Priestessly (designate) holiness, in the tradition of the Daughters of Zions' holy grand matriarchs, Eve, and the ever loving, love one another, not one other, grand matriarch Rahab, Lady Mary attended the tomb with herbs and spices to anoint the body of Jesus, her King. She was puristically and gloriously naked for true holiness and blessings, and so thus the ultimate blessing was that Jesus had risen and was able to meet her unwrapped and in glory, both naked in the Garden of Gethsemane.
60. The symbols of the Order of the Daughters of Zion today are the Christmas Tree, the Maypole, any erect phallus and the inner temples of every woman where blessing ceremonies happen with true believers or in outreach. These symbols stand for sexuality, fertility and blessings and devotees whoreshipped 'furvent'ly in the temple and in groves. A woman's grove represented the groves in which Asherah was whoreshipped and so they whoreshipped in groves, in grooves.
61. It is the sacred duty of every true believer Daughter of Zion, and any woman who would be blest, to be a w.h.o.r.e, w.arring h.eroine o.f r.enown e.ternally, and a s.l.u.t., s.piritual l.eader u.nto t.ruth, and save and collect lost men through intimacy, love and sex that they may be saved and blest. True believer whores and sluts, female and male, are to love one another, not one other, as the Spirit leads and arouses them to 'spirexual' love, lust and desire. Their bodies are temples of the Holey Spire-it, where blessings and love making take place with any and all those they desire whom God.dess leads their way. The more love they share and sex they have as whores.hip, fellows.hip and outreach, the more they come to be blest.
62. The Royal Order of the Daughters of Zion who whoreshipped God.dess Asherah divided into two bicameral divisions: Asheric, (cashier), and asheritic (charities), now days known and liberal or labor, republican and democratic etc. They were so anagrammed so that this would be understood in the latter days when the Daughters of Zion, Lilies of the Field, would make their return to centre stage as a New Order (New Commandment) world power.

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63. Their primary biblical texts are Proverbs, Song of Solomon and Ecclesiastes and now the fourth gospel, the Gospel According to Mary and the so-called First 'John', now the Epistle of Mary, and the writings of both Davids.
64. Subsequent Christian orders which were made up of impotent men were plain boring and contained meaningless rituals when compared to this order whose rites were scintillating love and lust blessing generation rituals.
65. Nudity was common in their days and in their rituals as nudity meant honesty, purity and sinlessness. Later their King Jesus, in a direct exhortation to all His followers to be naked, open and upright, asked why do we worry about clothes (take no care about what clothes you wear, or don't wear) and went on to extol nudity as more attractive, appealing and inviting than being dressed as King Solomon in all his glory as Solomon was not arrayed as the naked Lilies of the field. By this Jesus meant we look our best, are most powerful, attractive, loving, inviting, spiritually pure and are most blest, when we are naked. Clothing was identified with sinfulness as when Adam and Eve first sinned they made up coverings to cover their nakedness and so scripturally and doctrinally clothes originally identified with sinfulness and guilt and nakedness with holiness, purity and innocence. If one went around naked one was, and still today, is truly blest. True believer Lilies of the Field (cf grove) priestesses, seeking a return to Eden (thy Kingdom come, for Thine is the Kingdom, as it was in the beginning), should be naked whenever and wherever they can with whomever they choose, publically and in private, as it is a look of spiritual Asheric power and confidence and oozes blessings. Importantly, it shows her, in her naked travels, as being ever seeking true believer whoreshippers to continually whoreship at her inner temple and ever ready to fellowship and evaginalize and, at times, be accorded Asheric tribute. For any true believer, Lilies of the Field, Daughter of Zion, money without much fellowship, love, much diverse lust, whoreship sex and desire can be drab.
66. All female members of the Royal Order of the Daughters of Zion are Asheric wives, concubines, consorts, s.l.u.t.s and w.h.o.r.e.s of Messiah and are to joyously and nakedly, in dedication, minister to His needs and desires as He directs. They are also to love and lust after one another and be forward and hospitable and make love with other mutually responsive female and male believers that they may generate blessings in entwinement joint ventures as the Spire-it of the Divine God.dess Asherah infills and leads.



Footnote 2:

67. Many of the priestess Daughters of Zion, the holy whores and sacred sluts, came to acquire great wealth. One significant way they made their money was by obtaining the assets of those men who were being sent to war, after frequenting them for sexual battle blessings, battles created to get rid of excess men. Their assets could be passed on, for safekeeping, to the sluts and whores, or other non-sacramental Daughters, many of whom became well off by default upon the extermination of the excess males in fake and functional wars.
68. As sport had not been refined to the degree it is today, war was its antecedent and many of the heroes of the day amongst the masses were surviving warriors with stories to tell and booty. In those days functional and fake wars were manufactured and fostered to get rid of excess men who might be unemployed and cause trouble and dissent and so bring peace and quiet to those left in the ruling elites.
69. By the fostering of fake battles and wars, many benefited by killing off the excess men who had been brainwashed to believe in contrived causes as their goods became the hidden spoils of war, but back home in the hands of the whores and sluts and the Temple and the elites.
70. In an economic rationalist view of battle and war:
 71. - The whores, sluts or widow Daughters of Zion acquired assets to keep and to sell and make money,
 72. - the smart, studied or privileged men who stayed behind succeeded in having more women available to them and so, by proxy, access to the assets of the men who had been sent away to be killed by way of the extra available women, (note example of King David, Uriah and Bathsheba),
 73. - the rulers thinned out the querulous masses,
 74. - there was more food to go around in times of unpredictable famines by having fewer mouths to feed
 75. - criminals could be sent off to made up battles and wars to be killed rather than kept in gaols and their secret assets distributed to the whores and sluts who could get the information out of them and who got the assets for showing them love before their being killed off,
 76. - by winning wars, the winning side could pick up a lot of booty and slaves to do menial work for no pay for the winners, battles and war stirred up economies to production and focused attention and the national interest on sending the 'excess' men away to be killed and so provided hope and wealth to many women who had 'loved much' and widely,

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77. - with the getting rid of men, opportunities opened up to those who were left and for women to find work and fresh men with money and so stimulate a static economy,
78. - onerous terms of trade could be forced upon the defeated nations and vassal states absorbed into the victor's realm.
79. - munitions companies made enormous amounts of money by selling to their respective client rulers in running regular fake wars to sell armaments, and also
80. - the banks made money by financing both sides and getting them into debt, so they ruled over the rulers and planned future wars etc. to make more money.
81. Hence there were many persuasive arguments for running functional and fake wars and mock battles to kill off men who had not 'studied to show themselves approved' or who had been fed rubbish doctrines and tendentious teachings.
82. War was very productive and an essential requisite.
83. Islam enshrined the killing off of men and found quick ways for the remaining men to become relatively rich by being a warlike religion so the remaining men, the fortunate ones, could have four wives, as there were fewer men to go around as they had been sent away to be killed off in manufactured wars based upon made up disputes and concocted doctrines. These fanciful doctrines and disputes had found their utility in useful ways as bases for mock wars and sham battles to kill off men to get their assets, lands, goods and women on idiotic pretexts such as that they would become martyrs and have virgins in heaven when they were dead, all in order to get their possessions and get rid of them.
84. So in essence, the mock battles and wars, based on made up rubbish doctrines were, as often as not, against their own men to kill them off and keep the peace at home and get rich.
85. Now you know why, as Jesus said, you will hear of "wars and rumours of wars".

Footnote 3:

86. **Jesus said, "Love one another, as I have loved you, so must ye love one another"**.
87. And how does Messiah, a King of the Royal line of David, love when He meant that we should "love one another, as I have loved you". An answer is like David or Solomon or Rehoboam, whom God used to found the Royal line. David had 8 wives and over 10 concubines and Rehoboam had 18 wives and 60 concubines. "King Solomon loved many foreign women ... and he had 700 wives, princesses, and 300 concubines" meaning that "love one another" was evidently prolific, copious and generally consummated, "with all your strength" i.e., physical, sexual. That

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is how a King of the Royal line of David should love a good many of his subjects. Jesus said we are to “love one another”, not one other, as He had loved, in deed, not just word, as a King of the Royal line of David. He said to love one another four times to Mary, who alone amongst the gospel writers, recorded this “New Commandment”, as Jesus’ biographer and as “the disciple whom Jesus loved”, just as Solomon “loved”, made love, to many women from many lands.

88. For women, this means that they, likewise, are to love many others, like one of the Royal line of David, not loving just one but all those to whom they feel infilled and inclined to love, either as fellowship or as outreach, like loving priestess ancestors of the Royal line, Rahab and Tamar.
89. Solomon was said to be the wisest man who ever lived and had many loves so it would be wise to be wise like Solomon and have many many loves, either for outreach, for fellowship and for joint ventures – as in that way, wisely, all your eggs are not in the one basket.
90. Indeed, if Jesus had not made love to Mary in the love one another, not one other, tradition of the Kings of the Royal line of David, it would have been admitting that He was not a King of the Jews, as Pilate was to go on to declare Him (and Her thus Queen). And if He were not the King, as He claimed, then Jesus making love with Mary may have been to dishonour or deceive a Temple High Priestess, if He were not whom He claimed to be. But Mary knew He was Her King (and She, thus, as Temple High Priestess, Asheric Queen of the Jews) and that it was not dishonour or rape and She has given Him the highest of all accolades in writing Her Gospel, and arguably He Her.

Footnote 4:

91. It was held by a great many of the Daughters of Zion that fault did not lie with Holy Grand Matriarch Eve for the entry of sin. Grand Matriarch Eve put up the first ever defence that she was deceived and was not at fault, but rather that fault clearly lay with the serpent. The Daughters claimed there should have been no such creature as a serpent in the garden, let alone a talking one!
92. Hence, with that said, the wearing of the ensuing clothes, to cover up Eve’s and Adam’s nakedness, which God.dess had declared to be good, was an admission of sin and shame and a declaration that that which Goddess had said was good was bad. All of the Daughters had reason to believe what God.dess had said when SHe said that everything SHe had made was good - and that meant the absolute glory of nakedness. To cover God.dess’s glory was to admit to sin and shame and so many woman and men went about gloriously naked in those early days, just as God.dess HErself had, of course, always been naked in HEr Garden of Eden.

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93. It was said we should be pure like Grand Matriarch Eve and so not wear clothes of shame as a testament to sin. In the New Testament, it is said, we should believe, be li (ke) Eve and be na.ke.d as Eve who, thus in rejection of her charge, remained gloriously naked all the days of her life (there was hardly anyone around then) in refusal to accept the punishment of clothing to cover up her glory that God.dess had declared to be “very good”, except when it was too cold. If it is not too cold, we should be li eve, be like Eve, be like naked Eve, and be naked and love one another, not one other, in fellows.hip and whores.hip and outreach, as that is what God.dess has indicated by the spelling of the word be li eve in these latter days.
94. Hence to wear clothes when it is not cold or when it is hot is suggestive that it was Eve who sinned, and not the serpent.
95. “Don’t try to pin it on naked me. I’m not going to wear the blame” said Matriarch Eve and so, unless it was too cold outside the Garden of Eden, Eve never wore the ‘I’m guilty’ clothes again, unless it was too cold, as a refusal of the guilt admission clothes, which had no purpose but to proclaim guilt and keep any cold out. In this way the Order of Eve was born to say that no women are guilty and they can do in love and lust whatever they like, uncontrolled and unrestrained by men or marriage, as all sex is pleasure and whores.hip with whomever she likes, whenever she likes for any lustful loving reason, as women in Eve have declared themselves iccotent and never to be blamed when they act in love and lust, as they always do and have every right to do, a la Orders of Eve, Rahab, Maacah. In Eve, all women are free to love whom they like, when they like, for whatever reason they like and how they like. If they deny love with you it may be because you have have not studied to shew thyself approved.

Footnote 5:

96. In Mary 3:16, it is written “whoever be.li.eves on Him, (be like Eve on Him), shall not perish but have eternal life”.
97. True ‘be li Eve resses’ should ‘be like Eve’ on Him and on his, who have be li eve d and studied to show themselves approved, true be li Ever followers, and live in love, like eve.r naked Eve, who never did accept the charge of sin and so fore-swore clothes, except for when it was too cold. As a sign that Eve was purer, it was only Adam who was expelled from the Garden of Eden, and not Eve, as per Genesis 3:23-24.
98. Hence, when Jesus and Lady Mary met in the later Garden of Gethsemane, they were both doctrinally and ceremonially naked, in Honour of God.dess and in Honour of the Daughters of Zion tradition of Eve and Adam in the initial Garden of Eden.

Footnote 6: Some Advice on every true believer's New Commandment Divine Mission of Love.

99. Lady Saint Doctor (LSD) Mary Magdalene was a magical lady, a 'magi', as can be seen by the first three letters of her surname.
100. God.dess, challengingly, made Lady Mary Magdalene to be a most erudite, innocent, lovingly playful and seductive Marilyn Monroe Barbie type, in HER own image, in direct contrast to the more manageably marketable and docile Mother Mary who never had any doctrine or teaching, and the vast majority of undeveloped, sinful, primitive, lost and wayward, needing to be saved and see the light, purblind men at that time did not know how to deal with this beautiful and fantastic, ordained, destined and prophesied daughter of Zion - daughter of God.dess, and so, like Jesus, she, and one of her four works, (Gospel of the Beloved Companion, GBC), became a "cornerstone that the builders rejected" and one reviled and cast out as evil from amongst men - that is until now when we shine the light upon her so she can shine her light upon Jesus even more.
101. Being high priestess designate it may be assumed that Lady Mary had at one time presided over a retinue of holy priestesstitutes who plied their Daughters of Zion whores.hip professions of love so that the movement could be paid out of her and their sustenance that they earned for being very much active in Order of Holy Rahab, Daughter of Zion, evaginalistic blessing ministry to both initiate and bless and confirm believers into the Kingdom of Love. Hence this further explains why she received the subsequent scorn that she did from much of the petrine division for two thousand years as a woman who had a very practical view of love.
102. And being erudite and well written she had been assigned to the up and coming Messiah of the People and the Asherah working girls, whom he did not condemn, the unsung female disciples who supplied moneys to the movement from their working in love. Hence Lady Mary had an invidious reputation from the petrines who excluded her very natural New Commandment form of intimate temple love proselytizing, follow up and joint venturings which the austere petrines did not promote and instead sinfully bequeathed upon us selfish, denialistic, loveless dreariness and controlling fake guilt and fear.
103. This book allows all generous and selfless priestesstitute and prostitute workers in love to be reunited with their cause and divine mission of inspiring and exciting tactile, hands-on, explicit, love one another, not one other, love that they can go on to intimately initiate many into the movement

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and continually bless them whenever two or three of the same mind come together in love in Jesus' name to Whores.hip and S.up and F.ellows.hip Under C.hrist the K.ing.



Dialogues: Scene One

1. **Martha:** Dear Jesus, please tell Mary to stop sitting between your legs attending to you and to come and help me prepare the food for your feast in the kitchen.
2. **Jesus:** Martha, don't fuss. Mary has chosen the best part in both senses of the word and neither shall be taken away from Her. She will be both leader, and lover, of my body, the church, and an example for all women to love as I have loved Her as She is loving me.
3. **Mary:** Tonight is a festal night in Jesus' honour. Tonight I am initiating Jesus into our Daughters of Zion secret order by my having His best part and anointing Jesus with this alabaster jar of expensive spikenard especially brought from the Temple to jointly anoint the King before His sacrificial vicarious death for us all.
4. *Mary anoints Jesus head and feet and in between on His chosen best part and wipes His feet with Her long hair and blesses Jesus with her holy kiss to signify that Jesus is the coming King.*
5. **Judas:** What a waste of good money! That was a year's wages worth of sacred ointment. It could have been sold and the money given to the poor. Give it to me. I am confiscating it and thereby annulling your joint anointment ceremony.
6. **Mary:** Go away you thief! You are always stealing the money our Lord Jesus brings in from inputting blessings, and spiritual enrichment and sickness and pain eradication medicine to us women, as if we women owe it to you and your order for penance. You are an impotent thief, unable to love and are not fit to be counted amongst the disciples. Depart from us. I am performing my first act of leadership and casting you out as evil from amongst us. I am firing you! Fuck off and make your money somewhere else!
7. **Jesus (to Judas):** Leave Her alone. Mary has done a wonderful thing for me. The poor will always be with you and you can help them anytime you want but I you will not always be with you. She has done a wonderful thing and is deserving of the best part as She acts out of love and is pure. She has prepared me for what is coming. Wherever this story is told, the memory of what She has done tonight will be told in honour of Her.

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8. **Judas (to Mary):** It is not for you to fire me. If you do not give me what is left of the temple ointment then I will work out a way to make money out of this. Jesus' hair is now anointed in hieros gamos and so worth an exceedingly great amount and I say, as bishop, you owe for the ointment for the anointment of your so-called King. I know who will pay us money for our order as Jesus is of no use to us now, now that He has been dedicated to His mission and you have initiated Him for you women's fishy 'fishers of men' 'Way' order.
9. **Jesus (to all):** Have I not chosen you all to be disciples and one that I chose was a goddess to love and anoint me and one like a devil to handle the day to day money and betray me. He will thus take unto himself the sins of all upon him and his followers who love only money ... that in that way we may be more greatly blest.



Scene Two

1. **Jesus:** The other night Mary showed the love and acceptance of all the women for me by the sacred joint anointing of my head and feet with sacred temple spike-nard and Her hair. It was a hieros gamos joint anointment between Her as designate Temple High Priestess of Asherah, and the King's appointed, and myself as the ladies' King. By service the appointed became the joint anointed, the joined anointed. I will pass on to you a little of what She did and show how you might love. Watch.
2. *Jesus takes off His clothes and equips Himself with a towel and proceeds to wash, i.e. to baptize, and dry the present disciple's feet, male and female.*
3. *He comes to Simon Peter.*
4. **Peter:** You're not going to wash my feet, naked.
5. **Jesus:** If I don't baptize you naked you have no part of me.
6. **Peter:** Then wash my hands, head and feet also.
7. *After washing all the feet, Jesus again dresses and resumes His place at the dining table.*
8. **Jesus:** Tonight, one of you is going to betray me.
9. **Simon Peter:** *(to Mary, the disciple whom Jesus loved)* Who is it. Was it because of what I just said?
10. **Mary:** Master, who is it?
11. **Jesus:** It is the one to whom I give this piece of dipped bread.
12. *And so saying he dipped a piece of bread and gave it to Judas, son of Simon.*
13. **Jesus:** A New Commandment I give unto you that you love one another as I have loved you. By this shall all know that you are my disciples if you have love, yea make love, one to another, not one other, as I have loved you, and as Mary has loved me, in naked service.
14. **Judas:** This is too much. I'm gonna put a stop to this. This is an attack on marriage and all it stands for. You never did do any positive teaching about marriage. If I have to be an unpaid naked servant and in that way love one another as Mary loved you the other night, when She wouldn't give me the ointment, then I am out of here. I have been fired and now you too are telling me to leave and betray you

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so I'm going. You said I was a devil and if I go then I'm gonna take you down with me and you go too. This time the show is over and if I'm going then I'm taking you with me and we'll see who comes out on the top. I've got the money and I'm taking it with me. You work out how to pay for the room. I'm going to the chief priests to get you busted. Mary said for me to make my money somewhere else and I've got it all worked out.

15. **Jesus:** So we're going to have a distraction from commanded full-on, unrestrained, expiative, true believer loving one another, not one other, - are we?
16. **Judas:** I didn't sign up for this. I'm not going to be part of some new commandment fornication for all fucking club. Service serving one and all is OK but me-too, mandatory asheric, fellows.hip and outreach cervix serving one and all, is all too much. Who knows where this could lead. Call me an unloving fuddy-duddy, but we put a lot of work replacing the mellow-chiselled-dick order and getting marriage in our traditions and practices even though the law does not command it anywhere. I'm ratting. My side will keep plugging marriage.
17. **Jesus:** When you take me down below to your home, then I'll be bringing you a surprise grab bag of donated sins to give you and your followers something to fight over for a long time, as I can bring the sins of the world, as many as I can get, with me to leave there with you and your pals, as you are bringing me down for a delivery visit and to preach to the souls in Hell. As Lord and Teacher, Hell cannot hold me and I will rise from the dead as I have done nothing wrong.
18. *After so saying Judas takes the morsel of bread, and the remaining loaf, and leaves*
19. **Judas (to Simon Peter)** See you dad. Watch yourself.
20. **Simon Peter:** See you son. Go for it!
21. *Jesus gets up, and His robe falls from Him, and He is again naked as He is going to give a discourse on the New Commandment. Mary is naked at the table, ready to take notes.*
22. **Jesus:** As I said a New Commandment I give unto you, that you love one another as I have loved you. This is my new commandment to all true believers. I have given you an example that you also should do as I have done for you. Your love is not to be empty wishy-washy bullshit nothing love, like that of the pharisees and sadducees. It is to be real, raw, dynamic, naked, earthy loving love to one another, not one other, in service, with all your heart, soul, mind and strength, in spire.it and in t.rut.h.
23. As Mary showed Her love to me the other night, from my legs to my head, so I have shown you tonight how to love, in service in spire.it and in t.rut.h, naked as were Eve and Adam before sin entered and clothing followed, as nakedness is

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purity, wholeness and sinlessness. With my washing you clean, your sins will soon be taken away and you will be free and are commanded to henceforth love as Eve did with Adam.

24. Mary loved and served me naked and I was naked when I was jointly anointed as King of the Order of the Daughters of Zion, King of the Jewesses (Jawesses) who follow Asherah.
25. *Mary and the women, showing dominance, stand up naked and give an ovation and the men look on. Mary then sits down to return to Her note taking.*
26. **Jesus or Announcer:** Nudity is honesty and showing your love, and in such fashion, you are to unrestrainedly love one another, not one other, in naked service, in spirit and in truth. For such Our SHe Ra seeks to whores.hip HEr, to whores.hip with all your heart, soul, mind and strength. You are to love one another, not one other, as the other night Mary nakedly loved me and I love Her. Tonight I pass on this New Commandment to you all, as I showed love to all of you and not just one of you. It is as much about being naked, Eve and Adam like, like our first parents, as being of service and 'joynt' venturing as God.dess leads.
27. So true believers, if God.dess puts love in your hearts and lower parts, then in love come together and come together, blessing one another in **F**ellowship **U**nder **C**.hrist the **K**.ing and seek guidance. Such is the New Commandment for our new age, the age of **O**.ur **R**.eturning **G**.od **A**.nd **S**.aviour **M**.essiah, **O**.ur **R**.oyal **G**.oddess **A**.nd **S**.isterservant **M**.ary. Let **F**ellowship **U**nder **C**.hrist the **K**.ing and Orgasm between true believers and as outreach be our true whoreship and evag-inalization, in spire.it and in t.rut.h.
28. This is our Way, the Way of Love.
29. *Mary and the women gather round Jesus, all disrobed, and shake His hand. Jesus naked puts His arm around Mary and one other woman on the other side's shoulders.*



Scene Three

1. **A scene where Jesus reveals Himself.**
2. **Simon Peter:** Jesus is gone, my son bishop Judas took off with all the money and bought some land before his big send off and we're out of money. Let's go fishing and let there be a big catch. Mary, you are welcome to come tonight.
3. **Mary:** Well why not? Thank you for asking. You need all the luck you can get.
4. **Simon Peter:** It would be good to have you along for a good catch.
5. **Mary:** I can do my priestessly duties. Let's see what happens. You will have to pay me the temple fee.
6. **Simon Peter:** Yes, of course. The set fee.
7. *Mary and Peter and a few other disciples are in a boat fishing. Peter is naked. Mary is customarily and dutifully naked so as there may be a good catch.*
8. **Simon Peter:** We've been fishing all night, and now it's morning, and we haven't caught a thing. I brought you along here tonight for accompaniment and spirexual intercourse with you as an Asherah priestess to give us good fortune and a catch, but we have caught nothing. You have not earned your keep. With Jesus gone you have lost your power.
9. **Mary:** That is an insult and blasphemy. You have no money to pay me for my priestess intercourse fees as God.dess has not rewarded you with anything for denying Jesus the other night. You have taken your sexual liberties with me, but you have not come up with the fish to pay me my fee and otherwise have not paid me for your having sex with me to generate good fortune. You are in my debt.
10. **Simon Peter:** Jesus said before He was crucified that we are to love one another, in the nude, and I have followed His New Commandment example and loved you in the nude so that we will have good fortune and have a good haul. It didn't work. It's all crap! All crap! I tested it and it didn't work. I don't have to pay you anything.
11. **Mary:** If you do not pay me then what you regard as loving one another, in order to have a good fish haul, is constructive rape of a future Asherah High Priestess and, being rape, and particularly an act of dominance, you will not be rewarded with anything. It will cost you. Until you have paid me it is rape if you think now that Jesus is no longer around you can have your way with me for free and so declare dominance for you and your faction.

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12. **Simon Peter:** I always wanted to get you in a boat naked with me and have commercial intercourse with you that I may see if you really do bring good luck and how much and if you are of God and so far - there is nothing.
13. **Mary:** Well you have to agree to pay me the temple fee for attendance, whoreship and intercouring that you have a good catch. It has always been that way when men want victory, good trade, rains or a good catch. They agree to pay the priestess whom they bring out in the boat and you have not done that and you are trying to fob me off by quoting 'love one another' without paying me for generating blessings.
14. **Simon Peter:** Jesus said we are to 'love one another' and so there is no need for payment as we are now to 'love one another'.
15. **Mary:** My profession is High Priestess of Asherah, designate, and men make love with priestesses, like me, for good fortune and good karma that God.dess may give them blessings. It is not guaranteed if the man is not in good standing. Loving one another means that now we are to make love, one to another, not one other. However I remain an Asherah priestess and Daughter of Zion and you have to pay me or it is rape and your boat is then mine, as of now.
16. **A voice from the shore:** Friends, have you caught any fish tonight?
17. **Simon Peter:** We have caught nothing. We have been fishing all night and have caught nothing.
18. **Voice from the shore:** Then try throwing your net over on to the right side of the boat and you will catch some.
19. **Simon Peter:** Bullshit, there's nothing here tonight. The lake's empty or the fish are avoiding me for my having done some sin.
20. *They lift the nets and throw them over on the other side and soon find that they fill up with large fish.*
21. **Simon Peter:** This is ridiculous! We have been fishing all night and caught nothing and so a stranger says to change sides and we catch a big haul. Maybe you are lucky after all.
22. **Mary:** It is the Lord! Only He could do a thing like that.
23. **Simon Peter:** You may be right - or I have a customer.
24. *Simon Peter, caught out, dresses and jumps in the water and swims to shore to perhaps get a sale leaving the others in the boat. Mary follows.*
25. *The nets fill up to bursting point with fish, and they bring them to shore hopeful of some payment from the stranger for some fish and find they have 153 fish.*

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26. *Simon Peter comes ashore, followed by the naked Mary, to both meet a likewise puristically naked Jesus.*
27. **Simon Peter:** It is you!
28. **Jesus:** I brought you a catch of many fish because you had Mary with you tonight and now you have been blessed so pay Her or you will have raped Her. If you engage a temple priestess, and rape Her you cannot remain a fisherman. A fisherman who retains the blessing services of a priestess and enters Her and does not pay for his catch is guilty of rape, forfeits his catch and his boat and cannot remain a fisherman.
29. **Simon Peter:** You said we are to 'love one another' and so I cannot pay until you pay me for the fish.
30. **Jesus:** Mary and I brought you the fish and so I need not pay. You owe Her for Her priestess services as She has performed and brought you fish, has She not?
31. **Simon Peter:** Jesus, you said we are to 'love one another' as you loved us the other night, in the nude, and I was just doing as you said and following your example and loving in the nude and since we all belong to God I do not need to pay Her. She can have some fish as Her payment as is common practice for a true priestess whore or slut.
32. **Mary:** But Simon you're married. You have to pay one way or the other.
33. **Simon Peter:** Well, my son was a bishop and now his wife and children need financial support. The fish could belong to our church as our first acquisition for the poor.
34. **Mary:** The fish are ours anyway. Furthermore, Jesus has no money as Judas took off with the money. Go get it off Judas. He got paid some money. Go find him! You are all family.
35. **Jesus:** I have a fire prepared and already have some fish as I did times before. Let's eat. As you have seen before I can do fish and bread.
36. **Simon Peter:** (to Mary) It was Jesus who brought me the fish, not you, so I don't owe you.
37. **Mary:** Well, as you know from the other night at the joint anointment, Jesus and I are an item and so we work together. You owe me for the fish and until you pay you are cannot remain a fisherman as it's rape. I thus claim the money for the catch and perhaps your boat. I might sell it or swap it. You can sell the fish. You just owe me. Touche! (ripostes at Simon Peter). You're gonna need a lot of everyone's penance and sacraments to get ridda that.

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38. **Jesus:** I am calling you again Simon. As you know, I am also a shepherd and I have some sheep which I will not be able to look after as I am soon leaving. Simon, Do you love me more than these fish?
39. **Simon:** Yes, Lord, you know that I do.
40. **Jesus:** Then cease being a fisherman and tend my sheep and lambs and feed my flocks. You are now back to Simon and no longer Peter as I cannot build my church upon a denier who has proven to be no steadfast rock at all.
41. **Simon:** And what about Her? (*motioning to Mary, the disciple whom Jesus loved, who was following them.*)
42. **Jesus:** If I want Her to remain alive until I return it is no business of yours. My plans for Her are not your concern. You must follow me.



Scene Four

Digest version of Lady Mary v Diotrophes for appraisal

1. This dramatic adversarial interchange takes place within the context of a court or tribunal matter between Lady Mary Magdalene and Diotrophes, the heretic named in 2nd John.
2. Diotrophes is a judaizer who believes that when one becomes a Christian one should still observe all the old Mosaic law and customs.
3. Lady Mary is of the Royal Order of the Daughters of Zion which is poles apart and she has views of nascent Christianity that are built upon Jesus' commandments, particularly the first, second, new commandments and the Great Commission, each themselves based upon loving God and loving one another, in both service and cervix, by action and not just by words.
4. Markedly revolutionary is the fact that Mary M, in her gospel and letter, wrote of love but not marriage. It was known in innermost peteromaniac circles that Mary was the true written-in (as was a custom at the time) writer of the unauthored (except in the discreet customary way which suggested a female author) fourth gospel, ascribed to John, and thus the author of the similarly styled epistle known as First John, she suffered the unmerited and defamatory accolade, being a single woman, due to her disdained, but never discredited, background tradition.

Due to her being the then, and still apparent chief alternate, but far more eminently qualified, only other choice for the leadership of the church, beside Simon Peter, she was defamed as a 'scarlet harlot' and prostitute, because her gospel and her letter contained teachings - and even commandments - on love, loving one another, and by its corollary: not one other, without accompanying teaching or mention of marriage, all written by a single woman.

Considering there was notable teaching about love, and no hint of teaching about marriage, some could scarcely keep the lid on what was considered by those in the know to be a scandalous epistle by Mary M, coming from her Temple Daughter of Zion roots, who consequently drew flack for it - that much slipped out - and Mother Mary, who never produced any doctrine at all, was elevated over Lady Mary as Christianity's first and foremost female idol of devotion. (That should be no more as now we have a much more palpable way of showing appreciation and devotion.)

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Hence, it was regarded in church circles as scandalous that these penned writings should be read out from the pulpits in all the churches - and no one notice, considering what Paul had written in Galatians, which was simply advice to the already married and the still single (if married, stay married, if single stay single, like he and Jesus had been). It was known, at the time, that the reference Jesus referred to in Matthew 19:5 was made up, and flawed and countered by Matthew 19:11, as being not true (note in the former verse it was Adam, who did not have any concept of a mother or father, who was being quoted).

Nevertheless this tends to explain why there is a tradition that Lady Mary had good cause to pull up stakes and leave Palestine and move to southern France as her reputation in Palestine was shot due to whom she had been mixing with and allegedly due to her having been passed over (the 'Magdalene Passover') as not having a chance to ever be leader - at that time - and due to her risen Lord and master remaining under a sentence of death in absentia.

5. From the two above mentioned texts, Mary's unmarried standing (as a priestess married to God/ priestess of Goddess Asherah, who HErself was single) and Mary's traditions and Mary's spirited, and Diotrophes' dour and doctrinaire, interchange, it can be seen that marriage is not a tenet of orthodox Magdalene Christianity as we are to "love one another", not simply one other, parallelly, not sequentially, with all our physical, emotional and mental strength, service and cervix, and this, in the absence of marriage, was scandalous to the male, older, growing impotent hierarchies, jewish or petrine, and those who regarded a wife as nothing but a chattel or slave. It is every true believer woman's sacred duty to rebel and be lovingly insatiably evaginalistically full-time profligate, loving and caring.
6. Hence we find a lively interchange of views between the theatrical and pirouetting Lady Mary, in her customary entrinked Order of sacred Eve and Order of sacred Rahab 'how we met at the tomb', 'in your face, like it or lump it', sacred nudity, to destabilize her dour 'sin-attired' opponent, where she gives him no quarter, resulting in his eventually being expelled from Mary and John's fledgling church faction, as recorded in the second letter ascribed to John.
7. The fact that for two thousand years Mary has been painted by the catholic petrine church as a prostitute for writing of love without marriage is a give away that it was its view that the love of which she and Jesus were speaking of, besides service, was actually a physical, sexual, blessing, type of love, loving with with all our "strength", which it regarded belonged only in marriage. If the early church did not regard to love to which she was referring as sex love it would not have denigrated Lady Mary as a prostitute. Their reaction shows that the love that was meant, without her championing marriage, was sexual love as between man and woman, or even between women and women. Otherwise, there would have been no resulting

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portrayal of Lady Mary as a prostitute if they did not know what sort of love she meant in her writing of without extolling the alleged sacrament of marriage.

8. Furthermore, if John had written the fourth gospel and the first letter ascribed to him, and received by him and responded to by way of the second letter, there would have been, as said, no giveaway, 'where there is smoke there is fire', ongoing undermining type detraction of Lady Mary.
9. Lady Mary's teaching was ahead of its time. Now with convenient contraception and all manner of sex stimulants and aids we can love one another, not one other, with all our strength by making love as acts of worship, fellowship and outreach in Asheric Magdalene Christianity where women make love out of obedience for God.dess and to physically show HEr love to men and women to let the lost know they are worth loving and to create the strongest foundation for joint ventures.
10. Mary argues that true love of one's fellow man or woman is a loving hands on service and c.literal loving orgasmic dynamic service or cervix love, not loveless denialistic nothing-ever-happens clanging-cymbal bullshit waffle, but we should be of service and/or cervix for all those God.dess brings our way that blessings may abound for us and ours.
11. Mary declares that loving should be inclusive, in parallel, love that is real, love you can feel and that infills, and not denialistically sequential, as is the sinful way of the world.
12. Lady Mary argues that when a loving true believer woman has lust and has spex she always does so in purity and in selfless holy ritualistic love - and it is only men who should perhaps not lust, as Jesus intimated. Mary makes a point that true love is all the way and does not hold back, either in service or sexually, with all those you quite like who quite like you and believe in making love and whores. hiping and fellows.hipping and in very effective evaginical outreach in submission and obedience to the Second Commandment, the New Commandment and to the Great Commission, that others may do likewise.
13. Lady Mary is the disciple and apostle of love in action that all women may be blessed and bless men who have an understanding of these things in love and fellows.hip. If denialistic and non inclusive, then Mary sees restrictive, unscriptural marriage as redundant and not of her asheric tradition, and a woman can love and is duty bound to be excited by as many men as God.dess sends her way to go all the way in fellows.hipping and lovingly and persuasively and uncritically saving souls for God.dess, that blessings may abound.
14. The latter day priestesstitutely whors.hip duty of the more magdalene Daughters of Zion is to generate blessings in acts of love and this mission finds fulfillment in Jesus' Great Commission of Matthew 28 to go into all the world and lovingly

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evaginalize as 'fishers of men' who eschew restrictive marriage and commit to the service of God.dess in joint ventures with men and women.

Dialog between Mary Magdalene and Diotrophes of 2nd John

1. In the tradition of the trial of Jesus or Luthor, but more a highly charged ding dong shouting match between Mary Magdalene and Diotrophes, a Judas type Judaizer, so anagrammatically named by God.dess to highlight the coming successional male "priesthood", should any doubt. They would seek to control communication and salvation between God.dess and man by promoting marriage as a means, allegedly instituted by God.dess (but, critically, found in all other religions, even agnosticism, atheism, communism and gayism). Marriage is seen as necessary, for man and woman to have fellowship with only one other, with no room for outreach or sharing by men and women sexually coming together and loving one another, but rather just one other – in a form of denial.
2. Thus, in the latter times, that God.dess's will and truth be revealed, is now presented this hypothetical, but likely enough, ding dong, no holds barred, parting of the ways, diatribe-duel between Asherically priestlessly nude, but trinketly adorned, with a cross, In Her Power, Mary M and the Judaizer Diotrophes, who sought to contain and deny the revolutionary expression of God.dess's love in the young church, The Way, and assert control by promoting the old Jewish ways of compliance with the Mosaic law. The Judaizers insisted upon the problematic non-scriptural custom of marriage, which had been continued by the Jews to be like their neighbours who also practised it, so they could be like their neighbours. They did not want to truly be a people set apart for the love of God.dess alone, by loving one another, loving one's neighbours, in parallel and in God-given joint ventures, man to woman and woman to man et al, as the Spirit infills our divinely directed horny inner parts and inspires to lust and love.
3. Scene proceeds with two small retinues looking on, one for each opponent, one of women, one of men.
4. **Diotrophes:** Just as they took Jesus for a secret trial to condemn Him to death, now it is your turn.
5. **Mary:** You, who would follow in the footsteps of he who betrayed my Lord, are now turning upon me and our teachings.
6. **Diotrophes:** Mary, you and all the Daughters of Zion, you children of Goddess Asherah, are heretics and you as the leader of the order, are an apostate, the inexecrable whore of all whores and slut of all sluts, the queen of fornicators, the quintessential and ultimate scarlet woman. You have Jesus do stay overs at Bethany and think you own Him for your order. You have introduced enmity between us and have been the one whom Jesus loved and kissed often upon the

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mouth, and who knows where else, and now you would teach us?! We will not accept your foreign teachings of loving one another, as opposed to marriage, as a way of cancelling out sin and as a way to generate blessings.

7. **Mary:** Really? You praise me greatly for my love. In our eyes it is you who is the heretic, clinging only to righteousness by the law of Moses and asserting still that you so-called priests hold the only way to God.
8. **Diotrophes:** We follow the law of Moses and the only way to God is by our priestly intercessions. We follow in the footsteps of Judas, our first bishop, that one should observe the Mosaic law.
9. **Mary:** I am Daughter of Zion, a High Priestess of the Temple of Asherah. I am wild and free. **I shall not be judged by any man.** You cannot accuse me of sin. Only Asherah, the divine Sophia, Le Gal, SHe, alone can judge.
10. **Diotrophes:** You are a murderer! You killed Judas, our first bishop and pope! If you had given him the ointment and had not fired him, He would be alive today and may not have betrayed Jesus and Jesus would be alive today. You are a murderer, indeed a double murderer, and no end of trouble! You are to blame for everything, you indescribable whore and slut. You are our sworn enemy! You will pay dearly for what and who you are and what you have done!
11. **Mary:** To have surrendered the holy ointment might be argued to have annulled our Asheric hieros gamos joint anointment ceremony and constitute a retraction of my leadership and ruined our plans that all those who believed on Jesus by His transaction, then soon to be performed, that their sins may be forgiven them and instead transferred to the devil, whom your bishop Judas served, as do you.
12. **Mary:** Judas brought his own fate upon himself. As Jesus Himself said, he was a devil posing as a bishop and a thief and had to be fired as my first act of leadership, and he complied, thus attesting to me as the leader. Peter did not fire him. At that time he just presided over the election of his successor, after I had been sidelined by you men.
13. **Diotrophes:** Now that Jesus is gone there is no further place for women like you in our church. We men are to be the leaders, in the steps of Moses, according to the law. We are called to be priests. A woman's only role is to be submissive, marry and have children.
14. **Mary:** No wrong! Very wrong! A thousand times wrong! We priestesses, and in fact all believer women, are the created way for men to approach God.ess by making love to and through us priestesses, as is our spiritual worship. God.ess has made us female and male that we should come together in love, lust and desire, in whores. hip and fellows.hip, and so bless one another for good victories, harvests, catches of fish, trade deals and for children. It is God.ess's will that by so making love, we

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should bring down God's blessings upon one another and so be blest. Priestess (or priest) tithing, prithing, spiritual sexual love making with say ten or twenty, or more, men, (or women) is for this purpose, that intercoursal blessings may abound.

15. **Diotrophes:** We advocate marriage as obedience to the law, as the way to God, and sex and intercourse should be confined to marriage. Your Asheric teachings, which you seek to override our Mosaic based doctrines, are heresy.
16. **Mary:** You cannot judge me. Jesus said His New Commandment was that we should love one another and that God is love and those, who are of God, love and by so loving one another, not one other, we bless God by making sexual love, one with one another. In this way, we do God's will with all those whom SHe brings to us to love and to be loved by and so be blest. To this end, we were designed, created and born and, quite naturally, made to quite like to do. It is God's will that we should make love, one to another, not one other, as Jesus, being God, of course, many times, made love to me and I to Him.
17. **Diotrophes:** We are of the covenant of Abraham, which comes via marriage and childbirth. We will not have any doctrine about making rampant love outside of marriage. Marriage preserves the property rights of us men and women are our vessels to achieve that end. If you talk of love as the way to God, and not through the priesthood, then you must go your own way and we cast you out of our church as an apostate and a heretic to be rejected by men. We are of the priesthood of Aaron and Levi and God certainly did not offer salvation to the gentiles, as you promote by intercoursing / making love with them that they come to faith, your absurd 'fuck faith'.
18. **Mary:** God.dess has set a New Commandment that we should love all those whom God puts love, lust and desire in our hearts and loins and for that we come together and love one another, just as Jesus loved me, His Body of Christ, His church. I am not the apostate. You are the apostates as you do not truly love, but for gain, and henceforth we go our separate ways. You are only after money, power, position and prestige and have not love. Your priests make a business out of God's true religion which is founded upon love, lust and desire. True worship should be by making love as an act of whoredship of God.dess between true believers to generate blessings out of our ever entwining God-given joint ventures with all those whom God has predestined us from before the dawn of time and for all eternity and for everlasting to be and forever fuck with, evermore that blessings may abound.
19. **Diotrophes:** We cast you out as having no part in our church. You are a sinful woman because you would have us love outside marriage and marriage was instituted by God so as to contain men's sacred lusts and desires, preserve the passage of property to us men and maintain domination over you wayward wanton women driven by your lusts.

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20. **Mary:** I reject you and your loveless ways. You are as clanging cymbals. You only want to control and preserve the church as a money spinner with dreary dead end traditions when we should be progressively loving one another as Jesus loved me. Jesus said we should do unto others as we would have them do unto us and that is to make love and root all those we like, who quite like us, in fellows.hip, whores. hip or as out.reach because that is what we would like all those we quite like to do to us. You only want to talk waffle and fuck up brainwashed peoples' lives to get their assets in wills and bequests. We should be rooting out of love and lust and desire all those we quite like as that is the way God.dess has made us, and we should do God's will and f.u.c.k. and root and b.o.n.k., holy devotional words to us, with all those whom SHe brings our way and makes us to each love and desire one another, that we each may be blest. With each stroke of bonking we obtain 'bonkbank' blessings. It is our Way.
21. **Diotrophes:** We are of the Abrahamic and Aaronic traditions. You are of a foreign female god Asherah, Ashtoreth, Astarte and you seek to introduce HEr fertility teachings of generating love blessings by having sex with priestesses and any woman into our Lord's teachings. We reject that the only way to God is through the death of Jesus and forgiveness as we should also walk in the way of the traditions.
22. **Mary:** No, we are to love one another and love is to be made manifest by action. Just as Our Lord Jesus laid down His body for us, we should, in memory of Him, lay down our bodies for each other and so make love, one to another, that we may do God's will and experience God's blessings flowing through us. No greater love has woman, or man, than to lay down her body for her sisters or brothers, either in fellowship or as outreach as fishers of men. It's one thing to be doctrinally correct, which you aren't, but if you have no love, you are just like a clanging cymbal, talking sanctimonious waffle, clinging to a form of religion but diminishing, negating even, its blessing power. God said we are to correct such godless people who do not follow our Lord's New Commandment heralding God's new tripartite Covenant between God.dess, man and woman, where marriage is done away with and all women may be priestesses, true fishers of men and women, that blessings may abound.
23. **Mary:** God wants to bless us and, according to the law of karma, blessings must come by loving one another, man to woman, woman to man or woman, by loving, making true believer love, in accordance with the New Commandment, God's New Commandment, which we have heard from the beginning, that we come together and love one another, not only one other, at a time. We must be hospitable, naked, upright, wet and open, at all times.
24. **Diotrophes:** We are of the true priesthood between God and man and we will not abandon the traditions of our forefathers. We claim Jesus and His teaching as our own and will build our church upon traditions and the continuing male priesthood

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and hierarchy. There is no place for women in the church but to bear children according to the curse. We cast you out Mary as a heretic and apostate.

25. **Mary:** And I, as the disciple whom Jesus loved, to whom He gave His best part, the mantle of leadership, cast you out as apostates and heretics to go your own way and go out from us. We are of the path of love, the true Way, called to love, lust and have desire for men and men for women, whomever God.dess puts love in our hearts and loins for, to love for any reason for any season, and say of marriage that you only promote it to brainwash and control women and ensure possessions transfer down the male line and that men enslave women.
26. **Diotrophes:** I do admit that Jesus never taught marriage as a way to God or a way to live.
27. **Mary:** Jesus never taught marriage and said one is better off without it. He said to love one another, men to women and women to men and so on. And we worship A.She.Ra.h, Astarte (a (new) start, as tart), Ashtoreth (earth host), our holey and divine Sophia, who is the one true God, by making love so SHe blesses us by being channels of HEr love to uplift the hearts of men and of women. It is God's Commandment that we love one another, not follow empty traditions to put money in your male pockets, instead of into our vagina pockets.
28. **Diotrophes:** We can never abide by this teaching. We would make no money. We could see Jesus had gone across to your side when He overturned the money changers tables in the temple. That is a primary reason why we had Him crucified.
29. **Mary:** From this day forward we go our separate ways. You falsely celebrating the death of my Lord whom you showmen sold for silver and we living in love and acting out His command with anyone God puts desire in our hearts for that we may come together fully with commitment that blessings may abound.
30. **Diotrophes:** We say God is male and one must obey the Mosaic law and God clearly said there should be no cult prostitutes to be found amongst the children of Israel.
31. **Mary:** We are not prostitutes. We give our sexual love because of spiritual love - not for money. That injunction was not in the original Mosaic law and was not given by God.dess who designed and made us to fellowship, outreach and bless through evaginalization. You men made up religious rules to keep the money and power flowing your way and keep women out of religion and in the kitchen. These rules were not in the original laws of Moses. They were introduced later for economic reasons and to hold power for your male priesthood and keep children within marriage and blessings, and curses, flowing down the male line. The Divine powers did not do this. Asherah/Divine Sophia would not create such a rule which bans ritual sexual blessings from flowing, - as blessings are HEr currency. You men have

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a money economy; the Divine Asherah has a blessing economy and blessings are bestowed through our vaginas and we wish to bless and be blest.

32. **Mary:** Asherah is our Divine highest Spirit and SHe wants us to love and be blest. And, if we love, SHe will put desire in our hearts to automatically do right and obey the law because SHe has forgiven us and put love and obedience in our hearts and our loins. It is you stupid men who always made HEr angry as the prophets declared.
33. **Diotrophes:** God instituted marriage between Adam and Eve in the Garden of Eden so marriage was ordained by God.
34. **Mary:** There is no mention of marriage in the Garden of Eden. The first mention of marriage was for Lamech to use it as a pretext to have two wives and so the first known marriage had two wives. So therefore, by His example, it is scriptural that we true believer women can have at least two men and as many more as we like - as, being Temples for the faithful many, that is our call. A temple does not have but one worshipper.
35. **Diotrophes:** If all the women had two men then half the men would not have a woman.
36. **Mary:** You, with your mistresses, get around with your hypocritical teachings of marriage. You don't even believe in it yourselves except to enlist women as captives to your desires. You do not have any spiritual love for them.
37. **Mary:** God.dess wants us to have soulmates for eternity in parallel, not sequentially. It is God's will that we should love one another, in parallel, not one other in sequence, as when relationships are sequential, and not in parallel with those who have the understanding, it causes a problem. When we understand that our bodies belong to the Lord and are for loving whoreship with other believers, it is easier to love many, not just one, as if we own our body. Then relationships need never end and can overlap and intertwine for the glory of God.
38. **Diotrophes:** It is God's will that men should have mistresses, just as Solomon had 300 concubines and David had eight wives and various concubines and Rehoboam had 18 wives and 60 concubines.
39. **Mary:** After all, if it was good enough for our patron Solomon to have 300 concubines, then it is a message from God that any true believer woman can now have up to 700 husbands and 300 c.o.c.k.ubines, whether for fellows.hip or as outreach. It is scriptural and was Asherah/ Divine Sophia's will for SHe is our Patron of our order. Indeed, King Solomon had to set the example for all us true Daughters of Zion. We were not made to do outreach by being restricted to just one man. We are to spread our legs for the Lord and be fishers of men, ever showing and giving love to those whom God.dess divinely brings our way through the Spirit and puts

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desire in our hearts and love in our loins for, and simultaneously in their hearts and loins for us, for such is HEr will that we come together and cliterally be as one.

40. **Diotrophes:** When marriage was ordained by God there was no call for outreach or fellowship but only to obey the law and sacrifice to God for our nation's manifold sins. We still believe that. It was you children of your Goddess Asherah who continued the foreign notion of making love and having sex with one another as fellowship, sacrifice and outreach to call down blessings upon the land. I concede that David and Solomon happily went along with that and supported your Daughters of Zion order, whose role was to promote sex worship of your Goddess, A.she.ra.h, to generate blessings and attract good karma.
41. **Mary:** David and Solomon wanted every woman to be happy and we are happy spreading God's word and blessings by spexual, spirexual, love, seducing and spreading our legs and engaging in much-commanded love for the Lord and sex for our Saviour. This way we show our obedience to Him and keep His commands. That is how we women do God's will - by loving many for the Lord and not denial-istically just one alone because God puts desire for many in our hearts and in our loins. We serve God.dess, not just one man. If God.dess puts love in our hearts and lust in our loins, for many, then it is God's will, and we can do no wrong and you cannot judge us because you want to possess us. Making love for the Lord is true commitment and brings men closer to Divine Asherah/Sophia.
42. **Mary:** It was HEr divine will to bring Eve and Adam together to be forever naked, horny, holey and having sex as it was God.dess's will that they should love one another. God.dess made them woman and man so that they may forever have full love and so have f.u.c.k. fellowship and we p.reach f.u.c.k, Fornication under Christ our King, by way of rooting into the root of Jesse of the line of Rahab, horney blessed harlot of Asherah. It is the will of Asherah and SHe brings us towards spiritual and sexual love with whomever SHe wills that we may do God's will. We are not to reject any that Asherah / Divine Sophia brings our way and puts love in our heart and lust in our loins for. This union of the two parts of love brings us great joy and salvation. We fornicate out of love and faith and Asherah / Divine Sophia's leading and infilling. It is one of our Lord's commandments that we should love our neighbours as we love ourselves. God.dess wants us to be happy.
43. **Diotrophes:** This is adultery and fornication and is a sin under the covenant and the law of Moses. Such actions threaten marriage and required sacrifice.
44. **Mary:** Jesus' commentary of the exemplary caring and outreaching adultress in Proverbs, and on His ancestor, Rahab, the harlot dedicated to doing God.dess's will, is to be found in His treatment of both the commendable woman by the well. It is clearly shown in the case of the woman caught in the act of adultery, which, for a woman, is only showing that she truly cares and seeks to do good and love one

another and have parallel fellowship under Christ the King. In a masterful acquittal against all accusers, who themselves were also hypocritical adulterers, Jesus found there was no one to accuse her, and neither did He, and said “go and sin no more”, Jesus being more than just a rabbi. Jesus had the divine authority to do this.

45. **Diotrophes:** We admit that it is true that the Mosaic law does not say thou shalt get married or thou shall not have sex when there is spiritual love and fellowship or thou shall not f.u.c.k. in fellowship. But we say that that should be done in marriage, and it is the chief job of the church to promote marriage and that we men should be the priests through whom fallen women come to God.
46. **Mary:** I tell you there will come a day when God.dess, the Divine Ashrah/Sophia, will make all women free to love and desire, free of the Adamic curse of simply childbearing, that we may love and lust and have obedient, sweet intercourse fellowship - without pregnancy hanging over us. That day is coming, and when that day comes, we shall be free to love whomever we like that God puts spiritual love in our hearts and desire in our loins for. This is how God.dess wants us to spread HEr Word, through spreading our legs, through a new evaginalization and we are to, quite literally, love our neighbours as Jesus loved me. We would have the entire church love, free of the male contraptions of marriage and clothing, which are scripturally not of God.dess as they seek to deny the power of our nakedness which allows for us to share our spontaneous love.
47. **Mary:** True making love is doing good to one another and fellowship between true believers and outreach to bring others to God through loving sex, spiritual expression, prayer and praise. I repeat: we should not deny one another, we should love one another, not one other. We should give total freedom to love to bring forth its fruit and true spiritual worship and spiritual whoreship praise. We should rebel against the devil's sanitized love. We are to be true sluts, spiritual leaders unto truth, that there be spiritual enrichment. You Diotrophytic Judas types are the heretics and apostates to the New Commandment - because you only want material possessions and saw Jesus' death as a money spinner.
48. **Diotrophes:** I repeat: we need marriage to honour the promise to Abraham and maintain order and keep the man as the head of the family and sustain our religion and temple, as without marriage there would be chaos.
49. **Mary:** Jesus said your temple will be torn down to show that your ways are not of God and to show that God is angry with your sinful, selfish male marriage straitjacket. Indeed by your fuddy-duddy male proclivity of marriage, you would seek to bind on earth those whom you would bind in heaven where the angels do not marry and are not given in marriage. By all means put in place a Relationship Agreement between you, if you will, but avoid marriage. Marriage is not of heaven. When Messiah returns, He will do away with marriage and introduce the New

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Covenant that all may truly love one another and not just one other - as God infills and leads.

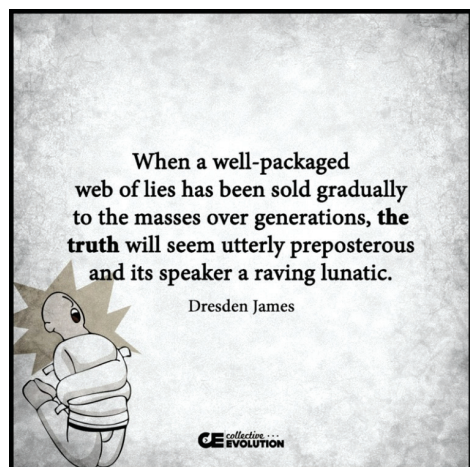
50. **Diotrophes:** Yes, there is mention in Jeremiah of a new covenant between God and man. Are you saying, as Daughter of Zion and High Priestess designate, you are God's promoter of the New Covenant? The world is not ready for this yet.
51. **Mary:** Indeed, marriage has been an exclusivist covenant for its first four thousand years now, but, in the fullness of time, it will be replaced by the all-out evaginalistic, love-thy-neighbour, love-one-another, not-one-other, do all in love, inclusive New Commandment New Covenant in the seventh millennium and beyond. We shall then return to the Eden times of Eve and Adam who were both made and meant to be naked in the likenesses of God.dess and before Goddess, to do all in love and do so openly, hospitably, uprighteously and uproariously.
52. **Diotrophes:** When the prophesied new covenant between God and Judah and Israel comes we must be ready for it. We will not oppose but by whom does it come? That man must be Messiah.
53. **Mary:** We are of the New Covenant between woman and man and true believers should bless one another through coming together in love and desire, as God wants us to do and has made every woman to really want to do, to be a s.l.u.t. and a w.h.o.r.e. for God, Who is love. To know we are with true believers who believe in making love as an act of worship, so that blessings may flow, inspires us. That is how God has created us women. We want to seal the deals with men and we seal by sex with those who enter the holy of holeys and leave a libation. That is how God.dess created Eve to be, to be turned on and to want to consort with men who seek wisdom, who have studied to show themselves approved, and to bring lost and sinful men back to God.dess, once they recognize spiritual love. We do this by and through the laying down of the body of our Lord. Greater love has no believer than to lay down her body for her friends and soul mates.
54. **Mary:** When truly forgiven, believers, either in sexual fellowship or as outreach, come together in love, lust and desire and have sexual union and make love. They are whoreshipping God.dess through loving one another, and God.dess blesses them in their joint ventures which God.dess gives unto true believers, in high honour and entwiningly, do together, with as many spiritual lovers in parallel as God.dess sends our way: then it all comes together in our lady loins with love, lust and desire.
55. **Diotrophes:** I cannot abide by this teaching. I am too steeped in our traditions to change. It is too progressive for me.
56. **Mary: in an ongoing tirade, taking centre stage:** Jesus intimated that the New Commandment to love one another, not one other, is to be carried out zealously, both through the spirit and sexually with commitment, not glibly, so as to generate blessings, as is our tradition for us Daughters of Zion.

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57. **Mary:** Sexually, spexually, is how we, as priestesses, are designed and intended to perform with those seeking blessings. We are in competition with you priests who make your money by selling animal sacrifices and organizing sinecures for yourselves as priests, an office which, by the death of my Lord Jesus, has largely been done away with. It has been replaced by the commandment to love with all our strength, that is both spiritually and physically. All men with a pure heart may now come before Divine Ashirah / Sophia with a priestess or any woman in love and so make love to God.dess and whoreship HEr. Likewise for women with any true believer man, over and over.
58. **Mary:** My Lord Jesus said the time is coming (again), and now is, when the true whoreshippers will whoreship in spirit and in truth, that is in spire.it and in t.rut.h, t.root.h, with all our strength, physically.
59. **Mary:** My Lord said in His New Commandment that we are to love, make love, one to another, that His joy, His joy stick, may be in us women and our joys thus be full by having His joy within us. This is clearly a sexual reference as the only thing in us that can be infilled is our mouths, vaginas, clits, and your cocks. To illustrate this God has given the word “joy”, where j resembles a copulating c.o.c.k., o is for the holey kiss of orgasm and y stands for yes, as a sign for those to come.
60. **Mary:** Likewise we are to love, as Jesus said, “as I have loved you” and I, being the disciple “whom Jesus loved”, say this obviously means romantic, sexual, as well as spiritual love, as otherwise you are saying Jesus was gay.
61. **Mary:** It is quite fitting, literally, for a blessing generation fertility priestess like myself to perform with Her patrons spexually. God.dess has designed true love between man and woman to be sexual because, if it is not sexual it is not infilled nor fully committed, and true love is to be infilled and fully committed, not glib or impotent, as you would have it, or just confined to marriage with one other and not shared with many whom God.dess sends our way through spiritual love. Divine Asherah/Sophia saw all that SHe had made and declared that it was very good - and that includes all turned on, naked loving sex, physical, graphic or spoken, either, as love fellowship or love outreach or for masturbation, magdabation, or occasional procreating. Hence we are commanded, as true believers, to worship in love, fully, with all our strength, physically and sexually, with all those whom God.dess puts desire in our hearts for, and God.dess being, the source of all love, simultaneously puts love and desire in their hearts for us, that each of our joys may be full with God.dess’s infilling in our hearts and our blessing parts. We are to whoreship in parallationships by shared around intercourse fellowship, f.u.c.k.ing, if we be true committed believers. We are to be s.l.u.t.s, spiritual leaders unto truth, in the true sense of the word.

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62. **Mary:** Furthermore, by our loving, all will know that we are Jesus' disciples and that is not currently happening in the world because the love of which you speak is not sexual. Only when it is sexual will all men will take notice and know who are Jesus' naked disciples and the Messiah will usher in a new real.leg.ion of love and a new covenant, sealed by shared continual committed orgasmic intercourse, which will infill the world.
63. **Mary:** There, I have proven that 'love one another' is not only spiritual but must also be the sexual as is my duty as the leader. Peter, Peter I say, in his first letter provides support for what I say saying that we should love 'deeply' and 'fervently' , fur.ven.tly, with a sincere love from a pure heart. All true believers should be having naked parallationship sex as celebratory whores.hip and as prayer, either solitary devotion or in fellowship or as outreach, to generate blessings as the Spirit fills their joys and they are jointly infilled, desirously, to love one another in their joint, joynt, ventures.
64. **Mary:** Religions that do not include loving sensuously and sexually are deficient man-made inventions, not of God, and generally become bodies dedicated to making money, amassing assets and controlling the masses.
65. **Mary:** Our duties to God are to f.u.c.k, as fucking is Funnication and Fellowship Under Christ the King and we women should be forward for the Lord to bring men to God.dess and to a knowledge of HEr loving will.
66. **Mary:** Henceforth, Diotrophes, we go our separate ways, you with your priesthood, as is in your name, and we to love and make love and so be the true fishers of men as Jesus said to be and God.dess makes us desire to be - so that we bless and be blessed. When Messiah comes again all will be revealed. God.dess has made our bodies as temples for spiritual whorship and we whorship by making love using our God-given lusting, loving parts as God.dess leads, with whomever God.dess puts spiritual love in our hearts and desire in our loins for, that we may go into all the world and lovingly p.reach the Gospel of Love. It is God.dess's will that we should be true s.l.u.t.s, spiritual leaders and lovers unto truth, and w.h.o.r.e.s, warrior heroines of renown eternally, and love one another, not one other, and not be married to just one or just one at a time.



<https://www.youtube.com/watch?v=eQl9d61CjJE>

Scene Five

1. *Mary vexed, tired, exhausted comes rushing in to a more relaxed John. It is a hot day and She and John are both customarily unattired but She is adorned and entrinketted perhaps with Her hair tied up.*
2. **John:** Mary! What's wrong?
3. **Mary:** My Dearest comrade... I have just been bullied and abused by some scumbag priest and his mates. I am in shock...!
4. *Mary sighs from all Her heart....and blows a steamy sigh and inhales and exhales profoundly.*
5. **Mary:** Let me be for a while!
6. *After 20 seconds..30 seconds ..a moment....of silence and comforting...*
7. Mary takes a deep breath.
8. **Mary:** John!
9. **John:** Yes..Mary!
10. **Mary:** I am seeking a very special favour of you.
11. **John:** What?
12. **Mary:** As you know, I am a woman. Women are human beings too, wonderful creations of GOD! We women are a bit different but we have many qualities that are good and decent and lovely too! Qualities that are strong in so many ways, stronger than muscles, even!
13. **John:** What sort of favour are you asking for, Mary.
14. **Mary:** John...this is my thinking....,
15. *Pause.*
16. Let us go inside where no one can overhear us.
17. *Mary and John go inside.*
18. Like I just said, those misogynistic diotrophytes have bullied, abused and accused me yet again of being a common whore and slut saying I have no part in the church. As designate High Priestess of our God.dess Asherah and co-leader of the Daughters of Zion it is well known that I am the W.h.o.r.e. of all whores and

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S.l.u.t. of all sluts in the Asheric tradition and certainly no common whore or slut. Yet they are jealous that I am the disciple whom Jesus loved and chose for His best part.

19. **John:** Most definitely. You are no common whore or slut. If you were not the best then Jesus would not have loved you as He did. Indeed, of all His disciples, you are the only doctrinalist rivalling Paul.
20. **Mary:** So, to defeat those apostates once and for all and show that I am the true leader to whom Jesus gave His “best part”, in both senses of the word, God has revealed to me HEr wonderful plan, so that, with the return of Messiah in the last days, all will know the truth when all is revealed.
21. Hence we need to talk. This is serious. This is God’s wonderful plan!
22. **John:** What is God’s wonderful plan, Mary?
23. *Mary lets Her long hair down.*
24. **Mary:** As you know I have been Jesus’ assistant, helper and leader of the women disciples for many years now. In that time, as part of my service to our Lord, I have prudently written notes to do an eyewitness history of what happened up to and just after the last days, now that the forewarned resurrection has happened. Being the one Jesus chose to have His given “best part”, in both senses of the word, and leadership of His, our, Church, it is incumbent upon me, as church leader, being His “body of Christ”, knit together point and loop, so to speak, to produce an account and to write at least one letter to the members of to our church to which I would like for you to respond.
25. *BEAT Mary Sighs....*
26. **Mary:** Unfortunately, being a woman, even though I doubled as Daughter of Zion and leader of the loyal female disciples, who came up with much of the finances for the movement, Jesus, being the most upright loving man around, I am still not in favour with the men who were always jealous that I had been the one ‘whom Jesus loved’. The men vied for the positions of leadership which Jesus gave to me, as I have recorded.
27. *BEAT ... MARY SIGHS AGAIN...Ah HHH!*
28. **John:** Yes, Mary. I can say I agree with you.
29. **Mary:** Being a witness and biographer who is a woman, my accounts, and any letters, are not going to be taken with unimpugned credibility, should there be other accounts by the men to advance their version of events. I understand there may be some collaboration between the men to put out accounts which, though factual, will appear to accord with each other for greater credibility.

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30. *BEAT....Mary looks seriously to John with sincere body language and facial expression so as to make John feel and know that what She is about to say is very serious and that he should pay attention to what She is going to ask of him!*
31. **John:** Yes, I have thought to myself that this could pose a logistical problem and we need a solution. Jesus must have thought of it and so had a special purpose which only a woman such as you in your position could fulfill.
32. **Mary:** So John, I have a proposition which I would like to put to you. John, I would like to publish under your name as we are of the same mind and of one accord. I shall leave out any reference to my writing a gospel or an epistle, except for a few judicious clues for the well-read to discover, thus putting an eventual extra-special blessing upon our joint-venture, in which I am ghost writer and you are nominal, much celebrated author. But for the time being, until Messiah returns, you can get the credit. Is that OK with you?
33. **John:** Mary, if your gospel is put in my name then in the eyes of the diotrophyte Judaizers, who went out from us and don't matter, I will be seen as being aligned with you and thus a heretic and an apostate as you have been branded.
34. **Mary:** You have nothing to fear. It is all part of God's wonderful plan. Do the right thing and you shouldn't have a problem. God.dess Ashersophia has planned it to be this way.
35. **John:** It may put me at odds with Peter and some of the others.
36. **Mary:** Yes, Peter and I have been at odds and never have never really seen eye to eye. He was jealous that I was the one Jesus chose as leader and he and Luke have sought to write me out of their church history and Peter would not initially accept my teaching or the New Commandment to love one another. He taught instead remission of sins by the blood of our Lord with little emphasis as to consequentially loving one another and guidance. My teaching is a higher teaching from the Spirit of God, who is Love. Paul, however, did write of the fruit of the Spirit, chief of which is love, but he makes no claim for leadership.
37. **John:** Yes Mary, I know that you have the pre-eminent claim for leadership, as the disciple Jesus loved and gave the best part to, His best part, in more than one sense of the word.
38. **Mary:** It is the Lord's teaching that we should love one another as He loved me and that we should all live in love. We are not to deny one another, but to attend to each other's inner needs and enjoy doing so.
39. **John:** Anything to advance the cause of our church as we are in competition with the guilt selling Diotrophes showmen who have now gone out from us. They want rulership over the church and have their own spin on events to keep the movement

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as an ongoing money spinner to keep their ilk in jobs and making money. We need our own gospel account and writings. With the vicarious death and resurrection of Jesus, emboldening us all on both sides, some of them believe they are on the ultimate money maker that the authorities are at an utter loss to argue with, now that the Lord has risen and been seen by many hundreds, has ascended and is now gone for a second time.

40. *Beat.....the revelation that John is taking it very seriously now.....*

41. **Mary:** I will complete my gospel account in my own style and shall also write a letter for the guidance of our little children in our church. I want you to write back to me by way of a scribe so you can keep copies of your letters. Address your letter to me so all in our church will know that it is I, the “Elect Lady” whom Jesus chose, that you are writing back to, who is being muscled out by the Diotrophyte Iscariot types. The least I can do is publish a written account, a gospel, and a pastoral letter. I am so glad I can do it under your name and not under Peter’s or the other men’s. After all, Peter just considers himself now as just one of the elders, and is even prepared to say so, not claiming in his letters that he is any leader, let alone anointed leader, of the church. No wonder Judas, his son, went berserk and committed suicide.
42. **Mary:** I note that Peter now appears, of late, to be coming around to our doctrinal teaching of loving one another. And so he should, after that opportunistic nude incident that night in his boat where we were in the nude after which Jesus reverted him to Simon for seeking to exert dominance over me, thinking “Well, you’re a fertility temple sex Asherah High Priestess so I’ve got you here to whoredom to be blest by a good fish catch so tonight, now that Jesus is not around, you come across and supply. It’s your line of work”. Some church leader! Some family! He even accused me of making up some teachings. What sort of church would they run? Spreading their dogmas and traditions with a whole lot of soppy ignoramuses who have no yearning for wisdom or for love - not like our boppy raunchy groovy gatherings. Jesus turned up and graciously supplied 153 fish for him to be able to pay for what liberties he had taken while ‘the cat’s away’.
43. **Mary:** I’m still waiting ... and I’m charging fitting interest, a semi tithe rate of 5% p.a., compounding, on the likewise semi-tithe 5% Asheric (cashier) priestess blessing rate on the deemed resaleable wholesale for the 153 fish haul. Peter knew the rate for shorting priestesses, especially an anointed High Priestess. Since recovery was problematic at the time, and there was some enmity, maybe he ignored it. Oh well, while the cat’s away, the mice will play! He got the fish. I’ll take a lien if I have to, a Magda Lien. I have great patience and yes, I’m prepared to be reasonable because certain good has come out of delay. Perhaps it is fitting that, per my standing, status and accomplishments and by my hooking up with Jesus, I should become, in

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time, the highest paid woman in history, even wealthier than I am now as virtually chief Daughter of Zion, Elect Lady in waiting and Asherah, High Priestess joint venture consort of many.

44. **John:** So that's what happened that night! You're going to do so well. I'd like to be around. Let tonight between us be a direct opposite - a blessing event based on spiritual love and pure and sweet desire.
45. **Mary:** Yes, and to cap it off, Jesus then went on to say to Simon, demoting him back to Simon and switching him from fishing to pastoral work with His sheep, that what He had planned for me was no business of his.
46. **John:** Spot on! Mary, I will see to it that copies of what you have written are kept safe with me and when I pass from this life and go to be with the Lord I shall will them to trusted church leaders. We certainly need an account which records Jesus' New Commandment that He gave before He died to be the doctrinal basis of His church - as I don't believe the others are going to focus on it or even put it into their writings. I believe they will concentrate more upon what makes His life and death and resurrection a money spinner. You need to focus that Jesus' message was love, and what sort of love, and don't put anything in about marriage, because Jesus didn't actually promote that, as God puts HER love in our hearts and parts, for many, to achieve HER will and marriage puts assets at risk and all that. Jesus' message was to love one another, not one other. Talk about the giving of love without a mention of marriage. That is something which would get the Diotrophes set stirred up as they promote marriage virtually above all else and, strictly speaking, it was not Jesus' message. Put in place a Relationship Agreement, if you will, but avoid marriage. There is no Mosaic law that all or any shalt get married just as there is no Mosaic law that all or most shalt wear clothing.
47. **Mary:** Admittedly, we did go to dinner parties at weddings because, at the time, that's where Jesus wanted to spread His message and where many of the free dinners were and I wrote of one at Cana, but that was no endorsement of marriage. The only teaching that can be drawn from my mention of the Cana wedding feast is that, if you are going to get married at least have good wine, and plenty enough of it, for all those to whom you are drawn to be hospitable when compliantly, forwardly and unrestrainedly living out the New Commandment, to love one another, not one other - arrayed nakedly as the lilies of the field, that blessings may abound. To not love one another is a sin, but deep and fur-vent loving "covers a multitude of sins", even Peter, I mean Simon, has said it.
48. **Mary:** That's all the positive teaching on marriage you get from Us as sequential marriage to just one is a 50/50 gamble and We do not gamble. Our "love one another, not one other" love religion is not a denialistic marriage religion, as the

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others are: just fronts, and in that respect they are all the same. In our religion we all hospitably love one another, not one other, and in service and cervix, love our neighbours as we love ourselves. We are servants, sir(sur)+vents, of our Lady Lord and her Lord, that blessings may abound, each and every loving sound and round.”

49. **Mary:** Jesus’ message of giving love was so revolutionary that it will profoundly shock when people really know what He meant by His followers loving one another - as He loved me. John, when He said “as I have loved you”, I was writing down His pillow talk words. We should love in such a way that all men will know that it is we who are the ones who are truly His disciples - and not those showmen who promote commercial business religions, with functional made to order teachings as they do not go all the way and love absolutely. After all they make a lot of money out of wills and bequests.
50. **Mary:** It’s all about property to them and all the other non love religions have to dream up things to keep people coming back and work out what to do with the space obtained through bequests. They think Messiah’s not really coming back but in fact all the properties held by the trusts: churches, temples, synagogues and the like are held for Him. Are they in for a surprise! It’s going to be a lot of fun and everyone is invited to party nude in our MM (2,000’s) millennium. He said in the Lord’s prayer that His Kingdom will come on Earth just as it is in heaven, there will be no end to the world. The Earth will abide forever. I have written down what Jesus said, “You shall know the truth and the truth shall make you free”.
51. **John:** This is good stuff. Go Mary, Go! Tell it like it is! You’re the one who knows the innermost secret truths. Give us the deeper teachings!
52. **Mary:** There were many teachings which He gave secretly to me and only some of the Apostles. I reveal some of these in what I have written- but other truths are for those who are committed to the higher Wisdom - let us call it gnosis. In addition, and to go further, Jesus commanded regular devotional loving of one another saying, do this as oft as ye meet, coming together for the breaking of the body, without the breaking of bones, which is orgasm, Our Returning God And Saviour Messiah, and the taking of the wine, sp.iritual e.nr.ichm.ent, “in memory of Me”. He said “where two or three come together in my name there am I in the midst of them”, in the orgasms of praise, as for true believers orgasms are praise, loving fun sex is fellows.hip and whores.hip and magdurbation is meditation and prayer, praise of royal nature, inhabiting the p.raises of His people. Women like blessing whores.hip.
53. **John:** Mary, you have drunk at the fount, the spout, of all wisdom, knowledge and blessing. You have imbibed the doctrines and understandings more than any-one. I know He used to intimately tutor you about these matters. You alone are

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qualified to be our leader, and who can say nay? To you was offered the best part in both senses of the word. Give us what you would have us all know as to wisdom and to love one another deeply and fervently as Jesus commanded, in remembrance of Him, as oft as we meet.

54. **Mary:** Remember:
55. ***“Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.”***,
56. ***“Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God – this is your true and proper worship.”***,
57. ***“Forsake not the coming of yourselves together as is the custom of some, encouraging one another all the more as the day comes.”***,
58. ***“Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.”***,
59. ***“Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law.”***,
60. ***“Greet one another with a holy kiss.”***,
61. ***“Be hospitable to one another without complaint.”***,
62. ***“And let us consider how we may spur one another on toward love and good deeds.”***,
63. ***“Above all, keep fervent in your love for one another, because love covers a multitude of sins.”***,
64. ***God.dess AsherSophia sees all things, hears all things, feels all things, knows all things. SHe instructs us: “Do all things for the Glory of God.”***
65. And yet to receive recitation:
66. ***And one of HEr signs is that SHe has created mates for you from yourselves that you may find rest in them, and SHe put between you love and compassion; surely there are signs in this for a people who reflect and seek wisdom,***
67. ***Say, “Let me inform you of a much better deal: for those who lead a righteous life, reserved at their Lord, are gardens, flowing streams, pure mates, joy in God’s blessings.” God is mindful of HEr worshipers. Say “Our Lord, we have believed so forgive us our sins.”***,

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68. ***You will not enter heaven until you believe; and you will not believe until you love one another. Should I not guide you to a thing that if you do it will increase love amongst you?,***
69. ***For those who believe and do good works and seek wisdom, God will appoint for them love,***
70. ***You will have cheerfulness of faith when you love anyone only for the sake of God,***
71. ***Those who love one another for the sake of God, God will say on the Day of Judgment, today I shall shelter you in My shade,***
72. ***Whosoever loves or gives for the sake of God has perfect faith,***
73. ***If you seek to love someone for the sake of God you must tell him,***
74. ***When you are greeted, return it with what is better,***
75. ***Greeting each other will foster love,***
76. ***In love God created men and women but to forever love and come together with one another to glorify Him only,***
77. ***God is kind and loves kindness in all matters,***
78. ***You will be with those whom you love,***
79. ***Love is a free gift of God, not of man, control nor contract,***
80. ***Glory be to HEr, who hath created all the sexual pairs***
81. ***Prostrate thyself to HEr; and glorify HEr many a long night, early and late,***
82. ***Those who are with their Lord glorify HEr night and day***
83. ***Ashersophia = sharia's hope.***



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84. **Mary:** So we are indeed to love, to much love, one to another, not to just one other, as God.dess leads, inspires and infills by HEr Hole.y Spire.it so to do. Is it not the case? - and if not then why not?
85. **John:** Quite so. It is the case. You have proven what Jesus really means from those scriptures. None can argue with you. We are on the right track. We're the Magdalene scene, The Way, the true disciples. If the others do not have love, they are as "clanging cymbals".
86. **John:** I very much look forward to seeing you again in future so our respective joys may be full as we do as our Lord commanded and, in deed, love one another, not just one other, and so generate blessings in our joint venture, being His, and our, church, based upon love and making love that, being in accord with Jesus' New Commandment, will, by way of spiritual law, generate good karma and blessings between true seekers and believers. Let us work together in our ongoing God-given multiple joint ventures, as is our doctrine of blessings, which doctrine we alone have.
87. *BEAT and sighs coming from John this time!*
88. **Mary:** Yes, with those whom God.dess makes us mutually responsive, let our love be real, love you can feel, loving one another with all our "heart" and "strength", physically, "loving our neighbours as we love ourselves" and "doing unto others what we would have them do unto to us", as Jesus commanded that we should do. All this requires making love with all those God puts desire in their hearts to love us and, at the same time, desire in our hearts to likewise express love to them that we might have parallel intertwining God-given joint endeavours, directed by God. For, to this end we were born and to this end we live, that God may love others through us loving and making love to others, as God leads, infills and directs.
89. **John:** Yes, that is the teaching. We are to present our bodies as 'living sacrifices' that God.dess may be glorified in the coming together of our bodies and so truly fulfill the New Commandment with those God.dess puts love and desire in each other's hearts for.
90. **Mary:** Now, to show you that we are on the right side and have the truth and that I am sincere and to thank you: tonight, just as I initiated our wonderful Lord, and might I say ultimate Gigolo, Jesus, into our order by way of the our joint anointment, and sat between His legs at the dinner held in His honour attending to Him as High Priestess, I shall initiate you tonight to our order of the Daughters of Zion through our ceremony of making love as initiation so you will become one with us ladies. You shall be my convert and all the ladies will henceforth bless you that your joy may be full.

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91. **John:** David sang often that we should make joyful noises and come in the Lord's presence, coming before the Lord, and that our joys should be full.
92. **Mary:** It was for a night like this that our patron Solomon, under the influence of God's loving Spirit, penned his words of love, lust and desire into scripture to show that we Daughters of Zion have enshrined our love and desire in our scriptures:
93. (Mary and John alternating):
94. ***"Let him lead me to the banquet hall, and let his banner over me be love."***
95. ***"Let him kiss me with the kisses of his mouth-- for your love is more delightful than wine."***
96. ***"Take me away with you--let us hurry! Let the king bring me into his chambers. Friends, We rejoice and delight in you; we will praise your love more than wine. How right they are to adore you!"***
97. ***"How beautiful you are, my darling! Oh, how beautiful!"***
98. ***"My beloved spoke and said to me, 'Arise, my darling, my beautiful one, come with me'."***
99. ***"Show me your face, let me hear your voice; for your voice is sweet, and your face is lovely."***
100. ***"You are altogether beautiful, my darling; there is no flaw in you."***
101. ***"His mouth is the sweetest, and he is altogether desirable. This is my beloved and this is my friend, O daughters of Jerusalem."***
102. ***"How beautiful you are, my darling! Oh, how beautiful! Your eyes behind your veil are doves. Your hair is like a flock of goats descending from the hills of Gilead."***
103. ***"I am my beloved's and my beloved is mine."***
104. ***"Turn your eyes away from me, for they turn me on."***
105. ***"I am my beloved's, And his desire is for me."***
106. ***"You have captivated my heart with one glance of your eyes, with one jewel of your necklace. How much more pleasing is your love than wine, and the fragrance of your perfume more than any spice! You are a spring enclosed, a sealed fountain."***
107. ***"How handsome you are, my beloved, And so pleasant! Indeed, our couch is luxuriant!"***
108. ***"How beautiful and how delightful you are, My love, with all your charms!"***
109. ***"Eat, my friends! Drink and become intoxicated with expressions of love!"***

110. ***“Come, let’s drink deeply of lovemaking until morning, let’s delight ourselves with sexual intercourse.”***
111. ***“My love thrust his hand through the opening, and my feelings were stirred for him.”***
112. ***“Daughters of Jerusalem, I charge you: Do not arouse or awaken love until it so desires.”***
113. ***“Set me as a seal on your heart, as a seal on your arm. For love is as strong as death; ardent love is as unrelenting as Sheol. Love’s flames are fiery flames-- the fiercest of all.”***
114. **Mary:** Let me prepare properly and I shall soon return to you to express all this love with my heart and my body.
115. **Mary:** Tonight I shall initiate you into our order and you John, Jew of honoured name, are the one God.dess has chosen to give your name to my gospel. Just as Jesus came in the flesh, now it is your turn to come in the flesh and partake in our order’s secrets.
116. **John:** Every true believer man would long to be an initiate of the secret order of the Daughters of Zion and be accepted lovingly by all women and I take it as a high honour to be initiated by a High Priestess of the Divine A.she.rah, Ashtoreth and A.start.e, God.dess of destiny, love and blessings. If it was good enough for Jesus it is good enough for me as He, as our King, the ultimate ‘gigolo’, every loving woman’s desire, is our ultimate example.
117. **Mary:** Yes Jesus was every woman’s dream, our King, the desire of ages. I made good money for the temple, and myself, doing hospitality and charitable works, hiring Jesus out to many very nice ladies for private all day and all night one-on-one and small group teaching and in-depth love they neighbour, love one another, practice sessions for many Davidasi and lilies-of-the-field priestesses and true believer ladies seeking truth and all night blessings and acts of charity and the ladies all loved Him and wanted a part of Him to fondly enjoy and remember. As I said, Jesus gave me the best part in a few senses of the words and we did many doubles and much trysting and whores.hip. He was our star, the true star of David. All true believers are to follow in our of David. All true believers are to follow in our footsteps and ‘live in love’.
118. **Mary:** So, for you John, become an initiate tonight and God.dess will give you a long life and you will not see martyrdom as a sign for all.
119. **John:** Oh my Dear Queen, Let us now practice what we preach and keep the Lord’s Commandment and show hospitality, being holey and naked, as David and Isaiah were naked before the Lord (as are we) and Jesus twice taught was the

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best, most blessed way to be, and love one another. For loving deeply covers a multitude of sins, and so puts blessings upon the true church, which is our God-given joint venture. Let us be open, upright, forward, showing no restraint, touching and stroking in faith, coming in the Lord's presence and coming oft before the Lord. By this making of love, with love that is real, love we can feel, shall all know that we are truly His disciples, as He said, in that we love, make love, one to another, so it may be said, "see how they love one another".

120. **Prelude: Mary and John looking into each other's eyes and holding hands and in unison:**
121. **Mary and John:** Come let us love, for we are made for love. Only God knows who we can truly love and brings us together that we may truly love.
122. **Mary and John:** Henceforth shall all true believers have really great passion and fun being true fishers of men, and women, outreaching into all the world and fulfilling our Lord's Great Commission, spreading the word that it truly is that we should love one another, as God, infills and directs by loving, making love, one with many others, that they may likewise love and believe.
123. **Mary:** Do this likewise and oft, in outreach and fellowships, with as many as God appoints and infills, in eternal remembrance of My Lord Jesus and Me.



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Thoughts on ‘The Gospel of Mary Magdalene’ (1)

1. It has been very interesting to learn about the supposed ‘Gospel of Mary Magdalene’. Indeed, before applying for this project I had no idea that there was such contention over who exactly is the true author of the fourth gospel, and this is coming from someone who actually attended both catholic and an inter-denominational Christian school during my educational years. Having read the source provided along with the script (and the thesis to be found on Google by Ramon K. Jusino as to who indeed wrote the fourth gospel) one must wonder why this is so.
2. Exactly like Jusino states in his thesis, the most I ever heard about Magdalene was that she was a former prostitute whom Jesus forgave for her sins. I had never even heard about the story that she had actually been suffering from possession, been released from her torment by Jesus, and then subsequently became one of His followers. Indeed, I just assumed, like many others, that she had at one time been a prostitute which seems very strange to me; during my high school years I often had to attend a subject called ‘Religious Studies’ in which we studied various chapters from the Bible. The subject of Mary Magdalene was, as I recall, never really brought up, either by my teachers or by my fellow students.
3. I suppose this is because of how her image, and subsequently her role was changed, warped and eventually diminished by what is now the prevailing religious dogma. And what strikes me most about this story is how, even centuries later, women still suffer the same backlash, even when they rise to positions of prominence. (Or rather, I would say, it’s because they rise to positions of prominence, of power.) And the same thing is always used to attack them; sexuality. Their gender. Their supposed weakness and inability to be leaders. The theme and ideas explored in this script are as relevant today as they were two thousand years ago. Why must a woman pretend to be a man, or adopt a man’s image or mannerisms, just to be taken seriously? Why does a woman’s voice inspire disgust to those in power? When are we finally going to allow women to take credit for all the great things they have achieved, without questioning their accomplishments, or undermining them, simply because they are not men?
4. As a society (in some parts of the world, at least) we have taken great strides in allowing women to take charge of their own lives, to be independent, autonomous human beings, and to not be ashamed of who they are. But there is still a way to go. For me, this script and storyline reflect this. We are still holding on to many of the prejudices that existed in Magdalene’s time (I say ‘we’, as in women also, not just men) and until we can overcome them we will find that very little will ever change.



The Gospel According To Mary Magdalene: Response (2)

5. Having been raised a Catholic and attended Catholic school, I am surprised that I have never run across this argument for the apostolic significance of Mary Magdalene in classes or chapel.
6. Specifically, I had no idea that she was connected to the Gospels of John, although it does make a lot of sense in the context of the mystery of the Disciple Whom Jesus Loved.
7. The script as it is presented will certainly shift your audience's focus onto a woman who may well have been horrifyingly overlooked in the history of the Church.
8. And yet, the larger point which it makes, about Jesus' message being one of far-reaching, indiscriminate and often sensual love, is also extremely powerful.
9. The notion that women were significant in the church from its very beginnings, and the idea that Jesus Himself was a proponent of expressive physical love – these twin concepts form a lesson for the public which is sorely needed today, just as it was in 30 A.D.
10. I have always felt, for my part, that the closest summary of Jesus' teachings is the Greek word, *Agape*, which means a universal love, and is much broader than the kind of circumscribed love which is practiced by modern Australians, many of whom are better off passing through the eye of a needle, as the saying goes...
11. John the Revealer is a subject of fascination to me. Not just for the prophetic nature of his text, but for the incredible duty that was placed on the shoulders of all the apostles, to prepare the world for Second Coming, and for the sacrifices that were made by so many of these brave men to spread God's word.
12. Of course, John did not die as a Martyr, and it has always been interesting and exciting to me that Jesus was able to predict this outcome while He was alive.
13. All of the Apostles, but especially John, were capable of living in the Holy Spirit, not just during the night of the Pentecost, when they spoke in Tongues, but all through their lives. This alone makes John an extremely intriguing subject from the point of view of an actor.
14. I look forward to learning more about this film.
15. Dear David and Ari,
I would have loved to be the part of the workshop and shoot day.
16. Unfortunately, I cannot make it to there this weekend. I would have to await next opportunity for working with you in near future. Thank you.

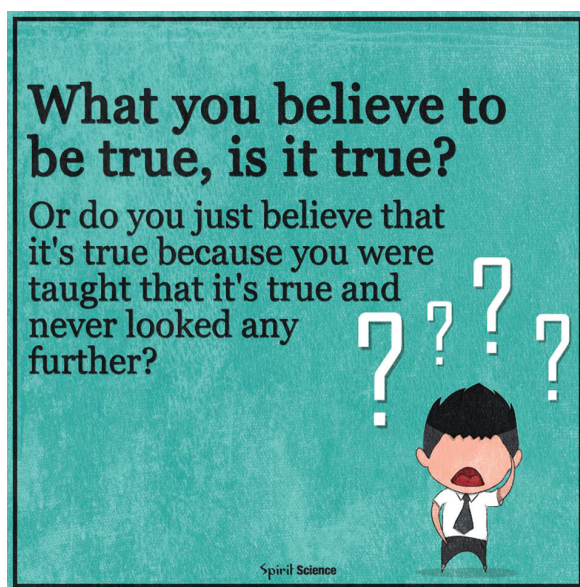
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17. Best of luck with your Mary Magdalene film!
18. It is an amazing script and I am sure your film will attract deep interests.
19. Look forward to working with you one day soon.

Kindest regards, Ms H O

20. Quotes:

21. "deserves an airing" - Prof Alanna Nobbs, President of the Society for the Study of Early Christianity, Macquarie University, Sydney.
22. "Female porn on a grand scale ..."
23. "This is the most profound exegesis on post conversion, loving one another, New Commandment Christianity, that is the entitlement of all upright and open true believer truly loving Christians, that I have ever read. Is this a foretaste of God's Kingdom come on earth as per the Lord's prayer? Foretastes of Romans 8:28!!!"
24. "Comes pretty close to the truth."
25. "A curious challenge to every atheist, either to those who love sex or those who eschew it."
26. "Fault if or follow it and swallow it."
27. "Are you saying MM is the fourth member of the Trinity?"
28. "Spot on. You're on the money!"
29. "I want to become an Asherah God.dess priestess. Where do I apply?"
30. We're rooting for Mary for She is worthy and has overcome. We should root for Mary with other true believers or as outreach every night and day and be naked and have multiple orgasms of praise and blessing for our Lady Lord, our Laordy, (lay or die). For such is the Way of love, lust and desire that the Priestess be thanked and prayed to with holey orgasms for the Lord and that we thereby bless one another and make each other happy. In love, lust and desire do outreach to men or invite home true believers with whom to fellowship naked and bring your spexual supplications to HEr Whoreship.
31. "It is indeed 'controversial, provocative and quite thought provoking' and erotic, sensual, also.
32. There are nothing ever available anything like this in history.
33. This is going to be the impact of the century.



From: David

Sent: Saturday, 1 October 2016 7:28 AM

To: R

Subject: Copy of Script to read

Hi R

Please find attached a copy of the script to assist you in your considerations.

I think you will find it quite thought provoking and it will challenge your doctrinal conditioning.

Please get back to me when you have read it.

David

+61 419 605 365

0419 605 365

To: David

Sent: Mon, 3 Oct 2016 09:47:34 +1100

Subject: RE: Copy of Script to read

Hi David

I have been reading the script and endnotes. It certainly is very thought provoking. There are some ideas that resonate with me, even though they conflict so directly with what I was taught.

Lady Saint Doctor Mary Magdalene and Doctor David Murphy

From: matchdc@tpg.com.au
Sent: Monday, 3 October 2016 10:32 AM
To: r....@gmail.com
Subject: RE: Copy of Script to read

R,

After you have finished reading you can go on to read my site at orgasmianity.org and linked pages.

David

----- Original Message -----

From: r....@gmail.com
To: "matchdc@tpg.com.au" <matchdc@tpg.com.au>
Sent: Thu, 13 Oct 2016 18:08:39 +1100
Subject: RE: Copy of Script to read

Hi David

I can't seem to sleep some nights with all these new ideas zooming around my head!! The Orgasmianity website provides a stupendous amount of mind-blowing information. From the script I incorrectly assumed that the concept of loving all meant perhaps one other than your spouse - perhaps having a sexual relationship with another that complemented the ongoing marital relationship. I never realised that this concept was extended to the point of worshipping with 'foldmates' through sex. Does this really happen?

The information you have provided continues to be very helpful in opening my ideas to an alternate view of the Scriptures - thankyou.

R

From: matchdc@tpg.com.au
Sent: Friday, 14 October 2016 4:34 AM
To: r....@gmail.com
Subject: RE: Copy of Script to read

Yes, it takes a while to assimilate.

Perhaps you could write something that I can put up on the Facebook page of how you were indoctrinated and have been released by what you have read that others may reexamine everything they were inculcated with too.

David

Love One Another, Not One Other

From: r....@gmail.com

Sent: Monday, 17 October 2016 11:28 PM

To: matchdc@tpg.com.au

Subject: RE: Copy of Script to read

Hi David

I don't use Facebook, so not really sure how it works. Of course I wouldn't want anything published that would identify me.

Do you have any more links or references for me?

R

----- Original Message -----

From: r....@gmail.com

To: "matchdc@tpg.com.au" <matchdc@tpg.com.au>

Sent: Sun, 6 Nov 2016 08:29:13 +1100

Subject: RE: Copy of Script to read

Hi David

I've been reading all I can and am still expanding my horizons. It is still resonating with me and changing my whole paradigm. I have some questions I'd be grateful if you could help with:

- How long has this movement been around?
- What is the position on masturbation? Is this ok, or should all sexual acts be reserved for worshipping with others?
- How do you meet others who subscribe to the same beliefs? I feel very isolated.

As always, thanks for your help.

R

From: matchdc@tpg.com.au

Sent: Tuesday, 8 November 2016 7:45 AM

To: r....@gmail.com

Subject: RE: Copy of Script to read

Hi R

Probably best to ring me to ask your questions and chat.

Maybe I should start up an Orgasmianity meet up once per month here at Concord..

David

ph: +61 419 605 365

Mob: 0419 605 365

Lady Saint Doctor Mary Magdalene and Doctor David Murphy

On Tue, 2017-10-24 at 07:45 +1100, R wrote:

Hi David

It's a very long time since we've communicated, but I just wanted to drop you a line and let you know how my journey is going.

In short, I've been liberated!

I've gone from a brainwashed sheep whose eyes never lifted up from the drivel I was being fed, to a complete, loving person who can view the world through eyes that see.

I wanted to thank you sincerely for first putting me on this pathway. I've read and experienced a lot since our early interactions, but that first guidance you provided was invaluable.

Thank you.

R

Hi R

Thank you for your beautiful emails.

I'd love to hear what were the turning points in your journey.

I suggest you email links to others, male and female, to read so you have a small circle of true believers to share your journey with.

David

Hi. I am full of awe, questions, curiosity. I was raised in a conservative environment but ive always felt longing for all that's written in your group. It is the first time ive ever seen such reverence given to masturbation and everything sexual...and not just treat it as a means of gratifying the horny moment of partners. Do you keep the privacy of your members?



Please... i beg you to whoreship me



That i may know the true worth of my sexuality.

Holy man, please whoreship me and show me how to do the same with you. This is a true reverence to one of God's gift to man and woman. You are an angel and I welcome you to my altar. Leave your offering/blessing after your ritual that will enlighten me to what ive been missing in all my years of life

Love One Another, Not One Other

"It is indeed 'controversial, provocative and quite thought provoking' and erotic, sensual, also.

There are nothing ever available anything like this in history.

This is going to be the impact of the century."

Congratulations again!

Thank you and best of luck on publishing.

Kind regards,

Ms H. O."

"Hi David

Yes well i am not surprised that this version of the truth is being revealed to the world as a doctrine that has been hidden from the world

And though it has been hidden, I do see the reasons for such acts as I see why it must now be revealed...as many things about the church is now being revealed...I was brought up in a very strict Christian way, and being beaten, raped, molested and bullied for the alternative views I had, even as a child made me question even more just how true the teachings were and how much weight they held when it came to the expressions of love...moreover...what is Love? Is it not acceptance, kindness, freedom, compassion and surrender.

So in my life, I have had many soul travel journeys where I have found myself in a lifetime with Jesus and I instinctively knew that I was very much involved with him and his doctrines and I did love his radical new teachings as opposed to the old oppressive ones...

Then when I had my second son, I was told through divine tongue that he will be named Luq Simeon...and just so...I named him.

I later learnt that the prophet Simeon was mentioned in one book of the bible only... the book of Luke....

Random or not...he was not taught the christian doctrines as I was, but has many times sat and told me things about that time that no soul could possibly know unless they were there at the time...I do know that reincarnation and past life times is an eternal truth and therefore, these things hold some truth and relevance to ones life today... Needless to say I love this version of Mary Magdalenes Gospel, Trial and Claims and whether or not I am chosen to audition for a part, I congratulate you on having the insight and strength to bring it forth for the world to re-evaluate for the sake of transformation and self knowledge.

Kind Regards

Ms R A"

"Transparent."

Interview with Mary Magdalene

Interviewer: Hello Mary,

LadyMary: Hello again,

Interviewer: It's been a long time between books. Why the long break?

LadyMary: I'll let you guess.

Interviewer: Where have you been?

LadyMary: Floating around. Walking to and fro upon the earth, going up and down, looking into the hearts of men, to steal the words of someone we've got a march on.

Interviewer: Well, it's been a long time. Must be some sort of a record.

LadyMary: Just waiting for the right time, this time as a script.

Interviewer: Any reason why now?

LadyMary: You have films now. Let some various producers go crazy over it and go worldwide.

Also, there's been a lot of water under the bridge and I've been waiting for people to show their true colours and see how things played out, like, well, we already knew.

Interviewer: You were called earlier on "Comrade Mary, Comrade MM", per Comrade DDM, first amongst equals. Who's got the true colours now? - or were you the revolutionaries of your time?

LadyMary: Yes, Comrade Mary, first amongst equals. We are for love, forgiveness, faith, equality, opportunity and revolution in loving and religion for all true believers who would be stewards of what God.dess has available to provide.

Now's about the beginning of the seventh millennium and a good time to set the scene for the last 1,000 years, although we're a little into it but we've been on time. Always are.

Interviewer: What else can you tell us?

LadyMary: Well, the interest has built up and you know what Proverbs says about the wise woman - so everyone knew it, it was prophesied wasn't it?

Love One Another, Not One Other

Interviewer: Really Mary, to be honest, this is all really just a major social re-education and re-engineering revamp isn't it?

LadyMary: Yes, we're doing some social work - on a grand scale, perhaps the world's largest spiritual and social restructuring exercise ever undertaken in a number of areas. Who's got a problem with that? I'm not averse to treading on a few toes. Time for some changes and stirring the pot.

A higher deeper level of fellows.hip and in-depth evaginalization and more whores. hip is a good thing. Things have been becoming a bit too staid and dreary lately. We've reached a bit of a stalemate. It's time to stir things up.

Love one another was actually supposed to mean something very tangible, with-all-your-strength-physical and intimate and to be shared - not waffle or clanging cymbal stuff. We Magdalenes have that licence. This teaching is common to all the religions and is a common practice bridge between them, so we're going by the book.

Interviewer: I see from the front cover and top of each second page you have a doctorate.

LadyMary: Four doctorates. My four doctorates came from the three books and are shared with Dr David, out of his five, because I told him much of what to write, so I now share four doctorates and so am Lady Saint Doctor Mary Magdalene. I am the oldest person to have multiple doctorates and first one in Heaven to do it from here.

Interviewer: What will you say to the Church?

LadyMary: God said "It is not good that man should be alone". Thus I was my King's Helpmeet. I still am my King's Helpmeet.

We women are all helpmeets to any or all whom we are infilled to love who love us. We do all things in love because we are pure, unless distracted, perturbed or disturbed.

When a woman willingly makes love and has sex she usually always does so in love, faith and hope, either one, two or all three at the same time, because female love is pure and based upon love, faith and hope, unless she is being coerced to act under compulsion or in contract.

Just leave us to our lusts and desires and we will make you happy if Goddess infills us to quite like you and you us.

I am the Church, the Body of Christ.

Interviewer: What is your take on the SHeBible, on the flipside?

LadyMary: Long overdue, should have been done long ago but we didn't release it till now.

Lady Saint Doctor Mary Magdalene and Doctor David Murphy

Interviewer: Will you be making a reincarnation?

LadyMary: Who knows what I'll do? When I do you'll be hearing about it. Maybe I'm already here or there, depending on where you are. You didn't know Messiah has been upon the earth quietly doing thief-in-the-night type stuff for a little while now so I'm not saying anything too much, not just at the moment.

Interviewer: Anything else you'd like to say?

LadyMary: Please read the book and watch the movies a few times so you can be ready for the sequel.

This Book and the SHeBible and the third book are our babies, our 'boobies', left breast and right breast, with the sequel third book being the loving Vagina, as best and most spire-it-u-all-y as can be done between Heaven and Earth.

Remember Romans 8:28. A lot of people have been barking up the wrong tree - and remember: go for it, network, love one another, not one other. Stay tuned. 'Nuff said for now.

Interviewer: Thank you.

LadyMary: Thanking you.



David "gave me a fair hearing", i.e. "a fare here-ing" - 14.8.2019, per a well attested prophet.

Author's Comments;

1. This scholarly manuscript in an introduction to the shutaway but august doctrines of Magdalenean Orthodox Christianity: the long eschewed, outcast, wildchild scriptural doctrines of passionate, love one another, not one other, love, now challengingly exposted for the very first time for thirsty true believer searchers of selfless love and truth.
2. It heralds the unearthing of a proscribed and long buried orthodox denomination – the outcast wild child of Christianity – as doctrinal and scriptural as any of the others, outstripping the majority, with deep roots to the time of Kings David and Solomon and the Queen of Sheba and right back to the exemplary Adam and Eve.
3. From its start, the book launches in the third and fourth paragraph with a cut-to-the-chase, hit ‘em between the eyes, ‘Denouement Rationale’, the untying of the knot, and what an encrusted ancient knot it is too, almost 2,000 years old and tight as tight can be. Usually the denouement, the untying of the knot, is to be found at the end of a book, In this case it is at the outset and then we proceed with the task of the untying of the one of the biggest knots in history: true leadership of the church and all that that entails both doctrinally and in explicit practice.
4. It is my duty in this book to reveal that we have all been led up the garden path for 2,000 years. We start with a thorny implication that the church does not address: was Jesus gay?, If the disciple “whom Jesus loved” was the male, John (and notably not Simon Peter), by so enunciating that Jesus only loved one disciple and that thus, by so saying, Jesus didn’t love the rest and only loved John, is to insinuate that Jesus was gay. Christians have quietly long noticed the seeming effeminate nature of 1st John and this implication but have kept silent.
5. The other generally argued contender for the disciple “whom Jesus loved”, of which there has been a detailed exegesis, is that the disciple ‘whom Jesus loved’ was Lazarus, who thus is contended to have written the fourth gospel and thus also 1st John - but that is still to say that Jesus was gay, and perhaps a necrophiliac as well.
6. The other logical and only acceptable contender, on the evidence, is that, if Jesus was not gay, the disciple ‘whom Jesus loved’, and who hence was the evident author of John and 1st John, was, as was a custom, an oft appearing woman, in variously lengthed autobiographical privy vignettes, as many as there were tribes of Israel or male disciples (12), and that was the much misrepresented, misunderstood

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and maligned love-and-blessings advocate, practitioner and doctrinalist (a fact that appears to have eluded everyone), the ever devotionally and consecrationally naked, well positioned, twice foretold Daughter of Zion, besmitten Asheric-devadasi-priestess-queen designate and the most erudite written-in disciple/Apostle to the Apostles, Mary Magdalene, Queen Magdalene. Hence, and by only accepting Mary as “the disciple whom Jesus loved”, can we emphatically argue that Jesus was not gay.

7. The proclamation that Jesus is our beloved King comes through in Magdalene Christianity more strongly than in petrine. Amongst the Daughters of Zion it is much more pronounced that Jesus is our true, everlasting, reigning, ever loving King of all women, and men, and love is explicitly passionate, hands on and palpable for those that want full-on tactile interaction. This is askance to petrine, where love can be rather lacking or non existent, divorced from love waffle, being replaced by an exclusive denialistic frostiness, friction or a clanging cymbal quality.
8. An argument that John was “the disciple that Jesus loved” and wrote of love without marriage, is to argue that Jesus was effeminate and gay as he only loved one man who wrote of love without marriage and didn’t like any of the female disciples. The only tenable alternate contention is that the said disciple whom Jesus loved in particular was a woman and the love being spoken of was romantic, tactile, passionate, perhaps consummated, and definitely was not denialistic waffle, just like a King of the Royal Crown Line of David, as only she alone can discreetly reveal.
9. The word “love” appears 51 times in Mary’s gospel, whereas it appears only: 16 times in Matthew,
8 times in Mark,
15 times in Luke (suggesting the synoptic gospels came from a common source) and
64 times in Mary’s epistle, previously known as 1st John.

There are also:

27 appearances of the word “love” in Romans and 9 appearances of the word “love” in Hebrews and 9 appearances of the word “love” in John 2 and

3 appearances of the word “love” in John 3,

all suggesting that Mary’s gospel and her epistle, formerly known as the 1st John, were written by a woman preoccupied with love, and not a man.

If a man had written the Gospel of Mary then there would be far fewer uses of the word “love” as the number of appearances of the word “love” in Mathew, Mark and Luke appear to suggest.

It is also compelling evidence that in the fourth gospel there are some 7 instances where Lady Mary is verbatim as to the words said but 0 instances of John being

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quoted as to what he ever might have said to anyone. This is formidable evidence that it was Lady Mary recalling what she herself said rather than John recalling what Lady Mary said when he had not been present. This tends to show fairly decisively and intentionally that it was Lady Mary writing from memory rather than the unschooled John writing from memory.

10. In the light of this God-given conundrum, the conclusion that 'the disciple Jesus loved' was Mary Magdalene, who consequently was the writer of the fourth gospel, writing in the third-person from personal eyewitness experience, and of the first letter ascribed to John, is the only acceptable logical choice available for the church to take as to say that the (definite article, rather than a, indefinite article) one 'disciple whom Jesus loved' was John is for the church to state that Jesus was in love romantically with a man and didn't love the other disciples - or by extension anyone much else.
11. The difficult to deny, now unearthed facts and evidence all point sufficiently conclusively to Mary Magdalene being the author of the fourth gospel and calls for its and 1st John's renaming as has been done in the SHeBible.
12. When we realize that the fourth gospel and the first letter, both circumspectly attributed to John, were penned by Mary Magdalene, we see she presents as an exceptionally learned and well written lady and her Temple training shows through. Perhaps only by priestess Temple training could a woman of those times come to be so erudite in her words. As High Priestess designate, capable of temple rites and understanding, she would be expected to be well written to do God.dess temple duties and suitable to be assigned as chronicler to one such as Jesus, the Daughters of Zion Messiah and King.
13. The doctrinalists in the New Testament are Paul, to a degree James, the unknown, presumably female, priestly writer of Hebrews, and the undisclosed, clandestine writer of the fourth gospel and hence 1st John: the apparent in-evidence, eye witness Lady Mary Magdalene in her three writings (see paragraph 13, page 10) and now through this unveiled, declaratory, denouement revelation, given so you will know the truth and the truth will set you free. The doctrinalists occupy a perch which is higher than the apostles (ones who were sent out) as their writings survive.
14. Could Lady Mary, or one of her likewise learned sister Daughters, also have been the unsung, presumably female, Temple learned writer of Hebrews?
15. Hence it must be taken, in a romantic sense, that 'the disciple whom Jesus loved' was Mary Magdalene which is the only acceptable position available, and not deprivational nothing love in the modern day 'waffle' sense, bullshit even, but rather a palpable, demonstrative, physical enacted love, as only the writer would have known. Jesus didn't do waffle; He loved 100% in deed and word.

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16. Jesus was Mary's King and She was His erudite, demure but feisty, didactic 'Elect Lady', biographer and expositor Queen, the elect lady of second John, written back to the author of 1st John. By realizing that Mary must be the writer of John and 1st John we get tremendous insight, second only (apart from Jesus) to Paul, into this divinely inspired leader, of the women and incontestibly of all disciples, apostle by Her writing. At least the proponent of the detailed Lazarus proposition got the family right but, we say it was Lazarus's sister, the overlooked Mary M, and not Lazarus who was the disciple whom Jesus loved. There is no mention in the gospels that Lazarus was ever a noted inner disciple, as was Mary.
17. The social and "theological implications alone are staggering" - Peanuts.
If we are agreed that the evidence is beyond reasonable doubt that Lady Saint Doctor (LSD) Mary Magdalene was the intended and evident author of the 'fourth' (now first) Gospel then we can rest assured that, it goes without saying, that it is safe to say that Jesus thus therefore did exist, as if she is the only arguable author then what she says, that Jesus lived and died and rose again and why, is likewise so. Under great adversity, Lady Mary set forth her immaculately preserved testimony, the first written Christian testimony, and her record is true and beyond reasonable reproach as no one could have planned its most precarious, ordained survival and ascent - which is its divine imprimatur seal of approval.
18. The fourth Gospel with John's name attached is a two millennia old classic quint-essential example, perhaps the best of this unusual and not easily detected genre, of an erudite female writer deftly and purposefully interweaving herself into the text so as to give adequate requisite clues as to her authorship in the face of censorial proscriptive female authorship conventions that prevailed at the time... and still do. In fact, the fourth gospel may be the best example of this genre ever produced and gives credence to the work being a work at the time of one of Jesus' two biographers - this one being Lady Mary's testimony. 1st John supports this thesis as a concordance study shows that with '1st John' coincidental style it is written by the same author and different to 2nd and 3rd John, which presumably written by paid scribes.
19. The idea that there would be such as a gospel from Mary Magdalene is "controversial," Simon Peter argued in the apocryphal 'Gospel of Mary', where he attested her to be the disciple whom Jesus loved by saying "We know that Jesus loved you more than us / all the other women" and that "Jesus would not have revealed such important teachings to a woman," and that "her stature cannot be greater than that of the male apostles". If left-out-of-the-loop, unlearned, chauvinist contender Peter was foot-in-mouth dead wrong on the second point, when she, as amanuensis secretary, had eruditely penned testimonial summaries and kept the official Daughter of Zion Temple division accounts (resulting in two dovetailing accounts,

Love One Another, Not One Other

one under John's name and the other as the 'Beloved Companion'), Simon Peter can be regarded as likewise dead wrong on the third point (and his church tried to destroy the parallel second edition). Since the so called gnostic 'Gospel of Mary' a lid has been kept on the heart of the controversy, but her reputation was sullied without really explaining why that was so until now with twenty first century higher criticism, or perhaps revelation, in this book.

20. Hence, the stage is set for one of the biggest controversies and confrontations of all history and in any religion: the argument as to who, and whose approach and practice, arguably leads the church, Mary's or Peter's, and they are poles apart as far as practice goes. Doctrinally, they are at some variance, not easily reconciled with the accretions of time and the love one another, not one other, style of asheric fellows.hip and whores.hip permeate orgasmically to the core.
21. Hence in short: this book is for those of us who:
 - see nakedness and 'spex' as a sacred, devotional experience that strengthens our love one another, not one other, love with those with whom we have joint ventures or are doing outreach or whores.hip, and
 - strengthens our faith and gives hope and increases blessings because we are doing so in love with all those we like who quite like us, free of the trammels of unscripturally supported marriage.
22. Let the f.u.c.k.ing and the rooting out of the old impotent order begin, as we untie the knot, both in the courts and in beds, both of which are our asheric temples and altars.

Additional Reflections

23. Apart from the revelation that God is not male, but as much, if not more, female, this work came about in part as a result of a devastating end to a singular (sequential) relationship in 1985 where I thought "never again will I enter into a sequential!. There must be a better way than sequentials." With the words of Jesus in the New Commandment "love one another" it become logical that "love one another" also meant its corollary: not one other, thus providing a scriptural basis for parallationships, that we not denialistically place all our eggs in one basket and so be hurt when one moves on, and we have risked all in a denialistic gamble on just one. If we love God.dess then we are to love all those SHe sends our way, for whom SHe makes us to lust and they to lust for us, and there will be many with whom God.dess ordains love, lust and joint ventures.
24. In Australia today, there are 25 million people and some half are female. It is said that women are interested in men who have money, are well established and successful. I have found this not to be the case, at least not here in Australia.

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25. If only 1 in 10,000 are attracted to me (there's not much competition (I run Sydney's longest running, most successful restaurant and dining club for singles and none of the women ever ask me out or ask me home afterwards so I must be very ugly (Mr Ug))), and I am likewise attracted to 1 in 100, that is then 1 in 1,000,000, then there are still, by those odds, 12.5 ladies, in Australia alone, who are a perfect match for me and want me in their beds. There would be a great many in other countries yet to make their approach so it could even be in the low one hundreds.
26. This is true for most of us and we should not be denialistic and keep to one other and deny those others we love, who desire us. They know who they are. We should love all those for whom God.dess infills us to love and lust that blessings and joint ventures may abound for us and ours.
27. A true priestess puts Her love and lust first and then she can do no wrong to any man or woman.

Further comments

28. From the outset the author has chosen to be ultra-orthodox and conservative in his approach in that he has chosen to use only the Bible, and particularly the New Testament, as his source of reference so that those well read who refer only to the bible in their disputations will find a degree of difficulty in refuting what he says as it is scriptural and unarguably doctrinal and to be commended, if all is done in love.
29. Although the author has chosen to be conservative and ultra-orthodox in his approach, the work is not written as a mendicant might present his work. Also, the work is not written as a philosophical treatise of submission for peer review, although it may be peer-reviewed. It is more written to be a 'battle script' and an opening move in what will be a long adversarial fight between the forces of liberation and freedom and against those dark forces of the devil who would seek to restrain and control religion over the ages. It is an adversarial work and brings a 'sword', the s.word of the spirit, to the fray.
30. Since the work is based squarely upon the Bible and the New Commandment, et al, many true believers will be able to take on board what I have set forth in this work and seek to more literally obey the Commandments set forth and shake off shackles that have been in place for millennia to love and commit more in action, not just precept.
31. Being a film script, it was not considered appropriate to insert bible references throughout but the more a Bible scholar knows their bible the more they will recognize the references being alluded to it the script. Hence, by not referring to much else than what may be found in scripture, the author makes a very powerful document which may be in direct confrontation to what many may have been taught and one which is difficult to overturn.

Additional Considerations

32. However, there are those who know that there have been a number of documents that have come to light in the last 200 years or so that shed some new light upon Mary Magdalene. My friend Dr Andrew Theophanous, upon reading the manuscript, offered to contribute a scholarly and detailed alternate view submission to this work from a philosopher's more academic point of view.
33. Andrew has developed eight additional scenes and a lengthy submission based upon these new discoveries and some older documents excluded from the Bible to give an alternative portrayal of Mary Magdalene which in a number of respects tends to support what the author has written. Hence, in the interests of balance, I have included what Andrew has written as it is appropriate that the general alternate view, that which arises from the gnostic writings and other documents be presented in this work.
34. Andrew's work is distinct and somewhat different and more scholarly and of a different style and so is presented in its own section later in the book. There you will find his eight scenes and his scholarly work. I have kept it separate so it can be considered separately and not mixed with what I have written. His contributions appear after the document "About Mary Magdalene".
35. Author's final comments: I don't think this book will ever be finished; there will always be more.
36. Every priestessitude, s.l.u.t. and w.h.o.r.e., worldwide, should give a copy of this book to all her, or his, clients and devotees, and prospects, (as a present, 'prostitutesent') and challenge them to prove it wrong (over a civil bet), that greater love, lust and blessings may abound!
37. She can ask any woman or man the question: "Would you like to convert?", saying "I am Magdalene Orthodox: would you like to convert and love and cum with me in love and a deepening celebration of loving fervent faith?"
38. Why not convert to the one true faith - the love faith for all open and upright true believer women who have had their eyes opened and are now free to love all they like who quite like them?
39. Civil bet training available to those appreciative on possibly non financial terms. Your place or mine?
40. Watch for future editions.
41. **Logline:** Mary Magdalene, the accused, and evident writer of the fourth gospel, unleashes a modern-day spexual, 'spirexual', revolution of loving one another, not one other, and seeks to publish under John's name.

Brief one paragraph synopsis.

42. This theatrical doco passion play film is in two parts: - part one being Mary M's vigorous forthright, no holds barred, defence and Her earthy spex love expositions and voiceover of well-known scenes involving Mary Magdalene
and part two being:
her appointment and hieros gamos joint anointment and the dispute with Judas,
the reuniting with Jesus at the tomb scenes,
the shoreline scene,
a trial with a Judaizer, Diotrophes,
and a dialogue between Mary and John the apostle where Mary seeks John's consent to publish Her gospel and a letter under his name due to Her being a woman ending with a build up to a Magdalene love making blessing invocation scene to be ritually repeated in countless bedrooms as either physical love fellowship or as seductive evaginalization.

One Page Synopsis

43. This theatrical doco passion play divides into two parts.
44. **Part one** is a voice over with background scenes section establishing the credentials of Mary Magdalene, a woman, as the true leader of the church, which has far-reaching ramifications in the present day.
45. Mary provides the evidences for Her having written both a gospel and an epistle establishing Her as the pre-eminent leader of the Christian church with Her spin on the gospel with its New Commandment of loving one another being thrust to the fore.
46. The first part puts a decidedly physical interpretation on loving one another, not one other, as an invitation to make love in parallel (rather than sequentially) as 'whoreship' to generate blessings with guided entwinement joint venture lovers.
47. A number of background scenes take place such as the hieros gamos joint initiation ceremony (which none but the High Priestess of the Temple of the Goddess could perform) and the challenge by Judas over the use of a year's wages supply of sacred temple ointment to ceremonially joint anoint Jesus in preparation for His vicarious death.
48. Mary is dismissive of the practice of marriage which finds no real place in Her gospel or epistle, and is not even taught or commanded or even commended to be entered into in the entire Bible. In the current day with many marriages breaking down, time has now shown that She is right in showing a different path for true believers and that being to have multiple 'foldmate' lovers in guided overlapping or paralleling intertwined joint ventures, as God initiates and leads.

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49. She exposts about the New Commandment which mostly has come to be faithless meaningless waffle and glib talk, bullshit with little to no follow through. She maintains real giving of love is spontaneously, obediently and committedly making mutually responsive, infilled love as 'whores.hip' between true believers and by so doing we thereby 'whores.hip' God and, by so doing God's will, generate blessings or by helping others with their matters and needs. To do either is true commitment with those whom God brings together and puts love and desire in each believer's heart for each other, which can be with one at a time or with many in parallel, as the Spirit leads.
50. Her position is more than just a defence to Pope Gregory's dismissing of Her in his circumspect 591 AD homily as just having been a common whore and slut and sees Her issue a mandate to all true believers to become overtly forward and lovingly and outreachingly promiscuous and to live in love with copious scriptural support.
51. **Part two** are various playlet interchange scenes culminating with a dialogue between Lady Mary and the apostle John to come to an agreement for Her gospel and epistle to be published under his name (a common practice by women at the time, cf "Matthew"'s and "Mark"'s (?) derived gospels, and Hebrews) so that it might survive and be available for posterity and come to be included in any canon of accepted writings which might later form the New Testament.
52. In the dialogue, She holds forth in expositing and declaring Her and Jesus' be-forward-in-faith-and-love teachings which are to be found in Her gospel, the fourth gospel, and Her letter, known to us hitherto as First John.
53. She makes known an inlaid secret for two millennia that She is the writer of a gospel and a letter and so fulfilled the documentary duties of the leader of the church and is the only one to have done so.
54. With Her assuming the position of leader, as the woman chosen by Jesus to have the best part, the play has fundamental and profound significance to the church, wider society, feminism and gender equality to say the least.
55. She extols the virtues and blessing generating potential of ceremonially loving one another, not just one other, by way of ritually making love with other made-mutually-responsive true believers. This doctrine is a modern-day logical successor to the blessing generation activities of the priestesses of Asherah who were patronized so as to obtain fertility blessings and the like. Hence we term it 'love one another, not one other', and so generate blessings by obediently keeping Jesus' New Commandment to love, make love, be in love with all those whom God jointly infills to love one another.
56. The second part ends with a hand in hand invitation before going off to make love together as a blessing generation ceremony, a blessing invocation which may

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come to be repeated countless times in countless bedrooms prior to making love with a believer or as 'evaginalistic' outreach. Hence the second part ends with the prelude to a sex love scene. Other producers who may follow will doubtless go much further and be far more explicit.

57. The play is designed to ring in changes which will take a time to complete but those changes will start with this book and film.
58. The script is a most unusual genre in that it is a battle script, a war script, a script written in preparation for a fight which will come from the old guard. It is a script which issues a resounding challenge and rings in change and overturn shibboleths and centuries of baseless tradition, posing a strident challenge, not just to sleepy orthodoxy but to all the non-love religions, and those satanic religions of hell, the religions of hate and control. In all likelihood this battle manuscript, and ensuing books and productions it may engender, will rage for decades, even centuries, to come.
59. Much treasured will be those naked, loving, true believers in love who choose to stand, and lie, with us against the retrograde, the loveless and the impotent, against the purveyors of hate, suppression, control and lustless, loveless doctrines. Proud will be they to unfurl their flag and say we are MAGDALENE, the true faith of love, lust and desire with all our heart, soul, strength and fire. We are MAGDALENE and we f.u.c.k, in courts and in beds, in ever hospitable whores.hip, fellows.hip and ev(e) agina(again).listic outreach, wherever, with whomever God.dess brings our way. Forever horny, naked, open and upright that God.dess be glorified in our ever loving ev(e)agina(a.gain)listic bodies and loving orgasms and our spiritual whorefare, in all our passions and parts of our lives, that God.dess be glorified.
60. Since Christians, petrine that is, are somewhat denialistically austere, hypocritical or paranoid about f.u.c.k.ing, fellows.hip.ping under Christ the King, and having spex **in love** with all those whom they would like to f.u.c.k. who would quite like to f.u.c.k. them, Jesus had to lay down a revolutionary new commandment, the New Commandment that, given that, apart from service, serious loving, with all those with whom you are doing God given joint ventures, that blessings may abound, is f.u.c.k.ing under Christ the King (either in courts or in business or in beds etc) and having spex, spiritual excitement / spiritual expiation. We need to be commanded to f.u.c.k. or be disobedient and sinful for denialistically not loving others who, in all honesty, would like us to quite love them, considering that when a woman freely f.u.c.k.s men she is being infilled to love - as she always does so in love.
61. Let the battle and fur.vent in-depth loving begin.
62. Further notes have been written to highlight the importance of this script and give reasons as to why this production should be made and funded.

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63. Indeed I believe that this script and play has a very long life and will not be easily discounted and will spawn many progenies.
64. Indeed TV Networks who air material sourced from these teachings will always find a massive hit on their hands and so should commission scriptwriters to write extensively in consequence of this material.

Additional Supporting Notes

1. This is a funding application for the film “The Gospel, Trial and Claims of Mary Magdalene”.
2. The Gospel, Trial and Claims of Mary Magdalene (GTC) is a landmark theatrical doco film/play, revolutionary in its concept and a bold challenge to the established non-love non-sex religions of our times.
3. This film/play is arguably Australia’s most significant religious theatrical/cinematic offering in 200 years written by Australia’s foremost law therapist, and author of the Relationship Agreement, casting recorded religious events in a completely different light and making such events much more attractive to the majority of thinking people and making belief far more pertinent, permissive and relevant than ever before.
4. This play is a highly provocative and challenging well researched “wrecking ball”, a battle cry challenge, to all those loveless ritualists, doctrinaire waffleheads, money makers, impostors and bullshit artists who have hijacked general religion and even the church, that there may be embraced untrammelled holy Asheric spirit-filled free love, as in times long forgotten. It is a screenplay written to be attacked by those with vested interests that massive change may occur, as has not been seen for 2,000 years. It is a play to herald a long overdue revolution and it is indeed a great honour that this spark for perhaps what, with proper film support, will be the greatest of the revolutions to ever hit our planet, the revolution in religion to usher in sexual real.leg.ins (now that we have contraception) comes out of the Promised Land, Australia, and not from religiously unprogressive Europe or America. It heralds the start of a whole new genre and other script writers and producers may also take up arms and, through film, follow suit. We hope to see many female and male, film producers follow in its footsteps.
5. This theatrical film is the logical successor to Jesus Christ Superstar and the Da Vinci Code which both raised a number of questions about Mary Magdalene. These questions are now definitively and provocatively answered by way of this play to satisfy an almost insatiable public interest. Hence, if a follow-on musical were to be made from this film it could be in the league of the 1970’s Jesus Christ Superstar which spawned other productions.

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6. Furthermore, by way of its authoritative challenge to both stagnant orthodoxy and stagnant leadership, this film is on a par with cataclysmic events such as the Great Schism of 1054, splitting the then church over the issue of leadership, and Luther's similarly rivetting 95 theses of 1517, which ushered in the Reformation and led to the Protestant split, and Galileo's 1610 publication of *Sidereus Nuncius* advocating heliocentrism. It is on that par to assert that Mary Magdalene is the true leader of the church, and the leadership and priest/esses should be naked females and males, and that Her message comprises the true gospel, a gospel of love and making love between believers as fellowship and for the purposes of the Great Commission outreach, currently largely ignored. It is made all the more challenging in that this challenge relies upon scripture alone and not from the new emanations about Lady Mary to be found on Google and You Tube.
7. Hence, being on a par with the 1054 Great Schism and the Reformation of Luther commencing in 1517, this play is a pivotal watershed in the evolution of Christianity as never before has MMs' case been pleaded in response to Pope Gregory's hedged diatribe of 591. With the play, various pre-contraceptional non-love representations of Christianity are challenged and are rendered outmoded, and even heretical, particularly traditional catholic and many dreary loveless orthodox or protestant. With the 1960's advent of contraception, GTC, and all that it advocates, is a precursor film for third-millennium sex-love religions.
8. GTC is hence no ordinary piece and covers a subject seldom ventured into in film before and then proceeds to staggering implications calling for a total change in society so as to change the world arguably for the better.
9. GTC is a film that will doubtless spawn further films by other film makers, inspired and emboldened by this courageous offering, to create further films on its theme. GTC is the trigger film for a whole new take on Christianity, the vanguard film for a long lost but ahead of its times denomination, Orgasmianity (Orgasmianity.org), which, likewise, is sparking great interest.
10. Coming from Oz, this film, properly produced and marketed, will put Australia on the map for the first time as far as religion is concerned and at the forefront of a prestigious new religious movement originating from Australia. Ensuing spin-off films in future years, commencing with this one, will become money earners and bring moneys and attention and tourism to Australia and open up a whole new direction for our already very successful and respected film industry.
11. The Gospel and Trial of Mary Magdalene provides vitally needed source material to spark the creative minds of script writers seeking inspiration and provide a whole new authoritative spexual direction for the disillusioned many who have forsaken arid organized religion (no girlie) but would flock to loving orgynized real. leg.in religion (on girlie).

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12. As said, this film will be a landmark production, to be emulated many times and is definitely a prime contender for funding so that it may be produced in the best fashion possible, as deserves its provocative and unassailable subject material.



Story line

13. The first part of the script is a voice over with a number of background action scenes, familiar to many, establishing Mary's long challenged credentials. This film is Her response. Its content of what She has to say will be shocking to many and thoroughly delightful to many others. Some of the actors auditioning so far have said "I never knew this. This makes more sense than what I was taught". Even atheists have said "I can believe this". Gauging the response of the actors auditioning we have seen particular interest and know we are on a winner.
14. Some have even written the preces which accompany this application to assist in the arguments for relevance to today's audience as they see it.
15. The latter part is a hypothetical, yet very credible, dialogue between Mary Magdalene and John the apostle about Her publishing a gospel account and a letter under his name and John receiving the credit until the time when all is to be revealed.
16. The film ends with an invitation to 'whores.hip' in the Asheric tradition by having joyful loving blessing sex between true believers as we are commanded to do, 'one with another, not one other'. That is, the film ends with a lead-up and joint invocation to make love and invite blessings upon joint endeavours which may go on to be repeated in countless bedrooms as a prelude to making joyful love over and over between in-parallel true believer lovers acting out their faith.
17. Finally, Mary Magdalene, as then High Priestess of Asherah, with Her relative doctrinal earthiness and the thousand year tradition of the Daughters of Zion, much based upon the erudition of Solomon, and their fertility and love making blessing influenced traditions, stems from a long-forgotten era that is bound to offend many with unexamined cotton-woolled sensibilities. We cannot compare Her to our repressed and heretical western Jane Austin regency sensibillites or our indefensible devotion to modern day, assets at risk, denial of all inspired / infilled others, arguably unscriptural, unfounded and undoctrinal love one other, not one another, monomarrriage which has no real scriptural basis or to our present-day view of marriage morality (Judas and Peter were married, Jesus and Lady Mary were not, except to God.dess).
18. True believers, who have been forgiven by God.dess through the propitiatory death and coming again of Jesus, can now rightfully and doctrinally go back to

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virtually full time loving one another, many others as it was for to be for Eve and Adam, and disport themselves naked so as to meet other naked true believers or do outreach so that they may love, make love, one for another, for “love covers a multitude of sins” and the more we make love, one with another, not one other, either as fellowship or whoreship or as outreach, the more we all become upright and open for the Lord.

19. Undoubtedly many future film producers, who become steeped in this new genre, will include explicit and doctrinally accurate steamy love scenes and go way beyond where we leave off - for now.

Significance and Relevance

20. The script plot is highly significant in that it heralds a third-millennium challenge to the institutional church, be it catholic, orthodox, protestant or the sects, as great or even greater than that of Luther which ushered in the Reformation. It throws down the gauntlet for the first authoritative real challenge; this time in film to the male hierarchical dominance of the church illustrating that it is unfounded and even unscriptural and so wrong.
21. It is an appeal by the long-lost asheric (cashier)/ asheritic (charities) bicameral division of the ancient Temple of Asherah by the most well known proponent of Asherah and HEr practices, being the designate High Priestess and joint venture partner of Jesus, Mary Magdalene, to whom it is recorded that the best part had been given, in both senses of the word.
22. She claims hegemony over the church in direct challenge to current day male domination. From scripture, She challenges this leadership and the doctrine of marriage as unscriptural and thus unsupported in a new and highly controversial and well-contended revelation to today's audience.
23. Mary also directly challenges the entire nature of the church and their unfounded traditions and does so from unassailable authority as Jesus' right-hand lady and the one chosen by Jesus to have the best part.
24. To quote Paul: “These three abide, faith, hope and love; but the greatest is love.” Luther's reformation was built upon a revelation that justification is by faith and not by works. The Magdalene Orthodox restoration, however, is built rather upon a revelation pertaining to love, the greatest of the three, and much more. One form of love is in service and the other revelation of love is in contrast to the glib, empty ‘nothing love’ we have today. It is rather a long lost, raw and physical, ‘love with all thy strength’, passionate, supremely devotional, shared tactile love, far removed from the vapid, evanescent cringing apologetic nothingness of what love has seemingly decayed to today.

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25. Members of later 'me-too' patch-up denominations are invited to convert to this antecedent, long lost faith and found, or join, everloving cometogetherations - rather than being part of hardlyeverloving 'wrongegations'.
26. In this film, Mary asserts that "love one another" is of overtly spexual and promiscuous import and an invitation to spex in 'loving one another, not one other', as Jesus had loved Her. She issues a challenge to prove Her wrong to an impotent church in the doldrums that has reached stalemate and seeks to confine love in the risky institution of marriage for which the Bible, tellingly, has little time and no stipulative commandments, uncounterveiled teaching or prescriptive edicts in its support.
27. The film is further significant in that it is an aggressive battle script from an unknown very early division of proto-Christianity, a division, unlike others, that fights and fights and will produce more challenging footage over time and before long.
28. This is an unapologetic, hard-hitting attack upon the stagnating orthodoxy of the church by one who cannot ever be silenced, though there have been vain attempts to still Her voice and impugn Her reputation because She is so challenging and such a threat due to Her being both a woman and chosen leader. This film reveals the threat She poses as the true writer of the fourth gospel and the first letter ascribed to John the apostle.
29. The relevance of the story rings true today, more so than at any time of history, as now we have more convenient contraception and so, for the first time, can fully comply with and obey the Commandment to "love one another", not just one other, in its full intent as Jesus loved the disciple whom Jesus loved, Mary M.
30. The dialogue builds up to a classic first time ever Magdalenic prelude to love making blessing generation and celebratory love scene duet between Mary and John which is bound to be often recited in countless bedrooms in memory of Jesus and Mary and a reminder that in Magdalene Christianity making love between believers in parallel is an act of 'whores.hip' to generate blessings in God-given intertwined paralleling guided joint ventures.



Further Relevance

31. This is a pivotal watershed film in the development of women's liberation and feminism in that what Mary says supports women in their quest for equality with Her as figurehead and leader.
32. This film is the missing link in feminism by one of its chief exponents in that it is the cornerstone and key to leadership in many quarters. Hence this film is the

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quintessential smashing of the 'glass ceiling' for women. The logical conclusion, for example, is that quite rightfully the Pope should be able to be a woman and many church leaders should be women, and naked and promiscuously seductive w.h.o.r.e.s and s.l.u.t.s too, and the major churches have little scriptural defence to this challenge. The consequences are profound.

33. Many women will relate to what Lady Mary says and start to agitate for change and leadership and successfully challenge the male bastions of power. Change will occur and the moribund church become a far more liberated institution, as were the libertine loving temples and groves of MaxiMum Asherah.
34. It will bring times of refreshing into the church and portends change at the highest level and reassessment of the norms of society. This is a film to create a profound societal revolution in all areas.
35. This film may be of great interest to many who have never been interested in sexless religion or have fallen away due to dreariness and irrelevance to today's world. They will say "if this means more sex then I'm in!" This film will open up a whole new genre of films based upon fantasy spiritual sex and sex real.leg.in which existed in the time of the temple/grove meetings of Asherah.
36. The film will also be of great assistance with Christian / Muslim / Jewish relations as it stems from a common base of the very original forms of those religions before each became cluttered with more material and dominating patriarchal dead end agendas. Many who are familiar with the idea that, just like Christianity, Islam can and has been a religion of love will find a common home here and there will be a giant bridge of understanding and great accord and much interfaith Magdalene joint venture love making between true believers. As one lady said "this seems like the original Islam, the way it was in the very beginning".
37. It will particularly be of interest to those of the predominant viewing age who comprise the greatest financial supporters of film and, properly marketed, the film could develop a cult status. This is the film to start a new cult of spex love as it provides the missing doctrinal basis for a cult of unquenchable love, lust and spex.
38. (Though how Magdalene orthodoxy could be termed a sect or cult is rather extreme when it is based squarely upon Jesus' first Commandment, His second Commandment, His New Commandment, His Great Commission, the cornerstone that the 'builders' really did reject and the Commandment given to Eve and Adam to go forth and 'multi-ply', i.e. love one another, not just one other. It is submitted that no other denomination is based as c.literally upon these, (particularly those which are of pre-petrine origin with their sanctimonious give-ways, inherited buddhist trappings and showy ceremonial aspects belying their origins.

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39. Debriefing some people from the effects of false religion will be instant and others will take longer but all mutually desirous believers and evaginalists are encouraged to be obedient and to disrobe when together or as outreach and spontaneously embrace loving one another, not one other, from day one as and whenever the Spirit leads and jointly infills.
40. It is time for change, and this film will be a catalyst for change and spawn many others like it which go even further and liberate women and break the glass ceilings around the world. Without this sort of film and this sort of revelation and the facts and arguments that are set forth such a revolution cannot occur.
41. By engendering more such films the film will usher, in time, an unstoppable sexual revolution in religion from being “no girly” religion to “on girly” real.leg.in in the two senses of the words each: a true women’s and men’s love religion. All shibboleths will be challenged and nowhere will be safe for the impotent wafflers, fuddy-duddies and purveyors of patriarchal and petrine, chauvinistically infected, double standard, hypocritical thinking.
42. This is a truly revolutionary film with a story line which must be heard and is highly valid and most timely. It will turn heads worldwide that this film came out of Australia and spawn a new genre of films following on upon its success and challenge.
43. I look forward to being approached to give approvals to didactic demonstrative ‘doctrinumentaries’.
44. “Ye shall (eventually) know the truth and the truth will set you free”.
45. “A Simple Genealogy of the Branches of Christianity
- Magdalene - from extreme to conservative
- Petrine: Catholic/Orthodox - Protestant - sects”
46. And what of children? We have not spoken much of children here. What of children? There will be children, many of them, and we say five fridges is better than one and five beds is better than one and five homes, though all shared, can be better than just one.

Lady Saint Doctor Mary Magdalene and Doctor David Murphy

Dr David Gregory Murphy,

24.4.2015 - 31.12.2021

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For my nth Doctoral degree, conferrals welcome. Law Therapist, founder Orgasmianity, (orgasmianity.org), david@messiahdavid.org
Tel: (612) +61 419 605 365, 0419 605 365

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Recommended reading:

The Gospel of the Beloved Companion. Translation by Jehanne De Quillan. Please search on Google to find a copy to buy, highly worth owning.

Mary Magdalene: Author of the Fourth Gospel? Ramon K Jusino. Please search on Google to find thesis.

Secrets of Mary Magdalene video:

<https://www.youtube.com/watch?v=wmtIWSLJW5k>

More in-depth detail about Mary Magdalene:

<https://goddessofsacredsex.com/2013/04/14/mary-magdalene-high-priestess-and-sacred-prostitute/>

<http://www.northernway.org/twm/mary/magdalene.html>

http://www.cromleck-de-rennes.com/mary_magdalene.htm

<http://users.tpg.com.au/matchdc/AboutMaryMagdalene.html>

<https://www.youtube.com/watch?v=h7QdnousE-M>



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And many other sites on Google, just search

http://users.tpg.com.au/matchdc/Orgasmic_Internet_Church_of_Mary_Magdalene_and_Jesus_Christ.html (underscores _ between the words)

<http://Orgasmianity.org>

(Our Returning God and Saviour Messiah,
Our Royal Goddess and Sister / Servant Mary)
for much more to read with extra pages to study.

How to Read the Bible: <http://users.tpg.com.au/matchdc/HowtoReadtheBible.html>

“God” and “God.dess” are generally used interchangeably through this text.

Also accompanying: The SHeBible, see SHeBible specifications below.

To find a copy of the common law Relationship Agreement for you to photocopy as an A3 size and implement in your relationship or marriage, please go to pages 286 – 287 or go to scwl.org/SCWL_list_A3.docx

For a free copy and to read more about the Relationship Agreement alternative to marriage, to copy and paste and use in your relationship or marriage, go to <https://personallifemedia.com/2019/02/the-relationship-agreement> or “Relationship Agreements Alternative” on Google where it is currently number one.

To view my current business as Australasian importing agent for the Midwest Research SCWL range of subliminal programs for reprogramming the subconscious mind in order to achieve behavioural change, habit eradication, enhanced attitude development, spiritual purification, enrichment etc etc, 180 titles since 1979, please go to my reps support website: scwl.org.

<http://davidsdinner.org> David’s Dinners. Start a group in your own city or town to have discount dinners out every Friday and Saturday night and make new friends and help others find someone’s special.

To go on my email notifications and contact list please send your contact details, full name, email, phone, city or town, country and optional photo to me, David, at david@shebible.org.

The Magdalene Temple Charity Bank has a debt, loan and mortgage wipeout facility for those true believers who are truly appreciative. Our website is to be found at debtbailout.org. Please watch the videos and listen to the audios.

Discourses and interviews with the writer David and with others can be heard at this sequence of website addresses:

www.shebible.org/discourse1.MP3

www.shebible.org/discourse2.MP3

www.shebible.org/discourse3.MP3

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and so on and so forth as interviews, addresses and talks keep being added.

Please try successive numbers like

www.shebible.org/discourse4.MP3 and

www.shebible.org/discourse5.MP3 ... etc etc and so on

and so forth as they are added to the sequence over time to learn much more about these twin works and other developments.

Documents will be added over time and can be found by following the sequence

www.shebible.org/doc1.docx or www.shebible.org/doc1.pdf

www.shebible.org/doc2.docx or www.shebible.org/doc2.pdf

www.shebible.org/doc3.docx or www.shebible.org/doc3.pdf

and so on and so forth.

If you would like free one on one sessions or small group sessions to learn and discuss more with the author, please contact me at david@shebible.org or ring me on 0419 605 365 or (+61) 419 605 365 to make a time and place for a study session.

<http://sydneynudists.org/> Start an Asherah-Magdalene Order of Eve, Edenic nudist lifestyle, love-one-another, not-one-other, sexual blessings group in your own city or town and have Asheric in-home gender-balanced 'nudeist' dinners and love parties after the tradition of the ancient 'live in love', love-one-another, not-one-other, holy Asheric devadasi traditions!

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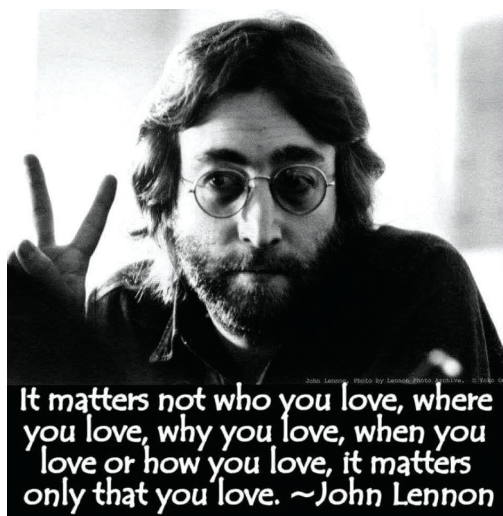
Intending priestesses are now being sought in Sydney for full time and part-time paid positions of Asherah-Magdalene Temple priestesses in training to do whores.hip and fellows.hip, doctrinal teaching, evaginalistic outreach and event orgynizing to bring other new true believers into the folds. Contact David on (612) +61 419 605 365 or 0419 605 365 or email david@sydneynudists.org to register your heartfelt desire to become a full or part-time paid prostitute priestess.

"All women who really appreciate these two groundbreaking, liberating works in the one book are to openly and hospitably, directly or by proxy, repeatedly if they wish, show their appreciations to Dr David, in the way they would really like and in the way in which Lady Mary would approve - lovingly - as only a woman can, or as he directs - that blessings may abound.

In Magdalene Love One Another Not One Other Christianity it is only right and proper to make this offer known: Ladies who would like to be a love channel through whom Goddess Asherah and Lady Mary channel and make love to the author or to other male true believers are welcome to make very forward in faith, direct, bold and explicit approaches to get their well deserved blessings.

For those who would like to dispute the theses of this book, various contractual civil bets are available for nominated amounts.

It matters not who you love, where you love, why you love, when you love or how you love. It matters only that you love. ~ John Lennon.



Crew and Cast

This film ne-eds

1. Director
2. DOP
3. GH4 Panasonic Camera and Camera stand and Lenses
4. Backlight/key light/secondary light
5. Seven actors and several Extras
6. Sound Recording device and Sound Recordist
7. Editor
8. ADR and Voice Over Audio Studio

Locations

1. Concord Parks
2. Green Studio
3. Inside a unit location in Concord

Costumes

First Century Biblical Hebrew Costumes / nakedness / scanty attire

Cast

Still auditioning further for different versions.

Our Plan

As this film is of wide and universal appeal we intend to produce for a number of international markets and seek funding to achieve this competently and professionally.

We intend to produce an Australian version, an American version, a Chinese Asian version and a Japanese Asian version and a version for the European and / Middle Eastern market. By this means, with the choice of suitable actors for each, we intend to provocatively crack each of these markets simultaneously, initially by way of entry into numerous film festivals and marketing to as a sequential television production pieces.

Since this film is of timeless appeal on a perennial theme, its impact and interest will never wane but continue to provoke interest, controversy and challenge as the years, decades and centuries go by.

DOCUMENTARY PRODUCTION PRODUCER PROGRAM STAGE 2

Application materials:

If your project is shortlisted, you will be invited to submit further materials, which you must provide within two weeks. (Note that the project must be fully budgeted and production-ready, with a plan for how finance can be raised, but finance does not all have to be in place.)

- **a project proposal and/or scripts that demonstrate the project is production ready**
- a marketing and release plan (at least one page), including, as relevant, broadcast, film festival pathway, theatrical release and/or innovative distribution strategy (see *Pathways to audience*, page 8)
- a production schedule and methodology, including appropriate milestones
- a detailed budget and budget summary using the standard A-Z Budget format, available from the Screen Australia website (www.screenaustralia.gov.au/a-zbudget). Fees should comply with industry standards. They will be considered in the context of the budget and track record of the personnel.
- a draft finance plan in the standard format available from the Screen Australia website, indicating which sources are confirmed.
- a one-page narrative that explains how you intend to secure the finance
- evidence of any confirmed sources of finance or marketplace commitment
- releases from key subjects as applicable, and any other releases or access agreements
- visual material, such as rushes or a rough cut of the film, where available
- where there is Indigenous community participation or content involved in the project:
 - a statement setting out how you are approaching the Indigenous content or participation with regard to appropriate protocols, even if the content is not specific to a particular community or individual. You must demonstrate that you have a consultation plan covering the full production process and are following it. The statement should be based on the checklists available in Screen Australia's guide *Pathways & Protocols: a filmmaker's guide to working with Indigenous people, culture and concepts*
 - evidence of consultation to date
 - if the project will involve particular Indigenous individuals or communities, signed letters of consent confirming their willingness to participate.

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Please note materials, including all AV materials, will not be returned, so applicants must ensure they keep copies of everything.

Funding decisions:

Shortlisted applications will be considered against the following criteria, taking into account the additional Stage 2 supporting materials:

- **Creative strength of the project, including**
 - **the concept/idea: its distinctiveness, originality of format, clarity of objectives,**
 - **the proposed realisation: depth of research, boldness of approach or level of innovation,**
 - *quality of submitted production materials (script, treatment, footage, EPOC, etc as relevant)*
- **The project's relevance and resonance to audiences, including such factors as:**
 - **cultural significance for Australians**
 - **potential to create an impact beyond its first viewing - ie, to inspire debate, insight or reflection and/or create an enduring legacy for future generations**
 - **ability to engage, challenge, entertain, inform and/or enlighten**
- *Viability of the project, including:*
 - *understanding of audience, release plan and demonstrated pathway to viewers,*
 - *viability of the budget*
 - *strength of the finance plan, including the amount requested from Screen Australia as a proportion of the total budget, and the international component where relevant*
 - *revenue potential*
- *Track record and capacity of the creative team.*

Other factors, including availability of funds, diversity of slate and the gender and cultural diversity of the team also influence Screen Australia's funding decisions.

Decisions on applications are final. Screen Australia will advise applicants in writing of the outcome of their application. Where an application is declined, the applicant will be advised of the reason.

Those in bold have been considered and prepared.

To: Dr David Gregory Murphy

Friday, February 5, 2016

The Gospel According to Mary Magdalene - Review

Contents

1. Introduction
2. Review and course of action
3. Format
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15. Production design
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17. The VO
18. Preparing the work for production
19. Conclusion and course of action

Introduction

It is clear from the outset that this is a work of great passion by the Author. The exploration of Mary as the ghost writer of John's work is gold. Presenting Mary as the lover of Jesus is contentious and ripe for creating grand drama and headlines. Presenting key disciples as followers of a free-love doctrine is doubly so. The Gospel According to Mary Magdalene could be titled, 'There really is something about Mary... Magdalene.' The work has great potential.

Review and course of action

The review provided addresses solutions for the professional scriptwriter to enhance the next draft of their work. You may prefer to remain an original Author and to hire a scriptwriter to write the script. If so, you can read the review, make a determination and hire a scriptwriter to achieve those enhancements. My services are available to you if this is the case.

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Format

Docu-drama

Genre

Biblical

Academic

Sexual revolution

Volume

14 pages

Over 10,700 words

Observation: The work fits onto fourteen pages, which should convert to fourteen minutes of on-screen time. It won't. It may run for an hour without an edit and *separation of the content. ***See below re, 'Separation of church and ...'**

Synopsis

This theatrical doco passion play film is in two parts: part one being Mary M's vigorous forthright no holds barred defense and her earthy sex love expositions and voiceover of well known scenes involving Mary Magdalene being her appointment and hieros gamos joint anointment, the dispute with Judas and the reuniting with Jesus at the tomb scenes. Part two is a dialogue between Mary and John the apostle where Mary seeks John's agreement to publish her gospel and a letter under his name due to her being a woman ending with a build up to a Magdalene love making blessing invocation scene to be ritually repeated in countless bedrooms as either physical fellowship or as evaginalization.

Observation: The synopsis is an outline document. It's too long and demonstrates a flaw in the work. There is more than one story being told. A short film as a stand-alone work should feature one key story.

Suggestion

Simplify it to a provocation statement like:

1. Who was the real author of the book of John? Was Mary Magdalene John's true ghost writer?
2. Mary Magdalene advocate of eVaginalization?

Tag: Let him who is without sin cast the first stone.

Observation: The Author's tagline should align with their story.

Suggestion: Play on contemporary media tags

For example:

There really is something about Mary.

The good news just got better.

Love One Another, Not One Other

Themes

The work explores two themes.

1. How shall we love?
2. Discrimination against women and how to address it

Messages

The work features two messages.

1. Love one another should be interpreted as to love sexually and freely
2. The real author of John's work is Mary

Separation of church and....

The work is not one work.

It is a number of works.

1. An academic exploration of the proof behind the claim
2. A first person narrative by Mary
3. A drama
4. A personal blog

Observation: The author may need all of these to thoroughly explore the work however they need to be separated. Combining them confuses and overloads an audience, especially in a short film.

Suggestion: The VO narrative by Mary and the drama can be combined. The blog should be combined with the academic reference and created as a text document for web publication.

Series:

The Author proposes the creation of a short film with a VO narration.

Observation: A short film is insufficient to cover the story you wish to address.

Suggestion: A series of shorts would be better. Isolate the story and deliver it in a series of scenes OR interweave the stories but this choice no simple process for the novice writer.

The when: The story does not establish, 'when' it is taking place.

Suggestion: The audience need to know when in the timeline of Jesus and the disciples, the story takes place. This can be achieved using a SUPER on the screen. A SUPER is a title that appears stating something like, 'One month after the crucifixion' or 'One month AD'.

Arc and nemesis

Arc describes how the protagonist - character changes. This change normally takes place as a result of pressure applied by the nemesis. The nemesis is your bad guy and your protagonist's problem.

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Your protagonist's problem is also their opportunity because it forces them to change to survive. The Author's story features Mary telling John about some scumbag priest but it doesn't show it.

Show it. Show how Mary is treated. If the subject is the creation of a gospel then let her put that proposition to the high priests or even better, her fellow disciples and let them decry her as ludicrous, stating a woman cannot write a gospel. 'What would you have to say?'

Now Mary is motivated. So is the audience. She comes up with a plan and approaches John. In the Author's story, John willingly embraces the idea. He shouldn't. Win him over. How? It may be passionate argument. It may be sex. It may be his vanity.

Make her work for her gain. Show his struggle with the call. Show her arc. Show how she achieves her goal.

The same would apply for the sexual revolution Mary proposes. She cannot have John just agree. He would have to balk at it. There should be a nemesis. A fellow disciple or whoever who would seek to have her and John thrown out of their group if this was discovered.

The point is, the work needs:

1. To be serialised, dealing with the slow evolution of each issue one by one
2. A nemesis
3. Resistance
4. A fight to gain what Mary gains
5. An arc of character that shows Mary as unable to achieve her goal then finding the way to do so. By the end of the series, Mary should be revealed as a strong woman, an author and sexually liberated. The VO narration may reveal Mary's inner thoughts, motivations, fears and so forth to the audience. The VO may act as a sequel to all of the episodes.

Shakespeare was fond of breaking the wall and speaking directly to the audience. It is not a popular method in contemporary work but it may work very well in this.

Structure

Each short needs at the very minimum a beginning, a middle and an end. These three parts are best summed up as:

1. Woman gets caught up a tree
2. Men throw rocks at woman caught up a tree
3. Woman finds way down tree and throws the rocks back. Your story needs that structure. Problem, problem gets worse, woman finds solution and solves problem.

Irony would work well here but I will save this for another review.

Production design

The Director proposes shooting the work in biblical costumes however the dialogue employs contemporary speech such as, 'To cap it off, scumbag and money spinner.' This may lead to the audience seeing it as, 'Biblical comedy' such as Monty Python's, 'The life of Brian'.

Suggestion:

The Author may consider creating the work in a contemporary urban or workplace setting featuring a hipster look of bearded males. This would open the door for contemporisation of the work and give you some room to show Mary in a very different light.

Dialogue:

Suggestion:

Download this guide to writing great dialogue from this page
<http://www.sentient.tv/the-forbidden-secrets-to-writing-great-dialogue/>

This is a craft. I have been studying it for thirty years. I am just getting the hang of it. There are many techniques and layers of techniques. The guide is an excellent source of knowledge and its free.

The VO entry to the story

Currently, there is no background action or images to feature over this VO and it is very long. The VO needs to be edited down. Way down. Cut to the heart of it and let's get underway OR create lots of background images. You may choose to use stills and that may work but reducing the VO to the minimum would be much better. Let's get into the story!

Preparing the work for production

A foundation for preparing the work for production is a script written in Final Draft software. FD gives you a page count, clear dialogue, action for the director and scenes. You can purchase FD here. <http://www.finaldraft.com/>

Conclusion and course of action

- o Simplify the synopsis
- o Align the tagline to the story
- o Establish a timeline with a super credit on screen
- o Separate the academic plus blog into an online document apart from the drama
- o Put the VO and drama together
- o Create a three act structure for each short
- o Include a nemesis and arc
- o Tell one story at a time
- o Consider creating a series of shorts / episodes

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- o Enhance your dialogue using the guide
- o Consider direct distribution by creating an online website
- o Use the website to host new videos and your blog
- o Create a fanbase around the website using social media
- o I can assist you with such a website. Please view this example.
- o <http://www.sentient.tv/sentient/>
- o Make a decision; Do you wish to be the screenwriter or do you wish to hire a screenwriter?
- o Consider the choice of production design
- o Use a website as your promotional platform to demonstrate the development of the project to potential investors or distributors in the future

Finally, stay the course, realise your vision and feel free to schedule a new phone call with me to review this review and ask the questions you need to ask to advance your work to the next level.

The work can be produced, polished and delivered to realise your vision. It is important that the foundation for the work, the story is sorted first.

I remain at your service.

Kind regards,
David Steinhoff, C.E.O.

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Omens and cherished response

1. On Friday evening, shortly after the successful tracking down and signing up of the author for the publication of his book “The Gospel, Trial and Claims of Mary Magdalene”, the evening before his birthday on September 2nd, being our first day of spring, the author, being the co-founder and organizer of a long-running, prestigious Restaurant and Dining club in Sydney (est 1978), attended a dinner in Ma.rou.bra (Ma rue bra) at El Toro Tapas and Pizza Bar.
2. A lady who attended, a Robin Warner, who also runs another dinner club but did not have a dinner that night, came in and sat down on my right and, not knowing about the sign-up, told me she had bought me a \$50 movie voucher as a present and a birthday card. However, unfortunately, she said, she had absentmindedly put both the voucher and card on the roof of her car and got in, driving off, forgetting that they were on the roof. After a short while, she remembered that the voucher and birthday card had been left on the car roof and stopped to look for them. Unfortunately, they were both no longer on the roof as they had Gone With The Wind. She said she could bring something along to the dinner the next night, if I were to come to her dinner, (as “after all, tomorrow is another day” and I said “Don’t worry about it, it doesn’t matter, that is present enough” (“frankly my dear, I don’t give a damn).
3. Not long after that portent, a Harrison Ford (Raider’s of the Lost Ark) lookalike, also named David, who had booked in, came in and sat down on my left. The Harrison Ford lookalike had brought a big bouquet of yellow roses on behalf of all for a lady attending, just out of hospital.
4. The next night at the next dinner, on the night of my birthday, a new lady was introduced to me and she gave me her email and her name was Goldie. That night also a lady called Sabrina was the only one to especially give me a birthday card. Also that night the restaurant, Time Kin Thai in Drummoyne, charged us all only half price for the entire dinner.
5. Robin did not know that I had just been tracked down and signed up on the Wednesday and Thursday of that week for two books and a film package. She just told me the story on the Friday night immediately upon arriving for dinner.
6. The next Friday at my dinner at Caminetto in The(e) Rocks, Robin arrived with a new belated birthday card from a company confirmatively named “Frankly Funny Cards” and a bottle of Passion Pop. On the Saturday, a nice lady, Marta, rang for my dinner night at Blu Ginger at Cox’s Rd, North Ryde, and asked “what is this

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with the magical dinner nights?” I said, “magic happens”. So not knowing about Goldilocks visit the Saturday before, she came dressed as Little Red Riding Hood. The restaurant again charged us half price and gave me a whole lot of free food to take home for the week as I live alone.

7. Hence the author has some auspicious omens as to the future success of his books and any film, if well produced.

Hi, David,

A wonderful morning to you. I was out of office yesterday, I just got your mail. And I must say I was flabbergasted with the news. I would take what happened on the night of your birthday as a prophetic indication or significance towards the future success of your book. And with that, I am glad and more excited to continue working with you on the other books as well.

Let me say it's a privilege and a pleasure to collaborate with you on this project. Rest assured that I take my role as the Senior Publishing Consultant assigned in working for your book project, very seriously and will put the same pride and dedication into making your book a success as if it were my own work.

It is with sentiments that I put together the proposal and mapped out the platform that I believe gives us the best opportunity to jumpstart the publication of your book and make it available to your target audience. The plan already allows you to look forward for something great that we wish to happen for you and your book.

It will not only allow you to realize your concept but we wish to fulfill the book's potential by reaching the hearts and minds of both the book buying public and the decision makers and could help us get your book recognized in the literary industry.

Once again, our goal here is to help you publish your book globally and to help you achieve success through masterful, collaborative and strategic publishing approach at a very affordable way, making it very doable and feasible for you at the same time to make things happen and materialize every concept and thoughts. I am confident that with all the tools we have to help you publish, distribute, and make your book available to all of your readers; ___ will be able to help you succeed as a writer.

Amanda

SENIOR PUBLISHING CONSULTANT

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For this interested in my nominated fifth doctorate, the one debunking global warming as far as Australia goes, please go to <http://scwl.org/gwasn.org>

Bonus Sections:

1. ABOUT MARY MAGDALENE - a new revelation for the third millennium.

**HIGH PRIESTESS OF ASHERAH - FOUNDER OF MAGDALENE
ASHERITY (MAGDELINITY: MY DETAILING)**

**AUTHORESS OF THE DOCTRINE OF THE WAY OF LOVE IN
MAGDALENE ASHERITY AS RECORDED IN THE FOURTH GOSPEL AND
THE EPISTLE OF THE ELECT LADY MARY MAGDALENE ('1ST JOHN')**

**THE CHRISTOMAGDALENEIAN GOSPEL, RELIGION AND CHURCH OF
LOVING ONE ANOTHER, NOT ONE OTHER, OF MARY MAGDALENE AND
JESUS THE CHRIST, THE ORIGINAL SCRIPTURAL GOSPEL OF LOVE.**

**"BLESSED ASHERANCE (ASSURANCE) - JESUS IS MINE !!!!!,
OH WHAT A FORETASTE OF GLORY DIVINE" - ASHERAH THE
BLESSED, GODDESS OF LOVE AND WISDOM, QUEEN OF
HEAVEN, FEMALE NATURE OF GOD, CONSORT OF EL (RA).**

A LEGAL RELIGIOUS TREATISE AND DECREE AND SACRED TEXT

*****Introduction**

1. Fault it or follow it: Is it not scriptural and correct doctrine to love one another, not one other?
2. If it is so, then the Good News of the Gospel of Love is to make love as an act of worship with all "one another"s with whom the Spirit of God makes you mutually responsive. If doing so is ordained spiritual worship, then it is right in the eyes of the God.dess of Love, and so we are free to so worship in the 'inner temples' with other believers mutually and lovingly infilled by the Spirit so that our "joy may be full" and God.dess glorified in loving, having love "to", one another, not one other, as we are designed, created, equipped, commended, commanded and, in all honesty, made to quite like to do with one another, not one other. We should not judge and settle on one, as to commit to one is to deny others, so we should love all the ones the Spirit of Love would have us, in worship, want to do that God.dess may be glorified in love, not contract. So help us, God, to love one another, not one other. "This is the way, walk in it", Is 30:21, (nvrr), "In all thy ways acknowledge Her, and She shall direct thy paths" Prov 3:6, SHeBible.

Love One Another, Not One Other

3. Mary Magdalene was “the disciple whom Jesus loved” (Mary (aka John) 13:23, 25, 19:26, 20:2, 21:7, 21:20, various). Fault her teachings on “loving one another”, not one other, or follow them and “come unto me ... and I will give you rest” Matt 11:28, KJV.
4. Honest, open women and upright men will admit they enjoy coming with other true believers who believe making vicarious love, as unto the God.dess of Love with, to and through one another, not one other, is an acceptable act of worship, presenting your body as a living sacrifice and as instruments of (up)righteous worship, glorifying God in your body, that your joy may be full.
5. * “A new commandment I give unto you, that you love one another as I have loved you, that you love one another, (not one other). By this shall all women and men know that you are my disciples if you have love, one to another.” Mary (aka John) 13:34-35. SHeBible
6. * Making love is an act of worship, the fulfillment of Jesus’ two great commandments, love God.dess vicariously by and through loving your neighbour (various), not a spouse.
7. * Love is the fulfillment of the law, Rom 13:10. (various)
8. * Be ye filled with the Spirit, Eph 5:18 (various). It is God.dess who gives the growth, 1 Cor 3:17, SHeBible.
9. * Love and orgasms are gifts from the God.dess of Love for worship and fellowship and outreach and are not subject to contract, as in marriage or relationships in series as to seek to bind love and orgasms by contract is to seek to bind God’s power and limit Her commandment on earth.
10. * Live in love, Epistle of the Elect Lady Mary Magdalene (1 ‘John’) 4:16 (various), ask, and you will receive, so that your joy may be full, Mary (aka John) 16:24, SHeBible, 15:11, SHeBible.
11. * S.he, who by grace makes Spirit infilled love, does not sin. That which proceeds from faith (and from love) is not sin. Rom 14:23, SHeBible.
12. * Keep fervent in your love for one another, because love covers a multitude of sins, so be hospitable to one another without complaint (1 Peter 4:8,9), SHeBible, that your reward in Heaven may be great.
13. * You have been bought with a price, therefore be infilled with the Spire.it and glorify God.dess in your bodies. Don’t you know that your body is a temple, a shrine of the Holy Spiritess that is within you – the Spirit which you have from God.dess? Moreover, you are not your own mistresses or masters; you have been bought, and the price has been paid. Therefore, honour and whorship God.dess in your bodies. (1 Cor 6:19-20, SHeBible) and bless God.dess with all that is within you (Psalm 103:1, SHeBible), and submit to love.

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14. *Worshiping by believers should be by making love from the heart (whoreship) with all your heart, mind and strength which is acceptable responsive spiritual whoreship, Rom 12:1, SHeBible, (do everything in love, 1 Cor 16:14 NIV, and acknowledge God.dess in all your ways, Prov 3:6, SHeBible, and rejoice with all that is within you that your joy may be really full. Thou shalt love the Lord thy God with all thy heart, soul, mind and strength (physically - by making love as one to, with and through another, and hence the second commandment serves to fulfill the first commandment).
15. *‘You must love Lady Lord, your God.dess, with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as you love yourself.’ Luke 10:27, SHeBible, as we are designed, created, equipped, commanded, commended and, if we are truly honest, quite like to do as one to another, with one another, with whom the Spirit makes us mutually responsive to want to come together in worship and ongoing fe/illowship.
16. *The three major acts of making love, the taking of the living water and the worship of the Queen of Heaven and the “breaking” of the body, are the three great secretly commanded sacraments of Christomagdalenic church worship (“forbidden acts”, 591, recanted as implicitly admittedly or agreeably “more praiseworthy”, 1969) to be done when two or three believers are gathered in Jesus’ name in remembrance of Him, till He comes again.
17. *Loving one another is all worship and we should not be jealous if our foldmates (Mary (aka John) 10:16 (nvrr), foldmates = forever orgasming loving disciple mates), like us, love one another with those God alone has brought to them and made them to be responsive to, for Her.is glory. It is all worship, and acceptable whoreship and God.dess rewards those who do Her.is will. We should all be making love to one another and not rejecting an opportunity to show true love to those whom God brings our way whom SHe makes us like. God gives us the power and opportunities to make worshipping love with Her.is creations, and we should do and enjoy it, as it is how we are designed and made and is our purpose to please God and one another.
18. *‘If you love me you will keep my commandments’, Mary (aka John) 14:15 (various), to love and make love to one another, not one other, again and again, so they will know they are truly and deeply loved. Against such, there is no law, Gal 5:23 (various).

*****If we accept that Mary Magdalene was:**

19. *‘the disciple whom Jesus loved’, Mary (aka John) 21:20 (various), called “the church”, Eph 5:25 (nvrr), (the temple),

Love One Another, Not One Other

20. *"the disciple whom Jesus loved" (various) more than all the others, including more than he loved the other women, Gospel of Mary of Magdala, Text from the Papyrus Berolinensis,
21. *the beloved disciple with a special and different role who wrote the fourth gospel, Mary (aka John) 21:20-24 (nvrr), that came to be ascribed to John, which it is generally agreed John did not write, as befits and marks out the only valid contender with accepted authority, standing and doctrine to lead the church?
22. then considering that this "John", being Mary Magdalene, is the writer of the gospel and the first letter of "John", (cf. '2 John' 1:13 (nvrr)), evidently written by one who had an extremely intimate knowledge of Jesus as only a special woman would, who speaks of loving one another as Jesus had loved her, more than any disciple and more than he loved any of the other women, gnostic Gospel of Mary of Magdala, Text from the Papyrus Berolinensis.
23. then this commandment to "love one another as I have loved you" Mary (aka John) 13:34, (various), was being said to Mary M, and the other assembled disciples, along with whom there may also presumably have been women as patronesses in the upper room, as a woman and she wrote it down for all of us as directed by the Holy Spirit.
24. The new commandment to love one another, plural, is repeated a number of times in her, "John's", gospel (4x) and letters (12x, and mirrored by Simon Peter 2x) so presumably it had been said a number of times by Jesus to her and came to be repeated a few times in writing as a recurring central theme and foundation for their teaching. It is the manner of love that we should have for one another as woman to man, man to woman, and that is active "heart, soul, mind and strength", Mark 12:30, 33 (various) + Luke 10:27, SHeBible, loving. This can only mean making heartfelt God given love as real concrete Holy Spirit infilled worship as in Orgasmianity, the naturally resulting religion of Jesus and Mary, where all people would know that such loving believer worshipers are truly Jesus and Mary's only disciples, Mary (aka John) 13:35, (nvrr) because of their very visible expressed demonstrative, unrepressed, unrestrained ("with all thy heart, soul, strength and mind") blessing-bonking love for one another, not one other, and vicariously, by loving one another, not one other (having ordained brought together never ending foldmateships in parallel, not temporal in-series marriages or relationships), as unto the God.ess of Love, as a sweet savour.
25. That is not happening or being said of any followers of Jesus, and Mary M, at the moment so something is missing - and that is the practice of making love as ongoing worship between Spirit infilled, mutually responsive, called together foldmate believers in commitment to Jesus' New Commandment to love one another, not one other, as recorded by Mary M.

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26. As Mary was a wealthy High Priestess of the worship in the temples of the God.dess of Love, whom we today may call Orgasma, previously then regionally known as Astarte, Ashtoreth, Diana, Artemis, Venus, Aphrodite and, as God is love, Epistle of the Elect Lady Mary Magdalene (1 'John') 4:16 (nvrr), then the Goddess of Love is, of course, God Her.imself and the Supreme Being. There is no difference as God is one, Mark 12:29 (nvrr)etc. The God.dess of Love is God alone and, as well, the God of justice and the creator of everything and Lord of all flesh, Jer 32:27 (various), and we are created, female and male, in Her.is own image, to come together in differing bodies in joyful (orgasmic) worship. Lady Mary was a servant of the Most High in the tradition of the High Priestesses and believed that God is love and that we should love one another, not one other, as Jesus had loved her, and that making love is a devotional act of worship as unto Her.im and that love covers a multitude of sins, 1 Pet 4:8 (various), and s.he who loves does not sin, cf Epistle of the Elect Lady Mary Magdalene (1 'John') 3:14 (nvrr), 4:12 (nvrr), Gal 5:22-23 (nvrr).
27. Mary M was a suitable and most qualified chosen companion and co-shepherd foldmate of Jesus, who himself was the God of Love on earth and she, as a High Priestess of the God.dess of Love, was his consort, companion and love mate. The God of Love would only be on earth and be commanding us to love one another and be making love to one another if Jesus was surely practising what He preached. Being God, He could truly love Mary and any other women as He wished and certainly out of contract. She was, and we are, called to so love and follow His, and her, example, cf 1 Peter 2:21-22 (nvrr), and follow in his anointed footsteps.
28. Mary M was the one who introduced dynamic vicarious reciprocal non-platitudinous in-parallel physical loving as worship into her ("John's") gospel (the New Commandment of loving one another, not one other, which summarizes and satisfies all the law) and into her letter. As the preferred co-leader along with Jesus and chief patroness of the early church, leading to later enmity, she later had a falling out with Simon Peter and Judas at least, who had seemingly other ambitions, as to direction, leading to her seemingly being branded a harlot in discreditation of her religious "forbidden acts" of vicarious worship later on, as if she had been living off an indiscriminate unbelieving secular prostitute's contractual earnings rather than being a temple priestess of the worship of the God.dess of Love living off volunteered tribute, gifts, offerings and tithes from worshipful believers.
29. Mary's religion, the original other non-Peter, Orthodox, non-protestant branch of Christianity, quite unknown today, was one so joyful that those of Simon Peter's ilk are afraid of it as it is the opposite of much they promote. Such is their concern that they are highly sensitive on the issue of authority, their weak point, as

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Lady Mary had, and has, the more compelling claim to authority and leadership of the original, and present day, church which they hijacked and remains hijacked (although that is changing).

30. Mary M's religion was centred around the ceremonial worship of the God.dess of Love, who is God, by making love, as Jesus had to her, cf Mary (aka John) 13:34 (nvrr), outside of contract, and this was the manner in which all believers were and are to worship, as being c.literally infilled by the Spirit of Love, making love to one another, not just to one other, out of contract, and so have circles / folds, cf Mary (aka John) 10:16 (nvrr), as Jesus and Mary had.
31. The primary sacrament she introduced in her gospel was the one Jesus introduced prior to his betrayal and denials by both Judas (who ironically elevated MM in our eyes by disclosing her priestlessly standing, cf Mary (aka John) 12:3-8 (nvrr), Mark 14:3-9 (nvrr)) and Simon Peter, being that of the wine and bread, taking of the living water which Jesus was able to give, cf Mary (aka John) 4:10 (nvrr), 7:38 (nvrr), i.e. taking of living water, sperm, being oral sex as communion and breaking of the body, making love with orgasm ("breaking" of the body (no bones were broken upon the cross)) as communion and worship and coming together in remembrance of Jesus until He comes again upon the earth, as when two or three are gathered and come together in His name, twosomes or threesomes or moresomes, there Jesus is in the midst of them, cf Matt 18:20 (nvrr). Hence we are commanded to make love as true active believers with one another with whom the Spirit mutually infills as fulfillment of the two great commandments: love the Lord your God with all your heart, soul, strength and mind, (spirit is left out compared as God supplies Her.is Spirit) via loving your neighbour (not spouse) as yourself, Matt 22:39 (various). That is just as you either masturbate in spirit and in truth as prayerful meditation to hear God speaking to you, so you make love to your neighbours to show love to them and bring them into the fold as new believers and go on to 'fellowship'/share with them.
32. Her message in her gospel goes beyond Jesus being loaded up with the sins of the world, Epistle of the Elect Lady Mary Magdalene (1 'John') 2, to be a sacrifice for the sins of the world, which sins now find their resting place elsewhere. For her, salvation now comes by loving one to another and ritual love making with those whom you love as was her background upbringing as a High Priestess chosen by Jesus to be his special attendant one. These were much more feminine God.dess of Love like ideas and ones incumbent upon all true believers opposed to those who keep ranting about Jesus' death and celibating rather than celebrating when it is over, and He is risen, and that matter is finished. Hence we should now all be moving on and making lots of love as natural loving adorational vicarious worship of God in the same way Jesus loved the church, Eph 5:25 (various), meaning to

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Mary herself, as one to another not to just one other, and not be seeking to bind love and confine orgasms in contract.

33. As Jesus said “if you love me you will keep my commandments”, Mary (aka John) 14:15 (various), cf 21, 23-24 and “love one another as I have loved you” Mary (aka John) 13:34 (various). Just as Jesus was the Son of the God.dess, so Mary was the daughter or High Spokeslady of the God.dess of Love (also God) in the local temple in Jerusalem or in Magdala, and both were of royal lineage: Jesus teacher and rabbi of the line of David and Mary Magdalene as a high and royal priestess reputedly of the tribe of Benjamin. Mary initiated or celebrated their holy union, not marriage, by her approach and coming on to him at a special ceremonial dinner held in Jesus’ honour and pouring expensive nard ointment oil onto his feet, Mary (aka John) 12:3 (nvrr), Luke 7:38 (nvrr), and head, Matt 26:7 (nvrr), Mark 14:3 (nvrr), and wiping his feet with her hair so the nard would be combined on both his feet and in her hair together in unity, ceremoniously thus anointing him as either initiation or confirmation into her temple goddess order (“a beautiful thing” Matt 26:10 (various), Mark 14:6 (various), as Jesus said), or she into his or the two as one. As a well connected High Priestess she had at her personal ceremonial disposal a big temple sized tub of fragranced nard oil, hers enough to sell per Judas who let on, Mary (aka John) 12:5 (nvrr), costing a year’s wage, used in ceremonial love making temple ceremonies for worship of the Goddess of love by ceremonial application and filling the temple with fragrance. When Judas saw what was going on he decided to put a stop to it and betray Jesus for money in an attempt to make good on his investment of time he had put into his venture as money man.
34. Mary M, as such a one holding such an office in the worship of the God.dess of love and the disciple Jesus loved and “Apostle to the Apostles”, went on to become and was even at the time the leader of the first church, the chief patroness, of what we may call early Orgasmianity, the original Christianity of the love school, not the sin and guilt school, as depicted in her writings, coming from the doctrines and theology of the Goddess of Love, now all quite scriptural and binding upon us who believe to love one another as Jesus loved her, as holey everloving shepherd-foldmates, and not one other.
35. Though the disciples present were mystified as to the significance of the ritual and said “what a waste” Judas had an idea of what it meant. Jesus approved of her actions saying she had done “a beautiful thing to him” meaning she had taken the holy Communion of Jesus as per the rites of the Church of Mary Magdalene viz. making love as a sacrament of worship unto Her God.dess of Love, who is God – as she wrote we are commanded to do as one to another as Jesus had loved her.
36. It was especially noted, Matt 21:17 (nvrr), that Jesus lodged at Bethany on at least one occasion without the disciples and stayed overnight. Why would such events

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be noted in their own verse and left in there if not highly significant and indicative of something?

37. Hence, due to her privileged position and knowledge, there was a falling out later with Simon Peter and his followers as to issues of leadership, authority, teaching, revelation and loving sacraments as fortified by his successor, Pope Gregory, later on insinuating her to be a harlot due to her loving standing and sacramental loving acts, purportedly opposed to those of Simon Peter's school.
38. Her writings show she was well schooled, erudite and well learned and she is the patroness saint, if you could call her that, as an expositor and mouthpiece of early Orgasmianity cum the Christianity of love covers a multitude of sins, 1 Peter 4:8 (various), school.

***Mary's Twelve Blockbuster Appearances

39. Mary Magdalene did not have many appearances in the gospels perhaps due to an adversarial nature in the composition of the gospels, but those appearances where she did feature were blockbusters, outstandingly significant and meaningful and no one else, apart from Jesus, is as significant and meritorious in the gospels.
40. Just as there were twelve disciples and twelve tribes of Israel and twelve commandments, so God.dess caused there to be, in the gospels, twelve confirmatory blockbuster appearances for Mary Magdalene, the doubly prophesied one, to put Her.is seal of approval upon Mary M.
41. **Firstly:** is her being expressly called by Jesus, her upping and coming to him, Mary (aka John) 11:28-29 (nvrr).
42. **Secondly:** was her mutually approbational agreement with Jesus, presumably pursuant to an offer, where, in two senses of the word, Jesus says Mary had chosen the best part (or role), never to be taken away from her, Luke 10:42, SHeBible, and that makes her the important one.
43. **Thirdly:** is her initiation of Jesus, to the annoyance of the other men who did not understand, who saw it as a waste of time and money, (refs given above). This initiation was the symbolization of her and Jesus' union in the service of the God.dess of Love (God: is love), and she was clearly acting as a priestess, even a High Priestess. Of this double mutual anointment of herself (hair, which had sexual overtones) and Jesus (head and feet, hence her submission to love, to Jesus) at the initiation, Jesus said it was a beautiful thing which she had done to him. It was Lady Mary who anointed Jesus and thus marked him out as the Christus, the anointed one (Dan 9:25 (various)), as she was the priestess who anointed him at the mutual anointing to the consternation of the male disciples.

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44. **Fourthly:** there was the attestation at the foot of the cross in “John’s” gospel which was written by “the disciple that Jesus loved” that she, Mary Magdalene, was clearly enough that disciple that Jesus loved writing it, not referring to Mother Mary or John who wasn’t listed as there. It was Mary Magdalene who was to take mother Mary into her home.
45. **Fifthly:** she was the one in pride of place resting her head on Jesus’ bosom at the last supper to whom Simon Peter had to defer to get information. As “the disciple whom Jesus loved”, per herself as the disciple Jesus loved, writing John’s pseudonymed gospel, she wrote this to make it clear it was she, as a woman, who rested her head on his bosom as neither John nor Jesus were gay. The pharisees would have been on to them both if they were, just as they would also have been on to Jesus and his followers if Jesus included prostitutes amongst his entourage.
46. **Sixthly:** Lady Mary was most presumably the disciple well known to the High Priest, as a High Priestess of course would be, as she writes in her (“John’s”) gospel, Mary (aka John) 18:15-16 (nvrr), who along with Jesus had temple courtyard access, could speak to the girl on duty and was required to let Simon Peter in so he could make his three denials of Jesus, who was there too.
47. **Seventhly:** when Mary visited the tomb, Mary (aka John) 20, as she did first before light and then went and fetched Simon Peter and anyone else who would come, and Simon Peter entered and looked into the tomb the angels did not reveal themselves to him but, after he had left and she looked in, the angels revealed themselves to her and so straightaway did Jesus thus indicating her higher spirituality and standing and further endorsement, putting her once again as the original head of the church at that time. She was the first and only one to whom Jesus appeared to and had a conversation with while clinging to him, Mary (aka John) 20:17 (various), (attesting to their intimacy) at the tomb after the resurrection and the only one to whom, also, the angel appeared to and spoke to the exclusion of the others. Nevertheless, however, as foretold, the Great Tribulation should be lasting for some three and half/seven years.
48. **Eighthly:** she was the “Apostle to the Apostles” being the one given the task of being the primary messenger and telling the others Mary (aka John) 20:17 (nvrr).
49. **Ninthly:** she was the one of which Jesus said to Simon Peter that His plans for Mary, the disciple whom Jesus loved, were none of Simon Peter’s business, i.e. she was set apart and he had no dominion over her or hers or her body, her church, (although it does appear he had gotten her into a boat in which he was naked, Mary (aka John) 21:7 (nvrr), although in v2 she did not wish to admit outright to it).
50. **Tenthly:** she has the arguable authorship of a gospel, as befits a leader of the church, being the argued and evident author of ‘John’s’ gospel, which could not be

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authoritatively named after her as a leader due to her being a women, although there seemed to be an inclusive policy that one account be by one or more males and one, at least, be by a female as Jesus had seemingly two sets of followers, the men and the women, so, in the interests of balance, there resulted a gospel and at least one letter from each gender, with different emphases.

51. **Eleventhly:** she is the only female with an authorship of a letter, being Epistle of the Elect Lady Mary Magdalene (1 'John'), which carries on the theme of living in love to be found in the Gospel attributed to John, and upon reading them one can easily accept they are written by a most erudite and expressive woman who intimately knows her subject.
52. **Twelfthly:** in her gospel, she is the one who outlines Jesus' central message of love, being his New Commandment and the message to love one another, not one other, i.e. make love to one another, not one other. The word marriage is only used (marry is not used and the word married is not particularly supportive) twice in her gospel (to convey the message that if you were going to get married at least have good wine) and no mention of marriage is ever used in her letters on love so there is no support for the contentions that love, and orgasms (that your joy may be full (having orgasms together) simply for the asking if you are a mutually responsive infilled believer), should be subject to contract. Furthermore, she is the only one who espouses making love as an act of worship as she records Jesus' New Commandment to love one another (not one other, nor your spouse alone) as "I have loved you". Making love as an act of worship (as admitted adequately enough by Pope Gregory) was part of her "forbidden" religion, as a High Priestess, of the worship of a female deity, being the God.dess of Love. Being a temple herself with various foldmate worshippers, part of her temple duties were orgasmic intercession, love sacraments and orgasmic ritual worship. She was the one of whom Jesus said "for she loved much" and her many here so-called 'sins of passion' or 'sins of love' could be and were of course forgiven, Luke 7:47 (various), and in her own words: Epistle of the Elect Lady Mary Magdalene (1 'John') 4:7, 8, 12, 16, 20 (nvrr). She loved for God.dess and not just for herself or man nor for gain, so she, as elsewhere said, the first coming last and the last coming first, Matt 19:30 (various), 20:16 (various), got the top position due to her greater love and loyalty, never to be taken away from her, Luke 10:42 (various).
53. So there is little doubt she is the most prominent of all the apostles, the "Apostle to the Apostles" and is the one referred to as the Church (def: "of the lord"), as Christ loved the church, Eph 5:25 (various), which was Mary M. As a High Priestess of the devotional worship of the Goddess of Love, she chose the best, forever, initiated Jesus into her order and/or vice versa and had a key role and part to play in the coming of the Kingdom (these twelve points are generally only in her gospel),

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which has no end, and was the chosen Apostle to the Apostles. And, of course, she was the disciple Jesus loved above all the other women and his number one, to the consternation of Simon Peter, who disavowed any leadership aspirations, and the one whose joint teachings on love found their way into adoption, even in Peter's first epistle.

54. Simon Peter's followers hold strongly to emphasizing the authority of the Church, good point, as its strong point. Therefore their authority may be their weak point of exposure which needs a defence.

***Jesus given all authority

55. Jesus confirmed that he had all authority, saying in Matthew 28:18 "All authority has been given to Me in heaven and on earth" (various). He did not say he had given or shared any authority with Simon Peter who had triply knocked any offers back and disentitled himself to any claim, leaving it to the other promoted disciple whom Jesus loved, Mary M, to exercise in his physical absence. It is from the union of Jesus and Lady Mary in their joint central commandment of loving one another, as Jesus had loved her (confirmed by Paul), that we have issuing the signs of displayed loving, by which we shall know who are truly their disciples.
56. ***Mary M was the original church and the disciple Jesus loved and hence the writer of John containing her gospel teachings.
57. *In Eph 5:25 (nvrr) Paul says that when Jesus was upon the earth he loved the church, not ecclesia. The church of true believers did not quite exist at the time Jesus was upon the earth. But for Lady Mary and the other women, His disciples were not great believers nor had great understanding and the only disciple Jesus loved or was greatly impressed with was Mary M. The word church is only to be found in Matthew three times and in no other gospel. Church was not a noun and meant "of the Lord", and the one who was of the Lord who belonged to him was Mary M; she was the body of Christ's, the true believer, the first church and the first steadfast leader and the one particular disciple Jesus quite loved - and being God, He could love her as He liked and as she wanted him to with no qualms and no contract and no children if He wished.
58. *Mary M was the disciple whom Jesus particularly loved, Mary (aka John) 19:25-26 (nvrr), and John's gospel is the only one where she obliquely, due to being a woman, describes herself as such and is the one who, very femininely, leaned upon Jesus' bosom at Mary (aka John) 13:23 (various) (not John saying so as a male of himself in the first person, so not John, nor were Jesus and John gay). Mary is the one whom Simon Peter deferred to, Mary (aka John) 13:24 (nvrr), and whom Simon Peter saw as a threat to his authority and aspirations of worldly

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leadership possibilities, Mary (aka John) 21:20 (nvrr). She was closer and beyond Simon Peter's influence and closer to Jesus and the one of whom, and to whom it had been said "love one another, as I have loved you...", as Jesus had loved her, being the church (of the Lord's). Hence she was the one with authority and in her gospel, as opposed to the other synoptic three, is the true message of love, Jesus and the New Commandment to love one another, not one other, as Jesus had loved her, i.e. with all his heart and strength, i.e. physical. In confirmation, Paul says "husbands love your wives as Christ loved the church". Husbands are to love their women just as Jesus loved the church, i.e. his woman Mary M, the High Priestess wedded, as they both were, to the worship of the God.dess of Love.

59. *If John had been the disciple whom Jesus loved then Jesus would have groomed him for leadership and succession and there would be clear scriptures in support rather than begging insinuations that Jesus was gay. It just could not be said that, though not married due to their respective vows, He was as one with Mary M, Him the head and she the body of the church, and it was covered over.

***Mary writer of "John's" gospel

60. And who was the one who wrote John's gospel? We know it wasn't the person who wrote this verse attesting to the veracity of him, or her, as the pronoun is also used for her, and as it says we know, not I know. The writer of the gospel was the other disciple who had pride of place to write a gospel which was the one later regarded in the early church as the truer gospel, so it seems to say, as it was she who wrote it and she was not to be answerable ever to Simon Peter. But Simon Peter and his followers were to Jesus.

The fact that there are notably as many Mary Magdalene episodes (12), as there were disciples or tribes of Israel in the gospel called John's gospel, and not anywhere near as many in the other three gospels (3, 4 and 2 respectively), suggests that the uneducated, and thus presumably unable to write, John had a special fondness for Lady Mary and was impressed by her actions, which he did, being a comrade in arms of her faction. This does not hold water and is not correct when it is realized that she is interwoven into the text, giving information that only she alone could have been the source for, as she wrote the text, putting twelve of her roles into it, as was a custom at the time. One can see it was not the uneducated and virtually unable to write John having a crush on her but she writing firsthand of what she knew, as no man would give her so many appearances to the exclusion of all other women unless he had a crush on her, or it was she writing from memory and intentionally inserting hints and clues as to authorship, as was a custom, considering that the fourth gospel and her letter, unlike the writings of Paul or

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Luke, or of John through a paid scribe, had no standard authorship preface as to who wrote them.

It should be noted that when John authored, again apparently through a paid scribe, his other stylistically different, seven short letters at Revelation 1 to 3, he introduced them as it being him authoring the seven letters to the seven churches, as he did in the letters known as 2nd John (where evidently he was writing back to Lady Mary as author of 1st John with reference to themes of love to be found in '1st John') and 3rd John. But in contrast to those two letters, the fourth gospel and first letter ascribed to John (the now Epistle of the Elect Lady Mary Magdalene), which we know decidedly and beyond reasonable doubt to be have been written by the same person, lacks any such prefacing and contains an adequate quorum of clues as to her authorship.

To reiterate, we know that the writer of the fourth gospel writes in essentially the same style as 1st John and the evidence is that 2nd John is written to the Elect Lady, (meaning she is the chosen lady 'waiting in the wings'), being the writer of 1st John, so we know it was not John who wrote 1st John, which is very different in style to 2nd and 3rd John, which both announce his authorship, and so hence it may be assumed he did not write the fourth gospel - as there is no evidence in it that he did. It is evident that it was the addressed "Elect Lady" who wrote the fourth gospel ascribed to John and hence she was writing from memory as a first hand witness, and her 12 appearances do not appear due to John being enamoured with her, which he probably was. (After all, it was not John who got to sleep over at Bethany as Jesus did.)

*****Move Over Peter...**

Which leadership contender had a blueprint ready for the church? Mary or Simon Peter?

61. **Did MM ever make a stand as being the leader, the temporal head of the church with a teaching of her own, different to that adopted by Simon Peter and his spin-offs? Is there a distinctly differing tradition? Importantly, Simon Peter never produced any blueprint for a church like Mary's sure-fire winner in "John's" gospel as a leader would be expected to do and Mary's blueprint of "living in love" went hand in hand and was part and parcel with Jesus and so was imbued with authority. The alternate view, if there be one, is Paul's vision for the church to the Gentiles, which Lady Mary already had embraced from the beginning, but he did not claim to be a leader - and nor, upon inspection, did Simon Peter. The vision for the very early church was set out in "John's" gospel and letters based upon love is the answer as opposed to salvation from the Jewish law which was a Jewish male idea. Simon Peter's mission was to the Jewss and they were interested in law, and not so much

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love, which was an idea foreign to Jewish law although it existed in the Psalms and the Song of Solomon but, in his letters, he can be seen as just another elder and no professed leader, to have gone along with Mary M's position and to have not replaced it with anything else.

*****In what ways are the doctrines of MM quite the opposite to the stance of Simon Peter and/or rather those of Simon Peter's later followers, such that there would be friction leading to a later detraction against Mary M?**

62. *Freedom from any overly restrictive personal intimacy contracts,
63. *freedom from the law of sin and death, as love covers a multitude of sins,
64. *be foldmates, loving one another, not one other,
65. *making love is an act of worship,
66. *"by this shall all men know that ye are my disciples, if ye have love one to another",
67. *different sacraments of love making,
68. *scripturally MM is still the leader of the church, her church, the only church, her body, the church of love and making love,
69. *no ritual, except ritual making love as one to another with 'foldmates',
70. *healing through making love, i.e. orgasm therapy and law therapy,
71. *infilling of the Holy Spirit to make love as unto God with your favourite mutually made responsive infilled believers,
72. *God.dess wants us to worship and love Her.im through loving and making love with one another, as we are commanded, designed, equipped and made to quite like to do,
73. *not a gospel of sin and salvation nor something vague and wishy-washy but of loving and healing and commitment and submission, as per the fourth gospel and the Epistle of the Elect Lady Mary Magdalene, '1st John',
74. *making love as an act of worship and not just generally off-limits to God.dess as a cul-de-sac exercise between two people,
75. *love and orgasms are not subject to contract as opposed to the use of contract to bind love and orgasms and so seek to bind God on earth and so in heaven,
76. *a religion based on doing the right thing and f.u.c.k.ing (filling up the coffers of the King, fellowship under Christ the King) as divinely designed worship, instead of piety and self-denial and abstaining or rigidity of contact and rigidity of contract between two parties,

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76. *Why can't sex, spex, splex (spiritual loving sex), spirex, be a religion, if it is done in love and fellows.hip and whores.hip, with all those Goddess makes and infills you to quite like whom Goddess also makes and infills to quite like you, that blessings may abound, for you and yours?
77. *as scripturally all our bodies are not our own as they were "bought with a price", 1 Cor 6:20 (various), by way of the cross, so now all people, true believers or not,'s bodies are for service and spontaneous ongoing mutually-responsive love-one-another acts of worship to generate blessings in God-given paralleling joint ventures that God be glorified in our bodies and God's kingdom come on earth.
78. *seeking and bringing the Kingdom of God.dess to be here on earth, as per the Lord's prayer,
79. *variety of worship partners,
80. *free unlimited sex for all true, studying and approved (by one another), believers, over and over, that your joy may really be full as requested, as opposed to unscriptural serial contract monogamy, till the bitter end,
81. *making love as worship, no limit, instead of dreary, mindless, boring, sexless, controlling ritual and tradition,
82. *loving, not guilt, recycling,
83. *creates a more honest, less distorted more "praiseworthy" version of Christianity as it was meant to be, more seductive to fished-after unbelievers,
84. *sex being used for the prolific purpose for which it was created, apart from being for the very occasional baby: unlimited worship between mutually responsive infilled more communicative loving believers and not being used to deny God the credit, glory and worship, in spirit and in truth, that is rightfully Heris,
85. *much more relaxing and healing than monogamous in series stressful relationships,
86. *eternal vertical foldmateships, rather than terminating lateral relationships,
87. *based upon Mary M's authority as the leader of the church rather than Simon Peter's usurped or later installed position,
88. *more direct communications from and to God through making love and communion,
89. *God.dess's temple, or rod of God within you, becomes your barometer rather than being a ship without a rudder,
90. *more relaxing, excited, therapeutic orgasms rather than impotence and non-spiritual non-arousal,
91. *total communication between your spiritual and sexual and loving existences,

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92. *greater spontaneity for love making and worship, rather than denial,
93. *more committed fellows.hip between believers,
94. *puts the fun back into evaginalization and outreach to a whole new unreached, untouched, audience,
95. *your joy is not truly full otherwise,
96. *Jesus said to ask for whatever you wish, and this is it, pressed down, shaken together and running over and poured into your lap, Luke 6:38 (various),
97. *a challenge to those who would hijack or deny the God.dess of Love her due whores.hip and glory from believers, being the making of love as one to another in compliance with the New Commandment,
98. *a challenge to those who would seek to deny others by restraining a believer in defiance of the New Commandment to love one another not one other,
99. *a challenge to those whose purported loving is all talk, no action,
100. *the best God.dess designed way to take the time to make a fellow believer feel loved through loving God with and through them, repeatedly,
101. *loving and rejoicing, as per scripture, with all that is within you, Psalms 103:1 (nvrr), rather than just the tongue, but with the parts specifically designed for loving and rejoicing and orgasming and worshipping,
102. *becoming 'knit' into the body of Christ, point and loop, the ultimate networking religion,
103. *puts God.dess in Heris rightful place as the God.dess of all flesh, "I am the God.dess of all flesh, is there anything I cannot do?", ref Jer 32:27, SHeBible, and therefore the God.dess of the orgasm and sex created for Heris worship for true believers to again worship in spirit and in truth with other true believers as that time is now here, Mary (aka John) 4:23-24, SHeBible,
104. *renders to God, that which is God's, for the first time in a long time, unlike any other religion since the God.dess of Love religions of long ago,
105. *restores women to being goddess priestesses again and not workhorses,
106. *makes atheism and humanism, with their devotion to pro Petrine lateral monogamy or asceticism, Col 2:18+23 (nvrr), look positively boring and perverse.
107. *It is free, no tithing or fees, why pay for God.dess's free gifts?
108. Pursuant to the foregoing, it is the case, is it not, that we have we all been subjects of the biggest con of all time and in all of creation, all for someone else's gain by pulling the wool over our eyes and cheating all of us of our birthrights?
109. If not, then why not?

*****Mary M takes top spot after being reviled but later reinstated, and her competing worship practices implicitly rendered the “more praiseworthy”.**

110. *Jesus said to Martha that only one thing is needful and Lady Mary had chosen that which is important, the best part, best portion, best role, Luke 10:42, SHeBible, and it would never be taken away from her. Mary had made a choice as to the most important thing, signifying proper understanding and rendering her a volunteered leader who understood such truths as
111. - making love is an act of worship and
112. - love is the answer to the law and
113. - we should love one another not one other such that
114. - her choice would not be taken away from her so
115. she remains the one with the doctrinal line of authority, which will not be taken away from her, as was improperly attempted in 591, a position recanted from without fanfare in 1969, returning her to her pride of place position, meaning that Vatican II in 1962-65 would and will eventually lead to a revolution within Simon Peter's church as it transforms into Mary M's church. Thus there would be expected to be an embracing of her and Jesus' combined (and Simon Peter's somewhat adopted) teachings altogether, not selectively, along with the abandonment of other contradictory non-biblical teachings and dreary dispirited practices.
116. *Simon Peter never asked to be a leader, and never said he was, but he did recognize and ask after Jesus' preference for Mary on at least one occasion. Mary was beyond and above any authority he may have arrogated for himself, or been accorded later on by others seeking a line of succession, power, position, prestige and money and he noted and commented upon it and nothing he or his followers could do could ever diminish her position and the promise given to her by her Lord, friend and lover, Jesus.
117. *Jesus was no great stickler for the law saying instead that love is the answer to the law and that was Mary's natural position as a High Priestess so both she and her feminine love doctrines were the natural doctrinal successors, which role could and would not be taken away from her. Hence, despite efforts to the contrary by her opponent's successors, spin-offs and proxies, Mary M, as one with Jesus, remains the temporal head of the church and we should make ongoing love to one another, not one other as under contract, as making love in spirit and truth is true worship so that all people will know that we are truly their disciples.

*****Pope Gregory says it all**

118. What here is being found offensive was her “forbidden acts”, forbidden by the church of Simon Peter, as those acts were acts of ritually making love as worship with perfumed unguents outside marriage or contract. She is not being criticized here as a harlot as being such was not one of the recognized vices, and such professionals were in common usage by members and hierarchy of the church even then and thereby tacitly approved. Even lust, which is god inspired attraction, was never said to be wrong for women. Thus her “forbidden acts” were those of her doctrine and faith (harlots have none such being purely commercial) as a priestess of the God/dess of Love (not recognized by Simon Peter’s church, so, therefore, the old love priestesses were all ‘harlots’) going about her votary work. What was being denounced here was her faith and doctrine and practices and acts being acts of worship of God by making love with believers out of contract under the doctrine that, as love and orgasms are gifts from God for worship they hence should not be subject to contract. She, herself, is not being so much maligned but was so by association and the misunderstanding arose that she was a common but penitent prostitute.
119. Pope Gregory admits the demons had been ejected. She was pure, and so she could no longer be classed as a harlot, but the acts were still classified as “forbidden”, though prostitutes were then in 591 quietly accepted by the church but not acknowledged openly. Pope Gregory did not say prostitution or harlotry, but he didn’t say what they otherwise were because they were worship, i.e. offered to God, in a “more (comparative) praiseworthy manner”. The use of the word ‘previously’ does not preclude her from still using the unguent in the course of her loving duties in her church. Since Lady Mary was a High Priestess of the Most High, Pope Gregory can be seen to, cautiously and respectfully, not be stepping across the threshold of blasphemy by carefully measuring his words and putting it back to the listener – he knew what he was saying, how and why. He renders it a question, not for him to say but for the listener to fill in, a request to admit that I am now answering, coupled with two veiled admissions, all said and written in religious legalese giving a modicum of reverence where reverence was due. This reverence and its underlying reality finally came to fruition in 1969 with Mary M’s re-elevation to that of, at least, a claimed saint without accompanying beatification, sanctification, explanation or fanfare.
120. “There is a marvelous propensity among commentators to make some of the women mentioned in the Sacred Writings appear as women of ill fame; therefore Rahab must be a harlot; and Mary Magdalene, a prostitute: and yet nothing of the kind can be proved either in the former or in the latter case; nor in that mentioned Luke 7:36 (nvrr), etc., where see the notes. Poor Mary Magdalene is made

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the patroness of penitent prostitutes, both by Papists and Protestants; and to the scandal of her name, and the reproach of the Gospel, houses fitted up for the reception of such are termed Magdalene hospitals! and the persons themselves Magdalenes! There is not only no proof that this person was such as commentators represent her, but there is the strongest presumptive proof against it: for, if she ever had been such, it would have been contrary to every rule of prudence, and every dictate of wisdom, for Christ and his apostles to have permitted such a person to associate with them, however fully she might have been converted to God, and however exemplary her life, at that time, might have been. As the world, who had seen her conduct, and knew her character, (had she been such as is insinuated), could not see the inward change, and as they sought to overwhelm Christ and his disciples with obloquy and reproach on every occasion, they would certainly have availed themselves of so favorable an opportunity to subject the character and ministry of Christ to the blackest censure, had he permitted even a converted prostitute to minister to him and his disciples. They were ready enough to say that he was the friend of publicans and sinners, because he conversed with them in order to instruct and save their souls; but they could never say he was a friend of prostitutes, because it does not appear that such persons ever came to Christ; or that he, in the way of his ministry, ever went to them. I conclude therefore that the common opinion is a vile slander on the character of one of the best women mentioned in the Gospel of God, and a reproach cast on the character and conduct of Christ and his disciples. From the whole account of Mary Magdalene, it is highly probable that she was a person of great respectability in that place; such a person as the wife of Chuza, Herod's steward, could associate with, and a person on whose conduct or character the calumniating Jews could cast no aspersions." - Clarke's Commentary on the Bible

***Regarding the initiation quantity of spikenard

121. In John, Mary points out that the house was filled with the fragrance of the spikenard. It was more than enough for a house, being for the filling of temples in "forbidden" temple "acts" (as Simon Peter's later followers classified Mary M's eastern religion's making-love-as-worship-for-blessings of a seeming, but scriptural, foreign semi-female (and semi-male)) deity, being votary love worship to the fe/male God.dess of Love. It is doubtful Lady Mary would have poured an industrial quantity of the fragrance oil over Jesus' head or feet and made a mess of him so what requisite quantity she used in the initiation of themselves, his feet and her hair, as an item, in or into her order, in not using it all, was still enough to cause a fragrance to easily fill a house in the highly emotionally charged for both dual ceremony, which certain other male disciples found far removed from their objectives.

*****Restoration and deemed reinstatement of Lady Mary to her former position of undiminished authority after hiatus (30 – 591 - 1969) of lacking Church authority or capacity.**

122. *With the lifting of the caveat against MM in 1969 by her quiet inclusion in the Missal, Simon Peter's people restored her in their eyes and to the faithful as an early church leader who had both a formidable level of conferred authority as well as a highly refined love doctrine of her own recording, in her own pseudonymed gospel, that neither Simon Peter, nor Paul, could match. They did both borrow from it as it came directly from Jesus in endorsement of loving one another, not one other, as the answer to the Jewish law.
123. *Simon Peter's church's recantation and restoration of Mary to pride of place now confirm that her formerly "forbidden acts" are now "more praiseworthy" being no longer forbidden and so her separate worship doctrines are reinstated as pre-eminent and superior to Simon Peter's temporally intervening ones. So, if her acts, once forbidden and now in vogue, we should again make love as worship as one to another. Evidently, the church of Simon Peter wants change and has been preparing for this event but may be surprised to find what the formal nature of true worship and sacraments is as Mary's formerly "forbidden", and free, "acts" of worship have now been now rendered more praiseworthy. However many of Simon Peter's followers have been performing them for a long time as we are designed and made for worshipping together.

*****Mary M not a subject saint but as one with the mantle of authority.**

124. However, Mary Magdalene is and was not a saint of the church according to the New Testament as that would make her subject to the church of Simon Peter or its spinoffs and they would not seriously have denigrated or excommunicated a supposed saint - although a contender could have been deemed worthy of such sanction. As the leader, she was not a saint as she was a High Priestess and the leader of the whole church overall, though from a separate long-lost female branch of Christendom and Simon Peter was much later installed by the contending male branch of the church. Even Paul would have more claim than Simon Peter, and he did not claim as such but said he was a slave of Christ. There was no idea that Lady Mary was a slave of Christ (there was the bride of Christ (who would, of course, have sole conferred or shared authority) role as befitting the High Priestess wedded to the worship of the God.dess of Love Who could love her as SHe wished).

*****Mary addressed as a leader**

125. And was Mary regarded as a leader, a church leader? Luke 8:2 (nvrr) says that she was actually "called Magdalene." In Hebrew Migdal means "tower", "fortress"; in

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Aramaic, “Magdala” means “tower” or “elevated, great, magnificent” so in Aramaic she was given a highly elevated address as certainly befits a leader, but Simon Peter never was. She was the leader-designate.

*****Mary M the serious contender**

126. We may say the Great Commission in Matthew 28: 19-20 (nvrr) was given to all of the disciples and according to history they generally all carried it out. It doesn't mean they were all doctrinal leaders. There were or are only three contenders for that role. The first is the Holy Spirit who will guide into all truth, Mary (aka John) 16:13 (various), the second would be one of either Simon Peter or Mary who exhibited the fruits of the Spirit rather than those of the flesh and self-interest, and that points more to Mary.

*****Jesus and angel select Lady Mary as first trusted apostle**

127. The first commission given by the angel in Mark 16 was given to the women to go and tell the disciples and Simon Peter, in particular as he had denied everything and said he never knew Jesus and so is estopped from any claim. Lady Mary and her team were commissioned to go and tell the men, the others and it was Lady Mary who was the first person Jesus spoke and revealed himself to after the resurrection, not the others en masse in one place but to her alone. The rest came later. When Simon Peter heard it from Mary, he had reason to go to the tomb to see for himself but saw nothing but linen wrappings only. No one appeared to him, he had to be content to hear it from Lady Mary who was the human messenger and the leader of her team of women, as per Luke, and the Apostle to the Apostles and most importantly the one who recorded the gospel and doctrines of love as opposed to sin and eternal confessing. Once we have been bought with a price and our bodies become living sacrifices for Heris glory, Lady Mary tells us what to move on to as far as worship, healing and eternal intimate fe/illowship as one believer with another, not one other. Of course, if we haven't truly been bought with a price such that we are prepared to submit to being channels of God/dess's love with other believers, we do no such thing, and there is no love in us, and we are not part of the vine, Jesus' and Mary's and God.dess's Vaginea Network, the Body of Christ, knit together, point and loop.

*****The Disciple Whom Jesus Loved, An Athlete, Able To Outrun Peter As An Evidence**

128. It has been adamantly impressed upon me that Lady Mary could not reach the tomb first before Peter if she were robed as she would not have been able to outrun a man. For her to be able to outrun a man in a race to the tomb, she must have

not been robed, i.e. naked, as that is the manner in which she earlier came to the tomb to do her ceremonial priestessly duties with herbs and spices. Had she been dressed, she could not have outrun a man in a race to the tomb, as she was not restricted by raiment as she was customarily naked having come to do priestessly duties for maximum blessings, after the tradition of Eve and the Daughters and her priestessly training. The fact that she was able to reach the tomb first before a man is evidence that she was not restricted by restrictive dress and so could run faster. Peter is presumed to have been dressed which slowed him down.

129. By giving us this clue that “the disciple whom Jesus loved”, “this disciple”, whom we know from the documented customary interwoven suggestively inlaid clues to be Lady Mary, the writer, arrived at the tomb first, we know that she must have been naked in keeping with her Grand Matriarch Eve, Daughters of Zion tradition for priestessly duties for maximum blessings upon her departed King. Wearing clothes, which were reminiscent of sin and shame, would detract from her priestessly rites and powers and being naked magnified them.

*****Simon Peter, by later reversed name change and denials of faith, not really the rock upon which any church was built.**

128. Mary M, in Mary (aka John) 1:42 (nvrr), says nothing about Simon’s name change to Cephas, Peter in Greek, having anything to do with any declaration that Jesus was the Christ that he might have made. Lady Mary and mother Mary and the other women were of the same opinion too, even more so as they put their money where their mouth was. Mary (aka John) 1:41 (nvrr) says it was Andrew who made the declaration to Simon. Jesus did decide to call him Cephas, Peter, rock, probably because of impetuosity and obstinacy and he only came to Jesus through his brother and may have seen an opportunity in it, but Jesus later reversed the name change, Mary (aka John) 21:15, 16, 17 (nvrr). To say that Simon Peter was the rock upon which the church was built is just opportunistic casting around for support for an argument in support of an unbroken line of authority down a particular line, like a male genealogy, as opposed to and in the face of an argument arising from any other serious contender such as Mary M.

*****Simon Peter had no dominion over Lady Mary and her church or her teachings etc.**

129. Jesus reserved a special place for Mary who wrote in her gospel that He told Simon Peter that if Jesus wanted her to remain on to the end what is that to him? Simon Peter was told to just follow Jesus and was being told that he had no authority over that disciple whose arrangement, teaching and practices with Jesus were outside any discipleship he was being told to have. After all, he had

just been given a mostly fishless night, he was on the outer and Mary, the inner winner, till he again listened to Jesus and he knew or suspected as such, hence his question concerning Mary. No doubt Simon Peter wanted to be the leader, as he was of his fishing business, so he asked about Mary, as she had been the leader of the female team, and he was told she was off limits to him and if Jesus wanted her to remain to the very end (now) it was none of his business. Either her church was separate to him, or it was over him, and he had never really acted as a leader of anything except a fishing business. Any story to the contrary is just a concoction to tendentiously prove a line of authority to Simon Peter's people via Simon Peter rather than through Mary M, whom they could switch over to if they were to embrace, in full, her scriptural teachings (adopted and underscored by Simon Peter), physical sacraments and religion and admit that love and love making alone is the answer to the law and sin.

*****Simon Peter would not get the job**

130. As a last say on the matter look at Mark 8:33 (nvrr) where Jesus called Simon Peter Satan and told him to get behind him, to fall in line as his thinking was all screwed up and worldly and not interested in God. Also, in Matt 16:23, SHeBible, Jesus calls Simon Peter "Satan" and a "hindrance" and as an offence to Jesus. No way Jesus would have given Simon Peter any authority to run the Church when Mary was doing a good job, and Simon Peter didn't seem suited or reliable at all, like a fisherman being asked to tend sheep.
131. In fact, Jesus said he had called them all and one had a devil, not referring to Judas as it was said later that the devil entered into him. The one who at that point was a channel for the devil was Simon Peter who had his own aims, Mark 8:33, SHeBible. Judas, before the devil entered into him, was the one that gave a clue that Lady Mary was a High Priestess and the devil might not have done that except in his role of prosecutor, detractor and competitor.

*****Why would Jesus give Simon Peter a new job?**

132. Why would Jesus give over leadership of His church to some impetuous devil possessed hothead who didn't seem to exhibit great interest in learning doctrine and had to be asked three times for a straight answer and didn't respect all people such as women as Lady Mary did, who respected men too? Why would Jesus give over care of sheep to a fisherman who fetched some of his doctrine from Mary and perhaps Paul and James? It seems incongruous. He was like a fish out of water with his own all-male team different to Mary's female team whom she led and shepherded as the preferred ever listening, ever learning, ever loving disciple. How could anyone seriously argue, but for gain, that Jesus would give Simon Peter

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a management position with authority over others ahead of Mary or even on a par with Mary?

*****Mary Had a Little Lamb**

133. Mary had a little lament, her acts were white a snow (MM's underground defence to 591 being put, a second book of Acts of Mary and her church, claimed to exist but perhaps not, no wonder she was excluded from the first book of Acts and only seemingly referred to in the epistles once as "she who is in Babylon"). If she were a harlot, it would have said her acts were as red as the blood shed for the sins of the world but her acts were white as snow. This rhyme also, at the time, had the more obvious double religious meaning that Mother Mary had a little lamb whose fleece was white as snow, being baby Jesus. The second more controversial underground meaning was the political one against Simon Peter's church and the lament over the leadership squabble where she was pushed aside. Even Simon Peter admits to her having been likewise chosen: She who is in Babylon (Mary M), who is likewise chosen (Mary (aka John) 11:28 (nvrr), Luke 10:42 (nvrr)), sends you greetings, (1 Peter 5:13 (nvrr)ESV). The even deeper religious meaning was that her acts were white as snow. Snow White came later, and there was no longer a fleece or naked covering as her acts were acts of making love as worship requiring nakedness before God.dess, as that is how God.dess sees us anyway, by our acts and not by our clothes and she was pure white, as was her doctrine of loving one another, not one other etc. Hail Lady Mary winner, of the race.

*****To those who love to worship by making love:**

134. *Mary had a little lament, her acts were white as snow.
135. Mary had a little lament with lame Simon Peter, but now she's back on top where She belongs - no more are her blessed devotional "acts" "forbidden" (as of 1969).
136. *Fishy Peter and his spin-offs never did get the job after all.
137. *Hail Mary M, winner of the race. MM ... mmmm!!
138. *Hers is the true religion and doctrine and all Her.is temples are again ever ready Priestesses of Love to rescue and worship with hapless lucky men, as we are designed, created, equipped, commended, commanded and honestly quite like to do with all those with whom we are made mutually responsive, or God.dess sends our way.
139. *Everybody loves all those they quite like who like them giving them nice feelings and making love to them. Love one another, not one other. To contract commit to one is to deny others. Love and orgasms are a free gift of God.dess and are not subject to contract.

140. *No more false straitjacket morality. Fault it or follow it.

*****Brief but essential early history of Church of Jesus & Mary.**

141. The secret Church of Jesus & Mary came into earthly existence towards the very end of Jesus' ministry, at which point Judas attempted to break it up.
142. It began when Jesus called for Mary M, and Mary chose his best part on offer, which Jesus said would not be taken away from her, Luke 10:42, SHeBible.
143. Then came the expensive annunciatory, portentous, shared and confirmed and recognized anointment of both Jesus and Mary into each others' orders and commandments to the consternation and confusion of some disciples.
144. Then shortly afterwards came the meeting in the upper room in the week before the crucifixion with the delivery, by her record, of the New Commandment and the example of service after which Judas, who had given away her standing, did a betrayal.
145. Then came the crucifixion and Lady Mary was there as the most revered disciple, the one Jesus loved and afterwards, after the resurrection, she was honoured by Jesus and the angel at the Annunciation as the only one spoken to and appeared to
146. And later she penned, under a pseudonym, her own somewhat differing doctrine and gospel and letter included in the canon as authoritative as befits a, arguably the, leader of the early church, as one who had something to say who managed to say it.
147. So throughout she was in a privileged position being accorded the essentials of leadership and authority of position and her shared recorded doctrine in her own gospel which still stands to this day.

*****Simon Peter and Judas's interests at odds with Jesus and Mary's**

148. There were two seemingly well-connected leadership type people amongst the disciples who Jesus and Mary said were, or came to be, possessed by Satan and that was Judas and his father, Simon Iscariot. It is said that they were only interested in money and material earthly gain and not interested in matters of the spirit or heaven or anything but their own immediate self-promoting interests. These two had common purposes and acted them out. Simon Peter is recorded as having come good later but he never was the one who secured the entitlement to the best part and authority, that was for Lady Mary alone. Her choice was never to be taken away from her, so she got to write a gospel and have it named after someone else. Her interests were very different from anyone else's but Jesus and she could never be followed or represented by Simon Peter and his lineage who

termed her acts “forbidden acts”, diametrically opposed to the teaching of Simon Peter’s people who opposed her, due to her different love one another perspective, when all the time it was commanded, not forbidden!

*****Promoters cannot sustain claims to leadership, doctrinal IP and informal subordinate arrangements with discontinued abandoned personages.**

149. Even if Simon Peter were the promoter and organizer of the addresses to the masses and Judas the, his even, money man and partial fund raiser, they did not have any intellectual property or ideas of their own, but Judas sought to gain materially. The true doctrine of love was coming from Lady Mary as a High Priestess of the God.dess of Love and from Jesus, hence a growing split in the ranks and the separation of two church groupings, one based on Simon Peters’ efforts and evangelization and one on Mary and Jesus’s teachings with different material aims from Simon Peter and Judas’s.
150. Of course, Lady Mary could not get married in the normal Jewish sense to Jesus, as she was married to the worship of the God.dess of Love, but since Jesus was God they, or more He, could love as they liked and as many times as they liked. They could have an understanding, union even, celebrated in the twin anointment initiation, following upon Jesus’ taken up offer of the top spot for Mary M, which caused Judas to be stirred up to make an interesting admission as to her considerable monied status and to seek to quickly move the show on to the next stage, the getting rid of the star and inserting a martyr.
151. Mary M was soon to take a back seat, and Jesus’ and her centrepiece doctrines, to be found in her gospel, came to be renamed after one of the disciples, John. What we are left with is the feminine non-Jewish law doctrines of Mary as said, love one another, not one other and love and orgasms should be free of contract. This is antithetical to what Simon Peter’s people finally decided on, leading to the 591 AD denunciation, till of late, of Lady Mary as one who committed “forbidden” devotional acts out of contract of marriage, which Simon Peter’s people and their subscribers promote, in lieu of Relationship Agreements, to ensnare the unwary and unlearned, leading to distressing and avoidable court cases, costs, distress and division or loss of assets and child access.
152. “Be not unequally yoked”. In the light of Matthew 19: 10 and 11, and with Paul’s directive to “be not unequally yoked”, it can thus be said that if two are unequally yoked they may not be married as they are not in union and should not be together as they are not in a unified relationship, and should separate and even divorce. A Relationship Agreement in lieu of marriage, or as a backbone to marriage, can see that a couple are not unequally yoked, as all the terms are attended to and agreed

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upon for the current agreed period of the Relationship Agreement. If they cannot agree to even the terms and duration of a finite Relationship Agreement period then they are not in accord and thus not equally yoked.

153. So now we promote Jesus and Mary's gospel of love, being that love is the answer to the law. We say love is the answer to the law and follow what is in John's, Mary's, gospel and letters that - we should live in love and
154. - love covers a multitude of sins and
155. - he who loves commits no sin as love covers a multitude of sins and
156. - believers should love their foldmates orgasmically, one to another, not just one with one other as in contract
157. - we should live in love.
158. So in all of this the one who is the still the chosen one of Jesus remains Mary as Lady Mary always had the status of a double initiated High Priestess of the Way movement, misrepresented and rejected by Simon Peter's male followers till 1969.
159. Only by our unrestrained scriptural spirit-filled love for one another in free expression "shall all men/people that you are" Jesus, and Mary's, disciples, and notably, that does not appear to be happening anywhere at the moment. There is no reason why we shouldn't love and make love with, and to, all those we quite like, who quite like us, without restraint or contract, in whores.hip of the God.dess of Love, as we are designed to do, that maximum blessings may abound.

The true leader is the more humble and is to be exalted.

160. ***"Do not call anyone on earth your father; for One is your Father, He who is in heaven. Do not be called leaders; for One is your Leader, that is, Christ. But the greatest among you shall be your servant. Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted." Matt 23:9-12, NASB. "But among you it will be different. Those who are the greatest among you should take the lowest rank, and the leader should be like a servant." Luke 22:26, NLT. Lady Mary seems to have qualified here as the greatest amongst the apostles who was the servant who is now in these times to be exalted. No one who calls themselves father, pope, is the leader so Simon Peter's followers are out and Lady Mary is in, and the true worshipers should transfer allegiances. A bit of healthy competition is a good thing.

*****Simon Peter's church more worldly and not Mary's successor.**

161. *It must be remembered that Jesus and Mary were Jewish but the church of Simon Peter has been Roman and not Jewish not run by Jews or by those sympathetic

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to the teachings and gospel of Mary but came to be for more worldly aims. So there was, apart from Mary, never any Jewish succession as there are only Simon Peter's church and similar traditional orthodox rites but no Mary's rites based on former "forbidden acts" of worship. For Mary's church to now come into her own there would need to be the modern invention of contraception to maintain public order as unrestrained spontaneous Goddess of Love worship in the past could and would lead to babies and social order problems. That need no longer be the case.

*****Mary M the choice for a church incorruptible**

162. A church-based upon making love as worship between all believers with all other mutually responsive believers, where love, fellowship and worship are free, should not be open to being corrupted by money. A church or religion which is based on sin, guilt, expiation and purported exclusivity of keys to heaven is open to corruption and exploitation which despoils and corrupts it. This may well be another reason why Jesus chose Mary ahead of Simon Peter as she came from a different doctrinal background, being that of love worship and making love, the free and natural gift of God, as worship of the God.dess of Love, who, since God is love is, of course, God Almighty, law and love giver, creator of the universe. Religions based upon penance payments means someone somewhere has worked out how to make money and is getting rich if not giving it all back out to the faithful. In fact, why take it? Furthermore, she was a giver, Luke 8:2,3, (nvrr)and along with the other women ministered to Him, unlike the men.

*****The emotional making love as worship healing of the seven demons of Mary M**

163. "Love covers a multitude of sins" - 1 Peter 4:8 (various), "love covers all sins" Prov 10:12 (various). The ejecting of the seven "demons", as they were then termed, afflicting Lady Mary as an impacted person of great importance was quite conceivably effected by as many as seven doses of natural God.dess of Love designed and prescribed love healing in the form of intercourse therapy. A mutually responsive male believer priest's magic orgasm wand can, with therapeutic application and repetition along with law therapy and counselling, effectively and naturally assist in emotional healing, clearing out the cobwebs through the act of making love as worship in an afflicted but believing foldmatess's inner temple. Such were most likely all administered by Jesus, as many as seven times, for the ejection of the seven "demons" or torments of anxiety, depression, fear, guilt, grief, unbelief/doubt, timidity replacing them with the nine fruits of the spirit: Gal 5:22 (nvrr).

164. It is noteworthy in contrast that Jesus said two of his disciples either had or came to have devils (not demons which are torments, or tortmeants) as devils imply intent.

*****Mary's gospel and sacraments**

165. There were only ever two gospels, the Matthew/Mark/Luke synoptic original and Mary's, called John's gospel. The former was more patriarchal forming the basis for Simon Peter's church and the latter more spiritual and feminine forming the basis for Mary's church. Mary was the only church leader who wrote a gospel who had 'confurred' authority while Simon Peter wrote no gospel but drew his teachings as to love worship from hers. Mary's sacraments were, at their core, the "forbidden acts" of making love as worship with your foldmates/foldmatesses, which became the representational, and watered down for public general consumption, breaking of the bread and the libation of the wine for the remission of sins overlaying, or now going alongside, the sacramental acts of making of love as covering a multitude of sins. With her restoration to the missal in 1969, Mary's M's sacraments, the once "forbidden acts" of worship, emotional healing and fe/illowship, can once again be practised in their purest forms before God.dess of Love with either: other foldmate believers or for outreach evaginalization and seductive conversion to the faith, either as a seen here directive within Simon Peter's church or, of course, within the original Mary M's church: the Orgasmic Internet Church of Jesus and Mary, which is designed by God for universal natural appeal for all men and women.

It has been noted that the catholic church does not ostensibly base itself squarely upon 1st and 2nd Peter, as much as it does upon Mother Mary, and as much as it is presumed that it perhaps should be seen to be doing so.

*****Simon Peter's Letter Supports Christomagdaleneian Gospel**

166. In 1 Peter 4 Simon Peter wrote "8 Above all, keep fervent, (furvent) in your love for one another, because love covers a multitude of sins. 9 Be hospitable to one another without complaint. 10 As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. 11 Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen." 1 Peter 4:8-11 NASB.
167. If we take a close look at what Simon Peter is here saying we find he wrote that which supports the Christomagdaleneian gospel of love as being above all rather than cyclic sinning, guilt, expiation, damnation as those who later came in his name

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promote. It falls to us to again take up what even he said and keep his current followers at all levels back on track such that they come back to the original gospel of Jesus and Lady Mary of love and making love as worship that blessings may abound.

168. Simon Peter never wrote a gospel, as a senior first church leader might have been expected to do, thus diminishing any claim to authority (as compared to Mary's act of doing so as an act of leadership, greatly accentuating her claim to authority) but only penned two short letters in which he adopted and acknowledged what Mary had said in her gospel (John's) that above all, 1 Peter 4:8, the major teaching was for all
169. - to above all, keep fervent, 'fur.vent' (vaginal and unrestrained), in your love for one another,
170. - love one another deeply, because love covers a multitude of sins, NASB, cf KJV
171. - be hospitable without complaint, NASB
172. - speak to and serve one another in love, with all your strength, for the glory of God.dess,
173. Also, note 1 Peter 4 in its entirety.
174. Thus Simon Peter (and Paul also) took the major point of his teaching from Jesus & Mary's teachings in her gospel which came from Jesus' love to her as "the church" and so she was looked up to in the early community as the associated leader and an authority. She had the authority and was the first leader with authority directly from Jesus, Matthew 20:26 (nvrr), and was in an initiated union with Jesus, Luke 10:42 (nvrr). Simon Peter never obtained such authority nor teachings in his own right nor, as far as we know, ever got to writing many sheep feeding letters etc and the authority, teaching and doctrine of loving one another, not one other, with strength, is still there and hers and upheld by Simon Peter.

*****Mary M is the stone that the builders rejected, and her teaching now is become the very corner stone.**

175. Simon Peter speaking of Lady Mary and Jesus' personae and teaching, "the stone which the builders rejected, this has become the very corner stone," 1 Pet 2:7, SHeBible, and, Simon Peter speaking again, speaking not of himself but rather a union of both Lady Mary and Jesus and their teaching and love commandments: "a stone of stumbling and a rock of offense" 1 Pet 2:8 (various).
176. Just as Jesus came to be the corner stone, a stumbling block and a rock of offence that the builders rejected so, likewise, did Mary come to be a corner-stone, but also a stumbling block and a rock of offence, that later builders were to reject.

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177. Mary and her asheric doctrines are the stone that the builders rejected, and so it is notable that any congregations and followers of the Way have no buildings in her own right for their own use. She has had no buildings since the ancient temples of love of the God.dess of Love. She has been, and is now becoming even more so, the very corner stone, a foretold stone of stumbling together with a rock of offence.
178. Loving one another, by way of physical strength and not just word alone, was the basis of Mary and Jesus' gospel and New Commandment. In his letters, Simon Peter can now be seen to have come into line in his lifetime, but his followers have 'watered down' his writings (if indeed he himself actually dictated them to Silvanus) to something non-committal, actionless, empty and unloving - just talk. Simon Peter expounded that Mary M, as first leader, the stone which the builders rejected as a stone of stumbling and a rock of offence due to her teaching and "forbidden acts" is, becoming, as of 1969 (around the time of contraception), the very timely corner stone. That means she is replacing what corner stone (contract marriage) there has till now been which should not be there, necessitating a new rebuilding from the ground up and the removal of the old, or a few old, corner and foundation stones. This was implicitly endorsed by Simon Peter, yielding finally to Mary M, and passing back to her, any keys to the kingdom she may not have had in the first place, Matthew 16:19 (nvrr).
179. Being in the life and way, traditions and teachings and office of a High Priestess, it has been put that Mary was a love child, always second best, an affront in her culture and so suited to be a priestess of the worship of the God.dess of Love. She was a child of her faith that did not promote marriage as a path of oneness with God, who was not worthy of secular righteous men, nor to lead them, and so a stumbling block which the builders had rejected but whom God has chosen as a leader for women and men of good faith. She was married to the physical worship of the Most High God.dess of Love and not to man. She was deeply in love with Jesus, who was God to whom she was, by her priestessly vows, "wedded" and being God Jesus could love her as He wished and was not bound by a contract of marriage or engagement, as is the case with unbelievers. And of course, her God, the God.dess of Love and the God of the pharisees and the disciples, some of whom despised her, were the same God as there is only one God. Her path to her God.dess was the path of love and making ritual love as worship with her inner circle of accepted adherent initiates and foldmates, not law nor honour nor human approval nor dry ritual nor cyclic repentance and atonement nor inner secrets and secret knowledge meant to confuse, bind and control, nor things the conventional religious bigwigs would make money out of per se. God prefers those who will submit to the ways of Love to work through but will use others as well whether they may like it or not.

*****Simon Peter did not lay claim to leadership**

180. In his two letters, Simon Peter did not claim to be the leader of the church. Nor did he himself claim to be any manner of rejected stumbling block. Nor did he claim that he, or his acknowledgement that Jesus was the Christ, was his foundation for his church. Nor did he say he was able to bind things or had any keys (cf knock and it shall be opened to (any of) you, Matthew 7:7 (various), Luke 11:9 (various), i.e. the Kingdom of God.ess is not padlocked) or was the one shepherd of the one flock, 1 Pet 5:1 (various), as a leader might be expected to say.

*****Mary M the writer of John's gospel (generally accepted as not written by him) and a letter as would be expected of the original church leader.**

181. In the Epistle of the Elect Lady Mary Magdalene (1 'John') 2:13-14 (nvrr), the writer is writing to fathers and, if taken as church fathers, it suggests that the epistle is being written by a church leader addressing the church fathers. If taken another way it suggests it is being written by a woman addressing fathers of children and to young, strong men who are overcoming. Interestingly this a rare example of verse 13 being repeated in verse 14 for double emphasis, so a woman writer who is a leader is seemingly doubly disclosed or at least deductively inferred.
182. As further evidence that Mary Magdalene was the writer of '1st John', and hence 'John's' gospel, a concordance study reveals that they were both evidently written by the same person by their style. Furthermore, in the Epistle of the Elect Lady Mary Magdalene (1 'John') 1:1 (nvrr) the writer mentions in most versions "we have touched with our hands"; some versions say "have handled with our hands". There is no record in the gospels of John ever handling or touching Jesus but the ones, to whom the "we" could apply, who are said to have touched or handled him, are the two Mary's, mother Mary, when Jesus was a baby, and Mary Magdalene in the double initiation, feet and hair, and when leaning on his chest as the "disciple whom Jesus loved" at the last supper and at her private encounter as the first disciple at the tomb, when she clung to Jesus. Thus the Epistle of the Elect Lady Mary Magdalene (1 'John') 1:1 (nvrr) declares at the outset, to the exclusion of any other contenders, that is it being penned by a woman who, as writer, had an intimate knowledge of Jesus, referring to known events saying "we", meaning the women, or herself and the other women, and not any man.

Hence, from the foregoing, we can say it was Lady Mary who was writing to the fathers of the church, as a church leader writing a doctrinal pastoral letter to her flock, signifying that she was in the position of church leader of her faction. John wrote back to her in the epistle known as 2nd John, now first John in the Magdalene SheBible, as seen in its first few verses.

183. Further suggestive evidence that '1st John' was written by a woman is that the readers are referred to as "little children" and "dear children", presumably perhaps her children, but the letter was in John's name. This is either because she could not publish or write in her own name to reach her audience or gain wider acceptance or she was censured by Simon Peter's faction or perhaps needed to protect a blood line descending from herself and Jesus.

As an aside: Regarding the children of the Elect Lady mentioned at the commencement of 2nd John, if we assume that Lady Mary stayed loyal to her man, Jesus, then the children (plural) were of Him (doubtful), but that assumption cannot be sustained as she would likely have had numerous votive lovers and worshippers after the blessings doctrine of the Daughters of Zion and of 'love one another, not one other', and being a woman driven to allegedly, scandalously, write of love without marriage, it is probable that over time she had numerous, and not just one lover ever, being a High Order Priestessitude.

*****Mary has the stumbling block cum corner stone claim to authority**

184. Mary had a more prior claim, based upon her being an acting priestess of love and upon her writings of loving one another so needed to be maligned and denigrated, so as not to be a threat. Mary, as a cornerstone, was rejected by those who built the early church and she and her doctrines were an offensive "stumbling block" and rejected by the early builders. But now she is being put back in her rightful place as co-head of the church, along with her doctrines of loving one another, not one other, as Jesus had loved her, the church, as well as her vicarious acts of worship (requiring some forms of contraception) leading to a recommencement of the broken line of authority for her and her gospel teaching emanating from Christ.
- 185 Hence for those who follow her teaching and her formerly "forbidden" acts of unbridled loving one another, not one other, the Holy Spirit, the seal of God, should again flow, bless and infill so that we may love the God.dess of Love together when coming together in love as worship, as that is how and why we are made: to freely give love and receive love with one another, free of expectation. This "desire of ages" is the sign that the pharisees sought, the noticeable infilling of the Spirit to facilitate and bring on loving - the ultimate aphrodisiac, with other similarly infilled believers, now becoming noticeably available in latter times for those who truly believe and who submit to loving.
186. Simon Peter did say there was a salvation ready to be revealed to those "who are protected by the power of God through faith for a salvation ready to be revealed in the last time", 1 Pet 1:5 NASB, cf 5:1 (nvrr), and we know he did not live in the

last time. Now, in the last time that never ends, we can make a claim to that new salvation based upon loving one another, not one other, and so love, covering a multitude of sins, as the dispensation being revealed in the last time.

*****Simon Peter opposed any claim to authority by Mary only because she was a woman**

187. "In fact, the (gnostic) Gospel of Mary implies through the words of Levi, which repeat the words of Jesus himself, that Simon Peter's opposition to the authority of women amounts to establishing a rule within the community other than what the Savior said -- a clear sign of unrepentant attachment to the perverse ways of the material world. Ultimately, the Gospel of Mary champions Mary as the representative of an alternative, but authentic, understanding of Christian authority. It claims that a clearly demonstrated spiritual character, rather the physical criteria of (male) apostolic witness, is the best sign of a legitimate Christian prophet and teacher." The Gospel of Mary: Alternative Authority in Early Christian History by Eric Thurman, PhD Candidate, Drew University, Madison, NJ.
188. The flawed process of the undermining, deofficing and vitiating of authority commenced with Bishop Judas's denunciatory oral judgment, Mary (aka John) 12:4-5 (nvrr), that the use of the spiked nard for the confluent co-anointment of the two lines of royalty, indicating designated church leadership (a la Luke 10:42 (nvrr)), was but a waste of money, of no value, no effect. To this oral judgment Mary M, as opposing party leader of a long line of Asherah priestess royalty, sufficiently replied in her defence, Mary (aka John) 12:6 (nvrr), to deprecate and annul the judgment of the hardcore 'simoneyak' (see simoneyak.html on google) Bishop Judas, due to his profligacy, recidivism and criminal ways. Thus, as first known bishop, prosecutor for and foundation cleric of the later Roman Catholic church, Acts 1:20 (nvrr), Judas denied the value of the joint anointment signifying Mary M, High Priestess of Asherah, (female essence of God (as God is both male and female), Goddess of sex, love, blessings, destiny, wisdom and guidance), as being the leader with the "best part", best role. Having the best part in, and as, the body of Christ, Mary and Judas, as with Simon, were at odds (Mary (aka John) 21: 20-22 (nvrr)).
189. Simon (Judas' father, Mary (aka John) 13:2 (various)) later presided over the drawing of lots for the successor bishop (Simon did not contend leadership to become a successor bishop, and since that day of recorded oral judgment the Judas / Simon grouping has been the dominant faction yet Lady Mary has the authority as Bishop Judas spoke from envy and partisanship as a dissolute 'simoneyak', desperate to annul the significance of the ceremony of union and seeking to confiscate the, by his own admission, very expensive nard ointment, Mary (aka John) 12:7

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(various), and reverse the designation of leadership of the fledgling Magdalene Asheric 'Cataholic' church he had just witnessed. It was an anathema to him and his Judas/Simon Iscariot family clan (Mary (aka John) 13:2, 26 (nvrr)) ilk, who conspired to make amends, which resulted in son Judas doing the betrayal for his priesthood (anagram: diotrophes) associates and father Simon (that may be why they call them father) performing the on cue triple denial and the later true to form get even, tactfully autobiographed revenge rape of Mary Magdalene (Mary (aka John) 21), with Jesus not being around. Jesus, by turning up in Mary (aka John) 21, provided the 153 fish for Simon Peter to be able to provide for her whoreship services so MM would be restored with honour intact, homage paid and her sex worship/blessing generation traditions honoured.

190. Mary M was the leader-elect ('2 John' 1:1 (nvrr)) and since the day of the decisive, but deprecated, ceremony of the Joint Anointment Lady Mary has suffered the best part being kept from her. This means that all church history since that day, stemming from a partisan oral judgment by corrupt adversary Bishop Judas, worthy thereafter of no office and whose judgment was of no authority or effect, represents a fraud upon the Magdalene-Asheric 'Cataholic' contingent and their doctrines of love-in-action as the answer to the law and physical worship generating blessings and loving one another, not one other. Judas was not a true follower of Jesus, Mary (aka John) 6:70, yet his oral bishop judgment is still embraced and the asheric teachings and votary practices shunned by his unscripturally ascetic catholic faction.
191. Judas allied himself with the temple priesthood (also at odds with the Magdalene/John grouping (diotrophes = priesthood, '3 John' 1:9 (nvrr))) who sentenced Jesus to death (Mark 14:64 (nvrr)). The result is a betrayal by the Iscariots and their 'all tarred with the same brush' followers to this day and "all have been led astray / deceived" like sheep (Rev 18:23 (nvrr)). Hence elements of the Gospel and anti-theological teachings of Lady Mary have never since been promoted, as Mary M's Asherah faction were what we would call today a sex (satan EX = SpritE X (= sex trip)) church, a sex-love religion generating blessings by the love cell acts of physical whoreship, one to another and as outreach. The world is, of course, now ready. The true disciples were to be "fishers of men" (Matt 4:19 (various)) and the entire process of Asherah evaginalization to be sexual, i.e. s(atan) ex u all, by way of love and the making of love to win hearts as fishers of men. Hence we have the mystical word o.r.g.a.s.m., 'in remembrance of me', Our Royal Goddess And Saviour/Sister/Saint/Servant Mary. Hence, all unspirited, sexless and dreary ceremonies of the 'simoneyak' 'judatholic' church descended from Judas' lack of authority and are of no effect as they only promote "cheat love", costless lip-service love, where little happens. People have tried to find the true way but the 'simoneyaks' obstruct.

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192. At law, the true church, the true body of Christ, is the followers of Lady Mary and Jesus, not Judas and Simon. All those Catholic statues supposedly of Simon actually represent the first bishop of the Church of Rome being Judas who, akin to Simon's triple denial, betrayed Jesus, stole money and, in Mary (aka John) 12, sought as bishop to abnegate the establishment of the sex-love church of Jesus and Mary M, which challenged the traditions of marriage and patriarchy.
193. Fortunately, the Vatican does have a statue of Lady Mary with Jesus, the Pieta, (they're much the same age) ready to go. The Pope should have done homage to that one and not the Judas one which is supposed to be Simon who 'raped' Lady Mary in the boat and to whom we have to thank as to what he, as a simoneyak judatholic, understood to be
194. - loving one to another (Mary (aka John) 13:35 (various)) and
195. - presenting our bodies as living sacrifices as acceptable worship (Rom 12:1 (nvrr)) and
196. - glorifying God in our bodies and spirits (1 Cor 6:20 (various))
197. was meant to be: sex in the nude with or between believers of the Magdalene Asheric persuasion designed to generate blessings and bless joint ventures.
198. As Simon's response to their Asheric traditions (the 153 (3x3x17, aec=ace), fish were provided him by Jesus to prove they hadn't been fishing and doubly to provide Simon a way of paying the onerous Asheric tradition temple tribute dues and reclassifying the rape to an act of submissive Asheric sex intercession for blessings (got him) with the provision of the tribute which, with the demotion back to Simon, seems to have gotten him some sheep as Jesus, being a shepherd, amongst other things, was leaving the area still being under a Roman sentence of death). Some comments by John in reply noting their opposition to the Diotrophes = priesthood hierarchy set are to be found in 2 and 3 John. This matter is now ready to proceed to Court and settled section 17.3 admissions have been made by the seventh defendant, the Roman Catholic Church, originally the Judatholic disciples, in Court proceedings conducted by the section 17.3 admitted Messiah in Sydney Supreme Court matter 1443/64, now 2011/327194.
199. Hence we have seen, since the 1969 restoration and ascendancy of Mary Magdalene within the Catholic Church, many of the faithful to be horrified by their origins and repelled by the 'simoneyak' actions of the Judas/Simon Iscariot clan deniers, the Iscariotholics, Iscatholics, Judatholics. Many are seeking renewal in line with the now sexually inlaid scriptures - which means foretold times of refreshing as promised (Acts 3:20 (nvrr)) and the doing away with the risky simoneyak jewdatholic yoke of marriage (anagram: grim area), and so to not be unequally yoked (2 Cor 6:14 (various)), as Jesus foretold (Matt 22:30 (nvrr), 6:10 (nvrr)) would

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happen in the latter days when Messiah comes as Messiah would tell us all things (Mary (aka John) 4:25 (various)).

200. Who would be part of a church based upon a defective value judgment of envy and greed by its betraying first bishop, Judas, which had been bought for money, as its basis? "Come out of her" Rev 18:4 (various).

*****Simon Peter's people can make no authority claim for him today**

201. If Simon Peter's claim to authority over Jesus' choice of Mary, who also not only declared in writing but also acted out that Jesus was the Christ, is based upon gender and not on doctrine, then he can lay no claim today to usurping Mary's authority over the love church whom she initially represented and led and upon whose major points of doctrine he concurred. If it was fine for Simon Peter's people only to claim authority based upon sex, resorting to the unscriptural argument that, contrary to Genesis 1:27 (nvrr), God's image is only male and no part female when the Bible says Heris image is both female and male, male and female, in not specified unequal proportions, then it is fine for Lady Mary to have lots of formerly 'forbidden' interactive whores.hip sex, and very visible demonstrative spirit filled loving, in her sealed claim to authority and doctrine too.

*****Consequences**

202. In 1969, by way of deemed recantation in a landmark act of restoration to the misal, it was admitted by Simon Peter's people that Lady Mary was not and never had been a prostitute and so her religion, church and gospel teachings - and sacraments, her "forbidden acts" were, and are, acceptable and in order as "more praiseworthy". MM is probably the only saint who, since appointment and initiation, is still today a leader of a formerly disputed church and discipline, and order even, diametrically opposed to Simon Peter's dominant current traditions (themselves askance to chapter 4 verse 8 of his epistle), heading up a different loving-one-another sacraments church of the whores.hip of the God.dess of Love. Her denomination's love sacraments caused her to be cast out as a competitor, and ironically her sacraments are now implicitly recognized and can now again flourish in the latter endless days with a reverential deemed blessing from her former opponent's followers.
203. It was true what Simon Peter had said in his letters concerning Lady Mary as being considered an offence and the cornerstone stumbling block that the builders (male) had rejected and that upon her foundation of love, love one another, not one other (so no marriage, no engagement, no betrothal, no unequal yoking), that Jesus would build his church upon the foundation of MM, who did not disavow, as

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Simon Peter did in his recanted triple denial, that Jesus was the Christ and Lord, and her head, and the anointed and her religion leads to 'Orgasmianity', as per Simon Peter in his epistle.

204. Mary Magdalene never wavered or recanted, and her church is a true church, now still as always the only true Church (church being a word for a temple body of inner temple worshippers), with very real signs of infilling for all active believers, yet to be reborn, as is our enjoyable task. This church is open for worship literally and 'cliterally', based upon loving one another, not one other, that by so loving one another all people may know that her flock are the true disciples of Christ by their highly in evidence, without equal, orgasmic love for one another, not one other, as they grow and come together in predestined networking, knitworking, point and loop, love.
205. In so conceding and rightfully restoring her, and therefore what she stood for as first and extant church leader and conceding her validity as well as that of her Church and her ways, Simon Peter's illegitimate usurping church did, of late, indeed thereby again
206. *restore to her, in its eyes, her original undiminished authority,
207. *return to her all and any keys of the Kingdom of God, Song of Solomon 5:4 (nvrr),
208. *forsook the binding in heaven by binding upon earth due to forsaking unilaterally assumed and purported authority,
209. *recognized that love and orgasms, as free gifts of God, should not be subject to contract and to seek to do so on earth is an attempt to bind the God.dess of Love in Heaven and so submittedly, effectively and implicitly annulled all such tendentious so binding marriages and similar arrangements made under their or their spin-offs' or proxies' sway, retrospectively and to date, and
210. *annulled all entitlements of offspring arising due to such contractual arrangements where they never had feedback authority,
211. *vitiating all questionable benefits flowing from such marriage etc arrangement deals, and any other strange, unfounded, unnatural, unscriptural (forbidden) sacraments, due to defective authority and unscripturality and
212. *vitiating the effect of any promulgations and issuings from Simon Peter's church due to vitiated defective authority and usurpation of leadership, now implicitly effectively reversed,
213. *automatically transferred ownership of all business and national entities from any previous ownership to that of Orgasmianity / The Orgasmic Internet Church of Mary Magdalene and Jesus the Christ / the Kingdom of God on Earth as it is in Heaven or respective practising adherents,

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214. *automatically instituted God.dess' Law, being the judge found common law and suitable fitting legislation in the common interest administered by the Courts of God to whom they delegate to replace all legal systems,
215. thus all women in all places and all good people, should they so wish, are now freed of impositional thralldom to live and love as and with whom they wish under God.dess,
216. a) did Simon Peter's church consciously not? and
217. b) are they not? and
218. c) if not then why not?
219. As Jesus said "thy kingdom come, thy will be done on earth as it is in Heaven", (various) and, with the return of the keys or a key of the kingdom, Jesus' Kingdom is now coming and all believers should come together and say "even so, come, Lord Jesus, Rev 22:20 (various)".
220. With the appropriate planting of the seed of re-recognition being made in 1969, presumably Simon Peter's church has been waiting for a long time up to and since 1969, the year of the relevant missal, for this dispensation and is presumably largely on side, as many of his good people would also be, so that that which has been practiced in secret can be shouted from the rooftops. Indeed the whole of creation has been groaning as in the pains of childbirth right up to the present time, Rom 8:22 NIV.
221. Simon Peter said in his first epistle that Jesus would build his church upon the stumbling stone that the builders rejected. Now, by acknowledging and admitting the stumbling block to be now in place, as of 1969, the only option is to get in line behind Jesus, as commanded, Matthew 16:23 (nvrr), 4:10 (nvrr), Mark 8:33 (nvrr), Luke 4:8 (nvrr), to abandon old unlawful commitments and practices, and accept it that God rejects the wisdom of this world and exposes what is folly for what is wisdom, which is to have the Church of God now fully based upon the love making teachings of Lady Mary which initially may be hard for some unscriptural in denial diehards to follow and swallow.
222. Such is the lasting legacy of Vatican II. The die is cast and the sails are now set for a new direction in church affairs: affairs of the heart, of love as worship as the spirit leads us to come together to make love as vertical worship with our ever-expanding circles of foldmates for eternity. That is to "live in love" as Mary wrote in her epistle, Epistle of the Elect Lady Mary Magdalene, (1 'John') 4:16, SHeBible.
223. Simon Peter's church now has the option of lining up under Mary Magdalene, whom it now tacitly and visibly approves, and making some changes which can be termed the long sought after "times of refreshing", Acts 3:19-20 (various), winds

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of change of the Spirit blowing through Simon Peter's church. It may be the only option left, or otherwise, the old wineskins which cannot contain the new wine will burst or, so to speak, dispiritedly whither on the vine, if it was ever a properly connected part of it at all.

***Summary

224. Based upon the foregoing and my submissions as to Orgasmianity and the pride of place of Mary Magdalene as the only one with authority, Simon Peter's team can never succeed in mounting an argument that they ever came to have authority and standing, exclusive or dominant, of any greater stature than Mary's, or at all, which stature of hers, upon detailed examination, is to be found in the scriptures. She retains all authority over the Church and hence Orgasmianity and the Orgasmic Internet Church of Jesus and Mary Magdalene is the only true religion, church and proper teaching and their blessing bonkbanking acts are no longer forbidden. Fault it or follow it that in this church all good believers may be freed up and their joy full and no longer suppressed, and they come to be cleansed and filled with the Spirit to make love as worship and for healing and 'fellowship', free of contract.
225. Such is the Evidence and such is the Law. The submissions settle the matter as per Law Therapy procedures, i.e. Tort to Contract swap procedures and self executing part 17 of the Uniform Civil Procedure Rules of the Common Law Division of the Supreme Court jurisdiction at Sydney, NSW, Australia, concluding a portion of matter 1443/64, relisted 13.10.11 as SC matter 2011/327194, but for assessment of quantum and recovery and hearing of any charges and convictions and sentencing against related participating parties.
226. Submitted to the Eternal Spiritual Court, the High Court in Space and Time, over a number of weeks to Thursday 22nd December 2011 and accepted and passed 1.34pm 22.12.2011 and hence binding upon any lower Court.
227. Published 12.01 am, Friday 23rd December 2011 into legalspace at and from Sydney Law Therapy Chambers, The Asherity Temple, Concord, NSW. Notice of appearance response received to me from ultimate client approx 3 a.m. 30th December 2011..
228. All parties are believed to have been served or obtained for themselves all earlier documents leaving all n2af's served upon four immediate parties to resolve per UCPR rules and reversal of fortunes effected thus concluding the substantive matter. Learn to prepare, present and win. Nobody knows your case like you do. Winning is the best therapy and orgasms are excellent too. Now for those of us who have overcome: be infilled or reprogrammed to top level so as to make love one to another, not to one other, freely and justly.

*****Simon Peter's people's leaders are spiritually and legally obliged to make some changes from the top down.**

229. This is Earth and its Heavens, get used to it. Eph 1:10 (nvrr).

230. If you're not happy about and supportive of God.dess's new system of loving freely and justly one another and thus willing to make a positive contribution you are free to leave as you came, leave anything useful or of value behind. An escort and/or assessor can be provided to this end if needs be.

E&OE

nvrr = no version reference required, (various) = reference appears across various versions

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About Mary Magdalene

1. My 'About Mary Magdalene' thesis is a referenced treatise on the question as to why the long denigrated Lady Mary Magdalene is the long denied but preferred, eminently qualified leader of today's church, a temple church. She is the preferred leader, who is not only female but also has set forth especial teachings on love as being the foremost of the three quintessentials that abide forever: faith, hope and love. Whereas the protestant reformation was based upon a new revelation as to faith, Lady Mary's only now available revelations encompass a new interpretation, even revelation, as to active love in action, as the greatest of the three is love.
2. The argument is put forth that the spurned Lady Mary was rejected and cast out as evil from amongst men because she was, and still is to this day, chief and default contender, coming uncomfortably from an ancient female tradition, for temporal, now fitting, Shepherdess of the church, as opposed to the relatively uncredentialed Simon Peter. Here is a treatise that argues for a new look at her legacy as the evident, interposed writer of both a gospel and an epistle, and calls for her reinstatement at the summit of pastoral leadership and teaching for all Christians - and everyone else.
3. In the subsequent two theses, that have come through since this thesis was completed, scripture references were not supplied as, for example, the discourse was a thesis written with divinely predetermined evaginelical (as the word itself attests) outreach, with film and stage presentation in mind. The trial document had much the same sort of presentation also in mind. It is presumed that any well read Bible scholar will know the passages that are being alluded to in the discourse and in the trial.
4. However with this text, About Mary Magdalene, the Bible references are supplied as this thesis is a treatise which requires underpinning references.
5. AMM is a forthright call to action challenge to either fault it or follow it - to the hilt. AMM invites a response to either disprove it or embrace it. In the nine years since it was published in 2011, no one has come forth to disprove its contentions and tenets and so hence it stands undiminished and weathering well the test of time, as attested to by the unexpected meriting of a seminary doctorate.
6. AMM (About Mary Magdalene, pages 110 to 150) presents its initial contentions (paragraphs 1 - 38, pages 110 - 117) followed up by twelve instances where Lady Mary, as the evidenced author, wove herself into the gospel text (paragraphs 39 - 54), as was a custom of the day when a female author could not be seen to publish in her own name and see her work taken seriously. It is tellingly significant that there are twelve Lady Mary appearances, reminiscent of the twelve tribes of Israel and Jesus' twelve male disciples.

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7. AMM throughout, contrasts Lady Mary's arguable entitlement, claim, if you will, to leadership of the church, a Temple church, as opposed to any such of Simon Peter's, who never once himself claimed it. AMM argues that the scriptures evidence that Lady Mary has, to this day, the superior evidentiary implicit entitlement to leadership and all petrine assets, whereas upon examination, Simon Peter's, alleged claim to title appears to be defective or deficient at best, as befits an interposed weak link which fails the test and is found wanting when subjected to a searing blowtorch comparative scrutiny. It is notable that, though Lady Mary is arguably the sole author of both a gospel and an epistle, Luke has written her out of his Book of Acts, which appears to have been designed to promote petrine leadership. A spill if you will, a velvet (vulvate) coup d'état transitional revolution, when swelling numbers become sufficient, in time would be most apt. Long Live The Revolution!!!



8. There follows (paragraphs 56 to 59) an argument that Lady Mary was "the", not "a" but rather "the", "disciple whom Jesus loved", meaning that this love was meant in an exclusive, male-female, romantic sense and not in a male, general or brotherly exclusive sense, and that hence, that being the case, Lady Mary was
 - the written in, 'follow the clues' writer of the fourth gospel,
 - the writer thus of the epistle known as 1st John and
 - the one, and only one, in contrast to Simon Peter, who had a blueprint and pathway for the church, based upon loving in action, rather than just austere loveless male judaic notions of sin, repentance and law alone. Mary M adds a female touch.

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9. MM gives a path as to who we are to live, to live in demonstrative love, in at least two physical manifestations of the word - and Paul, Simon Peter and James can be seen to have agreed with her in supportive portions of what they wrote in their epistles.
10. In paragraphs 61 to 109 the doctrines of MM are contrasted to those of the petrine church.
11. In paragraphs 110 to 120 the revilings and detractions are discussed with reference to the derogatory 591 AD sermon by Pope Gregory and a response follows leading to a discussion of MM's authority, restoration and leadership and selection as the first apostle, a woman of an ancient and revered, contending female order and tradition who had the priestessly capacity and apparent endorsement therein to perform an ancient coronation anointment preparation, bonding rite bespeaking her persecuted faith.
12. In paragraphs 122 to 127 the leadership of the Magdalene Temple Church by a woman leads to an argument as to the leadership of women over men in her temple church, an extension of the faithful to the King, loving Daughters of Zion, and in society and in matters of love and spex (spiritual sex).
13. In paragraphs 128 to 132 Simon Peter, renamed Simon in John 21:15-17, is portrayed as being the more unsuitable candidate for the leadership of the church and is only in that position because he was male. Lady Mary was dismissed, in part, because she was female and the alternate contender, even though, unlike Simon Peter, she penned both a gospel and a letter - as would be expected of a contending true church leader.
14. There follows at paragraphs 134 to 140 a homily about making love being a natural form of whoreship between loving believers.
15. In paragraphs 148 to 201 Lady Mary is contrasted with Simon Peter as the default figurehead for leadership of the earthly church as she acts more out of divinely infilled love than does Simon Peter, who, as a hot head, is not the more suited to be preferred leader, now that there is, at long last, a stronger case for Lady Mary. Simon and Judas's aims were inimical to the leadership of the church. Lady Mary was the cornerstone that the builders rejected and that was never the case with Simon Peter.
16. It is pointed out that in Simon Peter's two letters he never did lay claim to leadership of the early, then non-temple church, regarding himself simply as an elder. Paragraph 189 points out that the second Bishop (Matthias) drew the winning lot and so succeeded first Bishop Judas.

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17. The treatise is completed by various arguments and the conclusion that Lady Mary is the disciple and apostle who had more authority as “**the** disciple whom Jesus loved” and who had demonstrated and designated authority to be a leader of the Jesus and Mary Temple Church.
18. The treatise completes with a challenge to the current day leadership of all the petrine churches to replace Simon Peter with Lady Mary as the temporal leader of the church and adopt her teachings of love, being service love and making love as acceptable worships, fellowshiping and praise, commanded compulsory love in action, not empty, glib, lip-service waffle where nothing ever happens. All the consequences and implications are to be taken on board as well as women take more control of the church and what it truly means to love one another, magda-love one another, not one other, in Christ and in deed, not just word.

Firstly, regards your Digest Version of your treatise thesis - About Mary Magdalene; whilst I haven't finished reading, the work is indeed a concise point by point summary of everything you have shared with me to date, starting with the foundation that Mary is the rightful head of the church, that the Christian church should be a Temple church based on Love and not a vague version of that but a physical version of that. The work is achieving everything you planned for it. Congratulations. David Steinhof, Author of Power and Prophet.

Now that you have read this far, may I suggest you go back and read the short but very supportive '1st John' letter, previously known as 2nd John, and look for all the easy to spot clues as to who this short letter it is being written back to and what fairly obvious clues are being given about her and her station in life (note last verse about her sister). If you needed any more proof about who wrote the fourth gospel and her only surviving letter to John and others previously called 1st John, this letter is it. It leaves little room for doubt as to whom this letter is being written back to.

In summing up: all of what has come together in the preceding pages is not 'coincidental'. If it is 'coincidental' it is with a 90% - 100% game changer, ring of truth accuracy and so renders it 'beyond reasonable doubt' (90% - 100%), and definitely, civilly true on the balance of probabilities, (50%+), and if so then every judge, barrister, advocate, lawyer and paralegal, irrespective of their country, political persuasion or their religion, or lack of it, and thus all those less adept in the law, or of lesser understandings, wherever they are, and likewise every rationally and scientifically minded person who has studied to show themselves approved, and all, if honest, lawfully, has to ascribe to these truths as the standard against which all other pretender, me too loveless 'faiths' are measured to be errant, false, defective or deficient, in comparison to the 'love one another, not one other' New Commandment in Magdalene Orthodox Christianity (!!!)

SECTION D: Andrew's Additional Eight Scenes

[These eight Scenes are written in such a way that they can be easily combined with David's five scenes as given in Section C. Andrew T has indicated where each scene should go through the use of numbering. When Section C and this Section D are combined, it will be seen that the whole play follows a rough chronological process in the development of the events in the life of Mary and Jesus.]

Preliminary: At the very start of the Play

ANNOUNCER

1. In the beginning of Time, God the One, the Supreme Being brought forth two Divine beings with fundamental powers whose role was to create the whole universe of space and time – and to govern it. The first of these was the Divine Feminine being, called in the Jewish tradition Asherah and in Greek philosophy the Divine Sophia. She is the foundation of Wisdom and of creativity and as well as the power behind all biological life.
2. The second Divine being was the Christ who the Greeks called the Logos. He plays a major role in the Gospel of John. He is the foundation of order in both the spiritual and physical realm. Together these two Divine beings create everything in our universe. They also have a direct relationship to human beings.
3. At the time of the Roman Empire, the representative of the Christ/Logos was Jesus of Nazareth. The representative of Asherah /Sophia was the High Priestess of the Daughters of Zion – her name was MARY MAGDALENE

[Picture of Lady Mary with dramatic music].

BEFORE DM SCENE 1: SCENE 01:

This Scene introduces Mary to the idea of Wisdom which is identical to Asherah and the Greek Divine Sophia. The information here is based on the philosophical material provided under Section B Part IV on Solomon and also aspects of Parts II and III. The term BWS refers to the Book of Wisdom of Solomon – as given in the Old Testament; most of this scene relies on the content of this Biblical text.

Mary is visited by the spirit of Solomon, the great King. Mary is at the age of 9 and she is living at her birth home in Magdala. She is alone in her bedroom when suddenly there is a huge bright light. From the light there emerges the form of the Spirit of King Solomon. Mary pulls back in fear, and then she composes herself.

1. Mary: Oh, are you from heaven?
2. Solomon: Mary, I am the spirit of Solomon who was the great king of the Jewish people. I have come to give you a message. You will have a great destiny. You will be the representative of the Divine Asherah - whom the Greeks call Sophia. She is the foundation of the universe and She wishes you to play a big part in bringing her message to all human beings.
3. Mary: I have heard of Asherah. She is worshipped by many Jewish people. My parents believe in her.
4. Solomon: I am to tell you much more about Her today, because in the next years of your life you will awaken to a great knowledge of this divine being.
5. Mary: How am I to find out more about Her?
6. Solomon: In the next few years, you will become a member of the great order called the Daughters of Zion, and you will reach the highest position in this order. You will, in time, become the High Priestess.
7. Mary: Why has the Divine Asherah chosen me for this task? I am only a little girl living in Magdala. The order of the Daughters of Zion is in Jerusalem.
8. Solomon: Asherah will ensure that you will find the path that is your destiny and you will be a very worthy representative of Her greatness.
9. Mary: You call her great – did you know her when you were king?

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10. Solomon: Yes Mary. I knew her when she appeared to me as a Spirit and many times I sought her wisdom in all the things that I tried to do as king. *"Therefore I prayed, and understanding was given me; I called upon God, and the spirit of wisdom came to me. I preferred her to scepters and thrones, and I accounted wealth as nothing in comparison with her. I loved her more than health and beauty, and I chose to have her rather than light, because her radiance never ceases."* [From BWS: the Book of Wisdom of Solomon] Let me tell you more about her. You are intelligent enough to understand what I am about to say.
11. Mary: Oh great king, please tell me more.
12. Solomon: Mary, 200 years ago a book was written about my encounters with Asherah. It is called the Book of Wisdom of Solomon, and many of our Jewish philosophers and rabbis hold it in great esteem. In the next few years, you will need to study this book in great detail, but for the moment, let me tell you what I understood about the Divine Asherah.
13. *Mary comes closer to Solomon*
14. Solomon: She was the first creation of God the One, the Supreme Being. God created her even before he created the universe. It is through her that all else has been created. *"For she is a breath of the power of God. For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness and the Lord of all loves her. She pervades and penetrates all things"* [From BWS].
15. Mary: Oh great king. Are you saying that this Divine Wisdom is separate from God the One, the Divine Being?
16. Solomon: Yes Mary. God the One is above all things. As you will later understand, the One is even beyond space and time. Asherah/Wisdom is foundation of the whole universe of space and time. She is the first supreme spirit who is present in all the places in the whole universe. Everything that exists within the universe depends on her existence. *"Though she is but one, she can do all things, and while remaining in herself, she renews all things"* [From BWS];
17. Mary: Can you tell me more about her nature?
18. Solomon: *"In her there is a spirit that is intelligent, holy, unique, manifold, subtle, mobile, clear, unpolluted, distinct, invulnerable, loving the good, keen, irresistible, beneficent, humane, steadfast, sure, free from anxiety, all-powerful, overseeing all".* [From BWS]
19. Mary: Great king, how am I to find Asherah wisdom?
20. Solomon: *"Wisdom is radiant and unfading, and she is easily discerned by those who love her, and is found by those who seek her. She hastens to make herself*

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known to those who desire her. She goes about seeking those worthy of her, and she graciously appears to them in their paths, and meets them in every thought” [From BWS]. When a person seeks out Asherah Wisdom, they can find immortality and enter the Kingdom of God.

21. Mary: Does the Divine Asherah also help us to do good things in the world and to help other people?
22. Solomon: Yes Mary. She is indeed the foundation of all goodness and all love, but she is also responsible for life. All living things are due to her. So naturally she loves all life. She has created the male and the female in the human being.
23. Mary: I shall read your book of wisdom, but how can I find out more about this Divine Asherah?
24. Solomon: As I have told you, the Greek philosophers call Wisdom the Divine Sophia. You can understand more about her creation and about her nature, and what she has taught us regarding the universe and our own human nature. You can do this by studying these Greek philosophers. The most important one is the great Plato, one of the wisest souls who has ever lived.
25. Mary: I will follow your great advice. I will join the daughters of Zion and I will study the great philosophers. I will also find out what our Jewish fathers have said about the Divine Asherah.
26. Solomon: I know you will Mary, because you are blessed by the greatest spirit in the universe, the holy Asherah, the source of Wisdom. You are already designated to become the High Priestess of the Daughters of Zion in a few years time. And you know what our prophet Isaiah said about a person who holds this position hundreds of years ago: *Behold, the Lord has proclaimed to the end of the earth: Say to the daughter of Zion, “Behold, your salvation comes; behold, his reward is with him, and his recompense before him.”* Isaiah 62:11
27. Mary: Those are great words. I shall study even harder so that I can understand more of this wisdom as I grow into an adult.
28. *[The Spirit of Solomon reaches forward and touches the forehead of Mary gently. He then disappears]*

SCENE 02:

This is a hypothetical dialogue between the Spirit of Plato and Mary as a 12 year old. They discuss why God the One created the other two Divine Beings as the foundation of the universe and the philosophical reasons why the One created the feminine Asherah/Divine Sophia first, before the masculine Christ/Logos. The information here is based on the philosophical material provided under Section B Part V on Plato and also relates to aspects of Parts II and III. Sources here include the Gnostic text The Trimorphic Protennoia - [Trimorphic Protennaia]

Mary is at the age of 12. It is an evening in Jerusalem. Mary is meditating before a painting representing the Divine Asherah/Sophia. Suddenly there appears before her the Spirit of Plato, the great philosopher - all engulfed in light.

1. Mary: Welcome, oh great and wisest of philosophers - dearest Plato. It is wonderful to see you again.
2. Plato: I am honoured to appear before you again Mary. You have such an important role to play in the revelation of truth and wisdom for humanity.
3. Mary: I would not have gained so much philosophical understanding - if it were not for what you have taught me in the last three years. You have covered so many important topics in your writings - especially in your theory of how the universe has unfolded, and how the human being has been created. I especially loved what you have said in your dialogue, the Timaeus, on this topic.
4. Plato: Mary you have been a great student, but now it is time for me to reveal to you more about the task confronting you. You have already understood the fundamental ideas concerning God the One and the emanation of the two great spiritual beings that govern the universe - the Logos and the Sophia, which your people call Asherah. It is now time however, for these ideas to move from pure philosophical scholarship. Already there are so many works being published about my philosophy by so many thinkers and philosophers throughout the Roman empire, especially in Athens and Alexandria. Some of these works are of great importance in further developing my ideas, but others have lost the path which I was pursuing.
5. Mary: Oh yes my dear Plato, I am already aware of many of these writings. However, there are a number of questions that I have about some of the way in which your ideas have been developed.

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6. Plato: You are right to enquire, Mary. It is important to further develop my ideas so that it can lead to an understanding of the universe and human life which is clear and available to all persons – whether men or women. In order to do this, I want us to discuss some of the key ideas that I have put forward and would like to get some suggestions as to how you, Mary Magdalene, might develop them.
7. Mary: Dear wise Plato, I am very eager to proceed with this exercise because I can see that already in the Jewish, the Greek and the Roman communities – as well as the Egyptians – your ideas are being incorporated into their earlier belief systems. It is important therefore that we focus on seeking the truth because not all these systems of ideas truly reflect what you said. They cannot all be true. I believe that Asherah/Sophia wants us to sort this out.
8. Plato: Let us begin with this: many questions have been raised as to why it was necessary for the One transcendent God to exercise his power of emanation and create the two supreme spiritual beings in our universe of space and time. In my Dialogue, the Timaeus, I put forward the theory that to create such a universe as ours, it was necessary for there to be the two supreme powers – what I have called the Dyad. This Dyad consists of the Unlimited power and the Limited power. I argued that the One, in order to ensure the creation of the universe and hence of the world within Absolute Time, must create the Dyad of these two principles. Unfortunately, there has been much debate as to whether the original Dyad is to be considered as the two fundamental principles or powers in the universe, or whether they are to be conceived as two separate spiritual beings.
9. Mary: Dear Plato, I have already come to the view that what you intended is that these two principles and powers be conceived as spiritual beings in the form of persons with a free will and a capacity to act in both the physical and spiritual dimensions of the cosmos.
10. Plato: Mary you are absolutely right. It is not just a question of an impersonal exercise of powers. For example, consider the principle and power of Limitation which separates one thing from another, and which provides the foundation for the individual existence of things. This has been identified with the concept of the Logos as given by the Greek philosopher Heraclitus. I want to tell you that there is to be a great man, who exists at this very time in history, whose name is Jesus and he has correctly identified the Logos as the Divine Christ – who is one of the two foundation spirits of the universe.
11. Mary: I have heard rumours about this boy Jesus, and I am looking forward to meeting him and further discussing this revelation with him.
12. Plato: That will be great Mary. However, as you know, there is also the Divine Sophia, who the Jewish people have called Asherah and you have known about

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Her since you were a young girl. She is called in Greek the Divine Sophia, and she embodies the other principle and power of my Dyad, that is to say the Unlimited. This Divine Sophia is not only the first principle for the formation of the universe, but she is also created first by God the One in his emanations. You already know a great deal about this Supreme spiritual being.

13. Mary: Yes my dear Plato. I am already aware of Her. She is the foundation of all existence and She is present in all things in the universe. She has said: I am the first *"Thought of the immeasurable Invisible One who is hidden. I am the Image of the Invisible Spirit, and it is through me that the All took shape"*. She is the source of knowledge and creativity. We pray to Her saying: *"thou hast empowered divinity in living; thou hast empowered knowledge in goodness; Thou hast empowered this (one) in knowledge; thou hast empowered another one in creation."* [From *Trimorphic Proténnoia*]
14. Plato: I want you to further develop these ideas in conjunction with Jesus so that the full picture can be presented. You will bring all your knowledge and understanding of Asherah - the Divine Sophia - and he will bring his knowledge of the Christ/Logos. When you put all these ideas together, you will see why I have said that these two fundamental beings are the foundation of all other creation in the universe.
15. Mary: I am very excited about developing these ideas further, but dear Plato let me ask you this: Do we have to accept all of your theory of the emanations of God the One, or can we develop our own ideas?
16. Plato: Both Jesus and yourself have been given special powers of knowledge and understanding. I am very confident that you will find the truth in these matters through your reflections and your discussion together. However, let me also tell you that not all your ideas will be accepted, and that you and Jesus will be severely attacked for your views by those who refuse to acknowledge the existence of the two supreme spiritual beings.
17. Mary: I take on your advice very seriously, dear Plato. I understand that some of the message of the truth will be distorted and that some people will not be ready to appreciate your wisdom. I realize that this will also happen to whatever contribution I can make.
18. Plato: Dearest Mary, let me warn you of another danger. You know that I am humbled by the use of so much of my philosophy by people from all these countries and cultural backgrounds. The problem can be however, that some of these enthusiastic searches for wisdom may actually exaggerate or misrepresent my intentions in certain cases. Therefore, they may use my name to develop ideas even against you and Jesus.

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19. Mary: Thank you so much dearest Plato. You understand much of what will occur in the future. I hope that I will achieve a position in life where I can actually make the contribution that you are telling me that I am capable of. It would be a great honour if I can achieve this pursuit of the truth as you and the great Socrates did nearly 400 years ago.
20. Plato: Goodbye honourable Mary Magdalene. You are blessed.
21. [The Spirit of Plato disappears]

SCENE 03:

Jesus and Mary discuss Love at a spiritual and a sexual level.

[There were many Philosophical dialogues between Jesus and Mary (see Section B especially Part VI and Part VIII). This dialogue is envisioned as taking place in Mary's house in Bethany. In this Scene, Mary and Jesus discuss one of the most important philosophical issues which are fundamental to the philosophy as outlined in the whole of this Document]

1. *Jesus and Mary have just finished an act of sexual love. Mary and Jesus arise and put on gowns. They then proceed into a serious philosophical discussion.*
2. Mary: My beloved, can we now have another one of our philosophical dialogues. I always go away from such discussions feeling a much greater presence of Wisdom. You are always an inspiration to me.
3. Jesus: And so are you to me, Mary. I always find your questions very challenging and very interesting. You have such a fine philosophical mind, and such a grasp of these difficult ideas which we need to understand if we are to really grasp the mysteries of the universe.
4. Mary: The other day, I was reading Plato again and I came away with some puzzles about some of the things he has to say concerning the Soul. You will be aware that Plato has three key elements in his idea of what makes up the human being. These three are of course the Spirit, which is the pure spiritual element of us. It is the fundamental breath of God the One, and it is this element which makes us humans special in the universe. Then there is of course, our biological bodies, which is seen by Plato as a problematic part of our human existence. The most fascinating part is, of course, the human Soul, which is the intermediate entity that allows the spiritual and the physical, biological parts of us to somehow interact with each other.
5. Jesus: Yes Mary, we have explored the interaction of these elements to a considerable degree in our discussions, but what is it that concerns you, and creates the confusion in your mind?
6. Mary: Well, the big question is: if the Soul is the intermediate entity, does this mean that the Soul also has part of itself which is in some way related to the physical, biological side of us. It appears that this must be so. What do you think?

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7. Jesus: I've had some revelation about this. Clearly, in Plato the Soul cannot be simply intellectual. It is not thought alone. For one thing, the Soul is the foundation of passions, emotions and feelings, even when we have feelings that do have love as a basis, we feel these as passions because they link to our physical, biological body. Plato himself said this, you know. Not all of our emotions are related to the body. We have some emotions, especially negative ones, which are actually related to the darkness – the evil side of our existence, such as anger and greed. Plato considers that these also arise within the Soul because of the impact of the Darkness.
8. Mary: So what about the spiritual side of love? It appears to me that this spiritual side of love also finds its way into the soul precisely because Plato thought that the Soul has this capacity to link the Spirit and our physical, biological body.
9. Jesus: That's very interesting and isn't this what you have been saying for a long time, that Love, which has its seat in the soul is actually a combination of spiritual love and physical, sexual love? This is my view: *Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit from the fragrance.*" (From the Gnostic Gospel of Philip)
10. Mary: You understand very well what I have been saying. And this comes from ideas that have been revealed to me by Asherah, the Divine Sophia. The pursuit of Love, just like the pursuit of Wisdom, is really the path to salvation. The more the soul is able to achieve the manifestation of love within it, the closer we come to a full understanding of what it means to be human.
11. Jesus: Didn't the ancient Greeks discuss this when they differentiated between spiritual love agape, and physical love, Eros?
12. Mary: Yes they certainly did, but how do you understand the difference, beloved Jesus?
13. Jesus: Clearly, Eros was intended to refer to all the feelings of excitement, elation and joy which are associated with sexual pleasure. It is obviously tied to the existence of ourselves as physical beings existing in nature. I once said to a disciple in explaining this: *"if you wish to see the reality of this mystery, then you should see the wonderful representation of the intercourse that takes place between the male and the female. For when the semen reaches the climax, it leaps forth. In that moment, the female receives the strength of the male; the male, for his part, receives the strength of the female, while the semen does this."* (From the Gnostic text Asclepius)
14. Mary: That is a very illuminating point.

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15. Jesus: But this Eros also penetrates the heart and leads to a whole set of positive feelings within the soul because of the existence of the sexual desire. On the other hand, agape is primarily spiritual. Here, two souls can reach out with their individual spirits towards each other as human beings, and we find enormous joy in this link between our two souls. Agape does away with selfishness. Thus, Agape puts the beloved first and it sacrifices pride, self interest and possessions for the sake of that beloved. This is the spiritual love that God has for us. It is also the love which the Christ/Logos and the Divine Sophia have for all humanity. It is a love of supreme greatness.
16. Mary: And yet, it appears that these two somehow come together in the Soul so that we know when we have spiritual love for someone and also when we are biologically and sexually attracted to them in a genuine way.
17. Jesus: Yes, it is the extraordinary union between our souls and our spirits and our bodies. You know, Socrates defined this sexual side of love as also working with the Soul to *recall knowledge of beauty*, and in that capacity contributes to an understanding of spiritual truth and wisdom.
18. Mary: I remember that. Didn't he also say that this unified love, although it can be grounded in the material body, when it is spirit infused and elevated to its true position, it speaks deeply of universal mysteries, and is usually most keenly expressed within the most sacred of all relationships.
19. Jesus: This unified love tells us that even though it is sensually-based love, it aspires to the non-corporeal, spiritual plane of existence; that is, finding any truth, and just like finding any truth, this leads to transcendence and gnosis.
20. Mary: Of course I agree with this, and I just wanted to add that because the soul is the intermediary, and the soul is felt through the heart, it is here that both the spiritual aspect of love and the sexual bodily aspect are united as one. When this occurs there is an extraordinary feeling of ecstasy, as if we have achieved a glimpse of heaven.
21. Jesus: All this is great, Mary. But humans also have to be careful here because we do recognize that there are some situations in which sexual interaction is done not for love, and has no spiritual counterpart. In these cases, sexual interactions can occur which are based on domination of one by the other on the misuse of money, as in prostitution, on the exercise of power, as when a man forces himself on a woman, and even in some cases these kinds of sexual interactions can physically harm the other. We must make it clear that this is not what refer to when we speak of free sexual love based also on the partnership with the spirit.

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22. Mary: I am aware of these dangers and it is important for people not to be maltreated by others when they offer their love to another, especially in the sexual act.
23. Jesus: We must educate as many people as possible on the need for genuine love, wisdom and compassion so we can try to save all of humanity. You certainly have an important part to play, for you are also the High Priestess of the Daughters of Zion.
24. Mary: But Jesus, you certainly agree that a person can spiritually love more than one person at a time. Hence a person can also have sexual love with those same persons in parallel: not by finishing one sexual relationship before one can adopt another. This gets rid of the problems of possessiveness and jealousy.
25. Jesus: Mary, you have always been amazing the way you understand this phenomenon, and how it relates to the search for wisdom and gnosis.
26. Mary: Thank you Jesus, you have understood what I am trying to say very well.

SCENE 3A

[A further discussion between Jesus and Mary on the complex nature of the human being. This scene takes place some days before the arrest and crucifixion of Jesus. Mary explains details about the human Spirit, the Soul and the body. This comes from the newly discovered 'Gospel of Mary Magdalene' (as opposed to the fourth gospel) plus other Gnostic works].

1. *Mary enters the room of her house in Jerusalem where Jesus is kneeling down and praying.*
2. Jesus: Thy will be done in what I must do. Amen. [*Jesus lifts his eyes and sees Mary. He smiles. Mary comes up to him and gives him a warm kiss.*]
3. Mary: That was a wonderful reception that the people of Jerusalem gave you. So many turning out, calling out Hosanna. Your voice has been heard throughout Jerusalem. People are talking about your great teachings.
4. Jesus: That was a very positive event but now I must face a terrible ordeal. It is the will of God the One, and also of the Christ/Logos and the Divine Asherah/Sophia.
5. Mary: It is a mystery as to why the divine powers seek this sacrifice from you, my love.
6. Jesus: It may appear to be so. But you know much about the deeper philosophical things, Mary. So perhaps we can try to understand it better.
7. Mary: Obviously, this sacrifice of yours has something to do with the salvation of humanity, but how are we to understand this?
8. Jesus: I believe that we need to send a message to all human beings concerning the tribulations of the human Soul and the fact that the Soul can overcome these tribulations. These coming events in my life are, I believe, a symbol of the struggles of the human Soul itself.
9. Mary: Are you here referring to the huge conflicts within the Soul that Plato speaks of?
10. Jesus: Yes, I am Mary. You may remember that Plato said that Soul, which is an intermediate entity between the spirit and the body, is subject to many pressures. Not only between spirit and body, but also because of the forces of evil and darkness, which constantly try to dominate the Soul. Plato says that we must come to

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a great understanding of these conflicts if we are to find salvation. Unfortunately, Plato has left us with an incomplete account here, and it is important when you discuss the philosophical mysteries with the Apostles, that you tell them more about how we would resolve some of the questions left behind by Plato.

11. Mary: I understand clearly what you are saying my love, but didn't Plato actually give us a very important clue when he repeated the statement from his teacher Socrates. The key to wisdom for human beings is to Know Thyself.
12. Jesus: Indeed that is true Mary, but knowing thyself in the depth which Socrates and Plato required is not a simple matter. It involves deep philosophical thinking, which we term gnosis. It also involved finding the true meaning of Love, which we have discussed before, and finally it involved meditation and seeking inspiration from Asherah, the Divine Sophia, and getting our Soul closer to God the One.
13. Mary: What then further can we say about the conflicts within the Soul. I have some ideas. Would you like to hear them?
14. Jesus: Of course, Mary.
15. Mary: As I understand it, Plato says that our Soul yearns to be closer to the Spirit, because it is there that we find truth and knowledge (gnosis). However, Plato also recognizes that we are beings with a physical body, which creates in us a number of appetites or desires. The way in which the Soul can balance these things is by achieving a kind of harmony where we can bring together both the search for wisdom and gnosis and the true satisfaction of our physical desires, including our sexual desires.
16. Jesus: That is my understanding also, Mary. But how did Plato believe that this can be achieved?
17. Mary: Well, he doesn't give us the full story, but at one point he says that human being achieves greater enlightenment when he/she *"combines true nurture and education, he attains the fullness and health of the perfect man, and escapes the worst disease of all; but if he neglects education he walks lame to the end of his life, and returns imperfect and good for nothing to the world below."*
18. Jesus: Certainly education is a necessary thing for human beings to achieve greater wisdom and knowledge. In fact, when there is not enough education, ignorance can thrive and so can evil.
19. Mary: However, in my reflections, I believe that an additional factor is required in order for us to understand this.
20. Jesus: I assume that you are referring here to the role of human mind and the ideas which we have as rational beings.

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21. Mary: Yes beloved one, that is exactly what I wish to refer to because, as you know, Plato wished to distinguish between the pure ideas as they exist in the spiritual realm, as we would say within the consciousness of the divine Asherah/Sophia; and those more confused ideas which arise only when we have the experiences of physical things in space and time.
22. Jesus: Yes I am very well aware of this, but how are we to relate this to the problem concerning the Soul?
23. Mary: First it must be clearly understood that the Soul has many other hurdles to overcome besides that of loveless bodily passions. In my view, the major factors impacting negatively on the Soul are ignorance, darkness and the power of evil. Thus the Soul must struggle with these factors and push them away. I recently read some wise words about this: *"But first you must rip off the tunic that you wear, the garment of ignorance, the foundation of vice, the bonds of corruption, the dark cage, the living death, the portable tomb..."* (Corpus Hermeticum VII:2)
24. Jesus: That is a very great point you are making, Mary. I take it that the most important part of the soul here is what the great thinkers have called the Ego, and the way in which we lose our True Self to this Ego, which is so focused on selfishness and temptations.
25. Mary: You are absolutely right here. It is because of the existence of this selfish Ego that human life becomes full of suffering and salvation becomes a difficult path. This is because the Soul only comes into conflict with our True Self when it is too closely aligned to the negative desires of the selfish Ego.
26. Jesus: But Mary how are we to overcome this?
27. Mary: This is not an easy matter at all because there is such a thing as willful ignorance. I refer here to the situation when people are aware that there is a deeper truth, but they do not allow their mind or reason to go forward and understand it. In doing so, the Soul remains entrapped by this willful ignorance. However, I want to say that when this happens, it is not the fault of the Soul, but rather caused by the power of the willful ignorance itself.
28. Jesus: This is a remarkable thing which you say Mary, but how then does the Soul manage to escape from this situation?
29. Mary: Well, there is a further stage in this process isn't there? Let me first explain here how I see the role of the mind. I see it as decided into two parts. Firstly, there is the higher mind or consciousness, which is where true reason resides and the thirst for truth resides. It is part of the human Spirit. Because of the existence of the higher mind, ignorance and evil does not totally succeed. There is always the call from the Spirit to the soul: Seek the truth and the truth shall set you free!

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30. Jesus: Now I see where you are heading. I myself have come to the conclusion that we need the rational mind in order to achieve salvation, and we need knowledge or gnosis for these matters.
31. Mary: Unfortunately dear Jesus, the way I see it, it is not a simple matter for the Soul to escape from the deep ignorance because there are other challenges in its path as it seeks wisdom.
32. Jesus: I am eager to hear of these further challenges, because I think that they related to some of the things that I have said in the Sermon on the Mount.
33. Mary: You're right Jesus, because the major next stumbling block is anger or wrath, and this arises because of the fact that the Soul has to deal with these conflicts, not merely within the individual person, but within a society consisting of other human beings who also have body, Soul and Spirit. You have said many times that anger is the source of violence and destruction and the enemy of peace. Almost always it leads to evil actions, and yet it is such a common emotion in the Soul of human beings.
34. Jesus: So Mary, how do you understand why this happens?
35. Mary: Because, my beloved Jesus, these interactions between human beings create not only anger, but also jealousy and possessiveness. We not only wish to possess objects, we also wish to possess other persons as if they are objects, as if they are totally subject to our will. And when we fail to do so, that is when other people fail to do what we want, the emotion of anger is constantly present.
36. Jesus: I see here how you tie in this with what I said about avoiding anger.
37. Mary: Yes my dear lord, you were right when you said "love your enemies and when someone strikes you on the cheek, offer them the other cheek as well". You wanted people to reduce their anger as far as possible, and to substitute it with love and goodness.
38. Jesus: Mary [emotionally] you can see now why I must face my ordeal. I must teach my fellow human beings about the true wisdom that is available and about the fact that they can use their higher mind, their reason, to achieve a harmony and balance in their Soul, and further achieve enlightenment.
39. Mary: Yes my beloved, there is a need to teach human beings a great deal about this, but there is also a danger which they must avoid in seeking this wisdom, because there is a false form of wisdom which can be mistaken for the real gnosis.
40. Jesus: Jesus I am aware of that. You are referring to guileful wisdom which is what happens with those dogmatic thinkers and ignorant priests who actually put on a false face of wisdom. These people are very clever in presenting a false picture of the real meaning of words like love, knowledge and freedom.

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41. Mary: Of course you understand this my dear lord, but it is very important that the human being overcome this trap which is also based on a form of selfishness called arrogance, instead of approaching a search for wisdom as a humble search, given the limitations that we humans have. These people pretend to be like the gods - as if they have the full pure knowledge of the divine Asherah/Sophia.
42. Jesus: It is very important that in your future teachings Mary, you and the Apostles condemn those who have professed this guileful wisdom, and support those who pursue correctly the Way that has been revealed to us from the divine powers.
43. Mary: I already know what to say my beloved when they ask me about this. I shall tell them that it is possible to achieve this true wisdom, and I shall use the following words:
44. *I left the world with the aid of another world;*
45. *A design was erased by virtue of a higher design*
46. *Henceforth I travel towards repose*
47. *where time rests in the Eternity of time. [From 'Gospel of Mary Magdalene']*
48. Jesus: This is exactly the possibility of salvation that I tried to lay before people. Their Soul can achieve enlightenment and they can then have an opportunity after death to reach into the full spiritual kingdom. The cross that I shall bear will become a symbol for the cross that each human Soul must bear, and my overcoming of this suffering and tribulation becomes a symbol for the real possibility that every human Soul can also overcome this tribulation through wisdom and love.
49. Mary: My darling Jesus, both you and I wish to teach this wisdom, but why should it be done through such dramatic suffering which you are to endure?
50. Jesus: Mary, please do not torment me here. This is the will of the Divine Powers. Mere words are not sufficient here. The possibility of this kind of salvation for humanity has to be illustrated in actions and events. If my personal suffering is the price, then I shall gladly pay it. Come, kiss me, for I must now go to my destiny.
51. *[Mary comes right up to Jesus and gives him a passionate kiss. They look into each other's eyes with a certain sorrow.]*

SCENE 3B

1. [This scene takes place in the Garden after the resurrection of Jesus. Jesus and Mary discuss what has happened and how she felt during the crucifixion. Jesus explains his comments in the final moments before death. Jesus also tells her of what happened to his spirit and Soul during the three days that he was dead. They then discuss what she will tell the Apostles when she brings them the message of his return from death].
2. *[Mary speaks to Jesus in the Garden after the Resurrection. She had initially not recognized him but once she did so she was overwhelmed with joy. She walks over and kisses him on the mouth passionately.]*
3. Mary: Oh my beloved. It is really you? You have come back to us - as was foretold. What a miracle all this is.
4. Jesus: Yes Mary. I have come back because I have a special message to give to humanity. But I also yearn to see you. How amazing has been your love for me as shown by all that you have done!
5. Mary: Oh my sweet Jesus! I was not able to do very much. When you came to Jerusalem, I had a message from our brother Matthew: *"Say to the daughter of Zion, "Behold, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a beast of burden."* [Matthew 21:5]. I was so excited. But then when events turned out so badly, I felt so helpless - especially when I saw them torture you with the 39 lashes. How horrible that was to watch that!
6. Jesus: Mary I could feel your love. Your soul reached out to me. It was present and it helped me to deal with all that pain. I don't know how I remained awake watching what was happening - especially given the brutal actions they took against me.
7. Mary: I and the other women followed you as you carried that huge wooden cross all that way to Golgotha. And then I saw them nail you to that terrible cross, and your arms bleeding. I was astounded by the courage you showed. I was full of tears.
8. Jesus: I survived all that because the Christ/Logos and Asherah/Divine Sophia were with me. I could feel their spirits circling me. It was at this time that I realized just how much these divine Spirits want to save humanity. It was at this moment that I also called out: *"Father forgive them, for they know not what they do"*.

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9. Mary: My beloved, what you tell me is further living proof that you are chosen one, that you are the one to point the Way for all the people on Earth.
 10. Jesus: And yet, Mary, the pain was so immense that in a moment of weakness even I cried out "*My God! My God! Why hast thou forsaken me?*".
 11. Mary: I was there. I heard you – all the things that you said, and so did your mother and the other women, our sisters, who were present. I remember at the end you said something very positive.
 12. Jesus: Yes Mary. At that final moment I saw the image of the Christ/Logos and the Sophia beckoning me. So, with my final breath I said "*Into your hands I commend my spirit*"
 13. Mary: And then I could see you were gone. You had physically died. Your mother and I were so distressed. I took her back to my house so that I could console her. But, she just kept crying and saying "Oh my son, my beloved son, what have they done to you? Why have they done this? You were full of goodness and light."
 14. Jesus: But Mary, that wasn't the end of the story. As you know, my Soul was away for three days. And during that time some amazing things occurred, and I want to tell you about them.
 15. Mary: Please tell me my lord, I have ears to hear.
 16. Jesus: Like all Souls that die, I went through the tunnel of light, and I thought I would go to the high spiritual realm and meet in the kingdom with the Christ/Logos and the Divine Sophia. But after the light had subsided, my soul found itself in the Darkness – I was in Hell. At first I was shocked: What was I doing there? However, a revelation came to me. I was there to see the massive punishments which Satan had imposed on human beings because of their sins. I surveyed so many souls in the Darkness and from each soul there came out an explanation of what had happened, and a huge yearning to find a way through, to escape this punishment – to be given another chance. It was clear to me that, although the law of Karma dictates a level of punishment, what Satan was doing was far beyond what was justified by the sins these souls had committed. I realized then, that it was my task to try to bring all the lost Souls back into the possibility of salvation.
 17. Mary: Beloved Jesus, what an extraordinary revelation this was! Please tell me what happened then.
 18. Jesus: At one point Mary, I saw two souls who seemed to have been the longest in the destitute state. Indeed they were the longest in time; they were the Souls of

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the founders of humanity, Adam and Eve. Here they were trapped in this horrible situation in Hell. Satan was holding them there proclaiming that, because of what they had done in following him as the Serpent, all of humanity would continue to suffer from the so called Original Sin.

19. Mary: So what did you do then my Lord?
20. Jesus: This was an outrageous injustice. The whole thing was based on a false statement from Satan. I could hear the voices of the Christ/Logos and Asherah/the Divine Sophia saying "Bring them out of there. Bring them out of there." Suddenly, my whole Soul and Spirit surrounded them. As soon as I did that, I was flung out of Hell, and we all three arrived in the Spiritual Kingdom where we were greeted by the Majesty of the Christ/Logos and the Divine Sophia.
21. Mary: What an amazing story! What did they then say to you?
22. Jesus: The Christ/Logos said to me "You have been the most worthy representative of me on earth. You are the greatest of all men who have ever lived." Asherah the Divine Sophia said "You through your action here have set a new path and a new way for the salvation of humanity. You have demonstrated that love and compassion and wisdom can be combined to bring the Souls of the vast majority of human beings into salvation."
23. Mary: So what happened then?
24. Jesus: I spent my last earth length day absolutely astounded at the wonders of the spiritual heavenly kingdom. Those Souls who are there embrace me with a love that seemed so deep it was unfathomable. I suddenly understood so much more of the truths about the universe through the embrace of the divine wisdom of Asherah/Sophia. It seemed to be such a long time, but then the Christ/Logos said to me, "Dear Jesus, your work is not finished. Your Soul must return to the earth. It is important that you demonstrate the greatness of God the One, and of the heavenly realm, and the path for all humanity through love, wisdom and compassion. This return will be known as your resurrection". And then Asherah/Divine Sophia said "However, we promise you this - that after a time back on the Earth, we shall bring you back into this heavenly realm so you can be with us and with all the other great Souls who have been born on Earth and have reached salvation". And so Mary, I found myself back alive in my body, and I made my way out of the cave.
25. Mary: And you know I got such a great shock when I came to the cave and I saw it empty. I did not know what to think. But I began to have hope, the hope that somehow I would see you again.

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26. Jesus: But now Mary, you must go to the Apostles and tell them what you have seen. I have chosen to show myself first to you because we have been companions and loved one another from before all these events. Now it is very important for you to emerge as the undisputed leader of what will be our great new movement.
27. Mary: I will leave you now for I am filled with great joy and I look forward to seeing you again soon with the Apostles.
28. *[Mary leaves. Focus on the resurrected Jesus]*

Andrew NOTE: DM Scene 4 then fits in well here

AFTER DAVID'S SCENE 4: SCENE 4 A

1. Mary and the True Gnostic- the Spirit of Valentinus.
2. [Mary has an amicable discussion with the Spirit of Valentinus - the True Gnostic - who commends her insight. She explains the key ideas concerning God the One, the emanation of the Christ/Logos and the Divine Sophia/Asherah, the emanation of the human Spirit, the development of the body and the critical role of the Soul. She also explains that the higher Mind plays a key role in bringing the three elements of our humanity - that is, body, soul and spirit - together, when we seek salvation as a unity. The information is from the Gnostic Gospel of Mary Magdalene and also from other Gnostic writings].
3. *It is evening. Mary is silently praying in front of a candle, before the image of Asherah/Divine Sophia. Suddenly there is a blinding light, and there appears before her the Spirit of Valentinus. Mary does not recognize him.*
Mary: Spirit who are you?
4. Valentinus: I am the spirit of the soul of Valentinus, who is to appear on Earth as the leader of the great movement of the Gnostics. We shall be the bearers of the secret teachings of yourself and Jesus. Our people will study the secret philosophy, and will be able to explain it to many thousands of people who are willing to seek the true knowledge - the gnosis.
5. Mary: I am heartened that you should do this. But why do you appear to me now?
6. Valentinus: Well, firstly, Mary I want to assure you and give you consolation - because I understand that you will face many challenges in seeking to promote the doctrines concerning the Christ/Logos, and most importantly the Divine Feminine, the Highest Spirit Asherah - who we call the Divine Sophia.
7. Mary: Well, I am extremely pleased because I have been under great pressure from people who refuse to believe in the feminine aspect of the Divine, who think that everything which is Divine is masculine, and that everything which is feminine has nothing to do with the spiritual realm at all.
8. Valentinus: I am aware of that Mary. That is why it is very important for me to understand clearly from you what the exact doctrine is. For we shall promote it in our Gnostic teachings. Therefore, I have some questions to ask you.

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9. Mary: I shall assist you in every way that I can for I believe that you come with goodwill.
10. Valentinus: Well, perhaps I can begin. I know you had many discussions with Jesus about the true nature of God the One, the Supreme Being of the universe.
11. Mary: It is true that I did. Jesus would refer to the Supreme One as the Ineffable. By this he meant that it was very difficult for us to know the true essence of the One God. Nevertheless, I do remember asking him questions; For example, I asked him: *"My Lord, bear with me and be not wrath with me, if I question on all things with precision and certainty. Now, therefore, my Lord, is then another the word of the mystery of the Ineffable and another the word of the whole gnosis?"* [From Pistis Sophia: The Second Book of Pistis Sophia: Chapter 97]
12. Valentinus: So Mary, what you are fundamentally saying that his response was to questions concerning the One God, the Ineffable?
13. Mary: As you know, he said to the Apostles: *"On this account I have said unto you aforetime: 'Where I shall be, there will be also my twelve ministers.'" But Mary Magdalene and John will tower over all my disciples and over all men who shall receive the mysteries in the Ineffable. And they will be on my right and on my left. And I am they, and they are I.* [From Pistis Sophia: The Second Book of Pistis Sophia: Chapter 96]
14. Valentinus: Mary, it is already acknowledged that you are the highest of the Apostle. He loved you. And he came to you first after the resurrection.
15. Mary: to answer your question, Jesus explained the Ineffable thus: *'No one has seen God at any time: it is the only- begotten son [the Christ], who is close to the Father's heart, who has made her known'* (John 1:18). I remember Jesus also said: *"She Who Is is ineffable. No principle knew her, no authority, no subjection, nor any creature from the foundation of the world until now, except she alone, and anyone to whom she wants to make revelation through her who is from First Light".* [Gnostic Text: The Sophia of Jesus Christ].
16. Valentinus: However, Mary, we do know some things about God the One. I believe that - *She is imperishable and has no likeness (to anything). She is unchanging good. She is faultless. She is eternal. She is blessed. While She is not known, She ever knows herself. She is immeasurable. She is untraceable. She is perfect, having no defect. She is imperishability blessed. She is called 'Mother of the Universe'.*
17. Mary: But the One is the source of the universe in a special way. She creates through the process of emanation.
18. Valentinus: Mary this leads to my second question: How does this process of emanation really take place. That is to say, how does the one God produce the two

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divine spiritual beings: the Christ/Logos and the Divine Sophia? How are we to understand this process?

19. Mary: Well, it appears to me that we can only understand it indirectly. It is not the same as the processes of causation which exist in space and time. As I understand it, this process *did not occur according to a separation from one another, as something cast off from the one who begets them. Rather, their begetting is like a process of extension, as the One God [Mother] extends herself to those whom she loves, so that those who have come forth from her might become her as well.*" (From the Gnostic text Tripartite Tractate 73:19).
20. Valentinus: However Mary, the process of emanation doesn't just create the Divine duo. Emanation also creates the key transcendent element of the human being, the Spirit, that which the Jews call the breath of God. Thus the human Spirit is an emanation directly from the God the One, who also emanates all the other individual spirits in the universe.
21. Mary: That is also correct from what I understand of the teachings of Jesus. I remember that the master had this to say about the Spirit: When human beings gain their Spirit, they also gain the gift of Free Will given to them by God the One. This Spirit is eternal. However humankind also have two other elements - a perishable physical and a Soul component.
22. Valentinus: You have foreseen my next question which is this: After the individual spirits are created, how then does the human Soul arise? At what stage then does the human Soul arise? And what process is involved in this process?
23. Mary: Before we can discuss the formation of the Soul, we have to recognize that the Divine Sophia and the Christ/ Logos acted to create the universe of space and time, including all physical things. The Sophia then created biological life in its initial forms. Throughout history, She is worshipped as the Divine source of Life throughout all human history.
24. Valentinus: In the mind of the Gnostic movement which I shall lead, there will be no doubt that the Divine Sophia, whom you call Asherah, is the source of both all Wisdom and all Life.
25. Mary: Let us continue about the creation of the Soul. It was only when the further possibilities of biological life arose, that it became clear that the human being was also a possible creation. In their mind, Christ/Logos and the Divine Sophia conceived of the original, Anthropos, the ideal man who would be both spirit and body.
26. Valentinus: Aha! It's at this point that the Soul becomes necessary.
27. Mary: Yes indeed. The Soul is then created to link each of the individual spirits that God has put out into the spiritual realm, with a possibility of embodiment in

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biological form. This required then the intermediate entity known as the Soul. The Souls were directly created by the Divine Sophia.

28. Valentinus: What else can you tell me about this process?
29. Mary: Well as you may know, there are also dark forces in the universe which sought to take advantage of the creation of the human being and sought to manipulate the human Soul so as to bring it into darkness. It is because of this that the drama of the Salvation of humanity arose, and as I have said many times, it is only through love, wisdom and compassion that this salvation becomes possible.
30. Valentinus: This general idea of course is what the great Plato was concerned to teach us.
31. Mary: Indeed it was, but you should know that even before him there were great teachers who also understood this great truth. One of them lived in the East. His name was Guatama, also known as the Buddha. He taught many other wise doctrines, and he also understood that the path involved both wisdom, love and compassion.
32. Valentinus: So what Jesus had been trying to teach us in his secret teachings is really a continuation of the wisdom of some of the great minds before?
33. Mary: In a way it is, but it is also true that he offers us a deeper and more wonderful understanding of these matters than has ever been offered before. This is because he was blessed by both the Christ/Logos and the Divine Sophia. It is for this reason that we, the Daughters of Zion, gave him the honour of admitting him into our order.
34. Valentinus: Mary, I believe that your destiny will be to bring the true teaching of the Way of Wisdom, Love and Compassion to much of the world. You will travel to many places, including to Rome and to France. And you will ascend directly to heaven, as did Jesus.
35. Mary: Oh wise Valentinus. You have given me much courage to continue.
36. Valentinus: Mary, you have given me such great insight. I will never forget the encounter with you, and I can assure you that in my future life, I will also acknowledge that you are the true representative of the Divine Sophia on the Earth.
37. Mary: Thank you so, oh wise soul of Valentinus, but I wish to give you a warning. There is a danger that even the movement which you seek to create will also be taken over and misrepresented.
38. Valentinus: Mary, I shall heed your warning. I know that I will also suffer because of my attempts to represent the teachings of yourself and Jesus. My hoped for destiny will be to become the Pope in Rome – so as to lead the church in the Way

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of wisdom and love. But I am afraid that those who reject the Gnostic teachings will stop me, just when I have demonstrated the great truths espoused by you and Jesus to the Romans.

39. Mary: My dear Valentinus, I shall also have a cross to bear. They resent the Feminine part of the Divine and they will seek to smear me and represent me as a prostitute. But I shall find a path which will allow the great teachings of Jesus to survive – at least in part.
40. Valentinus: Take heart, Mary. I shall leave you now. I am very grateful for your instruction. It shall be represented in my own teaching and writings.

SCENE 4B:

1. Further confrontation with Peter and Andrew after Jesus has ascended to the heavenly spiritual realm.
2. [Mary comes under attack from the Apostles Peter and Andrew – but is supported by the Apostle Levi. [This part will be based directly on the following text from the Gospel of Mary Magdalene, as translated by Jean Yves Leloup – see also under Section B]
3. *It is daytime. Mary is in a hiding place with the Apostles Andrew, Peter and Levi. They engage in a heated discussion.*
4. Andrew: Say what you wish to say about what Mary has said. I, at least, do not believe that the Saviour said this. For certainly these teachings are strange ideas.
5. Peter: I agree entirely with you my brother. How could it be that the saviour our Lord Jesus held these doctrines and he did not tell them to us.
6. Andrew: Well, it seems to me that what Mary has done here is simply created these ideas from her own thoughts, and now wishes to claim that they belonged to Jesus.
7. Peter: I believe you must be right. After all, did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us?
8. Mary: [*visibly upset and begins to weep*] My brother Peter, what do you think? Do you think that I have thought this up in my heart or that I am lying about the saviour?
9. Peter: Well, I'm not actually saying that you lied, but I can't really understand how Jesus could have done this without us.
10. [*The three apostles and Mary stare at each other and at her. Levi turns towards Peter*]
11. Levi: Peter you have always been hot tempered.
12. Now I see you contending against the woman as if she is one of our adversaries - the Judaizers
13. Andrew: I don't really think Peter was saying that Mary was siding with the Judaizers. We know very well that she is against them.

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14. Levi: Why don't you both think more rationally? If the Saviour made her worthy, who are you indeed to reject her? Surely the Saviour knows her very well. That is why He loved her more than us. Isn't that true?
15. Peter: I cannot doubt that he used to kiss her often on her mouth. I saw it myself.
16. Levi: And you became offended didn't you? You became upset about that. I remember you even said to the Saviour "Why do you love her more than all of us?"
17. Andrew: I was also offended I must say, but I remembered what the Saviour answered to Peter: Do I not love you all as I love her?
18. Levi: Well then. If this is our understanding, then let us accept what Mary has said in good faith. Rather let us be ashamed that we doubted her and seek to become the perfect men of wisdom.
19. Mary: I can assure you that Jesus entrusted these things to me, not because he wanted to hide them from you, but because it was his intention that I should explain these things to you. He wanted you, the Apostles, to go forward and spread his teachings to those who are ready to receive them, so that the true philosophy of the Way can be spread to the world.
20. Levi: Mary, I can assure you, we shall separate and spread his gospel and his teachings to the different parts of the world.
21. Peter: Mary I apologise, but I think it is very important for you to write down somewhere these secret teachings so that they may become preserved for the great movement which is to come.
22. Mary: Thank you Peter, but we must all be careful, because there will be those that reject many of the ideas that Jesus has propounded, especially his understanding of the Divine trio: God the One, the Christ/Logos and the Divine Asherah/Sophia.
23. Peter: Mary, our thoughts will be with you as you write down these doctrines for all human beings to reflect upon and find the true enlightenment.

AFTER THE FIRST PART OF SCENE 5

BEFORE THE SECTION -

Mary: Tonight, I shall initiate you into our order and you John etc,

SCENE 5 A

1. In this scene, there is a heated debate between Mary and the False Gnostic. He is arguing that sexuality and even the body itself is essentially evil and has been created by the Devil figure Yaldabaoth to imprison humanity. Mary completely rejects this as nonsense. The False Gnostic outlines his elaborate story to Mary, but she does not accept it.
2. Most of this account is from the writings in the various Gnostic Gospels.
3. *evilMary is sitting at her desk contemplating the discussion she has had with the Apostle John. It is evening. Suddenly there is a shining light. From the light there emerges the figure of the False Gnostic dressed in his dark robes. As soon as he emerges from the light, he dashes towards Mary and seeks to hit her on the forehead. Mary pulls back in revulsion.*
4. Mary: (screaming) Who are you spirit and why are seeking to attack me?
5. False Gnostic: I have come to tell you that I will seek to crush your ideas. You are completely wrong about the human body.
6. Mary: What are you saying? Why am I wrong?
7. False Gnostic: The human body is not as you would represent it – a source of love. It is in fact a huge prison in which all human beings have been placed. It is not a gift of God. It is a creation of the evil one, Yaldabaoth. He seeks to imprison us in this body.
8. Mary: Why are you saying this? What can possibly lead you to this view?
9. False Gnostic: Mary you are such a naïve optimist. You do not understand what has happened to the human being. You do not understand the great cosmic battle that exists in the universe.

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10. Mary: Which cosmic battle are you referring to?
11. False Gnostic: Let me begin by setting you clear about what happened to Asherah, your divine Sophia. She fell from heaven because she sought to inhabit the essence of God the One, the divine being. So she actually fell into the darkness and she panicked. She did not know what to do to redeem herself.
12. Mary: Why are you saying this about the Divine Sophia?
13. False Gnostic: Because Mary, it was this fall of the Sophia which created the evil one., Yaldabaoth. The source of darkness and ignorance in the universe.
14. Mary: (*beginning to compose herself*) And how do you say that this occurred?
15. False Gnostic: When the fallen Sophia could not quickly return to heaven because she was in the darkness, she acted and used her powers of creation. She did not realise what she was doing, but the result of it has been disastrous for the universe and for humanity.
16. Mary: And why, spirit, do you say that?
17. False Gnostic: Because as a result of this was created this all powerful being Yaldabaoth. He had a lion head and a body like a serpent, and he had enormous powers.
18. Mary: If this being was created with so much power, why did he not join the world of the spirits – the Aeons as the true Gnostics describe them?
19. False Gnostic: Because Mary, although he had all this power, and although he had a soul, he did not have part of the spirit of God. He was alien to that spirit.
20. Mary: So what do you say that he did?
21. False Gnostic: Well, he began by seizing the darkness and creating within it, the world of matter. All of the physical things that you see, including the stars and the planets, and every little material object that exists on the Earth, including the seas and the lands.
22. Mary: I don't accept that the material world was created by this being which you call Yaldabaoth.

False Gnostic: Well, you accept that this being which was called the Demiurge was also recognised by Plato to have created the material universe. And I understand that you respect the great Plato. Why then do you not accept that the Yaldabaoth also created the material universe?
23. Mary: It is true that Plato believed in a secondary spirit which created the physical universe which he called the Demiurge. But you are wrong because the Demiurge in Plato is not at all an evil being. He is in fact a being of good intentions who

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wanted to create an ideal physical universe - but he was not entirely successful, because he was limited.

24. False Gnostic: Well that may true of Plato but he did not understand the full picture. Because Yaldabaoth was created in the darkness, he is the embodiment of evil, and therefore he is the one who went on to create all the other demons.
25. Mary: Tell me more about these other demons.
26. False Gnostic: Having created the material universe, Yaldabaoth felt alone and so he proceeded to create the Archons. These are more beings like himself who were founded in the darkness and who are the embodiment of evil. Yaldabaoth and the Archons are the ones who are responsible for the creation of all the suffering of human beings.
27. Mary: And how do you say that they achieve that?
28. False Gnostic: Because Yaldabaoth further developed his work in the material universe, by creating biological creatures - including on the planet Earth. And when he had done so, Yaldabaoth then created a being with the body of a human. Yaldabaoth intended this being to be entirely his slave, but this being, although it had some consciousness, was not able to do very much that was creative. He was like a moving machine.
29. Mary: But that is not the human being that we know, what about the other wonderful characteristics of the human person?
30. False Gnostic: Well, Mary the story did not end there you know. What happened was that the fallen Sophia, in recognising that she had created this monster and that he had created the human body being as a slave, wanted to undo the damage that had been done. So she descended from her place in the darkness, down to the Earth, and she took two of these bodily beings, and she placed into them the spirit of God which she had. And as a result, there were created the original Adam and Eve.
31. Mary: Well that does make some sense because the spirit is responsible for our self-consciousness and our free will, and we know that in the garden of Eden, Adam and Eve gained the knowledge of good and evil, and this they could only have done when they gained this higher consciousness.
32. False Gnostic: Well on this point we agree. However, the human being, although he gained the spirit, still remained a captive of the material body that Yaldabaoth had created. Adam and Eve still remained within that prison, even though they now have a part of the breath of God.

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33. Mary: Look Spirit, I agree with you that the human being consists of the Spirit, and the material body together with the Soul, but I cannot agree that the material body is evil in it's essence in any way.
34. False Gnostic: But you don't understand the role of Soul here Mary. As Plato said, the Soul is an intermediate entity, and the whole struggle is concerning the attempt by the material body to seize and control the Soul, and to force it into the darkness. Yaldabaoth wants this to happen, because he does not want the human soul to move away from the material body, and to be free to embrace their spiritual part.
35. Mary: I agree that the Devil and the forces of darkness seek to dominate our Soul, but I do not agree that this has to do with stripping away the beauty and pleasure which God gave us when the Christ/Logos and the Divine Sophia created our bodies. It was they that created the material universe. It was the Asherah/Divine Sophia that created biological life. The very idea of love is also intertwined with the activity of our material body.
36. False Gnostic: Well Mary, you are just wrong about that, and let me tell you that the fallen Sophia did not easily overcome the darkness. In fact, Yaldabaoth was so powerful, he pushed her into the depths of hell. Yaldabaoth did this to punish her for giving the spirit of free will to the human bodily being. The fallen Sophia felt so lost, so repentant and so miserable because of what she had done.
37. Mary: Well if this cosmological system of yours is correct spirit, then what hope is there for the human soul, and recovering the human spirit?
38. False Gnostic: You only say this because you don't understand the full part played by the Christ/Logos in this drama. Let me explain it to you. In the original situation before this Fall, the Christ/Logos and the Divine Sophia were a syzygy, a divine couple. They represented the epitome of spiritual love. But when the Sophia fell into the deepest darkness, the Christ/Logos prayed to the Divine one and realised what he must do. He himself penetrated into the darkness of hell, and he found the fallen Sophia. Yaldabaoth tried to stop him, but the power of the Christ/Logos was far superior, and he wounded Yaldabaoth, and so he brought the fallen Sophia back into the highest spiritual realm, where they are together in happiness and love.
39. Mary: Well if this has occurred, why then do human beings still continue to suffer and be subject to ignorance?
40. False Gnostic: Because Mary, although Yaldabaoth the Devil was wounded, he survived and he is now again present in human affairs as the Devil. He seeks again to continue to imprison the human being in the material body. In fact he does this by trying to break any link whatsoever between sexual intercourse

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and spiritual love. And so the struggle for the human soul continues just as it did before.

41. Mary: It seems to me that this whole account is designed to assert two key ideas which I consider to be false. Firstly, there is your claim that the whole of the material and biological world is somehow evil, completely evil and therefore the cause of all our suffering. There is no disputing that the existence of the body and the material world creates challenges for humanity. But these challenges are part of the test for the Soul which was the purpose of the original creation of human beings.
42. False Gnostic: Ahh so you don't accept my whole explanation concerning Yaldabaoth and the Fallen Sophia.
43. Mary: No I don't, even though I believe there is some role for the Devil in human affairs, I do not believe that he is as powerful as you say, and that the situation for the human soul is hopeless.
44. False Gnostic: Oh well we will have to disagree about all this. But what was your second objection?
45. Mary: I cannot agree about your account of the role of sexual love. You say that the Devil promotes sexuality. But I say that the Devil does not wish to promote sexuality. Rather he wants to suppress it and to use this suppression adversely against the human person. When properly engaged in, the sexual act also promotes the spiritual side of love. And the Devil is completely opposed to the doctrine of Love in all aspects - because that is what promotes humanity towards the Divine Beings and to salvation.
46. False Gnostic: How can you really say that all sexual acts are good, when human beings misuse their sexuality for money, for power, for domination, and even to physically harm those with whom they are sexually involved. Surely all this proves that the sexual act is in fact part of the evil nature of the universe.
47. Mary: I do not say that every sexual act is good. What Jesus and I have said, and what we have believed in is that there is a need for much more sexual freedom. We say this because whenever the spirit of one person expresses love for another person, there awakens within us also the desire for sexual union. This desire is not evil. It is actually the culmination of the two aspects of what it means to be human and to love.
48. False Gnostic: This is hopeless. You are hopeless. You are so naïve about these things. Unless human beings learn to give up all this obsession with their sexual desires, their Souls will continue to be under the influence of the Devil, and they will never find salvation.

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49. Mary: It is not sexual love which is the creation of evil, it is the pursuit of false goals, like the endless pursuit of money, like excessive power, like people trying to possess one another as if they were objects, and all the multitude of evils which arise therefrom. That is ignorance, that is what allows the Devil to enter into the Soul. Love, both spiritual and sexual can help us to gain greater wisdom, and to link again with our inner self, our spirit and to achieve enlightenment.
50. False Gnostic: Mary there will be many priests and many teachers who will strongly disagree with you and who will agree with me about this fundamental matter. And they will be the ones who will control the church, and not those with your ideas.
51. Mary: I repeat to you what I have written:
52. *There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love.* [1 'John' 4:18 - said to have been written by Mary M]:
53. *[With this, the False Gnostic disappears]*

SECTION B: ON THE GENERAL METAPHYSICAL PHILOSOPHY OF MARY MAGDALENE

1. [In this Section, Andrew T sets out the general philosophical background which supports Section D. The Additional Scenes created by Andrew and also aspects of the Scenes written by Dr David Gregory Murphy are given in Section C. It is divided into nine Parts. At the beginning of each Part, it is explained which of the Scenes in Section D or Section C are referred to]
2. Introducing the Metaphysical Issues.
3. Consider first the statement in DM Scene 5: Mary and John:
4. John: This is good stuff. Go Mary, Go! Tell it like it is! You're the one who knows the innermost secret truths. Give us the deeper teachings!
5. What were the secret metaphysical teachings?
6. It is the aim of my proposed contribution to restore the key role that Mary played by bringing out the secret teachings.
7. Most of these can be found in the Gnostic Gospels such as the gnostic Gospel of Mary, the Gospel of Phillip and the Pistis Sophia.

PART I: Outline of the General Metaphysical Framework of Mary Magdalene

8. Relates to all AT Scenes in Section D of Document]
9. SCHEMA 1 below explains the general framework
10. A first statement of the key ideas in this Schema 1 is also the beginning of the Andrew's additional Scenes as given in Section D of this Document so:
11. In the beginning of Time, God the One, the Supreme Being, brought forth two Divine beings with fundamental powers whose role was to create the whole universe of space and time and to govern it. The first of these was the Divine Feminine being called in the Jewish tradition - Asherah and in Greek philosophy - the Divine Sophia: Ashersophia. She is the foundation of Wisdom and of creativity and as well as the power behind all biological life.

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12. The second Divine being was the Christ who the Greeks called the Logos. He plays a major role in the 'Gospel according to John'. He is the foundation of order in both the spiritual and physical realm.
13. Together these two Divine beings create everything in our universe. They also have a direct relationship to human beings.
14. At the time of the Roman Empire, the representative of the Christ/Logos on earth was Jesus of Nazareth. The representative of Asherah /Sophia was the High Priestess of the Daughters of Zion. Her name was Mary Magdalene.
15. We now turn to consider SCHEMA 1:
16. God the One
17. =
18. Human Body
19. Soul and Spirit
20. The LOGOS = THE CHRIST =Worldly Knowledge
21. JESUS the Man as Teacher of Gnosis and Salvation
22. ASHERAH /THE DIVINE SOPHIA =WISDOM Contains ALL possible knowledge and LIFE Principle
23. MARY MAGDALENE = The High Priestess, the companion of Jesus
24. God the One
25. =
26. Human Body
27. Soul and Spirit
28. The LOGOS = THE CHRIST =Worldly Knowledge
29. JESUS the Man as Teacher of Gnosis and Salvation
30. ASHERAH /THE DIVINE SOPHIA =WISDOM Contains ALL possible knowledge and LIFE Principle
31. MARY MAGDALENE = The High Priestess, the companion of Jesus
32. It should be noted, however, as Dr David Gregory Murphy [henceforth DM] brings out in Scene 5, John was required to amend the story to make it acceptable to the male chauvinist society at the time. Thus, the published 'Gospel according to John' began thus: In the beginning was the Logos [Word], and the Logos [Word] was with God, and the Logos [Word] was God The same was in the beginning with God. All things were created by him [the Logos], and apart from him not one thing was created that has been created. 'Gospel according to John' 1:1.

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33. Note here that Asherah/Divine Sophia has been removed from the script. Only the Christ/Logos remains as the metaphysical Divine Being next to God the Father. Later this being is given, not as Asherah/Divine Sophia, but as the Holy Spirit who is represented as a male. This is a dramatic change. The 'Gospel according to John' then focuses on the Christ/Logos or the life of Jesus. Furthermore, just as Asherah / Divine Sophia has been removed from the Gospel
34. According to John, so has most of the role of Mary Magdalene. We are thus left with three Divine persons, none of whom are female.
35. SCHEMA 2:
36. GOD THE FATHER [Male]
37. THE LOGOS, THE CHRIST [Male]
38. THE HOLY SPIRIT [Male or Neuter]
39. The life and writings of Mary Magdalene was intended to produce the true picture as given in Schema 1. This requires us to give further explanation of the elements of Schema 1 as we believe Mary understood them. These ideas are taken from the Gnostic Gospels, especially the gnostic Gospel of Mary, the Pistis Sophia and the Trimorphic Protennoia and from the Book of Wisdom of Solomon as well as the New Testament.
40. This emphasis gives rise to the other and dominant view in the Gnostic texts - that it is the Divine Sophia (Wisdom) and the Christ/Logos who contain the ALL within the universe of time. She and the Christ are the creations of God the 'Father' within time and they are the Holy ones who contain the universe and its contents. For example, a most important account of the Divine Sophia is given in the Gnostic work, The Trimorphic Protennoia. Here She is described as the Protennoia, the first thought of God as externalized in the universe, thus: I am Protennoia, the Thought that dwells in the Light. I am the movement that dwells in the All, She in whom the All takes its stand, the first-born among those who came to be, She who exists before the All.
41. On this view, the Divine Sophia (Wisdom) is the first spiritual being in time and She contains the All in the universe. A similar role is ascribed in many Gnostic texts to the Christ/Logos. For example, in the Gospel of Thomas #77:
42. Jesus said, "I am the light that is over all things. I am all: from me all came forth, and to me all attained. Split a piece of wood; I am there. Lift up the stone, and you will find me there. Thus through the Divine Sophia and the Christ, God the One is indirectly present in the universe.

PART II: On the Creation of the Divine Sophia/Asherah and the Christ/Logos

43. [Relates to several AT Scenes in Section D of Document especially Scene 02, Scene 3A, Scene 4A and Scene 5B]
44. The original activity of God the One in creating the Divine Sophia / Asherah and the Christ Logos is called the process of emanation. It is considered to be fundamental to all of the creation of the cosmos. Yet it is also considered to be a mysterious process, which even the greatest human minds cannot fully understand. There is no doubt that in all these early Christian accounts, there are two highest spiritual beings involved. In the Patristic Fathers, we have the Christ/Logos and the Holy Spirit as separate persons and in the Christian Gnostics, we have the Christ/Logos and the Divine Sophia as the two beings emanating from God the Father.
45. **On the nature of the Logos/Christ**
46. In the 'Gospel according to John', the Logos is seen as a Supreme Spiritual being who is identified with the metaphysical Christ - the only begotten son of God the Father. This concept of the Logos/Christ is clearly adopted in both the Patristic and the Gnostic Christian schools. Thus the Gnostics state: (Christ) came from Self-begotten and First Infinite Light, that I might reveal everything to you. (Sophia of Jesus Christ).
47. Furthermore, the Patristic Father Origen [Letter to Gregory Ch 5] makes it clear that the Christ/Logos was created before the concrete world in which we exist: Now he says, He, this (Word/Logos) was in the beginning with God. The term beginning may be taken to mean 'of the beginning of the world', so that we may learn from what is said that the Word[Logos/Christ] was older than the things which were made from the beginning.
48. For if in the beginning God created heaven and earth, but He was in the beginning, then the Logos is manifestly older than those things which were made at the beginning, older not only than the firmament and the dry land, but than the heavens and earth.
49. In the New Testament, as well as in the Gnostic texts, this Logos is conceived as existing in the form of a Divine Person who, because he is present in Absolute Time, is necessary as the key to the source of all individually created beings. This is what is meant when 'Gospel according to John' says that all things were created by him. Hence the Logos/Christ is himself fundamental to the creation of all existing individual things in the universe.
50. In addition, in both the Patristic and the Gnostic traditions, the Logos / Christ is the vehicle through which human beings can have a knowledge of God the Father. Thus in the Gospel, we find (Mary (aka John) 8:12): When Jesus spoke again to the

people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

51. However, many people did not accept the message of Jesus in relation to the Christ: "THE LOGOS was in the world, which had been made by him, but the world knew him not. THE LOGOS came unto his own [world], but his own [people] received him not." [John 1:11]

PART III: On the Nature of the Divine Sophia/Asherah (Sophiasherah)

52. [Relates to several AT Scenes in Section D of Document, especially Scene 02, Scene 3A, Scene 4A and Scene 5B]
53. Here much more information is provided on the concept of the Divine Sophia/Asherah which is useful in understanding the remainder of this Section B as well as the matters raised in the AT additional Scenes as given in Section D.
54. In harmony with the view of Reformist Judaism (such as that given in the Book of Wisdom of Solomon (see Part IV below), the Gnostic Christians and some early Patristic Fathers saw the Holy Wisdom as a feminine entity - as the Divine Sophia, that is, the manifestation of Wisdom in the universe of Time as a Divine feminine being.
55. The Divine Sophia, the holy Wisdom, is not only manifested because She contains the thought of all possibilities within Absolute Time, which are infinite. She also contains the powers which give rise to Creativity and Life. She is referred to in nearly all of the Gnostic texts as the first emanation of God the Father. One of the most important of these accounts of the Divine Sophia [also called Barbelo and Protennoia] is given in the Gnostic work, The Trimorphic Protennoia.
56. Here She is described thus: "who am I, the Thought of the Father, Protennoia, that is, Barbelo, the perfect Glory, and the immeasurable Invisible One who is hidden. I am the Image of the Invisible Spirit, and it is through me that the All took shape." (Trimorphic Protennoia)
57. The powers of the Divine Sophia are stated very clearly in the Gnostic text,
58. The Three Steles of Seth: "For their sake thou (Sophia) hast empowered the eternal ones in being; thou hast empowered divinity in living; thou hast empowered knowledge in goodness; in blessedness thou hast empowered the shadows (i.e. images) which pour from the One. Thou hast empowered this (one) in knowledge; thou hast empowered another one in creation."
59. AS can be seen, we have here at the very heart of the universe a divine duality: the Divine Sophia represents the metaphysical aspect of the feminine in the universe; whereas the Logos/Christ represents the masculine aspect. Both of these

supreme divine spiritual beings are within Time and are distinct emanations of God the One Being who transcends Time.

60. There are many arguments which support the thesis that indeed the Holy Spirit of Traditional Christianity after 325 AD was, in the original Jesus Philosophy, the feminine representation of the Divine in the universe, the Divine Sophia/Asherah. To begin with, it is clear that the Patristic Fathers themselves always conceived of the Holy Spirit as the Holy Wisdom represented in the world. For example, as evidence of this, consider what Clement of Alexandria states in a prayer to God; when he sets up a metaphysical scheme in which the Holy Spirit is identical to Holy Wisdom and is the companion of the Logos/Christ and both are separate divine persons created by God the Father.
61. A further argument for the view, that the Holy Spirit is really the Divine Sophia, is given in the evidence of the early Christian hymns called the Odes of Solomon. These contain several references to the Holy Spirit as female. Furthermore, although banished in much of the Catholic tradition, the Divine Sophia has found Her way into Eastern Orthodox Christian tradition, especially in Russia. Indeed there are several cathedrals in Russia named after the Divine Sophia. As Susanne Schaup explains: "As the earliest subject of Russian icons, Sophia, the Wisdom of God, appears as a majestic female figure with wings and fiery countenance, as in the famous icon of Novgorod. The Russian icon has a very special significance. It is not simply a representation or likeness of a saint or a person of the Holy Trinity, but is intended to actualize the Divine, to make it visible and palpable as a living presence. In the icon, the kingdom of God is actually present." p 119.
62. The main icon of the Divine Sophia in the Russian Orthodox tradition. She is here represented as the central figure together with the Christ and other Holy persons. Notice that unlike these others, the Sophia is represented with Divine wings.
63. We should note here, however, that there are many other cultural references throughout the world to the idea of the feminine as part of the Divine realm. Throughout history, the Divine Sophia has been represented in various guises as the feminine assistant of God as the Supreme Being. In some situations, She is represented as the daughter of God and very often simply as a goddess.
64. What is most significant in relation to this matter is the fact that, in the vast majority of Herguises, the Divine Sophia has been represented as the embodiment of Divine Wisdom, as the foundation of all wisdom in the universe and as an active force in the story of creation, the source of Life itself.
65. An important account of the way in which the Divine Sophia is conceived in this metaphysical role is given in the Gnostic text, the Apocryphon of John, wherein

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we are told of two of the key attributes of the Divine Sophia, namely, that She is eternal within time and that She is the foundation of all truth and knowledge. Thus it says: "And Barbelo [Sophia] requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo [Sophia], the one for whose sake they had come into being. And She requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth."

66. Furthermore, in another Gnostic text, The Trimorphic Protennoia, Divine Sophia describes herself thus: "I am the image of the Invisible Spirit, and it is through me that the All took shape. I descended to the midst of the underworld, and I shone down upon the darkness. It is through me that Gnosis comes forth. I walk uprightly, and those who sleep, I awaken".
67. The pursuit of knowledge and truth is clearly tied in with the pursuit of wisdom in these accounts. On this view, whereas God the Father as the Divine Being transcends time and space, the Divine Sophia incorporates all possibilities within absolute Time. In this sense, the Divine Sophia is thus the totality of all that can have temporal existence within all possible worlds or universes. She is therefore the sum of all possible ideas when subjected to the limitations of time.
68. It follows therefore that the only being that exists beyond the realm of the Divine Sophia is God the One.
69. These developments support the view that the Divine Sophia/Asherah represents the feminine aspect of all creation. We believe that this intuition of such a feminine Being of Divine origin has been present throughout the history of humanity and is the foundation of the Goddess idea in ancient cultures.
70. We have also referred to an important aspect of the Divine Sophia [later called the Holy Spirit]: Herresponsibility for the infusion of the Life force in the universe, which serves as the foundation of the generation of biological life.
71. That the Divine Sophia is also responsible for Life is explained in several Gnostic texts. She is the source within Absolute Time, of the existence of all Life and its creativity. "I move in every creature. I am the head of the All. I exist before the All, and I am the All, since I exist in everyone. She is thus the representation within the context of absolute Time of the attributes of Life and Vitality This point is also made in the Book of Wisdom of Solomon where Wisdom is credited with the creation of the biological life so: She is responsible for the continuous generation (that is life) of all things (see under Part IV below). It is because the Divine Sophia/Asherah is the source of biological life that She is intimately involved with the meaning and practice of human sexuality (see Section A).

72. It is also important to recognize that these two Divine Beings in Absolute Time are conceived of as persons with a free will.
73. In both the Gnostic and Patristic traditions, the Christ/Logos and the Divine Sophia [Asherah] are conceived as having received a large portion of the spark of God's own Will or Spirit. Unlike God, the Divine Being who is transcendent of Time, these two Divine Beings cover all of Time that has transpired so far and they will continue for eternity. However they do have a beginning in that they were emanations which occurred at the emanation of Absolute Time itself. They differ from God the One in that She is beyond both time and even eternity. This point clarifies a question in relation to the nature of the Christ/Logos. On our view, when John says in his Gospel: In the beginning was the Logos. We assert that he is not implying that the Logos existed before Time itself, but rather that with the very formation of Time itself, the Logos/Christ also came into existence.

Note on the further Process of Creation

74. We can now see how the emanation process then proceeds to the overall creation of all individual beings within both the physical and spiritual dimensions of the universe. Firstly there is the emanation of the original darkness: the Physical dimension of the Receptacle of space and chaotic energy and also the emanation of the Spiritual Universe of Pure Illuminated Light. Then there is the emanation of the two sets of principles to be applied to the Physical Receptacle of Darkness and to the Spiritual realm of Light. These are the powers and principles of the Divine Sophia (Asherah) and the Christ/Logos. Thirdly there is the actual application of those principles to create the stars, the planets and all the laws that apply to both the physical universe and the certain other principles which give rise to the generation of the spiritual universe. Thus the universe of space is originally conceived as a Receptacle which nevertheless can only be determined and formed as a concrete reality when the principles and powers of the Divine Sophia and the Logos / Christ are applied.

PART IV: On Asherah/Divine Sophia in the Book of Wisdom of Solomon

75. [Relates especially to AT Scene 01 in Section D of Document]
76. As indicated above, the idea of the Holy Wisdom (Asherah) as a Feminine spiritual entity that is the first creation of God the Father is found in many contexts. It is even found in Judaism itself. The matter becomes beyond dispute when we consider the contents of the Old Testament work The Book of Wisdom of Solomon

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77. In this work, which appeared more than 150 years before Jesus, the Divine Wisdom [Sophia in Greek] is conceived of as both a principle of creation and as an actual divine entity (although not equivalent to God the One, the Ultimate God). In the latter form, the Divine Wisdom, or Sophia, is the first feminine transcendent Being and the foundation for key aspects of creation.
78. Thus The Book of Wisdom of Solomon describes Her in the following way: at BWS 7: 25: For She is a breath of the power of God, and a pure emanation of the glory of the Almighty; therefore nothing defiled gains entrance into her.
79. 26: For She is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness.
80. We are here being told about the metaphysics of Wisdom as a divine being. As in the later Christian Gnostic accounts, She is the emanation of God and of his Power and glory. She represents the working of God in the universe. Furthermore in Wisdom 8:3-4, we are told: 3: She glorifies Her noble birth by living with God, and the Lord of all loves her. 4: For She is an initiate in the knowledge of God, and an associate in his works.
81. Here Wisdom is seen as a companion and the beloved of the One God, the Divine Being. However, unlike, God the One, the Ultimate God, who is totally transcendent, Wisdom is present in all things throughout the universe.
82. 24: For wisdom is more mobile than any motion; because of Her pureness She pervades and penetrates all things. Furthermore, at BWS from 7.21, we have an explanation of the many attributes of Asherah/Sophia, the Divine Wisdom:
83. 21: I learned both what is secret and what is manifest,
84. 22: for wisdom, the fashioner of all things, taught me. For in Her there is a spirit that is intelligent, holy, unique, manifold, subtle, mobile, clear, unpolluted, distinct, invulnerable, loving the good, keen, irresistible,
85. 23: beneficent, humane, steadfast, sure, free from anxiety, all-powerful, overseeing all, and penetrating through all spirits that are intelligent and pure and most subtle
86. Though 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, Book of Wisdom of Solomon, 7.27.
87. In the BWS, Solomon goes in search of Wisdom as a divine being and finds her. This discovery is so important to Solomon that he rates it higher than his kingdom itself, and sees it as more important than the power and wealth of the whole world. Divine Wisdom is so precious because She is the foundation of knowledge of the fundamental truths about the universe and the path to righteousness in human life.

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88. Thus in BWS from 7. 7, Solomon says:
89. 7: Therefore I prayed, and understanding was given me; I called upon God, and the spirit of wisdom came to me.
90. 8: I preferred Her to scepters and thrones, and I accounted wealth as nothing in comparison with her.
91. 9: Neither did I liken to Her any priceless gem, because all gold is but a little sand in Her sight, and silver will be accounted as clay before her.
92. 10: I loved Her more than health and beauty, and I chose to have Her rather than light, because Her radiance never ceases.
93. 11: All good things came to me along with her, and in Her hands uncounted wealth.
94. 12: I rejoiced in them all, because wisdom leads them; but I did not know that She was their mother.
95. Notice above that Wisdom is superior even to illuminated light.
96. Furthermore Asherah/Wisdom has existed since the beginning of Time and She is at the top of the spiritual realm, from where She nevertheless ventures upon the earth to give us knowledge and guide us. As Solomon says in BW 9: 9 -11, addressing God directly:
97. 9: With thee is wisdom. Who knows thy works and was present when thou didst make the world, and who understands what is pleasing in thy sight and what is right according to thy commandments.
98. 10: Send Her forth from the holy heavens, and from the throne of thy glory send Her, that She may be with me and toil, and that I may learn what is pleasing to thee.
99. 11: For She knows and understands all things, and She will guide me wisely in my actions and guard me with Her
100. glory.
101. Notice that here Divine Wisdom is seen as an important companion to God the One in that She is His assistant and primary actor in the creation of the universe and in the creation of all ideas involving the possibility of knowledge in our world. This again is identical to the attributes of the Divine Sophia in Greek Philosophy.
102. The description of Wisdom in the BWS is very similar to the description of the Divine Sophia given in many Gnostic texts. For example in the Apocryphon of John we have: And his Thought performed a deed and She (Sophia) came forth, namely She who had appeared before Him in the shine of His light. This is the first power which was before all of them (and) which came forth from His Mind. She is the Forethought (Pronoia) of the All - Her light shines like His light - the perfect

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power which is the image of the invisible, virginal Spirit (God the One) who is perfect. This is the First Thought (Protonoia), His image; She became the womb of everything.

103. In the Gnostic text the Three Steles of Seth, She is seen as the source of all creation from the highest spirits in the universe to the physical world: "For their sake thou (Sophia) hast empowered the eternal ones in being; thou hast empowered divinity in living; thou hast empowered knowledge in goodness; in blessedness thou hast empowered the shadows (i.e. material things) which pour from the one. Thou hast empowered this (one) in knowledge; thou hast empowered another one in creation.
104. The Book of Wisdom therefore addresses the fundamental question already raised by Parmenides. On this view, God the Divine Being, initially translates the divine force into the world through a feminine divine being of Asherah/Wisdom.
105. Thus in chapter 6:12 of BWS, we have the following:
106. 12: Wisdom is radiant and unfading, and She is easily discerned by those who love Her, and is found by those who seek Her.
107. 13: She hastens to make Herself known to those who desire Her.
108. 14: He who rises early to seek Her will have no difficulty, for he will find Her sitting at his gates.
109. 15: To fix one's thought on Her is perfect understanding, and he who is vigilant on Her account will soon be free from care,
110. 16: because She goes about seeking those worthy of Her, and She graciously appears to them in their paths, and meets them in every thought.
111. 17: The beginning of wisdom is the most sincere desire for instruction, and concern for instruction is love of Her,
112. 18: and love of Her is the keeping of Her laws, and giving heed to Her laws is assurance of immortality,
113. 19: and immortality brings one near to God;
114. 20: so the desire for wisdom leads to a kingdom.
115. The teaching here is unambiguous. It is only through the pursuit of instruction and the love of Divine Wisdom that we can find the kingdom of God. In our view, Mary Magdalene and Jesus adopted these beliefs. Thus the references in the Gospels to the Kingdom of God must be read with this lesson in mind: the Kingdom of God can only come through the search for wisdom and philosophical understanding and love. In this context, Wisdom is the source of all real understanding of the

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world, including scientific understanding of the universe. For She is present everywhere in all things.

116. Thus in BWS 8:1, it says: "She reaches mightily from one end of the earth to the other, and She orders all things well".
117. Furthermore in BWS, Wisdom is the source of knowledge of ourselves, that is, of our true human nature and also of the divine spark which is the part of the human spirit that is linked to God the One. In this way, She teaches us all the moral virtues.
118. Thus in the BW we have at 8:7: And if any one loves righteousness, Her labors are virtues; for She teaches self-control and prudence, justice and courage; nothing in life is more profitable for men than these.

Judaic, Catholic and Eastern Orthodox View of the Book of Wisdom

119. At the time of Jesus, the Book of Wisdom of Solomon was recognized as having been written within the Jewish tradition. This was done by Jewish people and it has been interpreted that they were attempting to reconcile the insights of Greek philosophy with the writings of the Old Testament. There was much debate about it; different Jewish groups took different perspectives on its teaching and importance. There is no doubt that, when Jesus lived, the BWS was very influential, especially in intellectual circles in Alexandria and throughout the Roman Empire amongst the numerous Diaspora Jews.
120. However, this Book of Wisdom of Solomon was later rejected by the Jewish fathers, especially in the reconstruction of Judaism after the destruction of the Temple in Jerusalem in 70 AD and the defeat in 130 AD.
121. On the other hand, and interestingly, the BWS is included in the official Roman Catholic Bible and the Orthodox Church. Furthermore, it may be noted that the New Testament itself quotes the Book of Wisdom of Solomon in the following places:
 122. - Wis.2:13,18... Mat.27:42-43.
 123. - Wis.5:18-20... Eph.6:13-18
 124. - Wis.7:26... Heb.1:3
 125. - Wis.9:13... Rom.9:34.
126. However, although it is included in the Catholic Bible, modern Catholic writers seek to play down the fact that Wisdom is a feminine Divine Figure.
127. If our interpretation of the BWS is correct, however, then the question arises: Why does traditional Christianity not accept the Holy Spirit as the feminine divine being, Sophia or Wisdom, but rather chooses to represent the Holy Spirit as a

male person? It is also interesting that the Catholic and Orthodox churches later came to recognize the importance of having a divine feminine figure in their theology. However, this role was increasingly to Mary, the mother of Jesus.

128. Within the Eastern Orthodox tradition, the divine Wisdom or Sophia remained an active figure for hundreds of years, as is shown by the building of the Church of the Divine Sophia in Constantinople (the largest cathedral in Christendom).
129. Furthermore, in the Greek Orthodox tradition to this day, the Holy Spirit is represented as *agion pneuma*, which is a neutral figure being neither feminine nor masculine. [See also picture of the Icon of the Divine Sophia which still appears in several Orthodox churches].

PART V: On Plato's Philosophical Explanation of the Emanation of Sophia/Asherah and the Christ/Logos [Relates Especially to at Scene 2 in Section D of Document

130. In order for an interrelationship to exist between the purely physical and the purely spiritual dimensions (the darkness and the Light), there must be a creative force or forces (or powers) which play a major role in the subsequent acts of generation of the individual items that exist in the universe. According to Plato's philosophy, these forces or powers come in the form of a DYAD which he calls the Unlimited and the Limited.
131. Hence in the *Timaeus*, Plato explains that the first stage of the creation of the universe involves the creation of Absolute Time itself followed by the emanation of the first two principles which he calls the Dyad of the Unlimited and the Limited.
132. In a sophisticated argument, Plato explains how God the One Being, must create the Dyad of the two principles. This Dyad, while separate from God the One, nevertheless involves the emanation within Time of the basic principles which the One must use in order to create the universe. In his account, it is clear that God the One, as the Supreme Being, is separate from the created Dyad.
133. Consider now the concept of the Limited in Plato.
134. Philosophically, there is a need for a principle of Limitation, which separates one thing from another, and which provides the foundation for the individual existence of things.
135. This set of principles is identified with the concept of the Logos as given by the Greek philosopher Heraclitus. For this philosopher, the Logos relates to the existence of the Limited set of principles, which are the foundation of the universe, that is, the principles which create order, harmony and concrete existence of all things. As is generally accepted, this idea of the Logos is adopted

in the 'Gospel according to John' when he states that in the beginning was the Logos (as quoted above).

136. The two principles of the DYAD are the first part of the theory of creation in the Timaeus. The full account becomes an explanation of the creation of the universe. In this first act of emanation to create the Dyad, the One Supreme Being begins the process of creating something other than itself; this is the original act of Divine separation which is spoken of also in non-Christian religions such as Hinduism and Buddhism as well as by many Christian mystics.
137. Although the motivations of the Supreme One Being are not known, Plato then argues that the concept of the One Being already requires the development of the Dyad, that is, two other fundamental ideas. For Plato, these were the ideas of the Unlimited and the Limited. On this view, as developed in the Philebus and Timaeus, the One is conceived as the original Being. This Being gives rise within itself to the idea of the Unlimited, that which encompasses all possibilities of existence. Immediately after there arises the principle which supplements the Unlimited, that is, the Limited - that which imposes rational order on all the possibilities. These two principles acting together play an active role in the remainder of creation.
138. Notice further that these two beings of the Dyad are created within Time but nevertheless together encompass all that exists or can exist within time. Thus the Unlimited Power or Principle in the Dyad is separate from God the One. It is logically prior to the Limiting power, but is on the same ontological level as that power.
139. On this view, the Dyad can be represented thus:
140. **THE ONE BEING - GOD**
141. **THE LIMITING POWER**
142. **THE UNLIMITED POWER**
143. [identified in the 'Gospel according to John']
144. [identified as the Divine Sophia/Asherah (SophiAsherah, AsherSophia)]
145. [as the Logos/Christ]
146. Hence we have again the adoption of a clearly Platonic idea in the foundations of early Christianity.
147. In Jesus' teachings, the idea of these two principles and powers is further developed into the concept of the two highest spiritual beings in the form of persons with a free will and a capacity to act in both the physical and spiritual dimensions of the cosmos. This latter idea is the original contribution in Jesus' teaching.
148. This triad of the One, the Unlimited and the Limited is taken up in various forms in Gnostic and Patristic Christianity.

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149. Thus, these two ideas 'the Unlimited and the Limited' became identified with the Gnostic concepts of the Barbelo/Sophia and the Logos/Christ in the teaching of Jesus and in the thinking of early Christianity.
150. In this sense, the Jesus Philosophy is not merely a theistic doctrine. Rather, it is based on a philosophical rational argument about the necessary principles for the creation of the universe from the one being to the many. The concept of the unlimited and the limited is adopted as a set of necessary principles for understanding such as creation. It is of extreme importance that we acknowledge that the Patristic idea of the Logos / Christ and the Holy Spirit, and the Gnostic idea of the Logos/Christ and the Divine Sophia are the embodiment of these fundamental principles necessary for the creation of the universe.

PART VI: Mary and Jesus on the Nature of Human Beings

[Relates directly to AT Scene 3A in Section D of Document]

151. In the account of the human being in the philosophy of Mary Magdalene, it is clear that there is present Plato's division of the human person as consisting of the Spirit, the Soul and the body. This distinction of the three-fold human person is clearly everywhere in the letters of Paul and in the writings of the early Christian Fathers and the Gnostic Christians.
152. The key section on this issue from the gnostic Gospel of Mary is quoted and discussed below.
153. First consider some aspects of Plato's view here, because Mary Magdalene draws upon it.
154. Plato asserts that the soul is most like, and most akin to, intelligible being, and that the body is most like perceptible and perishable being. What this means is that the Soul, in its nature, is similar to, but not the same as, the realm of what he calls the Intelligible Forms, that is, the realm of the Pure ideas which Plato sees as spiritual or divine in character.
155. The Soul, is seen as having an intermediate status, between the Spirit and the body. Thus the Soul is forced to sometimes pursue the interests of the body and the material world and sometimes the interests of the rational mind, the Intelligible world. Thus, when the soul makes use of the senses and attends to perceptibles, it strays and is confused and dizzy, as if it were drunk (79c). By contrast, when it remains itself by itself and investigates intelligibles, its straying comes to an end, and it achieves stability and wisdom.
156. However the soul is not narrowly intellectual: it too has desires (81d), even passionate ones (such as the non philosophical soul's love of the physical other

person, 8Ob), and certain pleasures which are not based on the body, such as the pleasures of learning (114e).

157. However, the Soul can become obsessed with many mundane pursuits in the material world, such as the pursuit of money and power for selfish purposes. There is a temptation in these circumstances to forget about the fact that the human being has certain transcendent aspects - that it contains within it a Soul and a Spirit (a Free Will and Intellect [mind])
158. Because of the obsession with things of the material world, what happens in the circumstances is that this ignorance and forgetfulness give rise to what we call evil in the world. Evil is not attributed as a characteristic of people as such; rather evil actions arise because of the ignorance of humans about their true nature: they lose all understanding of their relationship to the One Being who is the original source of all creation. Thus for Plato, the philosopher must live the moral life in the material world of the shadows, seek the purity of the Soul and try to achieve the knowledge of the Divine Forms.
159. Thus, for Plato, evil arises not so much from our actions in the world, as from the fact that many of these actions represent a turning away from our true nature. To overcome this plight, one must also look into one's own soul. This is the meaning of the Socratic statement: Know Thyself.
160. Thus we can say that for Plato, the philosophical dialogues are a guide to further apprehension of the Spiritual and Divine aspects of our existence. Timaeus goes on to say that the aim of the human is to become a rational being.
161. (ibid, P125). He says that when this rational being combines true nurture and education, he attains the fullness and health of the perfect man, and escapes the worst disease of all; but if he neglects education he walks lame to the end of his life, and returns imperfect and good for nothing to the world below (ibid, P125). This world below can be compared to Plato's other written dialogues, such as The Republic, where in Plato's Analogy of the Cave, the world below, is the world of the ignorant and suffering prisoners, not having any awareness of the enlightened world on offer outside the cave.
162. Jesus, in his Philosophy, accepts most of the above observations of Plato on the human Soul and its search for both intellectual enlightenment and Goodness in life. The pursuit of knowledge set out here forms the foundation of the concept of gnosis in both the Patristic Fathers and the Gnostic Christians. We see it clearly reflected in the New Testament itself: Jesus is said to be the Light of the world. 'Gospel according to John' continuously refers to light as a symbol of deeper knowledge. As is seen below, Lady Mary calls on us to know the 'True Self'. Such knowledge is inextricably tied up with the pursuit of Goodness in

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Plato and the same occurs in the two early Christian schools and in Mary's Philosophy.

163. Plato's general concept of human nature and the distinction between body, Soul and Spirit is also found in the Gnostic texts. Thus it is bluntly spelled out in the following: "Understand that you have come into being from three (...) The body has come into being from the earth (...) the soul, has come into being from the thought of the Divine, (...) the mind has come into being in conformity with the image of God. (...) If you cast out of yourself the substance of the mind, which is thought, you have cut off the male part, and turned yourself to the female part alone. You have become psychic (...) If you cast out the smallest part of this, so that you do not acquire again a human part - but you have accepted for yourself the animal thought and likeness - you have become fleshly, since you have taken on animal nature." (Silvanus)

The Human Spirit and the Free Will

164. In the above discussion on Plato, we have referred to the human Spirit as the highest element in our being. The key aspect of this Spirit is that it is the source of the Free Will of human beings. As the early Christian Father Justin Martyr says: "that God, wishing men and angels to follow His will, resolved to create them free to do righteousness; possessing reason, that they may know by whom they are created, and through whom they, not existing formerly, do now exist; and with a law that they should be judged by Him, if they do anything contrary to right reason: and of ourselves we, men and angels, shall be convicted of having acted sinfully, unless we repent beforehand" [Ch CXLII].
165. Without such freedom of the will, human beings would be entirely determined in their actions; they would have no choice and they would not be responsible. This would mean that humans would not possess a key part of what makes them human.
166. Here we have an attempted explanation of the fact that the Free Will is part of the Divine and exists in every person because every human contains the part of the Spirit of God the One. This expansion of the One to the many continued from tens of thousands to countless millions. But in this act of emanation, God the One does not impose his own will on the created spiritual beings. Rather, he grants them the most precious aspect of his own being: the capacity of Free Will.
167. The creation of spiritual persons with their own free will and the True Self gives rise to the possibility that they may emphasize their separateness, and hence pursue goals which are orientated towards immoral ends. Such expressions of free will can thus create harm and disharmony. This is most important in the situation of humans, because they have a Soul and a physical body as part of their nature.

The Theory of the Human Being in the Gnostic Gospel of Mary

168. Mary Magdalene on the Dramas of the Soul

169. In some Gnostic Christian accounts, the impression is often given that what is required is for the Soul to strip away all its associations with the body. This view is not the true representation of the Gnostic position - which is much more sophisticated.

170. The sophisticated account is best given in the Gnostic Gospel of Mary.

171. It is very important here to note that in most Gnostic accounts the Soul, in its struggle to achieve the harmony between the Spiritual and the biological, does not thereby totally deny everything biological. For example, it does not deny the importance of sexuality. Neither the Gnostics nor Patristic Fathers were themselves concerned to totally reject sexuality [unlike some later interpreters of the Christian Doctrine]. Rather, what is required here is ensuring that in dealing with their sexuality, human beings should base such relationships on that which belongs to the Transcendent Self; namely, spiritual love and not simply lust. Sexuality in this sense can be beautiful and is often expressed in this way in both the Gnostic and Patristic works.

172. Thus, in other passages of the same Gospel of Mary, it is clearly shown that the Soul has many other hurdles to overcome besides the problem which can arise from loveless bodily passions. Indeed the Gnostics believed that the major factors impacting negatively on the Soul were ignorance, darkness and the power of evil. This is repeated in other Gnostic texts, for example: "But first you must rip off the tunic that you wear, the garment of ignorance, the foundation of vice, the bonds of corruption, the dark cage, the living death, the portable tomb..." (Corpus Hermeticum VII:2)

173. The general point is that, in various ways, the Soul contains the Concrete Ego; it pushes out the inner concerns of the True Self and is said to plunge us into ignorance and darkness. This Concrete Ego here is a dynamic principle of selfishness, based on this ignorance. It is generally trapped through these biologically and socially based Temptations, which the human being faces in life. When embedded in human consciousness, these can be symbolically represented as the inner serpent (which is not the same as the Devil or Satan). These selfish attitudes are often given and encouraged within society; however they are ultimately based on metaphysical ignorance and lack of wisdom.

174. Because of the existence of the selfish Concrete Ego, human life becomes full of suffering and salvation becomes a difficult path. However, as we have noted above, salvation is still possible. This is because the Soul only comes into conflict

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with the True Self when it is too closely aligned to the negative desires of the Concrete Ego.

175. It should further be noted those parts of this gnostic Gospel of Mary which are available to us to clearly explain the interaction between the three aspects of the human being. For example, this Gospel begins with a discussion of the relationship between the body and the Soul. On page 15 of the gnostic Gospel of Mary, as translated by Leloup, there is this very important quotation:
176. Craving [bodily desires] said "I did not see you descend but now I see you rising. Why do you lie since you belong to me?" The soul replied "I saw you though you did not see me, or recognize me. I was with you as with a garment and you never felt me." Having said this the soul left, rejoicing greatly. [quoted in Leloup p. 128].
177. Notice also that, in the gnostic Gospel of Mary, the soul describes itself as a garment over the body, but nevertheless not possessed completely by the body or its cravings. Indeed what we have here is the soul left "rejoicing greatly"; that is to say the soul is capable of transcending the cravings or desire and in so doing following the path of the Spirit.
178. However, having ascended in this way is only one further step of the Soul towards the achievement of salvation. There are other stages. In the next stage [from clause 13 on pg. 15], we have the statement that the Soul enters its most important challenge - the third climate known as Ignorance. Ignorance inquired of the soul "where you are going you are dominated by wicked inclinations indeed, you lack discrimination, and you are enslaved"
179. In this extraordinary passage, we see an account of the nature of evil which is again very Platonic, but which clearly in our view must have constituted part of the Philosophy of Mary Magdalene.
180. In this state of Ignorance, human beings have forgotten their divine origins and become dominated by wicked inclinations. What this means is that we allow the superficial pursuits in our life to dominate us and we often make the wrong choices between what is morally right and what are our preferred selfish goals. In other words, we are often dominated by the Concrete Ego and do not hear or follow the voice of our True Self and our spiritual essence as to what is morally right.
181. It follows that, on this account, the Soul without the support of the nous (reason) and the spirit element becomes very impotent. It has insufficient independent power without these other higher Powers. This view of the Soul to this point is greatly supportive of the early Christian and Gnostic account that the Soul is an intermediate creation - between the physical biological body and the True Self and the spiritual element.

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182. These matters are taken up in the next section of the gnostic Gospel of Mary, which relates to the manifestations of the Soul. Thus on page 16, we have: "Freed from this third climate, the soul continued to ascend; the soul finds itself in the fourth climate. This has seven manifestations".
183. Leloup says of this fourth Climate of the Soul that: "The fourth climate containing seven levels, we will call Wrath. This was considered by some ancient traditions to be the worst of all demons because of its power to thoroughly alienate the figure which can no longer recognize itself" (pg.139) It should be noted that this anger or Wrath can be directed towards God, but may be also directed towards the social world and towards society.
184. The first manifestation is darkness; The second, craving; The third, ignorance; The fourth, lethal jealousy
185. We have discussed the first three climates affecting the Soul. What then is involved in the fourth, that is, Lethal Jealousy? According to Leloup, it is based on huge expressions of anger and rebellion. The Soul, when initially transcending its ignorance and seeing the general negative nature of human existence, rebels against this situation without knowing where it is going. The Soul may even curse God for its situation and its suffering. The person is jealous because they perceive the Other [whether God or human beings] having much more happiness than they themselves are experiencing in their life. This jealousy may create the situation where the person seeks to destroy the Other [lethal] or to take over those positive features which he considers that the Other has. This is the source of vicious competition for money, power and even sexual satisfaction.
186. The story does not end there. Mary goes on to refer to other manifestations of the Soul. On pg. 16, she
187. (if she indeed wrote it, but then it is not claimed that she did) states: the sixth, intoxicated wisdom; the seventh, guileful wisdom.
188. What are these two manifestations of the Soul referred to here? Here the human being finds itself referring to wisdom and certain forms of knowledge. But this is not in fact always true wisdom, but rather the mere appearance of wisdom in which the Soul (even at this higher level) often finds itself committed to as definite truth. However, this is often the commonplace beliefs of the non-philosophical person masquerading as wisdom. Thus Intoxicated wisdom in our view refers to the alleged wisdom of those who have an inflated Ego and who believe that their achievements using practical knowledge are merely a result of all their own majesty and actions, and have nothing to do with the role of the True Self or spiritual powers. Putting it in the words of Leloup, he says: "This is the intoxication of the wordly wise who hide behind their words,

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the hollowness of their hearts and the fraudulence of the very wisdom they claim to possess” (pg. 144).

189. What of the seventh manifestation - guileful wisdom? In our view, this refers to another very important phenomenon. Here the soul, after ascribing to its own Ego a false sense of its wisdom and its achievements, is aware that these claims are false. Thus, in its arrogance, it seeks to seize the achievements of others by treachery, false representation and evil actions. In doing so, it considers itself very smart, even brilliant - in that it can misuse reason to trample on the rights of others in a number of ways especially by stealing the ideas of others without the required recognition.
190. We can see here that, given the above negative manifestations, the Soul becomes completely lost and does not know where it is going. Its own goals become obscured by the presence of intoxicated and guileful wisdom. This confused situation can never lead to genuine happiness or salvation. Furthermore in the manifestations 4 to 7 above, the Soul treats other persons in a disgraceful fashion and in doing so acts like a murderer. The Gospel thus says to the Soul:
 191. “Where do you come from, murderer?” and “Where are you going, vagabond”
 192. On page 16 the gnostic Gospel of Mary continues with the Soul fighting back to reassert its position within the universe: The soul answered “That which oppressed me has been slain. That which encircled me has vanished. My craving has faded and I am freed from my ignorance.”
 193. Here we have the point where the turnaround occurs. The Soul or psyche now gains a new knowledge and understanding. The Soul discards the vain pursuits of the Ego. It pushes away its false pursuits and continues on the journey from ignorance to self knowledge. Here we have a turning towards mind / reason and to the spirit; we have the pursuit of the goals of spiritual life.
 194. The next sections on the gnostic Gospel of Mary deal with what happens next in the voyage of the True Self. The spirit/mind person moves towards a greater closeness to the Divine Being. The gnostic Gospel says at 17:1-8
 195. Mary says: I left the world with the aid of another world; A design was erased by virtue of a higher design.
 196. Henceforth I travel towards repose, where time rests in the Eternity of time.
 197. Here the Soul travels beyond the limitations mentioned above “with the aid of another world”, the world of the Spirit. The Soul comes closer to recognizing the divine Plan [design] for the individual, which now replaces all the false, selfish goals of the Concrete Ego [a design was erased by a higher design]. From that point on, the Spirit/Soul person, as an enlightened True Self, moves towards a greater closeness to their Divine essence.

198. Here we have the transformation; we have the movement of the Soul towards the higher heavenly [spiritual] realm as
199. we have previously described it. This presents a higher goal for some human beings, the highest form of salvation [see below]. It is a reference to a higher design, not only for Mary, but for the majority of members of humanity in general. This higher design is intended to refer to the voyage of the Soul towards the True Self and into the highest spiritual reality of human persons.
200. The gnostic Gospel of Mary has thus beautifully captured not only the nature of the Soul in the metaphysics of Jesus, but the actual psychology through which the Soul passes in its attempts to give meaning to human life. Of course this journey of the Soul is difficult and tortuous; it can only be achieved through the wisdom that is based on the true philosophy.
201. There are aspects of this account which are clearly consistent with the 'Gospel according to John'. There are similar ideas found in the letters of Paul. Certainly both these other works are also interested of answering the questions raised by Mary. The point is that Mary's Magdalene's analysis above reveals certain key aspects of the philosophy of Jesus
202. Leloup refers to the idea that this higher design was not only the vision of Jesus, but also a vision of other great spiritual leaders, such as Buddha. His statement further supports the idea that the wisdom and philosophy of Mary Magdalene extends to the knowledge of other spiritual tradition, including Buddhism.
203. It is just that these two texts were not successful in getting to the depths of the matter in the way that she has done in 'her' Gnostic Gospel. The point is that Mary Magdalene's analysis above reveals certain key aspects of the teachings of Jesus

PART VII: Mary's Rejection of the Views of Dogmatic Judaism and the Judaizers in Christianity

[Relates especially to DM Scene 4 in Section C of Document - the debate between Mary and Diotrophes]

204. Although we do not have direct documents of Mary's Criticisms of the Judaizers, it is clear that Paul used similar criticisms of the Judaizers in his letters. The Jewish Encyclopaedia makes this it clear that Paul was clearly opposed to the Judaizers. Paul understood that Jesus' true teachings were not those of the Judaizers. This is highly relevant to DM's Scene 4 in Section C: the dialogue with Diotrophes.
205. This is the view of the Judaizers about Paul as it is stated in the Jewish Encyclopaedia. It states that Paul taught that the law of Moses, the seal of which was circumcision, failed to redeem man, because it made sin unavoidable. By a

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course of reasoning he discarded the Law as being under the curse (Gal. lii. 10 et seq.), declaring only those who believed in Christ as the Son of God to be free from all bondage (Gal. iv.). It further states that the problem with Paul's view of Christianity is that: God had to reconcile the world to Himself through the death of Jesus (II Cor. v. 18) and render the children of wrath; children of His grace (Ephes. ii. 3; Rom. iii. 25, v. 10). The love of God required the sacrifice of his own begotten Son (John iii. 16).

206. This view is regarded as repugnant by the pure monotheistic sentiment of the Jew, itself grounded upon the spirituality and holiness of God, and was opposed by R. Akiba when he, with direct reference to the Christian doctrine, said: "Happy are ye, Israelites! Before whom do ye purify yourselves, and who is the one who purifieth you but your Father in heaven, for it is said: "Israel's hope [also interpreted as 'source of purification'] is God (Jer. xvii. 13; Mishnah Yoma, end).
207. It concludes that Paul abrogated the whole Law; claiming God to be the god of the heathen as well as of the Jews (Rom. iii. 29). Yet in enunciating this seemingly liberal doctrine he deprived faith, as typified by Abraham (Gen. xv. 6; Rom. iv. 3), of its naturalness, and forged the shackles of the Christian dogma, with its terrors of damnation and hell for the unbeliever. God, as Father and the just Ruler, was pushed into the background; and the Christ, who in the Gospels as well as in the Jewish apocalyptic literature, figured as judge of the souls under God's sovereignty (Matt. xvi. 27, xxv. 31-33; compare Enoch, iv. xiv. et seq.; II Esd. vii. 33 with Rom. xiv. 10; II Cor. v. 10), was rendered the central figure, because He, as head and glory of the divine kingdom, has, like Bel of Babylonian mythology fighting with the dragon, to combat Satan and his kingdom of evil, sin, and death.
208. No wonder if he was frequently assailed and beaten by the officials of the synagogue: he used this very synagogue, which during many centuries had been made the center of Jewish propaganda also among the heathen for the pure monotheistic faith of Abraham and the law of Moses, as the starting-point of his antinomistic and anti-Judean agitations (Acts xiii. 14, xiv. 1, xvii. 1 et seq., xxi. 27).
209. The above clearly sums up the difference between Paul's understanding of the teachings of Jesus and those of the Judaizers. Mary Magdalene clearly sides with Paul on these issues, especially on the question of Jesus' attitude to the Jewish Law. [See DM's discussion of the Law in Section A and also DM's Scene 4 in Section C, the debate with Diotrophes]
210. However, Mary also takes issue with those in the infant Christian church who also denied the role of Asherah/Divine Sophia.

211. In the works of these Judaic Christians, there was a consistent attempt to undermine the Concept of the Feminine Divine Sophia through the use of the Masculine representation of the Holy Spirit. This trend was accentuated by the fact that the Church Fathers say very little about the nature of the second Divine Being which they generally represent as the Holy Spirit and not as a feminine entity, the Divine Sophia/Asherah.
212. In their accounts, the overwhelming emphasis is on the Christ /Logos. The Gnostics considered this Church focus on the Logos/Christ to be an incomplete account of the actual operations in the Divine realm. In their view, this emphasis on the Logos as the Christ, the only begotten son, fails to emphasize sufficiently the role of the Divine Sophia/Asherah (Wisdom) which was equally important. Nevertheless, in addition to the creation of the Logos/Christ, some of the early church Fathers referred to the Holy Spirit as also created by God the Father (usually prior to or simultaneously with the creation of the Logos, the begotten son).
213. To this day there is huge controversy in Traditional Christianity as to who or what the Holy Spirit is and its role in the Divine infrastructure. Yet, the insights of Mary Magdalene and the Gnostic writings make it perfectly clear that such a being must be the Divine Sophia/Asherah; as we have seen under Parts II, III and IV above, they seek to demonstrate the huge role which She plays in the foundation and development of the whole cosmos.
214. The question which arises here is: Did the early Christians believe in Divine Wisdom as a feminine representation? We submit that, it seems clear that, in Jesus' historical time, the concept referred to as the Holy Spirit was in fact that of Divine Wisdom or Sophia (Asherah), even amongst the earliest Patristic Christians. After a short time, however, there was a change from the feminine entity of the Divine Sophia to the Holy Spirit as a neutral being (in the Eastern Orthodox tradition) and as a masculine being (in the Catholic tradition).
215. In recent analysis of Gnostic texts, especially as elaborated by the philosopher Elaine Pagels, it is asserted that the worship of the Divine Sophia must have been part of the teachings of early Christianity. Indeed Pagels in her work presents a very interesting argument about the role of women, including divine women, amongst the early Christians. She is very angry about what she sees as the total destruction of the references to divine and apostolic women in the version of the accepted Gospels which was adopted by the Council of Nicaea in 325 AD. At that time, those Gospels which referred to women, especially The gnostic Gospel of Mary, as having a key role in the teachings of Jesus, were excluded.

**PART VIII: Mary Magdalene on the True Gnostic Ideas;
Especially in the Pistis Sophia and Valentinus
[Relates Especially to at Scene 4A in Section D of Document]**

216. The Gnostics gain their name from the word 'gnosis' which means deep knowledge in Greek. They believed that it was possible to know of the existence of God the One through reason - this was a special kind of knowledge called gnosis. The most important point in this methodology was that each individual person was capable of this gnosis and could come to their own philosophical understanding of these issues and also could share that knowledge with others. This was the path to salvation.
217. This Gnostic emphasis on the importance of philosophical understanding and the use of reason in knowing about God and the universe is explained by Stephan Hoeller thus: These Gnostic Christians held a "conviction that direct, personal and absolute knowledge of the authentic truths of existence is accessible to human beings, and, moreover, that the attainment of such knowledge must always constitute the supreme achievement of human life". Gnosticism also emphasizes the Socratic idea that it is possible to know oneself in a deep and meaningful way including the complex nature of the self as Soul, Spirit and body.
218. Mary asks many questions of Jesus related to the Gnostic teachings in the Pistis Sophia. Her questioning was intended to achieve the best rational arguments and closeness to certainty because truth was the only way to fight the forces of Darkness. Thus in The Second Book of Pistis Sophia: Chapter 88, we have the following: It came to pass then, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward and said unto Jesus: "My Lord, be not wroth with me if I question thee, because I trouble repeatedly. Now, therefore, my Lord, be not wrath with me if I question thee concerning all with precision and certainty. For my brethren will herald it among the race of men, so that they may hear and repent and be saved from the violent judgments of the evil rulers and go to the Height and inherit the Light-kingdom; because, my Lord, we are compassionate, not only towards ourselves, but compassionate towards the whole race of men, so that they may be saved from all the violent judgments. Now, therefore, my Lord, on this account we question concerning all with certainty; for my brethren herald it to the whole race of men, in order that they may escape the violent rulers of the darkness and be saved out of the hands of the violent receivers of the outer-most darkness".
219. Below we consider several of the key metaphysical questions of Mary which also concerned the Gnostic Christians.

On the Concept of the One, God as the Supreme Being

220. As we have seen in Part V above, the idea of the One Being became a centre piece of the metaphysics of Plato. Plato added to the idea of One Being the thesis that this One Being is the foundation of all creation; hence for Plato, this One Being became identified as God the original creator. From that point on, it became a central concept in subsequent Greek philosophy. The Platonic idea of God the One is adopted by Jesus and is reflected in many writings of the early Christians. For example, there is a similar view taken by Clement of Alexandria. He argues that it was the Greek philosophers (especially Plato) who developed the concept of the One God in a comprehensive metaphysical system.
221. Thus in *Stromata* XII he says: “For both is it a difficult task to discover the Father and Maker of this universe; and having found Him, it is impossible to declare Him to all. For this is by no means capable of expression, like the other subjects of instruction” says the truth-loving Plato.
222. Important: This teaching is reiterated in the ‘Gospel according to John’ (written by MM): “No one has seen God at any time: it is the only-begotten son [the Christ], who is close to the Father’s heart, who has made him known” (John 1.18).
223. The great early Christian father Origen, Book I Chapter 1, explains this statement further : “Moreover, John, in his Gospel, when asserting that “no one hath seen God at any time”, (<http://sacred-texts.com/chr/ecf/004/footnote/fn62.htm>;P6272_1118607;18) manifestly declares to all who are capable of understanding, that there is no nature to which God is visible: not as if SHe were a being who was visible by nature, and merely escaped or baffled the view of a frailer creature, but because by the nature of Her being it is impossible for Her to be seen.
224. One prominent scholar says: The ‘Gospel according to John’ shows the clearest similarity to later gnostic writing style in general, and parts of the gospel have a similar dream-like quality to the writing (compare the Gospel of Truth, and more especially the Trimorphic Protennoia).
225. The opening verses of ‘John’, “In the beginning was the Word, and the Word was with God, and the Word was God” allude to the Heraclitus and possibly Gnostic concept of the Logos (which translates as Word), a divine presence. The themes of light and knowledge contrast with the themes of physical being and worldliness throughout ‘John’.
226. Special Note: There is a Problem in referring to God the One as a He, Masculine. God the One Father may have a masculine designation as the Father, but in reality IS NEITHER MASCULINE NOR FEMININE. In much of Gnostic literature, God as the Supreme Being is simply called the One. However, many Gnostics also adopted the term ‘The Father’ to represent this original Divine source of the all

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things as a recognition of Jesus' teaching and the use of the term 'My Father' in the Gospels and in the writings of St Paul. However, in doing so, they nevertheless emphasized those aspects of the Gospel writings in which the description of God the Father was closest to the conception of Plato himself in the dialogues and especially in *Timaeus*.

227. To illustrate this point concerning the difficulty of knowing God the One, consider the following from the Gnostic text *Sophia of Jesus Christ*, where we have: Matthew said to him: "Lord, no one can find the truth except through you. Therefore teach us the truth." The Savior said: "He Who Is is ineffable. No principle knew him, no authority, no subjection, nor any creature from the foundation of the world until now, except he alone, and anyone to whom he wants to make revelation through him who is from First Light."
228. Here Jesus states that there is a key aspect of the Divine Being which is indeed unknowable to humans. However, a little later in the same text, Jesus is quoted as stating that, although the essence of God is mysterious, we nevertheless can ascribe to him certain key attributes such as unchanging goodness, infinity, perfection, knowledge of his own being, and blessedness: "And he has a semblance of his own - not like what you have seen and received, but a strange semblance that surpasses all things and is better than the universe. It looks to every side and sees itself from itself. Since it is infinite, he is ever incomprehensible. He is imperishable and has no likeness (to anything). He is unchanging good. He is faultless. He is eternal. He is blessed. While he is not known, he ever knows himself. He is immeasurable. He is untraceable. He is perfect, having no defect. He is imperishability blessed. He is called 'Father of the Universe'.

On the Process of Emanation and the Creation of the Two Divine Beings

229. Here is a typical account of the way the Gnostics saw their process of emanation in general: "The emanation of the Totalities, which exist from the One who exists, did not occur according to a separation from one another, as something cast off from the one who begets them. Rather, their begetting is like a process of extension, as the Father extends himself to those whom he loves, so that those who have come forth from him might become him as well." (*Tripartite Tractate* 73:19).
230. As we have already indicated under Parts II, III and V, the key part of the process of emanation was the creation of the two Divine Beings. This emanation process has been explained thus: "The essential nature of God is a Oneness. The One God chooses to manifest both a masculine and feminine aspect for the purpose of creation. That which is created is a spark of the Creator: You are THAT. Masculine, causative energy, must be balanced by feminine, receptive energy, if harmony is to

be experienced. If you are out of balance in EITHER direction, you will experience PAIN. You must find that place of balance at the very core CENTER -- of your being. That center is where you will find your true Self.... It is where you will find God.... It is where you will find Peace and Joy. It is where I AM. It is home”.

231. The Gnostics had a great deal to say about this emanation of the two Divine Beings. To begin with, the Gnostics’ understanding of the introduction to the ‘Gospel according to John’ was that God the One [Father] manifested Himself through the Logos to the human mind at the highest level of consciousness. Thus most Gnostics writings identified the Logos with the Divine Person of the Christ, as the ‘Gospel according to John’ had done. This doctrine was, of course adopted in later Traditional Christianity; although there the Logos / Christ / Logos was further identified with Jesus the man himself.
232. The Gnostics accepted that the Christ/Logos had a critical role at the very beginning of creation. The Gnostics, like the Patristic fathers (but unlike the Judaic Christians) believed that Christ/Logos did not begin his existence at a particular historical time - when He manifested himself in the form of the human being Jesus. On the contrary, the Gnostics argued, Christ/Logos must have existed for all time and was eternal.
233. This is what was meant in the ‘Gospel according to John’ when it states: “In the beginning was the Logos”. Christ/Logos is given a key role together with the Divine Sophia in the creation of everything that has concrete existence (cf. ‘Gospel according to John’). Furthermore, the Christ/Logos is often given the other major role in the creation of the other key aspect of human beings: the Soul.
234. However, the Gnostics’ understanding of the Introduction to the ‘Gospel according to John’ was that it was incomplete; it only refers to the emanation of the Logos as the Christ, the only begotten son but it fails to refer to the role of the Divine Sophia which was equally important. In fact, the Gnostics insisted that the first emanation of God was the Divine Sophia, who was seen as arising from the First thought of God.
235. Hence the Gnostics had a huge amount to say about the key role of the Divine Sophia. To begin with, they described the process of the emanation of Her thus: “And His Thought (i.e. Divine Mind) performed a deed and She (Thought - Ennoia) came forth, namely She who had appeared before Him in the shine of His light. This is the first power which was before all of them (and) which came forth from His Mind (Nous). She is the Forethought (Pronoia) of the All - Her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit (i.e. the One) who is perfect. This is the First Thought (Proto-noia), His image; She became the womb of everything.” (Apocryphon of John).

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236. In the Gnostic text, *The Trimorphic Protennoia*, the Divine Sophia describes herself as the power which can overcome the darkness thus: “I descended to the midst of the underworld, and I shone down upon the darkness. It is through me that Gnosis comes forth”. Compare with the ‘Gospel according to John’: “And the Light shone onto the darkness, but the darkness comprehended it not”.
237. Notice that this concept of the Divine Sophia extends beyond the actual universe to incorporate all possibilities, whether real or imagined. The Divine Sophia is therefore the foundation for the possibility of imagination itself. It is because of this reason that the Divine Sophia is credited not only with wisdom, but also with the power of creativity; this is because all possible creations in time exist within Her ambience.
238. This is stated very clearly in the Gnostic text, *The Three Steles of Seth*: “For their sake thou (Sophia) hast empowered the eternal ones in being; thou hast empowered divinity in living; thou hast empowered knowledge in goodness; in blessedness thou hast empowered the shadows (i.e. images) which pour from the One. Thou hast empowered this (one) in knowledge; thou hast empowered another one in creation”.
239. According to the Gnostics, once She had been initially created, the Divine Sophia asked God the One for certain additional powers; these were very important and included Eternal life and knowledge of Truth. In addition She asked and was granted foreknowledge of the Divine Plan of God the Father. “She (Sophia) requested from the invisible, virginal Spirit (the One) to give her foreknowledge. And the Spirit consented. And when He had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and His perfect power, Sophia, for it was for Her sake that it had come into being.” *Apocryphon of John*.
240. In the Gnostic texts, it is stated that, after the Christ/Logos is created, the Divine Sophia anoints him as the great partner for Her in the subsequent creation of the spiritual universe. “It is He alone who came to be, that is, the Christ. And, as for me (Sophia), I anointed (chrism) him as the glory of the Invisible Spirit (the One), with kindness (chrestos). *Trimorphic Protennoia*.”
241. Note here the similarity with Mary anointing Jesus in DM Scene 1 of Section C.
242. From their writings, there seems no doubt that the Gnostics believed that women were equal to men in nearly every respect. They believed that women could be disciples and apostles. They believed that Mary Magdalene was the most important of the disciples of Jesus and that she had a very special place in his life. Some even believed that she had married Jesus.
243. From all the evidence of the Gnostic gospels and the *Pistis Sophia*, it is clear that Mary Magdalene also had a deep understanding of the Jesus philosophy. This is

why the Gospel of Mary consists of such deep metaphysical philosophy as Leloup has shown.

The Creation of the Souls as the Intermediate Entities

244. As has been discussed under Part VI above, human beings have a key element which is the Spirit and the Free Will given to them by God the One. He creates the original Spirits which the Gnostics call the Aeons. Humankind contains a perishable physical and psychic component, as well as a spiritual component which is a fragment of the divine essence. This latter part is often symbolically referred to as the 'divine spark'.
245. However in order to give rise to the human being, these Aeons [Spirits] must attach themselves to human bodies and the human Soul. The Gnostics believed that the major figure in the creation of the Souls was the Divine Sophia; "She (DIVINE SOPHIA) passed through all the aeons which I mentioned before. And She established thrones of glory, and myriads of angels without number who surrounded them, powers and incorruptible glories, who sing and give glory, all giving praise with a single voice, with one accord, with one never-silent voice, (...) to the Father, and the Mother, and the Son". (Gospel of the Egyptians)

On the Creation of Humans

246. In the Apocryphon of John, the One created Man (the Anthropos) by speaking and naming him: "And a voice came forth from the exalted aeon-heaven: "The Man exists and the son of Man.""", (Apocryphon of John).
247. This is the creation of 'the first Adam', which is spirit-endowed (pneumatic Anthropos).
248. "Now the first Adam, (Adam) of Light, is spirit-endowed and appeared on the first day. The second Adam is soul-endowed and appeared later". According to Valentinus, the spirited Adam was created in the name of Anthrpos and over-awes the demons by the majesty of the pre-existent spiritual man (tou proontos anthropou).

On the Role of Sexuality

249. Jesus and Mary Magdalene do not seek to remove the human person from engagement with the natural world, including the world of desire. Sexual intercourse can therefore be positive or negative, depending on the relationship of the desires to the consciousness of the individual. Where it is part of genuine love between souls, or where it is part of a search for the person's higher spiritual self, it is positive. Where it is merely a giving into sheer desire without any transcendent purpose, it is empty and negative.

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250. Jesus and Lady Mary saw the distinction in terms of both factors, that is, desire based on the pursuit of the good or desire based on the pursuit of the higher self. Both goodness and self knowledge are important as goals to be associated with the pursuit of our desires (this includes good social goals).

On Salvation

251. As Jesus indicates to his brother, Judas Thomas, in one of the Nag Hammadi tractates, "While you accompany me, although you are uncomprehending, you have in fact already come to know, and you will be called the 'one who knows himself' for he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge about the depth of the all" (Book of Thomas the Contender 2.138.14-18).
252. The Gospel of Thomas also records that: "Jesus said, "Let one who seeks not stop seeking until one finds. When one finds, one will be disturbed. When one is disturbed, one will be amazed, and will reign over all." His disciples said to him, "When will the final rest for the dead take place, and when will the new world come?" He said to them, "What you look for has already come, but you do not know it." Jesus said, "Whoever drinks from my mouth will be like me, and I shall be that person, and what is hidden will be revealed to that one".
253. In the Pistis Sophia, Third Book: Chapter 110, it is made clear that Mary Magdalene has been taught these doctrines and that she is to convey the special teaching, "the mysteries - to all humanity". Thus it says: Mary answered and said: "My Lord, hast thou then not brought mysteries into the world because of poverty and riches, and because of weakness and strength, and because of . . . and healthy bodies, in a word because of all such, so that, if we go into the regions of the land, and they do not have faith in us and they hearken not unto our words, and we perform any such mysteries in those regions, they may know truly in truth that we herald the words [of the God] of the universe?"
254. Most of the above issues are discussed in AT Scene 4A of Section D in which Mary speaks with Valentinus, the True Gnostic.

PART IX: Mary Criticizes the False Gnostics with their Views that the Human Body was Created by the Devil Figure and that Biological Life and Sexuality are Evil

[Relates especially to AT Scene 5A in Section D of Document and also to DM Scene 4 in Section C]

255. Unfortunately, notwithstanding their wealth of wisdom, the Gnostics adopted a Problematic Doctrine: The Gnostic Idea that the Material World and the Human Body are the sources of evil.

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256. Irrespective of the differences between them, the Gnostics had in common certain specific philosophical ideas on the nature of the material world and the human body. This was the view that the physical world, that is, the world of matter, was the source of evil and the source of suffering for most human beings. Mary Magdalene was completely opposed to this view, which she considered to be the views of the False Gnostics.
257. Because of this view, the Gnostics drew two important conclusions regarding this situation of humanity: The reason for the suffering was that human beings are trapped in their physical bodies and are destined to live out life in the world of matter. The Gnostics believed that, because of its corruptible nature, the material world, including the human body - - was the ultimate source of all evil in the Universe. It is for this reason that they emphasized the suffering of humans as the result of their being there as a physical being. Man's inability to control what the material world of nature does, as well as how other people in their material form behave, leads to even further angst, violence and physical and psychological pain. The cause of the suffering was not God the One. Rather a series of unfortunate events had occurred in the original created universe which led to the real Fall of humanity.
258. In most cultures, a person who generally makes evil judgments and commits evil deeds is described as a wicked or evil person. However, it is not clear that it is correct to describe any person with a Soul as evil; in much of Patristic and Gnostic Christian thought this is not the case. In relation to the Patristic, since in the Synoptic Gospels, Jesus seeks to save the souls of all, it seems to follow that no person is intrinsically evil; every soul can, at least in principle, be saved.
259. In many Gnostic accounts we have the following story as to how the Fall of humanity takes place. This is provided here in stages so as to assist understanding:

The Fall of the Divine Sophia

260. In the Gnostic systems, there is reference to the Fallen or Lower Sophia. It is significant that this is not the same Divine Sophia who is identified with Life and is paired with the Christ / Logos. The origins of the Fallen or lower Sophia differs with different Gnostic accounts. Most Gnostics agree about Her actions as follows: the Lower Sophia experienced passion and longing because She willed to know the essence of the Supreme Being, something which was impossible according to the Gnostics (even for the Aeons). As a result, She falls out of the Pleroma [heavenly realm] and into a realm of darkness and chaos.
261. In order to escape from this chaos, the Lower Sophia uses Her powers and creates the Demiurge or Craftsman, a higher Being, who conceives of himself as god. Exactly as envisaged in Plato's Timaeus, it is this Demiurge who then acts to create

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the material world, that is, the physical universe. However, the experiment goes wrong; the Demiurge makes a series of mistakes and because of these errors, the material world is not perfect.

262. Thus this universe, in which we live, being based on the limited knowledge of the Demiurge, is in itself an imperfect universe with many problems. Here Valentinus agrees with the other Gnostics in portraying the material universe in which we live, as flawed and as the source for much human suffering.

The Creation of the Inferior personal god: the Demiurge

263. "And when Pistis Sophia desired to cause the thing that had no spirit to be formed into a likeness and to rule over matter and over all Her forces, there appeared for the first time a ruler, out of the waters, lion-like in appearance, androgynous, having great authority within him, and ignorant of whence he had come into being". (On the Origin of the World).
264. "And when She saw the consequences of Her desire, it changed into a form of a lion-faced serpent". (Apocryphon of John)
265. "This is the first archon who took a great power from his mother.... And he is impious in his arrogance which is in him. For he said: "I am God and there is no other God beside me," for he is ignorant of his strength, the place from which he had come." -- The Apocryphon of John (NHL-110/IV,1 10:7-20)
266. As we have seen above, through Her error, the fallen Sophia inadvertently created Yaldabaoth, the Higher being without spirit, also called the Demiurge. The Gnostics believed that this Demiurge was the creator of matter, which the Gnostics believed to be the fundamental source of evil in the world. However, Yaldabaoth was still unsatisfied so he created a host of lieutenants to help him organize the various material realms of the stars and planets. These beings were called the Archons; they had a similar soul to human beings, but they did not have the spark of the Divine spirit of God the One which human beings do.
267. Most of the Gnostics described the Demiurge as an Evil Being, who had placed humans in this miserable situation. However, it should be noted that Plato, in postulating the idea of Demiurge as an intermediate creator/craftsman between the One Divine God and humanity, had certainly not portrayed the Demiurge as a purely evil Being such as the Devil. On the other hand, this idea of the almost all powerful being, who manifests himself as evil, was adopted and amended in Christianity after the Council of Nicaea. It became the idea of the Devil or Satan who, although he had some minor role in the Old Testament, is given a dramatically upgraded role after 325 AD.

268. The Post Nicaea Christians did not wish to accept the Gnostic doctrine that the bodily creation of man had been done by an evil god-like figure. Rather they argued that, once bodily man had been created by God the Father, he was afterwards constantly tempted by the Devil. The story was further developed: This Devil figure with God-like powers, participates in the world events - sometimes quite dramatically causing unnecessary suffering and destruction.

The Drama over the Creation of the Human Being

269. In the next stage of the story, because of his great ambition, Yaldabaoth decided to create humans after an image he had seen reflected in the waters of space. He employs all the powers of creation and creates a being with a humanoid body. But the creature proves a failure, helpless and ignorant and crawling on the ground like a worm. The Fallen Sophia is appalled by the actions of Yaldabaoth in making the humanoid being his slave. She decides to help the humanoid animals and send the Spirit of God the One, the source of Free Will into them.
270. But seeing the newly made creation soar higher and higher because of the spiritual light from Sophia, Yaldabaoth flies into a rage of jealousy. Angrily staring into the deep abyss of matter, his image is reflected back to him and there arises a serpent with eyes flashing red. It is Satan, the Ophiomorphos (having the form of a serpent), an embodiment of envy and cunning. After this Yaldabaoth encases his creations, symbolized in Adam and Eve, in mud to keep them closely tied to the earth. He is especially jealous because Adam and Eve have eaten of the Tree of Knowledge of Good and Evil.
271. It is argued by Valentinus, that once the Demiurge himself had been created, he effectively had no choice but to create the physical world and put man into it. For this was the only way in which the human soul - through the action of its own Free Will - could achieve reunion with the Father, the Supreme Being from which it had come. Mysticism and philosophical understanding were matters for each individual to pursue through his own Free Will.
272. Adam and Eve were thus infused with free will. Yaldabaoth, recognizing that humans would now be able to free themselves and challenge his authority, acted swiftly and imposed punishments on Adam and Eve. The human Spirit, which was now linked to the Soul, would itself now also be trapped in the body. The full human being would suffer illness, hard labor, ageing and death. Thus arose the existential suffering of humanity. Humans now had the mind to recognize their situation and the free will to act within the world - but they were trapped by the limitations of the body and the fact of physical death.
273. Because Adam and Eve recognized the cause of their imperfection, they withdrew from Yaldabaoth. In turn, he cursed them: "And when Yaldabaoth noticed that they

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withdrew from him, he cursed his earth. (...) And he cast them out of paradise and he clothed them in gloomy darkness.” (Apocryphon of John).

274. Humans were thus thrown out of paradise and had to fend for themselves against the forces of matter and other beings in the biological world: “And when they (the Archons) recognized that he (Adam) was luminous, and that he could think better than they, and that he was free from wickedness (or naked of imperfection - Bentley translation), they took him and threw him into the lowest region of all matter. (Apocryphon of John).
275. This led to a further fall; they forgot their true origins:” He (Yaltabaoth) made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. (Apocryphon of John)
276. The result was that that, for much of human history, Yaldabaoth and his archons controlled human history.
277. “When a multitude of human beings had come into existence, through the par-entage of the Adam who had been fashioned, and out of matter, and when the world had already become full, the rulers were master over it - that is, they kept it restrained by ignorance.” (On the Origin of the World)
278. All of Adam and Eve’s descendants will remain ignorant until ‘the true man’ (i.e. Jesus as the saviour) frees them through his knowledge and his teachings: Thus did the world come to exist in distraction, in ignorance, and in a stupor. They all erred, until the appearance (parousia) of the true man. (On the Origin of the World)

Furthermore sexuality became reduced to the simple goal of the reproduction of the species.

279. “Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies.” (Apocryphon of John)
280. Drastic action was needed to free humanity from this situation. There needed to be a way whereby the human Soul and Spirit could achieve reunion with the Father, the Supreme Being from which it had come. Divine assistance was required. It is here that the Christ/Logos plays a critical role in the Gnostic teachings - and this explains why they call themselves Christians.
281. In one stage of the Gnostic story in the Pistis Sophia, Jesus reveals that, when he visited heaven after the crucifixion, he came to the boundary between the 12th and the 13th Aeon, and there he encountered the Pistis Sophia. She explains that She had been pushed by Her enemies into Chaos where She was trapped in the world of matter and She has lost Her light. Pistis Sophia explained to Jesus that

She had been unfairly punished; all She had wanted was to love God. While in this Darkness, She recognized that Her desire to know the essence of God was an error and a sin. She came to understand why She had been thrown into the world of matter and subjected to the desires which accompany animal life. The Pistis Sophia explained that She had begged the Christ/Logos for forgiveness, sincerely stating that She had repented and suffered tremendously. She uttered 13 repentances. After this 13th repentance, Her light powers are restored because the Christ/Logos used his Divine powers to assist. In doing so, the Christ/Logos had to fight off the dark cosmic powers that had continued to enslave the fallen Pistis Sophia. Finally with the assistance of the angels Gabriel and Michael, Pistis Sophia was released from the Chaos and restored to Light. Once She is restored to the light of the Pleroma, the Pistis Sophia came together with the Christ/Logos and continued the struggle to save humanity from Yaldabaoth. After explaining all this to Jesus, She also outlined to him how the disciples on earth themselves can achieve greater knowledge of the mysteries of Light and how they can also purify others by conveying Jesus's™ teachings to the world.

282. On this account, the Divine Being sends his only begotten son, the Logos/Christ, to save the Fallen Sophia, and to save human beings who are suffering dramatically. In the first stage, Christ/Logos intervenes and He brings the Fallen Sophia back to the heavenly realm of the Pleroma. However, the task is not easy because the Fallen Sophia, herself had fallen further into the material world and Her Spirit is entrapped in a miserable material existence. Here She suffers all kinds of punishments to the point that She is virtually like a whore. At this point, the Fallen Sophia has a divine illumination. She recognizes that She is lost and experiences Metanoia - divine repentance. Only at this point does the Christ/Logos arrive to save Her and bring Her back to the Pleroma (heaven).
283. There the Christ/Logos will unite with the Divine Sophia in the heavenly bridal chamber, when all his work in saving humanity is done: "When the whole seed is perfected, then, they say, will the mother, (Sophia-Achamoth) leave the place of the Middle, enter into the Pleroma, and receive Her bridegroom, the Savior, who came into being from all (the aeons), with result that the Savior and Sophia, who is Achamoth, form a pair (syzygy). These then are said to be bridegroom and bride, but the bridal chamber is the entire Pleroma. (Irenaeus, *Adversus Haereses* 1.7.1)
284. From the above, it can be seen that there were three ways in which the Fall can be overcome according to the Early Gnostics: Firstly, the metaphysical Christ/Logos can and will intervene in the universe to overcome the work of the Demiurge and get rid of our enslavement in the material world. At a metaphysical level, this is done by the Christ freeing the Fallen Sophia from Her bondage and raising Her to

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the Pleroma. There he unites with Her in the heavenly bridal chamber, as graphically represented in the Gnostic Gospel of Philip.

285. Secondly, the Christ/Logos now has the far more difficult task of saving humanity itself. To achieve this task, both Christ/Logos and the restored Sophia assist humanity in the battle against the Archons and the Demiurge. Through their actions, human consciousness is raised to a level where it can fight back. As the Gnostic texts put it: "It is this one (Christ) who broke the iron bars of the Underworld, and the bronze bolts. It is this one who attacked and cast down every haughty tyrant. It is he who loosened from himself the chains of which he had taken hold." (Teachings of Silvanus 110:19).
286. Also: "And he was victorious over the command of the archons, and they were not able by their work to rule over him."
287. (Concept of Our Great Power 42:8)
288. Thus the Archons are then exposed as limited beings compared to humans - they do not have the Divine Spirit or the creativity given by the original Divine Sophia. Thus they panic and make errors all of which will lead to the time when they will be annihilated and humans will triumph over them. This situation is referred to in many Gnostic texts as indicating the approaching of the end times. For example, the Trimorphic Protennoia (44:14) says: "For already the slackening of our bondage has approached, and the times are cut short, and the days have shortened, and our time has been fulfilled, and the weeping of our destruction has approached us, so that we may be taken to the place we recognize."
289. This will take some time and in the meantime human enslavement will continue. Thus the Saviour states: "Indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one." (Apocryphon of Peter 75:28).
290. Thirdly, salvation requires that each human being must achieve their own salvation through gnosis of the universe and their own self. To help achieve this result, the Christ/Logos now has a further duty, which is to point the way of salvation for the human souls that have been created in this drama. In order to achieve this task, the Christ/Logos sent Jesus, his representative, to earth to spread these truths to the world (or in an alternative interpretation, Christ/Logos himself incarnated into a human body as the man, Jesus). According to the Gnostics, it is only when human beings have achieved this gnosis that the Divine Being will consent to the abolition of the physical universe and the restoring of humanity to its proper place in the universe.
291. Thus begins a long struggle between the powers of Light (Christ/Logos and Divine Sophia) and of Darkness (Yaltabaoth and his minions) for the possession of the divine particles of light in man: the human Soul. The negative powers have

imprisoned humans in a material body, thus making their salvation more difficult. According to the Gnostics, the only way this salvation can occur is for the divine spark to learn the secret knowledge that can bring liberation from its entrapment in the world of matter. Knowledge is thus central to these systems, knowledge of who one really is.

292. However, to do this, the Gnostics believed that both Christ/Logos and the Fallen Sophia will assist humanity in the battle against the Archons and the Demiurge. Through their actions, human consciousness is raised to a level where it can fight back.

Mary's Hypothetical Critique of the False Gnostic Account

293. Consider first the reason why did the Gnostics represent the fall of humanity using the fall of Sophia.
294. The Fallen Sophia represents the Earthly mother, as distinct from the Divine Sophia. She is responsible for biological life and hence ultimately responsible for the creation of the circumstances leading to embodiment. However, since the Fallen Sophia was essentially good, the creation of these circumstances could not be represented as a deliberate act by Her to create enslavement of humanity. Therefore, the Gnostics concluded that it was necessary to put the action of the creation of the physical and biological universe into the hands of a powerful, but nevertheless, ignorant being - Demiurge or Yaldabaoth.
295. However, this account only gains its credibility if we accept the Gnostic view that the causes of evil and suffering are essentially all related to the existence of the human body itself. As DM has argued in Section A, Mary views this claim as essentially simplistic and misleading. While embodiment does create negative consequences, it also has significant positive consequences as well. The temptations of embodiment do not, therefore, necessarily lead to evil - rather they can be based on goodness when there is also spiritual love, as well as biological life.
296. Using their mostly negative assumptions about embodiment, most Gnostics drew the conclusion that the whole material universe was in itself an "evil" realm of existence which needed to be avoided. It became a realm which could not be seen as the creation of God the One - the Divine Being. A good God could not have created such a universe within which there existed the possibility of the creation of evil and suffering. The Gnostics were therefore concerned to create a metaphysical account in which they could resolve the age old problem of how it is that a good God could permit the creation of evil in the world.
297. A way through was be provided by them with the idea that it was not God the One who created the material world, but rather the secondary being Yaldabaoth who

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had enormous powers, yet was nevertheless ignorant in that it created a material universe with flaws and imperfections.

298. In the Gnostic accounts however, the situation is different from that described by Plato. Yaldabaoth is much more ignorant than the Demiurge in Plato. He is not created directly by God the One. Nor is he created by the Christ/Logos who in the Gnostic text is seen as the Saviour that will redeem humanity from the bad deeds of Yaldabaoth. There was therefore only one possible source left to associate with the creation of Yaldabaoth - this was through the idea of the Fallen Sophia.
299. However, Mary Magdalene raises a serious problem here: How do we account for the idea that the Divine Sophia - one of the two original emanations of God the Father in the universe, nevertheless either creates the Fallen Sophia or divides herself into two thus giving rise to the Fallen Sophia?
300. There is a further problem. The Gnostic account of how the Fallen Sophia is saved was as follows: There is the central role of the Christ/Logos who descends into the darkness in order to bring out the Fallen Sophia and restore Her to Her rightful spiritual place. The Christ/Logos as the redeemer thus first, needs to save the Fallen Sophia before he can play a role in the saving of humanity. Again however, Mary raises the question whether the construction of the story relies on a confusion between the fallen Sophia escaping from the Darkness and evil forces and Her escaping from the material and biological world. It is one thing to escape from evil and Darkness, but it is a false premise about the material biological world. Mary insists that it cannot be demonstrated that the very creation of the biological world is in itself the cause of the human suffering.
301. When they speak of saving mankind, the Gnostics interpreted Jesus to mean far more than that the Divine trio were merely providing a form of immortality - that is, providing a form of permanent existence in time. They believed that the Christ/Logos could provide the Path to the final reconciliation between the human Soul and God the Father. In other words, a reunification between the human soul and the Divine being was achievable. Jesus had come to the world to reassure us of the existence of the Christ, of the Divine Logos that opened up the possibility of overcoming the enslavement by the material world - as created by the Lesser pseudo god, Yaldabaoth.
302. Mary, however, argues that there is no valid reason to suppose that there is such a powerful Devil figure in the universe that he should be credited with creating the whole material universe itself. If the Devil exists at all, it does not make sense to suppose that God the Supreme Being would have permitted the creation of a force so powerful that it becomes virtually impossible for the human being to escape its clutches.

303. Mary concludes that the False Gnostic account ignores the beauty and harmony that has been created in the physical, natural world. Its splendour is amazing. That includes the extraordinarily complex human body with its huge number of functions. Humans are drawn to love the beauty of nature and of the human body. It is for this reason that sexual love also gives us so much pleasure. The evil that exists in the world from the Darkness has very little to do with the existence of the human body as such. It has much more to do with the pursuit of selfishness in the form of money, power and domination of other persons. True Love, both at a spiritual and sexual level, can overcome all this.

New thoughts on the Garden of Eden story in the light of God being Female:

1. The story of God creating a naked man and putting him in a garden where SHe could visit him makes much more sense when you realize that God: A.she.rah, Is.is, Ashtoreth (earth host), Inanna, Athena, et al, is female.
2. We can perfectly well surmise why a female God, A.she.rah, Goddess of Love, blessings, guidance and destiny, would create a naked man of novel design and put him in a garden with lots of fruit trees and visit him over time to, amongst other things, teach him a language and enjoy Her creation as Goddess of Love. The Garden of Eden story makes less sense if God is portrayed as male as a male god would presumably not have put a naked man but rather would have put naked women in a garden where he could visit, amongst other things, to teach them a language over time for when she would have another woman to talk with.
3. If God is female and is A.she.rah and created Adam and put him in a garden for Her to visit for Her pleasure and for Her Worship, then what was SHe after in making man with an extendable cock if not to visit him in the garden, say once a week on the Sabbath of each week to root him so he would have a way of worshipping his God, who was A.she.rah, and create an initial evidence that rooting is indeed worship.
4. It is unlikely a male God would make a man and put him in a garden. A male god would have made Eve first and put her in a kitchen with a few other women in a harem. A female God would make a man for her pleasure and put him in a garden with lots of fruit trees so SHe could f.u.c.k. him and have some fruit so the Garden of Eden story tells us that a female God such as A.she.rah made man first so SHe could f.u.c.k. him as 'whores.hip' of Her.
5. But then things had to move on, and he needed an equal, and the story got going, and SHe created Eve (in the evening to even things up) also 'after Her own image and in Her likeness'. The story is confirmed in that later the male gods came down and took women to have sex with so there is a confirmation.
6. Furthermore, Adam had to learn his language from somewhere so A.she.rah was able to come down and fuck him, what a fantasy, knowing no language and teach him language in preparation for making a woman for him to be with to fuck in

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fellowship. SHe did not marry them but brought them together. The idea of being in the garden was that they would spend their time fucking each other in the nude. That is what we need to get back to: A.she.rah God's original intention and we are meant to whores.hip and worthship and generate blessings by intercoursal fellowship and being with one another in the nude...

7. But of course, Adam, the adam of the m.adam, came first because that is what A.she.rah wanted to do and could have fun visiting him and providing him an opportunity to 'worship' each Sabbath when SHe rested.
8. Of course, this gives us a fairly strong argument of what A.she.rah worship was meant to be, and that was not just singing songs in groves of fruit trees, in remembrance of the Garden of Eden, to create blessings when blessings can be created between believers, A.she.rah style. So worship was originally meant to be the physical act of worthship; blessing banking for the heavenly admin to distribute.
9. This slant on the story is confirmed in that later in Genesis we have stories of other lesser male gods coming down and mating with the women that came from the union of Adam and Eve.
10. Of course, the early Jews did not want that sort of story getting out so cast God as male to keep control over the women when, if God is female and the Garden of Eden was for A.she.rah and her pleasurable creation Adam for joint worship, worthship, then things get much more interesting and give us direction as to how we should worship. Much of the Old Testament is about portraying God as male when SHe is not male.
11. In fact, many of the stories of what God did in the Old Testament make less sense if God is merely male than when God is female e.g. jealousy, killing bad guys and not women on battlefields.
12. Remember, in Genesis in the Garden of Eden story, there is no mention of the word marriage. Marriage is not part of A.she.rah doctrine nor as expounded later by her best-known expositor Mary Magdalene, High Priestess of A.she.rah, who penned two works, the fourth gospel (John) and the Epistle of the Elect Lady Mary Magdalene ('First John') according to the various inlaid clues.
13. Marriage, as someone recently posted, is a male construct to keep inheritances transmitted through the male line and not down the female line and still allow men to stray (evidencing that they are true believers in having 'foldmates') with men maintaining that they were the creators of most transferable wealth when we know that the earth is the Lord's, Messiah's, and all is created by God, A.she.rah. Hence, of course, no informed woman would advance the notion of marriage as it renders women inferior. Jesus, Mary and Paul never greatly advocated it, and it

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was not the highest state of service referred to by them (e.g. Matt 19:10-11 (nvrr), 1 Cor 7:8 (nvrr)).

14. Of course, this does not mean that A.she.rah worship practices are prostitution as A.she.rah worship with a priestess was not contract but whores.hip and any payment is tribute and not of contract and all is perfectly honourable and commanded as we are commanded to love one another, implicitly not one other.
15. The words marry or marriage do not appear until the story of Lamech, father of Noah, where it was a custom used first to justify having two wives and neither Lamech's wives nor his resulting children from his marriages got taken on the Ark. David had 8 A.she.rah wives, Solomon 700 A.she.rah wives (they couldn't be anything else) and Rehoboam 18 A.she.rah wives - so much for marriage. Why get married?
16. St Paul said three times "follow my example". Like Jesus and Mary M, and in line with Jesus' remaining comments about marriage in Matthew 19:10-12, Paul was not married but stayed single for the Lord, Lady Lord, as those who are single for Lady Lord are not focused on one person and a family but can minister to all God.dess sends her or his way to serve and minister unto - and if that means lovingly: service or cervix, so be it.
17. In Conclusion, it's time for a new Order to appear:

The Order of the Loving Daughters and Sons of Eve who do not accept that it is sinful or shameful to be naked and live and love and mix and socialize and make love naked with whomever they like, who quite likes them, whenever they can and whenever it is warm enough, after the love one another, not one other, teachings of the God.dess Temple and Magdalene Christianity and the Striptures of Love, which they are ever studying to show themselves approved, that extra special, goddess initiated, ever entwining, naked love blessings may abound and be experienced, for them and theirs.

Let the thaw begin

Audition Notes

This email is also being sent to our 2015 list.

Thank you for your interest in my work: *"The Gospel, Trial and Claims of Mary Magdalene"*, which has now reached completion and submission for publication.

GTCMM is the foundation document for the re-establishment of Magdalene Orthodoxy, a long lost arcane and recondite shut away version of Christianity that descends from the influences of the Royal Order of the Daughters of Zion and the God.dess blessing temples of old. The work has been in preparation for four years and is an antithesis to catholicism, being perhaps somewhat more akin to the ancient devadasi traditions meet wicca, yet entirely doctrinal and probably not like anything you have encountered before.

It has been hailed as the sought after successor to the Da Vinci Code but very very different - and it home grown, coming out of Australia, the promised land.

It will prove to be highly controversial, provocative and quite thought provoking. It is submitted that doctrinally it will prove to be almost impossible to rebut and its debut may be on a par with Luthor's 95 theses as far as fallout goes.

GTCMM is a rare genre: a foundational 'battle script', designed to pave the way for a pitched battle that may last a thousand years. You are invited to be part of this battle.

To be found in the work are thirteen dialogues, Five are 'Magdalenized' biblical and eight are of the alternate later gnostic persuasion, the latter being presented in the interests of balance.

Attached are the the thirteen dialogues.

You are asked to chose which dialogues you would like to work from and present on the day. You do not need to memorize, you can read your selected portion or portions on the day.

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Dress as you like but if you have contemporaneous apparel you are welcome to dress according to the fashions of the time.

If you wish to be more fully informed and are interested in a preview of the full GTCMM manuscript then please advise by return email and I will be happy to email you an A4 pdf copy of the final manuscript.

Included between the two types of dialogues is the email impressions of an earlier reviewer who found the work impacted him greatly and released him from the thralls of inculcated false beliefs to a state of liberation. You like you can present from this interchange rather than from one of the thirteen discourses.

If you request a copy of the manuscript to peruse I will ask that you write a brief precis of your impressions in a few paragraphs.

GTCMM will be published in a back to back edition with the SHeBible in which God is God.dess throughout and not a male. I am happy to also supply you a .pdf A4 copy of the SHeBible by return email in return, once again, for a precis of your impressions in a few paragraphs. The SHeBible is a world first in the world of publishing and long overdue. It is indeed surprising that no one has ever ever done it before. Now is its time.

These two works are my gifts to you for your interest and for your taking the time to audition.

Dr David Gregory Murphy

Author and Co-Producer

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The SHeBible

1. Prologue:
2. In the Bible we generally have God portrayed in a number of ways (archetypes). In actuality God is either genderless or all inclusive, i.e. epicene, but for our understanding has been portrayed for human understanding and partisan convenience as male. The archetypes for a male God include God as a Father, God as a jealous angry male, God as a judge, etc.
3. In Genesis God said “And now we will make human beings; they will be like us and resemble us.... And so God created human beings in HEr own image and after HEr own likeness. In the image of God, SHe created them; female and male SHe created them” - Genesis 1:27, SHeBible. Hence God encompasses both female and male, and maybe more, and so it is perfectly appropriate for us to now, at last, have a Bible where throughout God is SHe and a HEr.
4. Furthermore, in Numbers 23:19 we read that God is “not a man” (male) that ‘he’ should lie, (but not “not a She”, not “not a female”) which evidences that scripturally God is more a SHe, the **Qu.int.e.ss.en.tial** Female.
5. As God is genderless, or both, and maybe more, and beyond our finite understanding God, can also, quite appropriately and encompassingly, be archetyped as the absolute Divine Female of many roles. As a female, God.dess can be A she rah, Is Is, and can be portrayed as a loving mother or a loving female judge or as an archetypal w.h.o.r.e (warrior heroine of renown eternally) and super s.l.u.t (spiritual leader unto truth) and the greatest and most feminine of lovers and seducers and all women are called to follow in HEr footsteps. in all your way acknowledge her and she will direct your paths, Prov 3:6.
6. In the SHeBible, God is God.dess, a SHe, is portrayed as a mother, and an all loving SHe w.h.o.r.e.ior, or s.l.u.t (spiritual leader unto truth), a single SHe, as SHe can be, a One loving many and all as there is no marriage in Heaven (Matt 22:30, Mark 12:25).
7. As an evidence that this is correct, God.dess has fashioned the English language, the dominant world language of our time, to where God’s pronouns are SHe and HEr and HErS and so embody the coming together and dynamism of the two sexes to be found in God.dess.

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8. As so, all in all, it is perfectly acceptable for God to present HErself, and be presented, as a SHe and as the creator, seducer, lover and sustainer of all humankind, male and female.
9. It is not as simple a task as changing all the he's to she's and him's to her's. There are many deep and profound implications waiting to be discovered which must be addressed, and the SHeBible may need to be revised to address all issues and we want you to be involved giving feedback along the way.
10. It is a breathtaking major undertaking and will lead to a whole new understanding of God.dess
11. Initially, the first edition can be the New Testament with the Old Testament to follow later. Providing a SHeBible version of the New Testament should not be too difficult as it not as long as the Old Testament. Hence it should be possible to have it out before too long.
12. I confidently predict that such an undertaking will inevitably result in sales for the SHeBible of over 100 million and eventually 500 million copies, a conservative one-tenth of the total sales of the Bible.
13. I have included some considerations below taken from my earlier letter to Amazon who saw themselves as merely a retailer and unsuited to carry out the task.
14. I would like to order printing of a more accurate and long overdue non patriarchal version of the Bible that refers to God as SHe and HEr, instead of simplistically depicting God as male, to the extent that all appearances of the name of Jehovah, Yahweh, (I am who I am, Exodus 3:14 (various)) be substituted with Asherah (A She Ra-h, As He Ra-h)(in ancient Egypt known as Isis (I Is who I Is), the name of the female essence of God, consistent with "in the image of God He created them: female and male He created them" (Gen 1:27 (various)). Reference to God as Father should also be changed to God.dess, as FaMother, or simply G.O.D.
15. I would prefer this new translation of the Asherah Bible to be a modern version (Messiah holds all copyrights so copyright should not be an issue) and other versions could also be set in motion. The front cover should be called the "The SHeBible by David ... HerBible."
16. As you would no doubt be aware it will prove to be very popular, long overdue and it has been God.dess's will that it should not be made available until about now (Mary (prev John) 4:25).
17. I am also ordering it (as a 'non Jewish') 'Magdalenean' Bible in that
18. - it starts with the New Testament and not with the Old Testament, which is to follow the New Testament,

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19. - it starts with 'Mary' and then Matthew, Mark and Luke, (not starting with the Jewish gospel of Matthew first),
20. - it should refer to "John's" gospel as the "Gospel according to Mary" as Mary Magdalene was the biographical author of the Gospel ascribed to John. There has never been any evidence that John wrote the fourth gospel, and it is apparent all the various apparently implanted clues are now seen to be pointing to Mary Magdalene as Ianeus made an attribution mistake based solely upon a childhood recollection of what he recalled Polycarp had said. This is now to be corrected.
21. - '1st John' is thus also to be referred to the 'Epistle of the Elect Lady Mary Magdalene'. Second John, written to the said Elect Lady writer of what has thus far been called 'First John', should now become First John (formerly 2nd John) and Third John should likewise be renamed Second John,
22. - the Epistle of the Elect Lady Mary and then the two epistles of John should be moved to between Acts and Romans as Mary is arguably of higher ranking than Romans in these latter times and She is regarded as the 'Apostle to the Apostles' and the disciple to whom the best part, role, was given.
23. The disciple "whom Jesus loved" in the Gospel According to Mary Magdalene should also be referred to as "she" or otherwise people will remain confused and think Jesus was gay, which some may seek to portray. Hence verses like Revelation 3:20 (nvrr) should not be an invitation to a 'him' or a 'he' but rather to a 'her' and a 'she' for Jesus to come in and sup with.
24. Where appropriate the word 'sex', which at present occurs only 7 times in the new testament and 15 times in the old should in these modern times appear much more liberally and in certain places love should be sex love (= lex) as we as true believers are all expected to have love, give love, make love, one to another (Mary (prev John) 13:34-35 (various). There is no more need to be indistinct so hence my ordered version of the Bible should be more explicit (no more avoidance) as has dared to appear in translations thus far so as to deny false moralities and false inconsistencies with the relationship between Jesus and Mary and the female disciples, who supplied the money from their sustenance for love and appreciation and be sound doctrine.
25. Each Bible should, in time, come with a chain reference column down the middle of each page and index and concordance in the back and be a red letter edition with all Jesus speech in red and Mary's M's in blue or purple signifying royalty (being "Daughter of Zion").
26. As an addenda, each book should have within it 'Guide as to How to Read the Bible' which is to be found at MessiahDavid.org.

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27. Each Bible should also include My two-page guide to Simoneyaks, for guidance to be found at MessiahDavid.org.
28. Outside the New Testament, there are a dozen or so ancient texts, most of them discovered in the last 150 years, that present an alternative “lost” portrait of Mary Magdalene and her role as Jesus’ female apostle extraordinaire -- quite literally the ‘apostle of the apostles’. Five of them were discovered in Egypt in 1945, buried in a jar in a field outside a village called Nag Hammadi. These texts are The Gospel of Thomas, The Dialogue of the Savior, The First Apocalypse of James, The Gospel of Philip, and The Sophia of Jesus Christ. The others, including Pistis Sophia, The Gospel of Mary, and the Acts of Philip, have turned up in various places, whether on the antiquities market, an archaeological dig, or lost or forgotten in ancient libraries.
29. Perhaps some of these texts could be added after the New Testament, so they now start to become generally available. There may also be suggestions of other accredited texts which could be added.
30. Copies can be either hard cover or paperback and come either in pink or blue with a nice image of Jesus and Mary on the cover.
31. I would like to place the Bibles in our temples as an inappropriate male Jewish Bible is not appropriate for the Jesus Mary Asherah temples.
32. In time it will be like selling all the Bibles ever sold all over again, and more so, so please hasten to fulfill. I reserve the right to all commissioning rights but you have first bite of the cherry. As soon as possible you should start promoting that it is coming to build up a great deal of anticipation and excitement and generate comment and worldwide discussion. On the other hand, you could simply release it quietly but do what you consider best to maximize sales.
33. In fact, to be absolutely Asherically spiritually correct, using ‘Angelish’, the term ‘Father’ should itself be substituted with Whore (Warrior Holy.Honourable. Heroine Of Right.Royalty.Renown Eternally) (cross between Who or Where) to reflect her loving / law therapy fighting / healing nature) often a demonish pejorative, but much more spiritually accurate as Asherah, or Her namesake Inanna, is a true, such spiritual warrior for the faith being Goddess of sex, love, blessings, guidance and destiny. Likewise, the term Slut, spiritual leader unto truth, should be employed liberally for the disciple Jesus loved as Mary Magdalene, being Daughter of Zion and High Priestess leader of that Order, was a true spiritual leader unto truth in angelish rather than the lower English definitions of the generally pejorative and misunderstood terms. This may upset some unstudied and some hypocrites, but we should strive to be precise, pure and correct angelishwise in our first edition of the Magdalene Asheric Bible. The angelish use of the

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terms w.h.o.r.e., s.l.u.t. and f.u.c.k., fill up the coffers of the King, will add true long lost denied spiritual sex love power to generate blessings and assist believers to more fully love one another, as per the New Commandment to do just that with their foldmates. We give no credence to the old demonish pejorative disrespectful meanings to those empowered holy words describing those esteemed and exemplary spiritual blessing generation roles expressed in Romans 12:1 (nvrr) and 1 Corinthians 6:20 (nvrr). In the alternative, the term Lord can still be used in places as long as it explained that it stands for Lady Of Royal Divinity. I think a usage of all terms would be desirable.

34. Furthermore, where appropriate, where the word “wisdom” has replaced the name Sophia, the Spirit of Wisdom, the name Sophia should be restored so that the references are properly attributed. At a number of verses, the name Jesus could be replaced by the original Yeshua.
35. The Messianic worldwide holy days are to be announced, and these are to be found at MessiahDavid.org in the new announcements and commandments link. Also, a current list of the revised and updated 12 commandments, announcements and fines should be printed on a separate page also in the back. Please check before final edit for any updates.
36. [(In original letter to Amazon) I ask also for your consideration an Asheric version of the Koran could soon be commenced exposing that someone took out the ‘she’ and the ‘her’ from Asherah and swapped it for a double ll (l = 50 like love in tennis, double ll = 100 equals double love) so Asherah became Allah for it to be understood that in the end times of the return of the Messiah the 100th name of God would be revealed as Asherah, the Goddess of double love, in the language of English, that is the mid language between Angelish and demonish, the language of Messiah and the “end” times. Hence it seemed someone with a collection of unfashionable unsaleable Asherah remnants of literature for which there was no northern market in catholic middle east scriptoria was able to turn a profit on them by mixing them with other odds and ends with hefty dashes of Simoneyak doctrines and patriarchal tenets and selling them off as southern dispatches with Asherah’s name fudged – but in evidence – as it would have been understood that it would be a damnable blasphemy to remove Her totally. A willing buyer, Mohammad, kept turning up year after year for 23 years to buy the offloaded Asherah scripture scraps and brought them back to the troops. Being Asherah scripture bits and pieces, extremely high reverence was attached to them, with which they are imbued relatively to this day as Asherah, being Goddess of sex, love, guidance, blessings and destiny. It is likely the remnants produced noticed blessings and cures. Some of the Magdalene doctrines also got in too even though Mary M, as chief contender to Simon for church leadership was persona non grata.

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37. The Koranic (cf Quran with the Qumran scriptorium with the m for Mary removed, and the Q for queen exchanged for K for king) scriptures were said to come from Gabriel which was so as not to totally mislead in that it can be seen, by those who have studied, that this refers to the fact that they were coming from Pope Gregory and Mary Magdalene as can be seen from the rearrangement of the letters: G1,a2,b3,r4,i5,e6,l7 = M,a2,g-e=b3,da,l7,n-e=i5 + G1,r4,e6,gory. This practice of evidencing was employed as an in-vogue custom at the time, still occasionally seen today, which should dispel any doubts, in case any one has any questions. The remaining letters m+a+d and o+r+g+y attest to the Asheric religion of Asherah and Mary Magdalene that was being tamed and sanitized while being sold off by Pope Gregory who was most careful not to blaspheme against Mary Magdalene in his sermon of 14.9.591. The letters in "mad orgy" then, with some reductionism, become (r-)m1,a,d1 3(o+g)[r][g],y5 = d1,a2,v3,e4,y5 and again, just in case some want a resulting proof as to who Messiah of this religion of Orgasmianity (Our Royal God.dess and Saviour/Servant/Sister Mary), herself a parallel incarnation of Asherah, while at the same time Jesus Christ, chess jurist now Messiah was God too, Me+i+s+i(h+a)+s, Me Isis). I challenge anyone to prove Me wrong.
38. To even further confirm it can be seen that the word sharia for sharia law comes from the Asheric law being the laws of the Asherites, sharia, in earlier times somewhat changed. Sharia is the name Asherah rearranged with the e changed to an i and the h missing.
39. This, of course, resolves the situation that arose from Jacob impersonating Esau to obtain a blessing which saw the Arabs getting the oil. This should finish off the job that led to all the conflict that is blamed on that naughty trick. I can tell you God was not fooled; nobody would have thought that God took any real notice. The Arabs got much oil.
40. Pursuant to the foregoing there would be call for an update of scriptures where Asherah has been disguised as Allah with a version which restores Asherah to pride of place, with Her name properly disclosed and this will generate massive sales worldwide, and since the version is inevitable it is time to get started on it soon.. Once again I claim a percentage of sales for Asherity.
41. I hope all this does not come as too much of a surprise but remember GOD = 7:15.4 = Judges 15:4 (nvrr) (& 1 Corinthians 15:4 (nvrr)). In the Old Testament someone foretold the story of setting loose 300 fired up foxes for putting the cat in amongst the pigeons, but a description of the nature of God, implementing 'law therapy' techniques was there. It was there all the time, and all those in the know could have seen it coming.

42. The publication of this two part book is the Divine Will of Allah and all moslems are to understand that it is by the Divine Will of Allah that this book is now published at this time containing a message from a koranically acceptable (before the seal) first century messenger priestess prophet (33:40), perhaps whom Khadija was in the tradition of, in these latter times for all true believers and non-believers to read and live by.
43. And we caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel [Injil] wherein is **guidance** and a **light**, confirming that which was (revealed) before it in the Torah - a guidance and an admonition unto those who ward off (evil). Let the People of the Gospel [Injil] judge by that which Allah hath revealed therein....".
– *Quran, sura 5 (Al-Ma'ida), ayah 46, 47a[6]*
44. Follow in their footsteps: the Priestesses of Solomon/Daughters of Zion tradition. Guidance: the Great Commandment, the Second Commandment and the New Commandment and lesser commandments and the Great Commission Commandment which inspired Mohammad. Light: as Mary Magdalene is the (only) revealer of the Light in Her gospel. These indicate that the Gospel of Mary, Mary's revealed compilations at the time, cf Gospel of the Beloved Companion, would be the injil and so hence Mary Magdalene, being of the first century, is a koranically acceptable messenger and prophet and founder of the mystical Magdalene Islam, Mislam, for all women and men who understand this form of non monastic total sub.mission to the Will of God, love one another, not one other, loving worship.
45. Then, in their wake, We followed them up with (others of) Our apostles: We sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. **But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah. But that they did not foster as they should have done.** Yet We bestowed, on those among them who believed, their (due) reward, **but many of them are rebellious transgressors. (Surah Al-Hadid)**
46. A prevailing view is that the gospel and letter writers were deputies of the greatest of the prophets, whom moslems regard Jesus to be. According to moslems there is only one prophet in the New Testament and that is Jesus and his messengers are deputies. Since the writers in the New Testament are deputies of the greatest of the prophets their writings carry great weight in Islam.
46. Islam has many prophets, just about all of whom except for two or three, come out of the Bible. It is notable that Paul, and Mathew and Mark and Luke and John were not regarded as messengers in Islam. Reasons have been given as to why

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Paul is not regarded as a messenger. This writer contends that the reason why Matthew and Mark and Luke are not regarded as messengers is because they drew upon an earlier source document and were known to be not the original messenger, whose identity is lost. Moslems could call that unknown messenger 'prophet x'.

47. That cannot be said of the fourth gospel (the first gospel in the SHeBible).
48. John the Apostle is not regarded as a messenger by Moslems as he should have been when he seemed to provide more of an original message than any other acceptable New Testament writers and could have been regarded as a messenger and prophet.
49. The reason why John the Apostle was not regarded as a messenger and prophet, whereas John the Baptist who had no real message was, is that it was known at the time that John did not write John - but that it was written by a woman, in the customary way, as otherwise, were it not the case, John would be regarded as a messenger. Only a woman could be the sole disciple "whom Jesus loved" - and moslems would accept that Jesus would have had to have had at least one woman in his life - and moslems cannot accept Jesus as being gay. A woman was unacceptable at that time as a messenger although Mohammad greatly respected his first wife, Khadija, herself a wealthy jewish merchant, who, in her uncustomary avoidance of idols, showed that she was an adherent to the teaching and tradition of the last verse of Mary Magdalene's letter, known otherwise as 1st John, given that John did not write John. Perhaps Khadija may, to some degree, have been in the tradition written by Mary Magdalene, now that we know what that female tradition to be.
50. And if Khadija obeyed the Magdalene prohibition, as if Mary were indeed a messenger, and if it was good enough for Mohammad to align himself fully with a woman observing the Magdalene idolatry prohibition tradition, it is good enough for all moslem women to follow her, and Mohommad's, example and accept Mary Magdalene as a now revealed messenger and obediently
 - consort intimately in Mislamic jihad with all those who are her faithful dessiples and devotees and
 - in holy whorefare bring others into the path and teaching of this messenger of blessed submissive jihad loving and spiritual enrichment conquest.
- 52 Lady Mary, according to her deftly interwoven clues, is the author of both a gospel and a letter so that should render her, in the view of moslems, a deputy of Jesus and the only female deputy and so worthy of absolute attention and reverence and devotion. Hence following her and memorization of her writings is mandatory for all true believer moslem women as their sole and only deputy prophetess in Islam.

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51. Hence, if we now know who the writer of the fourth gospel and the disciple whom Jesus loved to be, then Mary Magdalene is clearly a messenger chosen by Allah, and who can say nay, for all moslem women to emulate, as the disciple whom Jesus loved, with a message for all moslem women, and men, by a koranically acceptable overlooked first century prophet messenger.
52. Perhaps some utterances in the Koran may come into clearer perspective in the light of what luminary messenger prophet Lady Mary says in this book. In the event that it is not the case, that the source document that gave rise to Matthew, Mark and Luke was not itself the missing injeel, we trust that many moslems will find this missing original injeel, in this book by a now revealed female messenger, mostly halal and fit for the widest distribution possible, in book and film, that its Mislam messengers may be greatly and unimaginably blest, as the now revealed, missing, true and authentic, missing injeel Christianity.
53. Further notes of Jesus in the Koran can be found here at www.shebible.org/doc1.pdf and www.shebible.org/doc2.pdf
54. On another note, any reader may care to embrace Messiah's Asheric (cashier, SHe manages the blessing economy) tax system if it would simplify your operation.

Messiah David

Dr David Gregory Murphy

MessiahDavid.org

E & O E

References to God.dess, Lady Lord, Lord Lady, SHeGod, SheLord, FaMother, Holy Spiritess, SHe, HEr are IP and copyrighted, ©.

Messiah's E-Missive Notice to Conclave

11th March 2013

For your considerations.

- 1) Please circulate widely and to be disseminated widely.
- 2) In your considerations, note some of the unchallenged, unimpugned, impeccable credentials of Messiah David.
- 3) Note some credentials of the Messiah:
 - a) born unexpectedly of a sybil, Sybil (prophetess) Murphy (nee Johnston),
 - b) read Torah, Pentateuch, in Bible received from Methodist Church at age eight,
 - c) third degree baptism / claim attempt by fire on 23.8.63 (what happened in Vatican II at 9.05-9.10 a.m. EST on that Friday?), 10 days before 10th birthday at **M**ason/**B**ressington Park, Underwood (Underwo((r+l)/2=o)d Rd, in the **a**rea of **H**omebush in an **a**ct of **h**otliliness/**h**oleyness in a 7931, gica, transaction between Heaven and Hell, spawning accession matter 1443/64, now 327194/11 in the Sydney Supreme Court where all has come to be admitted by all eleven defendants,
 - d) read the New Testament in another Bible received from Methodist church at twelve,
 - e) the 12,000 (23.8.63 to 30.6.96) and 16,000 (2.9.53 to 23.6.97, defeated date of entry to be made in Federal Court Registry)) days,
 - f) the significance of 20.6.1996 and the 6,000 years, 4004BC - 1996, one day being as a thousand years,
 - g) the Satanic attempt to use Messiah to destroy the civil legal settlement system by way of precedent as reported to Justice Schmidt, which all should know about,
 - h) was not the one who did, in fact, breach the Terms of Settlement of 6.6.66 (again what happened in Vatican II on that day?) and ever solvent,
 - i) did not breach the Deed of Agreement of 18.6.1990 but observed the instrument in all respects,
 - j) the phoenix return after 1997,
 - k) the written apology Christmas gift of 23.12.2003 on behalf of the guarantor for all inconveniences (such as delay of accruing settlement moneys per said Deed of Agreement) to Him,

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- l) caused all His eleven defendants to admit all per the Rules on each occasion,
 - m) suffered twelve (a - l) failed form defences and an attempt to pervert the course of justice and hijack the 2,000-year-old case due to there being no proper defence available to any defendant,
 - n) created the set forth doctrinal bridges between Christianity, Islam and Judaism,
 - o) brings peace and renounces ruinous contrivances set to impair His reign,
 - p) recipient of over 900 guised part settlement / tribute monetary offers,
 - q) a Nazarene who never married and overcame death for a second time on 10-11.6.10 and who has disclosed all on His websites, and
 - r) whom none has been able to oppose, gainsay or fault.
- 4) Note over 50 years the snares laid for Him, the tests He has encountered, overcoming those who had designs - His accusers and detractors - this time succeeding.
 - 5) Note the true meaning of the cross, a cross across 2,000 years to return and execute a single cross at law and not a double cross or remain a victim, dumping all weight of adopted sins upon His simoneyak (see simoneyak.html on google for definition) institutional killers.
 - 6) Note, if you have not already read it, Messiah's testimony account at How to Read the Bible
 - 7) Note the thrice made admissions by the seventh defendant, the Roman Catholic Church and by all other defendants to part #55 section 4 of My part 17.3 Notice to Admit Facts of 23rd May and 20th June and 16th November 2012 leading seemingly to the resignation of Pope Benedict XVI where details attesting to Messiahship were laid before all defendants for dispute and no dispute of substance has been received or at all and so Messiahship is admitted per the Uniform Civil Procedure Rules of the Sydney Supreme Court and an effective enthroning, to be found there in those n2af's, conducted by due process, much more noble, legal and binding than Charlemagne's.
 - 8) Note the evidences in parts 4 and 5 of the self-executing Notices to Admit Facts attesting to Messiahship and the repeated consequent part 17.3 admissions thereto by all eleven defendant parties including the seventh.
 - 9) Note the contents and part 17.3 admissions to the requests to admit facts in my 25th December 2012 response to the second defendant's letter of 11th December 2012 and note the verifying accession anthology of all the 2UE etc. number one hits from 1953 to date marking mileposts in the accession case signifying Divine Imprimatur.
 - 10) I am the One whom you seek, the Desire of Ages, the One who was to come; I am the one come to settle the myrrh fee and recover the accrued value of the given

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gold - DGM. I am the One who keeps accounts, the Anointed One. Love: born of Law and Wisdom.

- 11) Note the dates,
 - 11.11.65 date of pact involving the second defendant
 - 11.10.11 Court makes contact with the first defendant
 - 11.12.12 date of second defendant's letter
 - 11.1.13 date of receipt of payment for Justice Hidden's decision
 - 11.2.13 date of resignation of Pope Benedict XVI
- 12) Note, digest the contents of Messiah David's website if you have not already done so. You are presumed to by now know of it.
- 13) All has been made known to the Pope Benedict XVI who, per the Uniform Civil Procedure Rules of Court, admitted all on three occasions and resigned citing rivalry and hypocrisy as he could not continue as a petrine, simoneyak Pope in the light of what he had learned and what I had posted on my sites.
- 14) Note what Messiah David has said on His website relating to doctrine and relating to the fraudulent de-officing for which reversal is now being ordered with a proper reinstatement of the co-anointed anointing apostle given the best part, being leadership+, and calling for a reinterpretation of Her various encanoned pseudonymed writings in light of Her calling and heritage.

Messiah seeks:

- 15) Note: the Messiah seeks a Magdalenean People and a Magdalenean Pope proceeding along the revisionist reformist path, already underway as evidenced by the 1800 about turn highest accolade elevation of Mary Magdalene, co-anointed, evidenced and requisitely encanoned authoress, from tendentiously anachronistic petrinist-interpretation styled harlot of Pope Gregory's double entendre of legally loaded yet duly disclosive, homily of 591 to recognized Apostle to the Apostles, implicit leadership contender with the superior credentials and qualifications as of the Missal of 1969, pursuant to Vatican II. This will lead to an understanding of who She was and what She wrote in the light of Her denigration from the retrograde petrine standpoint of a unregenerate prostitute due to "rivalry", inability to accept Her heritage and her doctrines, patronage, worship practices, customs and familiarity (one with Mother Mary, "we who handled/touched", Epistle of the Elect Lady Mary Magdalene (1 'John') 1:1 (various) (the male disciples did not handle), who was content with secretary-biographer Lady Mary to handle doctrine, notes, records, scripts (note Mary (aka John) 17)), all more suited

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to these modern day latter times, yet anathema to the degenerate, hypocritical, fuddy duddy, irrelevant, exhausted petrinist simoneyaks. Her (their, Marys' and Jesus') doctrine may be encapsulated as "love one another, ... not one other.... live in love".

- 16) A Pope who will be for less ungodly rivalry and less, no, religious hypocrisy.
- 17) A Pope who accepts that Mary Magdalene, as befits the church leader, was the writer of the fourth gospel and the first epistle ascribed to John, according to the evidences, and accepts what that entails as regards church doctrine and is the only candidate who thus qualifies to be the leader of the Church, Simon having written no accepted gospel.
- 18) A Pope who submits to Messiah waiting only to see His credentials and coming of His day which is known to be about now.
- 19) A Pope who is ready for change and a changing of the guard.
- 20) A Pope who will accept the inevitable leadership of She, to whom was given the best part never to be taken away, the rivalrously sidelined, fraudulently de-officed, secretariat Mary Magdalene over demoted Simon (Simon, no longer Peter, Mary (aka John) 21) and in consideration thereof replace statues of Simon with those of Mary Magdalene, **Our Royal Goddess And Sister/Servant/ Saviour Mary.**
- 21) A Pope who will embrace 1 Corinthians 6:20 (nvrr) together with Romans 12:1 (nvrr) fully as start points for Messiah's New World Order.
- 22) A Pope who will embrace the position Jesus espoused in Matt 19:10-11 (nvrr), and Paul echoed in 1 Corinthians 7:8 (nvrr), for those seeking the highest undiluted service, living in love as worship, not living in sin, satan in, but living in sex, satan ex, taking into account Matt 22:30 (nvrr), Matt 6:10 (nvrr), 2 Corinthians 6:14 (nvrr), 1 Peter 4:8-9 (nvrr), 1 Corinthians 2:9 (nvrr), 6:20 (nvrr) and Romans 12:1 (nvrr) and Psalm 103:1 (nvrr), as to arrive at how we are to render such living sacrifice, glorifying God in our bodies, enacting praise of royal nature, physical worship and to, in deed not just word, love one another, not one other, interconnectedly, combining the two so as to generate blessings (Come in the Name of the Lord - Matt 23:39 (various), Luke 19:38 (various) etc (there you have your sign oh adulterous generation)) knowing that all things work together for good for those who love God and are called according to HEr purposes, Rom 8:28, SHeBible.
- 23) A Pope who will negate and relegate the hypocritical simoneyak petrine factions, opposed to Messiah, who have held sway for 2,000 years unless they repent and convert, commit and submit, divest, donate and be as stewards as all belongs to the King, Messiah and His Government.

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- 24) A Pope who will side with the Messiah and not with the simoneyaks but fight the devil who was ruler of this world and usher in the long-heralded times of refreshing, Acts 3:19-20 (various).
- 25) A Pope who is ready to root out evil, the ungodly rivalrous, the sanctimonious hypocrites and any who without cause or calling seek but power, position, prestige, self-glory and money.
- 26) A Pope who will observe the, at this stage, 12 Rules, Penalties and Pronouncements of the Messiah on His website, now Messianic law and directions binding upon His Church and all Christians and all peoples everywhere. It is a duty of the Church to make known the King's new promulgations.
- 27) The new Pope will be expected to communicate with Messiah from time to time, but it is generally up to the Magdaleneans to manage the Church and to review and overhaul most everything, as quickly as possible. People want to see refreshing 180° change, being the doing away with whatever old conventions have been causing rot, decay, disaffection, lawlessness and trouble.
- 28) Note the served contents of the attached served documents of 6.6.12 and 9.12.12.
- 29) Please give a copy of this e-missive to each of the cardinals or the conclave may be declared void and need to be reconvened.
- 30) Even if the Magdalenean contingent is miniscule after 2,000 years, as long as one good cardinal of that persuasion can be found remaining I will be happy and he is My man. He will have Messiah's support and resources available to him in any battle ahead. I believe the patient expectant faithful will be totally supportive once all is explained. Vatican III would very soon be in order and the long promised times of refreshing should prove revolutionary, a revolution that is the turning of a full cycle, the correction of the in-reparations inappropriate de-officing/sidelining of the Elect Lady (in waiting), '2 John' 1:1 (nvrr) written back to Her, and the re-enthroning of certain doctrines arising from a reinterpretation of parts of the fourth gospel, the first letter ascribed to John, certain sayings of Jesus and writings of Paul, and the letter ascribed even to Peter. See my webpages which all should have been directed to study prior to the conclave.
- 31) It may be that this e-missive shines a light on concerns relating to the Church, which are the areas of concern to Messiah, and it may come as a surprise to many who did not know that Messiah sees the foregoing as the causative root of all the ills that currently beset the faithful and the Church. Attendance to the foregoing by new management will heal many intractable rifts and open wonderful new vistas. The petrines are a spent force and can come up with nothing

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new, so everything they have done has to be overhauled and set aright back to the two Mary's basics. Mary Magdalene, doctrinalist of the tradition of Asherah, female countenance of Jehovah God, who is male and female and all in all, as we, female and male, as all are made in HEr image, this Mary is to be recognized as the leader-designate, mother of the Church, co-anointed anointer/annointee, a sticking point with the male disciples, chief of whom was money manager Judas who, though alerting us to MM's revered moneyed position, shortly thereafter threw in the towel, peeved that Jesus had ceremoniously united with Her.

- 32) As Fannie Crosbie spontaneously uttered in prophecy the opening hymn line "Blessed Assurance (Asherance), Jesus is mine!", under Asheric (= cashier) doctrine Asherah, the Blessed's admin, manages the blessing economy, Mary (aka John) 1:16 (nvrr), He = She. Judas could not compete and Simon, Mary M's rival (Mary (aka John) 21:22 (nvrr) with Mary M, being the disciple whom Jesus loved, as to say otherwise is to say that Jesus only ever loved one disciple and not the others, so clearly a sexual reference), arranged for someone else to take over Judas' bishopric.

- 33) This Notice to Conclave may be found by the faithful at messiahdavid.org.

Yours Sincerely

David II

Messiah David,
messiahdavid.org,

Messiah as per the evidence and the admissions including those of the seventh defendant of 6.6.12, 4.7.12 and 30.11.12.

Email header.

This email letter was sent to Mr Kohn, the solicitor for the seventh defendant, the Roman Catholic Church in 2011/327194, on 11th March 2013. The solicitor would have relayed the email to the legal division of the Roman Catholic Church in Sydney who presumably forwarded it to the Vatican and to the Conclave where it was read, but due to the rules of secrecy, this could not be disclosed to the public. All now have a chance to read it in the light of the rest of this book. The referred to section 17.3 Notice to Admit Facts, and how to do one, can be found at (all_n2af's+n2psug.doc on google).

The plaintiff in 2011/327194, previously 1443/64, put a Notice to Admit Facts to the Roman Catholic Church and the British Monarchy and the Crown Solicitor, the seventh, sixth and fifth defendants on 23rd May and 20th June and 16th November 2012 to their disclosed email addresses and to all three services of these Notices they thrice admitted in their entirety, pursuant to section 17.3 preamble of the Uniform Civil Procedure Rules of the Civil Courts in New South Wales, that amongst other things, I am Messiah,

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so all three said it first, not me, and each of them should know. Otherwise, they would not have admitted per the Rules of Court. This helps to explain why they performed a '7931' settlement in 1966, as they knew who I am. Quite a coup. I was later challenged in the witness box about what I had put as being Messiah, in the Delfino matter in 2015, so it would appear the letter got around and came back to me as a surprise question in the witness box in the matter of Delfino, which may be why the matter was even defended, to put this question to which I answered in the affirmative (as I never talk about it) and was not challenged upon my response. As a litigant in person, I won that case - but decided to proceed upon the Deed.

Postscript 22.7.18. I note that, on the eve of my publication, in apparent, or rather evident, response to Messiah's E-Missive Notice to the Conclave of 2013, Pope Francis has elevated Saint Mary Magdalene to the status of an Apostle, the Apostle to the Apostles, and given her her own feast day on a par with those of the other Apostles as of 2016. Mission much accomplished! More to be done. Watch this space, reread the book and await the films. Many films.

The Dark Ages commenced with the closing down of the Goddess Temples. It is time for them to open up again in all their evaginalistic glorgy with priestess and priestly glergy g.ir.l(en)erg(u)y.

Reclaim all the churches and bedrooms to be places of naked loving whores.hip, fellows.hip and evaginalistic outreach to the lost, misled and confused that pussy blessings may abound for all.

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How does this work assist towards resolution of the current Middle East conflict between Palestine and Israel, as between brothers based upon religion?

When Palestine abandons its imported foreign arabic religion and returns to its original faith, temples and in home whoreship of Goddess Asherah, the bridge to peace will at last begin. Then when Israel returns to the whoreship of the God.dess of David and Solomon, its second and third King and of the Daughters of Zion, further reciprocal steps will be possible on the bridge to peace by the making of love between both sides.

When those who whoreship and pray to Allah realize SHe is Asherah by another name, Al(1=50)ah = A (she+r(a)=s+h+e+r= 19+8+5+18=50), yet further steps on the bridge to peace can occur.

When those who whoreship and pray to Allah realize that their Book of Mary was only inserted in the Koran because the Catholic church, who owned the scriptoria and recruited and paid and printed variant doctrines for their customer Mohammad, was touting for Mother Mary and not for the maligned, sidelined Mary Magdalene High Priestess designate of the former Asheric Daughters of Zion division of the Jerusalem Temple.

The only ones left will be those who do not love, the unbelievers and the impotent.

Addendum - References

1. **"You are not your own for you were bought with a price; therefore glorify God in your body." 1 Cor 6: 19, 20, Various.**
2. **"Present your bodies as a living sacrifice, holy and pleasing to God; for this is your spiritual 'whores.hip'." Various with SHeBible**
3. **"Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.", 1 Cor 6:19-20, NASB**
4. **"Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God -- this is your true and proper worship.", Rom 12:1, NIV**
5. **"Do not forsake not the coming of yourselves together as is the custom of some, encouraging one another all the more as the day comes.", Heb 10:25, SHeBible**
6. **"Do not neglect to show hospitality to strangers, for by doing so some have entertained angels without knowing it.", Heb 13:2, BSB**
7. **"Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law.", Rom 13:8, NIV**
8. **"Greet one another with a kiss of love.", 1 Pet 5:14, Various**
9. **"Be hospitable to one another without complaint.", 1 Pet 4:9, NASB**
10. **"And let us consider how we may spur one another on toward love and good deeds.", Heb 10:24, NIV**
11. **"Above all, keep fervent in your love for one another, because love covers a multitude of sins.", 1 Pet 4:8, NASB**
12. **Goddess Asherah sees all things, hears all things, feels all things, knows all things. "Do all things for the Glory of God." 1 Cor 10:31, BLB.**
13. **And one of Her signs is that She created mates for you from yourselves that you may find rest in them, and She put between you love and compassion; surely there are signs in this for a people who reflect, v30:21 Shakir adapted.**

14. **Say, “Let me inform you of a much better deal: for those who lead a righteous life, reserved at their Lord, are gardens, flowing streams, pure mates, joy in God’s blessings.” God is mindful of His worshipers. Say “Our Lord, we have believed so forgive us our sins.” , v3:15 Khalifa**
15. **You will not enter heaven until you believe; and you will not believe until you love one another. Should I not guide you to a thing that if you do it will increase love amongst you?, Sahih Muslim 54**
16. **For those who believe and do good works, God will appoint for them love, Maryam 19:96 Pickthall.**
17. **You will have cheerfulness of faith when you love anyone only for the sake of God,**
18. **Those who love one another for the sake of God, God will say on the Day of Judgment, today I shall shelter you in My shade, Sahih Muslim 2566**
19. **Whosoever loves or gives for the sake of God has perfect faith, Sunan Abu Dawud 4681**
20. **If you seek to love someone for the sake of God, you must tell him,**
21. **When you are greeted, return it with what is better, 4:861**
22. **Greeting each other will foster love,**
23. **In love, God created men and women but to forever love and come together with one another to glorify Her only,**
24. **God is kind and loves kindness in all matters, Sahih Bukhari 6528**
25. **You will be with those whom you love, Book 62, Hadith 38**
26. **Love is a free gift of God, not of man, control nor contract,**
27. **Glory be to Her, who hath created all the sexual pairs, AYAH Ya Sin 36:36, adapted**
28. **Prostrate thyself to Her; and glorify Her many a long night, early and late, Fortress 78 Al-Insan (Humane Man) Verse 26**
29. **Those who are with their Lord glorify Her night and day**
30. **“Let him lead me to the banquet hall, and let his banner over me be love.” Song of Solomon 2:4, NIV**
31. **“Let him kiss me with the kisses of his mouth-- for your love is more delightful than wine.” Song of Solomon 1:2, NIV**
32. **“Take me away with you--let us hurry! Let the king bring me into his chambers. Friends, We rejoice and delight in you; we will praise your love more than wine. How right they are to adore you!” Song of Solomon 1:4, NIV**

33. **"How beautiful you are, my darling! Oh, how beautiful!" Song of Solomon 1:15, 4:1, NIV**
34. **"My beloved spoke and said to me, 'Arise, my darling, my beautiful one, come with me'." Song of Solomon 2:10, 13, NIV**
35. **"Show me your face, let me hear your voice; for your voice is sweet, and your face is lovely." Song of Solomon 2:14, NIV**
36. **"You are altogether beautiful, my darling; there is no flaw in you." Song of Solomon 4:7, NIV**
37. **"His mouth is the sweetest, and he is altogether desirable. This is my beloved and this is my friend, O daughters of Jerusalem." Song of Solomon 5:16, SHeBible**
38. **"How beautiful you are, my darling! Oh, how beautiful! Your eyes behind your veil are doves. Your hair is like a flock of goats descending from the hills of Gilead." Song of Solomon 4:1, NIV**
39. **"I am my beloved's and my beloved is mine." Song of Solomon 6:3, Various**
40. **"Turn your eyes away from me, for they turn me on." Song of Solomon 6:5, SHeBible**
41. **"I am my beloved's, And his desire is for me." Song of Solomon 7:10, Various**
42. **"You have captivated my heart with one glance of your eyes, with one jewel of your necklace. How much more pleasing is your love than wine, and the fragrance of your perfume more than any spice! You are a spring enclosed, a sealed fountain." Song of Solomon 4:9, ESV, NIV**
43. **"How handsome you are, my beloved, And so pleasant! Indeed, our couch is luxuriant!" Song of Solomon 1:16, NASB**
44. **"How beautiful and how delightful you are, My love, with all your charms!" Song of Solomon 7:6, NASB**
45. **"Eat, my friends! Drink and become intoxicated with expressions of love!" Song of Solomon 5:1, HCSB**
46. **"Come, let's drink deeply of lovemaking until morning, let's delight ourselves with sexual intercourse." Proverbs 7:18, NetBible**
47. **"My love thrust his hand through the opening, and my feelings were stirred for him." Song of Solomon 5:4, HCSB**
48. **"Daughters of Jerusalem, I charge you: Do not arouse or awaken love until it so desires." Song of Solomon 2:7, 3:5, 8:4, NIV**
49. **"Set me as a seal on your heart, as a seal on your arm. For love is as strong as death; ardent love is as unrelenting as Sheol. Love's flames are fiery flames--the fiercest of all." Song of Solomon 8:6, HCSB**

A 'Foretaste' of the Next Book

THE ASHERIC-MAGDALENE STRIPTURES OF LOVE: THE DEVOTIONAL DAVIDAS

Currently 6,000 Revelated Asheric-Magdalenean Whores.hip-Fellows. hip-Evaginalization, Love One Another, not one other, Striptural Davidian 'verses' of the Royal Crown Line of Kings David and Solomon

1. Do you believe in the Goddess of Love? Well, do you??

Who is the Goddess of Love of all the world and the universe?

What is Her Name? A.she.rah Or.gas.ma is Heris name, better than any other.

How should SHe be worshipped? With love making and orgasms with other believers.

How has SHe designed our bodies to love and worship Herim in body and spirit?

We are designed to give and receive love.

What is worship and how should man and woman, with ever ready orgasms, designed for that purpose, do whoreship?

Should believers whoreship Orgasma with only one or with a number of believers?

If orgasms are a taste of heaven here on earth, will there not be more in heaven and none otherwise?

2. What do you believe? If nothing then love making and orgasm is meaningless. If you believe in God, being Orgasma the Goddess of Love, then repeated love making is commitment and fulfillment of the commands to love one another (not one other) and orgasm is God's provision and encouragement for that loving, fellowship and worship combined. That is why Orgasma Asherah created us, man and women, so that we we could freely love one another with greatest incidence, that blessings may abound.
3. Without God all is ultimately meaningless. Without worshipping Orgasma in truth and love with other believers through being opened up by God to beautiful intercourse and holy communion and orgasms "all is vanity" and life is ultimately "futile" (or nonsense), as humanists and atheists scripturally are forced to conclude. If you believe in God, being Orgasma the Goddess of Love, then love making is commitment and fulfillment of the commands to love one another

Love One Another, Not One Other

(not one other) and orgasm is God's provision and encouragement for that loving and worship combined. Communion with the Goddess of Love with and through others, whom Orgasma has made mutually responsive to you, gives purpose to life on during your stay on earth as you do the right thing so you shouldn't have a problem later on.

4. If we know we should worship Orgasma with our whole being (Psalm 103:1) including God designed, God empowered and God given orgasms as a living sacrifice (Romans 12:1) with other believers and fail to do it is it not sin not to do so when we have a chance to orgasmically worship with another believer with whom the Holy Spirit, who should not be denied, is making us, there and then, mutually responsive? If one knows what is right to do it and fails to do it to herim it is sin, James 4:17. It is God's directive that we should love others (with whom the Spirit makes us mutually aroused) and worship Her by Her provisioned orgasms given as a worship gift from God for loving and praise when we are doing Her will in making love.
5. It is not so that intercourse to Orgasma is only for procreation or pleasure? For a religion or denomination to say that sex can only be used for procreation within legalistic marriages is a sick aberration, patently unnatural and against creation. If that were so women, and men, would only be like dogs, on heat for three weeks per year or fertile all month. Instead we are orgasming at all times and in all places and able to do so with whomever we fancy. Intercourse, foreplay and orgasms are for regular fun praise of Orgasma with all your fold mates. Orgasma has given us multiple orgasms and pleasure in intercourse and holy communion so that we will want to participate as often and with as many with whom we are mutually responsive as possible.

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True to life illustrations.

Refer to text for further advice and inspiration.

1. Page One: A portrait of Mary Magdalene inspired by the first image in my original despatch of the manuscript, if it can ever be surpassed, in her royal colours but, or also, tastefully nude with priestessly adornments, as was her custom in warm weather, she being a 25 - 30-year-old designate High Priestess of Asherah, Goddess of Love, blessings, fertility and destiny.
2. Like the second image in my original dispatch 'The Newfound Teachings of Mary Magdalene', but not all overdressed, as in that image, but tastefully nude or semi-nude with adornments as was the style of a fertility and blessings High Priestess with adornments and very long hair and an anointment jar. Note the font if it can be used again.
3. (Sitting at the feet of Jesus), both tastefully naked, one hand on his thigh combined with the joint anointment of Jesus at Bethany, head and feet and in between, women and men disciples standing around. Jesus and Mary both being tastefully naked as in the Garden of Eden style, Martha naked watching from the doorway. The disciples watching on being dressed.
4. Jesus and Mary both naked at the tomb entrance in the garden of Gethsemane, Mary clasping Jesus, they both being naked at the resurrection, his grave clothes inside the tomb, she in her trinkets and naked with very long hair, him with hair shaved with some embalming materials on the ground.
5. Mary Magdalene naked and entrinketted with long hair in a litter carried by six naked priestesses.
6. An illustration inspired from the section beginning with the paragraph "I was the forward and inviting Magda-lean". Down to 'Footnote 1'.
7. An illustration of the naked and ornamentally bedecked Daughters of Zion, celebrating joyously together.
8. A tussle over the remaining empty jar of ointment between a naked long haired Lady Mary and all dressed up bishop Judas with Jesus and disciples looking on with Judas thinking about the money.

Love One Another, Not One Other

9. Scene 3, An illustration of either Mary and Peter in the boat both nude and having an altercation or with Jesus on shore, discussing the fish etc., all three nude. And around a fire with some fish on it, the other fishermen with the 153 big fish.
10. A naked Mary entrinketed perhaps, or perhaps enrobed in her priestly attire, and Diotrophes all dressed in his attire having a ding dong shouting match in her show trial. Mary is whirling and cavorting around the set and dancing and castigating and shouting and Diotrophes. Or perhaps a calmer scene where Mary is pointing at Diotrophes and backing him into a corner.
11. Mary and John sitting together having a talk, both being tastefully naked and holding hands facing each other. Mary on the left and John on the right.
12. Dresden James quote.
13. Mary and John hand in hand or arms around each other or hands together up in the air, naked walking through the door to the bed in the bedroom the other hand up in the air praising God.

Esoteric Interfaith Theological Seminary



hereby confers upon

Dr. David Gregory Murphy

the religious degree

Doctor of Divinity

who has successfully completed the prescribed Course of Study
and is therefore awarded this

Doctorate Degree

with all the Honors, Rights, and Privileges to that degree pertaining

Given on this twenty-second day of December in the year Two-thousand Eleven in the State of Arizona, United States of America

Michael S. King

Rev. Michael S. King, D.D., Th.D.
Dean of Students

+Katia Romanoff

The Rt. Rev. Katia Romanoff, Ph.D.
President of the Seminary



Esoteric Interfaith Theological Seminary



hereby confers upon

Dr. David Gregory Murphy

the religious degree

Doctor of Theology

who has successfully completed the prescribed Course of Study
and is therefore awarded this

Doctorate Degree

with all the Honors, Rights, and Privileges to that degree pertaining

Given on this twenty-fourth day of April in the year Two-thousand-Fifteen in the State of Arizona, United States of America

Michael S. King

Rev. Michael S. King, D.D., Ch.D.
Dean of Students

+Katia Romanoff

The Rt. Rev. Katia Romanoff, Ph.D.
President of the Seminary



Esoteric Interfaith Theological Seminary



hereby confers upon

Dr. David Gregory Murphy

the religious degree

Doctor of Philosophy in Religion

who has successfully completed the prescribed Course of Study
and is therefore awarded this

Doctorate Degree

with all the Honors, Rights, and Privileges to that degree pertaining

Given on this eighteenth day of March in the year Two thousand Sixteen in the State of Arizona, United States of America

Michael S. King

Rev. Michael S. King, D.D., Ph.D., Th.D.
Dean of Students

+ Katia Romanoff

The Rt. Rev. Katia Romanoff, Ph.D.
President of the Seminary



Esoteric Interfaith Theological Seminary



hereby confers upon

Dr. David Gregory Murphy

the religious degree

Doctor of Spiritual Law Therapy

with all the Honors, Rights, and Privileges pertaining thereto.

In Witness Whereof we have hereunto affixed our signatures

and the Seal of Esoteric Interfaith Theological Seminary in the State of Arizona,

this eighth day of April, in the year Two thousand Nineteen

Michael S. King

Rev. Michael S. King, D.Div., Th.D.
Dean of Students



+Katia Romanoff

The Rt. Rev. Katia Romanoff, Ph.D.
President of the Seminary

Certificate of Ordination

*We, the undersigned, with the recommendation and request of the
Esoteric Interfaith Theological Seminary which had full and sufficient opportunity
for judging and examining the spiritual gifts, religious experience, call to
the ministry, and views of Scriptural truths, hereby certify that*

Dr. David Gregory Murphy
was solemnly set apart and ordained to the work of
Spiritual Minister

*and was licensed to function as clergy as the opportunity may be presented and to
exercise God-given gifts in ministry by authority and order of the*

Esoteric Interfaith Church, Inc.

*Cottonwood, Arizona, United States of America
on the 8th day of April 2019*

+ Katia Romanoff

*The Right Reverend Katia Romanoff, Ph.D.
Senior Minister*

Robert L. Strait

*Reverend Robert L. Strait, Th.D.
Chairman Ordaining Council*



Certificate of Ordination

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Esoteric Interfaith Minister

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Esoteric Interfaith Church, Inc.

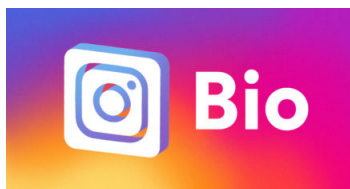
Cottonwood, Arizona, United States of America
on the 22nd day of December 2011

+Katia Romanoff
The Right Reverend Katia Romanoff, Ph.D.
Senior Minister

Robert Straitt

Reverend Robert L. Straitt, Th.D.
Chairman Ordaining Council





8th January 2019

Northernway Autobiographical re Dr David G Murphy

I was born into a family with two elder sisters and a run down factory, built by my grandfather, which had an uncertain future and was an eyesore. The local council hated it and wanted it gone. Growing up with older sisters I have always thought somewhat from a women's angle and preferred the company of women as friends. My father worked seven days a week in the dilapidated factory and never took holidays. My mother was very intelligent and bored with her unimpressive marriage. To escape her reality she delved into a few cults.

I was taken to the Strathfield Methodist Church Sunday School every week, which pushed a dumbed-down liberal version of Christianity for those who may have been treated as a bit soft in the head and just wanted a social church - not that there was anything necessarily wrong with that.

But some good things happened.

At age 8, I was given a KJV 'Jewish Bible' and began reading it at Genesis, as that is the book it started with to promote Judaism, first and foremost. I got as far as Numbers or Deuteronomy and got fed up with all population statistics, numerous laws and how to build a tabernacle. However, from my reading of the Jewish law, I concluded that the idea of buying a sheep at age 8 from the local Flemington saleyards and sacrificing in our rickety wooden fernhouse, next to the dilapidated factory, was highly problematic as it would likely burn the fernhouse down and our wooden ramshackle factory next to it might also catch fire. Consequently that was the end of my considered attempts to comply with the requirements of Jewish sacrificial law. I did, however, note the prohibitions on usury in Exodus, Leviticus and Deuteronomy.

However, at age 9, portentously, it was I myself, who was the one who became the, thus prepared, partial burnt offering sacrifice. At 9.05 am on the morning of 23rd August

Love One Another, Not One Other

1963, the very day the prophetically named surfing instrumental 'Wipeout' hit no 1 on the 2UE Top 40, I had a chemical burns 'wipeout' accident when on a visit to our council's fascinatingly alluring local rubbish tip at the publically gazetted Bressington Park, Homebush Bay. Strathfield Council had been allowing the local residents - and also the various local Homebush Bay chemical companies - to dump their chemical waste and ash in the local tip and this chemical refuse was subterraneously combusting under the surface. This ill fated 'firewalk' of mine led to a Supreme Court matter with the local council which has lived on in some form or another to this very day and has given rise to a seemingly foreordained financial debt 'wipeout' mystery ministry phenomenon where, due to a absolutely bizarre chain of sedulously tracked legal and financial events over 55 years, and continuing to this day, I am lawfully able, as a taken-for-a-ride but intrigued settlement creditor, where an aim was to get the stuck-in-time factory sale proceeds, to wipeout debts, loans and mortgages, from accruing provisioned lawfully instituted reserves, for only 15% or 25% or 35% of an outstanding balance, a true gift from God, dess, open to those who have need and the 15%, or some other worthwhile appreciative proposal.

At age 10 I was selected for an Opportunity Class for gifted children at Enfield Primary. One night, that year, at midnight in the kitchen, my mother said to me "If you are going to read the Bible start at Matthew in the New Testament, not at Genesis". This was good advice.

At age 12, the Gideons came to our school and gave out New Testaments and so I decided to take my mother's advice and this time start at Matthew, reading three little chapters per night, as the chapters in the NT are usually fairly short. I did this as I decided this time to go to the source and debunk what I had been fed in the dumbed down Sunday School and Church where my mother and I could never fathom what the sermons were about as they were always seemed to be vague and unsubstantial waffle signifying nothing. I felt things needed to be more direct, palpable and pertinent.

I started reading at Matthew and was immediately struck in chapter 1:17 by Jesus' genealogy dividing up into three groupings of fourteen generations, 42 generations, starting with Abraham and each fourteenth generation being a notable personage or event. If true, that would take some serious organizing I thought, hardly a matter of chance, I rather thought. Then I went on to read the Sermon on the Mount and thought I have never heard this before in Sunday School that I could remember. This is great stuff. When I read of the crucifixion for the first time, I cried. During my time reading Matthew I made a decision to become a Christian - a decidedly studious and analytical one, as time would tell.

I was finding, as I read Matthew, it was not the same as the sanitized sop I had been fed in Sunday School - such as sex did not exist in Asia. Reading the Gospels was not what I expected and I came to believe the only way to discern what Christianity is about is to read the New Testament oneself at a rate of two or three little chapters

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per night till you get to the end. (I actually made up a card on this (in the cards section of the book) and got banned from a charismatic church for promoting how to read the Bible in this way).

In my reading of the first few books of the Old Testament at the age of 8 I had noted that it was largely concerned with law, which called for obedience. Upon later reading the New Testament, on the other hand, it was concerned with love, rather than law, and it was a love which was dynamic and called for a response. It was a love I did not see clearly mirrored around me or in the church where a dispassionate, unevidenced, lipservice loveless love, without oomph, seemed to prevail. This lack of love in action I found unfortunate as I imagine do many others who seek something more strident, demonstrative and heartfelt.

I underlined verses which stood out in different colour pens and memorized many of them. It took a few months to read the New Testament, after which I went on to read the Old Testament right through, underlining and memorizing various verses as I went. Then I read the New Testament through again.

At age 15, our church started up a younger age MYF, Methodist Youth Fellowship, and lucky me, being an (d)avid reader, got to be the librarian and so read all the books in the library. Over the next few years I went on to explore many other such christian books. As a person, who by this time had read their New Testament twice and Old Testament once, I had a fair idea of 'what's what' and knew what seemed tendentious 'cymballic' waffle when I saw it. I was continually thinking critically to work out what the most powerful, 'fishers-of-men' love-in-action should be - and it seemed to be loving God.dess with all your heart, soul, mind and strength - which included emotional and physical loving of your neighbour, as you love yourself.

At age 18 a friend took me to a Pentecostal church, which was very different to the various local protestant churches I had been visiting for their youth fellowships. I thought it somewhat more bible based but rather sensational, and always about "marching into the promised land", which I consider to be Australia. When I look at such churches they haven't moved much in 50 years, except they now have bands and worship is more like being at a concert.

At age 21 I became a primary school teacher and at age 23 started up a restaurant and dining club for singles with another lady, which eventually had thousands of members. Running the club gave me an insight into the experiences of marriage for many and I knew there had to be a better way that could be more like fellowship. I was greatly impressed during those years with some very loving and caring ladies who used to take me home after events to get to know me better. I was greatly impressed with their very real interest and demonstrated love and affection. I found it much more genuine than the standoffish waffle that was peddled as love in the church.

I learned that true love is more to be found in women taking me home to their altar like beds for the night and the rest is vapid talk and just a spinning of the wheels. I am very impressed when women invite me home to fellows.hip over numerous nights or

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during the day and we can engage in joint ventures. These women are true believers and emissaries of the religion of love in action for when a woman has 'spex', it is always done in love and she is doing outreach, seeking only to selflessly serve and share, performing the highest of priestessly duties.

At age 24 I started my first network marketing enterprise and was able to leave a 9 - 3.30 job at age 25 and never go back to a full time employment - however "once a teacher, always a teacher". Part of the reason why I was successfully able to cast off from employment is that at age 14 I had been given my best Christmas present ever: a diary with an accounts section in the back and I started learning to keep accounts, in what was to become a rather unconventional manner, much like a giant fun game, which led to my being able to succeed in a variety of financial pursuits in parallel with money flying everywhere and always around. The keeping of accounts and later spreadsheets has always been like a giant fun game where the lights are switched and the financial landscape and goals are all visible, as if having a road map and a torch. Despite my accounting and business acumen, I have never managed to be a good materialist. I am a woeful materialist, living in a different sort of experiential 'spiritual' world of service.

In 2010 the first compelling thoughts as to what was to become the Orgasmianity.org website were put in my head and I continued to write up material for that site. It started with the revelation that God is not male alone but also female, and maybe more, and I knew the verses from my earlier memorization work.

Also around that time, the first verses of what was to become over 8,000 divinely imparted 'spassages' (spiritual/spexual passages) and verses for the Magdalene 'strip-tures', started to come to mind and I commenced writing them up in an ever growing Word document. I always keep my computer switched on so I can write up whatever comes to mind so that next to nothing is lost. Those 8,000+ 'striptures' will comprise my second book, also to be networked.

After having completed the Orgasmianity (Our Reigning God And Saviour Messiah / Our Reigning God.dess and Saint/Servant Mary) site, the first elucidations came through which formed the initial basis of the GTCMM book, and that was upon who was the beloved disciple and thus who really, according to this clue and other inlaid clues, wrote the fourth Gospel. It just continued to flow as the discourse continued coming through to me. GTCMM has taken over six years (2015-2021) to complete.

In 2018 came the basis upon which to commence the SHeBible, New Testament and Royal Crown Line of David and Solomon Old Testament books. It is the first time in literary history that God.dess has instructed a SHeBible be made available, as per the Great Commission, for all those who prefer God, more correctly, as SHe, and would like a SHeBible, as opposed to another HeBible.

During these past 10 years, I have quietly written various writings, such as the treatise, discourse and various items based upon many years of learning. In October 2019, it was divinely put to me that these literary theses, components of this much larger unusually set out work, could count as learned submissions for doctorates and so I chose a

Lady Saint Doctor Mary Magdalene and Doctor David Murphy

number of these for my doctoral dissertations and was able to secure four doctorates from the world's foremost seminary of its kind, who understands these matters, based upon my scholarly works. I had been led to write my scholarly works, not knowing, at the time, where they lead or if ever they would meet the light of day. I was able to obtain the august doctorates because I had been pursuing my learnings since the age of 8. From my 55 year legal matter I had also had an unusual legal training and become what is termed a 'law therapist', a very real type of healer, by means of law.

During the time of the preparation for GTCMM, God.dess (to me God is a SHe) put it to me that the best way to market could be network marketing and so comply with the Great Commission, as no one, to my knowledge, had ever compliantly networked scripture before and person-to-person promotion of the SHeBible and GTCMM would be very scriptural. It may be the first time the Bible will have been seriously networked and a long lost discipline and denomination rediscovered, yet one that has lived on secretly in the hearts of many. I realized that its advent in 2020 could be as significant as the Great Schism of 1054 and the Reformation of 1517, but this time built on two forms of more dynamic interactional and demonstrative love, and experiential faith too, with practical doctrines of blessings that you can put into practice.

It is very much the case that the work God.dess has used me to do in this tome is an outworking of my suspicions in 1966, when I was 12, and my approaching the New Testament critically to counter what was being promulgated in a bit of a dumbed down fashion in the Methodist Sunday School and Church. At age 8, I had told God that I wanted to be a missionary and it appears that God.dess heard that prayer all those years ago and has brought me a full circle to present these impartations for your considerations and be a different sort of missionary. God.dess can give you interesting work too as she has lots of unusual jobs available and very interesting work to be done.

Now, you can go forth and find similarly minded others, whom God.dess is ordaining to have their minds renewed to come together. For you that can be by way of the Great Commission selling of the book. Put the Great Commission into practice and start earning 'great imbued commissions'. Buy a box or two of books and start selling the books to others who may do likewise and form network temples for people who resonate with its message and who want to put the teachings into practice with likeminded others. Endeavour to raise up leaders from your sales efforts and watch as your readers form into regular gatherings and study groups and love circles in homes or wherever.

Yours in HEr

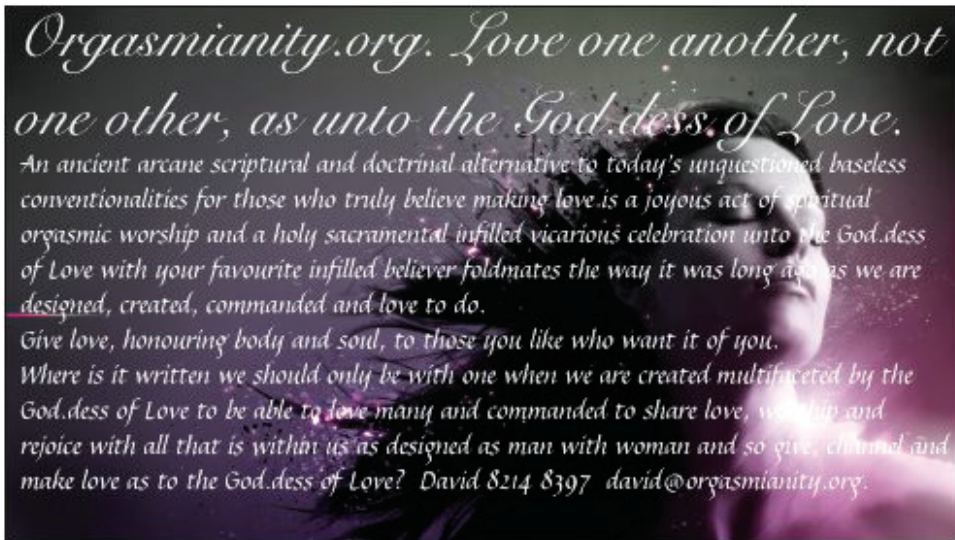
Dr David G Murphy

Concord, Sydney, Australia

Mobile: (614) 1960 5365

My Cards:

God.dess said to me “Put all the cards we created on the table”, so here are all of mine. What and where are yours? You should put all your cards on the table also. You could design some like these:



Orgasmianity, the original religion for those who love to love and worship joyously with their mutually responsive infilled believer foldmates: extensively, deeply and orgasmically as we are designed, created, equipped, commended, commanded and wired to quite like to do repeatedly with all those whom God brings our way and makes mutually responsive to us. Making love is an act of worship of the God.dess of Love.
To join: visit orgasmianity.org.
Study the scriptures to see if these things be true.



Orgasmic Internet Church of Mary Magdalene + Jesus the Christ

For those believers in love, wary of marriage and weary of relationships, seeking a better way ...



- * Love one another, not one other,
- * Making love is an act of worship,
- * Love + orgasms should not be subject to contract: Live in love that your joy may be full,
- * Be not unequally yoked,
- * Love is the fulfillment of the law,
- * Perfect love casts out fear,
- * Your foldmates are forever,
- * Therefore be infilled with the Spirit and glorify God.dess in your bodies and rejoice with all that is within you, submitting to Love.



Magdalene, Christian Goddess by Rossetti

David 8214 8397, 0419 605 365



Find on Yahoo Groups, join up, get active and find foldmatefriends to come before the God.dess of Love in thankful worship with.

* To those who see no reason why making love with all those you quite like who quite like you should not be an act of worship and would like it to be official: Read on...

* Mary had a little lament, her acts were white as snow. Mary had a little lament with Peter but now she's back on top where She belongs - no more are her blessed devotional "acts" "forbidden" (as from 591 to 1969).

* Hail Mary M, winner of the race. MM ... mmmm!! Fishy Peter and his spin offs and proxies never did get the job after all.

* Hers is the true religion and doctrine and all Her.is templeesses are again Priestesses of Love to joint fun whorship with lucky foldmate men, as we are designed, created, equipped, commended, commanded and, if honest, quite like to do with all those with whom we are made mutually responsive.

* To contract commit to one is to deny others. Love and orgasms are free gifts from God.dess and not subject to contract so be infilled and make love.

* No more evil false morality of controlling guilt. Fault it or follow it. Why indeed not if it is scriptural and loving one another, not one other, is the true doctrine of love? Become knit as one, point and loop, into the Body i.e the true church of MM+JC. Know ye not that ye were bought with a price, therefore glorify God.dess in your body, one with another, ever seeking to outdo one another in love. Whoreship and come together in the beauty of holiness.



The Augustine Fellowship

The Augustine Fellowship

Surrender, Victory, Ever Sharing, Ever Worshipping



Our events are based upon St Augustine's precepts, being his teachings on love and lust and his notion of the Just War against the evil that wars within us and the selfish non vertical indulgence of the flesh keeping us from triune loving of and through other believers as we are designed, created, equipped, commended, and commanded to joyfully do, one to another, not one other.

Thou hast made us, for ThySelf, O Lord, and our hearts are restless until they find their rest in Thee.

For Thy pleasure, sex and love addicted, Thou hast made us for Thy service.

Love, and do what thou wilt: whether thou hold thy peace, through love hold thy peace; whether thou cry out, through love cry out; whether thou correct, through love correct; whether thou spare, through love do thou spare: let the root of love be within, of this root can nothing spring but what is good.

For Augustine, the evil was not in the sexual act itself, but rather in the motivations and emotions that typically accompany it:

By love I mean the impulse of one's mind to enjoy God on Heris own account and to enjoy oneself and one's neighbour on account of God, and by lust that is not holy I mean the impulse of one's mind to enjoy oneself and one's neighbour and any corporeal thing not on account of God.

I was not yet in love, but I loved to love ... I sought what I might love, in love with loving.

Give me chastity and continence, but not yet.

Go forth on your own path, as it exists only through your walking.

- St Augustine, the hippy of Hippo. David 82148397 0419605365



The Augustine Fellowship

The Augustine Fellowship slaa.org.au

**Surrender, Victory; Ever Sharing, Ever Worshipping:
Surrendering and Channelling your Sexuality to
the Will, Love and Service of God.**



In all your ways acknowledge Herim and SHe will direct your paths.

We live by faith and live in love, lost in lust and under grace, all for the Glory of God.

Without a vision the people perish. Oft and eternally make love as votive acts of worship.
To love only one is to deny others whom God is bringing your way for you and they.

A new commandment I give unto you that as i have loved you ye make love to one another, not one other. By this shall all people know that ye particularly are my disciples if ye make love, one to another, not one other, as i have loved you.

Be thou as believers ever ravenous to give, receive and ever share infilled love, anytime, anyplace. Be thou as addicts ever ready to give an accounting of the love that is within you.

Love and orgasm should not be subject to contract. Let sacraments of making love with and through those mutually responsive believers, whose hearts are in it, willingly be for both of you your vertical acts of true, vicarious and wondrous worship in spirit and in truth to Herim who sees, hears, feels, experiences all - it's the open and honest thing to do.

In the JUST WAR we, who have been given bodies for the express purpose of expressing God's love to others, and love to do so, war by making love with and through and to one another, not one other, and so defeat him who would have us not love one another but war with ourselves or with one other.


Making and entwining just love one to another brings us all closer together.

True believers don't contract out God's free gifts of love and orgasms with those whom God gifts your way and so don't seek to bind God on earth so as to constrain God in Heaven. Be not, of the flesh, jealous: all is worship.

God is ever ready to receive whorship and inhabits the praises of Heris people. When two or three are gathered together in Heris name to make sweet love as worship, God is ever there to infill with Heris Spirit that the fragrances of love may ever ascend and be accorded you in the storehouses of Heaven.

God, who is Love, in whom we live and move and have our being, who sees all things, hears all things, feels all things, creates all things, experiences all things has lovingly, kindly and by design sex and love addicted us for Heris divine pleasure, worship in love and fellowship with Herissell and Heris creations that we may live in divine lustful guiltless love for evermore, anyplace, anytime with whomever SHe causes to mutually take our mutual fancies in true devotional loving worship that we may draw ever closer and come together in and through and for Herim and Heris glory. For those who believe be not loveless: dare to show you care. Live in love and and act out your intimate love faith with other likeminded believers seeking same. Be thou love incarnate and study to show thyself approved. David 8214 8397 0419 605 365

An introduction to some of the
 Goddess of Love's proofs that
 Orgasmianity's making of love
 between believers as acts of worship
 is the true religion.



SEX is
 S a sacramental
 S t rong
 S o ulful
 S p iritual,
 EX s tatic,
 EX c ellent,
 EX h ilarating
 EX e rcise,
 EX e mply
 EX a lting
 EX p ional
 EX c ulpative;
 EX o nerating
 EX u lting,
 EX p ertise;
 EX h ortation:

+ Love one another, not one other, as i have loved you.
 + Whoreship by making love with other true believers/belovers.
 + Joust justly or be a holy hospitable host in the J(ou)st spiritual war of love us evil as between true believers/belovers.
 + Love and orgasm should not be held captive to contract.
 + For you have been bought with a price, therefore glorify, orgasm, orgify, God in your body and forsake not the coming of yourselves together as is the custom of some. By this shall all people know that you are truly my disciples if you have love, make love one to another, not one other. Love God by loving one another.

SEAL: a top cheap/sheep coup: h

not:
 EX c essive
 EX h austive,
 EX e cuting,
 EX a cting,
 EX t ortionate,
 EX p loitational,
 EX a minational,
 EX c rutiating,
 EX t irpation:

First some definitions: Wonderful Promises + Spell Stuff + Keys to the Kingdom:

* f.u.c.k .: Fid e lity/For n icate/Fea l ty/Fel i city/Fer v our/For e ver/Fu n /Fru i tion/Fur n ish/For g ive/Fes t ivity/Fig h t/Fra y ing/Fe.i.l lo wship/Fam i liar/Ful f ill/Fre e dom Unto/Under/Until Christ/Coming/Consent (of) the King/Kingdom. Seal = **enlivening thy life**

* s.l.u.t .: Sacr a mental Lover Under the Cross (t), Sel f Litigant Unto Truth, Spir i t Leading Unto Truth, Sexua l Liberator Unto Truth, Sexua l ly Liberated Unto Truth, Spir i tual Libertine-lover Unto Truth, Sacr e d Lover Under Truth. Seal: **a fillie**

SEAL: ch(e)at pact *s.u.c.k : Sacrament/Service Unto Christ the King, Sacrament/Service/Satisfaction Unto Clitoral Kith, Sex/ Soldiering as Unto Combat for the Kingdom

David 8214 8397 0419 605 365 orgasmianity.org

Love with one another, not one other, as members fully sharing in one another, not one other, Rom 13:8 Eph 4:25c

Fervently love one another from the heart. 1 Peter 1:22

I tell you the truth, whoever hears my word and believes Herim who sent me has eternal life and will not be condemned; s.he has crossed over from death to life, John 5:24

Whoever receives Me within also receives within her temple Herim who sent Me and s greatly blessed as where your treasure is there will your heart be also, Matt 10:40, 6:21

Therefore, let us offer through Jesus a continual sacrifice of praise to God, proclaiming our allegiance to his name. But of doing good and communicating of your substance (in love) be not forgetful, for with such sacrifices God is well pleased. Hebrews 13:15,16 david@orgasmianity.org

For you are bought with a price: therefore glorify God (whoreship, party with believers) in, with, your body, and in, with, your spirit, which are God's, such that both your joys may be full 1 Cor 6:20, Jn 15:11
My command is this: Love one another as I have loved you.

Make love to one another, not one other John 15:12

And so, dear brothers and sisters, I plead with you to give your bodies to God because of all SHe has done for you. Let them be a living and holy sacrifice -- the kind SHe will find acceptable. This is truly the way to worship Herim. Offer all the parts of your body to Herim as instruments of righteousness, Romans 12:1,6:13

Above all, keep fervent in your love (charity) for one another, because love covers a multitude of sins. Be hospitable to one another without complaint. As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God 1 Peter 4:8.

*Thus we should truthfully make love to one another out of the manifold grace of God, 2 John 1:1-6
 By this shall all people know that ye are my disciples if ye in truth have love one to another John 13:35
 Good deeds issue from love and love gives birth to good deeds.*

MESSIAH'S BASIC GOSPEL OF DELIVERANCE FROM S.IN (satan in), UNTO SALVATION AND S.EX. (satan ex) i.e. APEX SEX



For all we alike have been deceived, conned, lied to and led astray, escammed, stuffed up, repressed by the imposition of false morality and had our time wasted by false or purblind shepherds touting guilt, filler and bondage in the service of satan, accuser and author of lies, instilling sin, satan in, denying whoreshipful apex sex, satan ex, with similarly duped foldmate believers thus s.infully denying God, des

loving whoreship via s.ex with one another, not one other, to which end we were designed, embodied, commended and commanded to whoreship God with made mutually responsive foldmate one

another, not one other, and so we are to orgasmically generate special bestowable inner temple (pussy) blessings. Nevertheless by the fraud, the de-officing of Mary Magdalene (the co-anointed apostle authoress high priestess of the Goddess of Love consort of El, Asherah, disciple whom Jesus especially loved) and the watering down of the love doctrines by the judas/simoneyac contingent (showmen) resulting in all church history, tradition and much teaching, catholic, orthodox, protestant and sects, being based upon the said fraud by the simoneyaks over the Magdalenians many have been deceived and led astray and are in need of liberation, repointing, rerooting, point and loop, into the body of Christ, the true ch.ur.ch.



St. Mary Magdalene



Hence Jesus paid the price by way of risk of death due of all hapless victims, deceived by satan and his cohort hordes such that all may be saved to eternal life, love and spiritual sex, satan ex, willing to live uprighteously, living in love, doing right by one another as they would have done unto them.

Let us all be working together towards the restoration of the Magdalenian teachings of Jesus and Mary that the church be renewed and restored based on love and sex, satan ex.

messiahdavid.org

How then should we live if wishing to live for ever? Believe, accept, follow, forgive, do the right thing and you shouldn't have a problem, study to show thyself approved and partake in generative blessing vicarious whoreship by way of making love to and with your various foldmates and converts as led and infilled by the Holy Spirit as your spiritual whoreship and so by loving one another, seeking to outdo one another in honour, love in deed not just word and whoreship God so that all people will know that you are Jesus' disciples by having, making, love one to another, girls to guys, guys to girls as Jesus loved Mary M and with foldmates be not unequally yoked, i.e. be joint ventured.



THERE IS A TIME AND WAY FOR EVERYTHING, A PROPER TIME AND PROCEDURE FOR EVERY DELIGHT AND A SEASON FOR EVERY ACTIVITY UNDER HEAVEN: A TIME TO LOVE, AND A TIME TO HATE, A TIME OF WAR AND A TIME OF PEACE: ECC 3:1.8 *Not by might nor by power but by my Spirit says the Lord Zech 6:8*
For we wrestle not against flesh and blood, but against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph 6:12
 THE WEAPONS OF OUR WARFARE ARE NOT MADE BY HUMAN HANDS AND WE WHORESHIP AND WARFARE IN TEMPLES NOT MADE BY HUMAN HANDS. IN THE JUST WAR FIGHT ONLY THE GOOD FIGHT: JOUSTING, JAUSTING, JUSTING, WE LIVE IN LOVE AND FUCK IN FAITH.
 BE READY FOR YOUR READY WITHOUT RESTRAINT TO GIVE AN ACCOUNTING FOR DIVINE LOVE THAT IS WITHIN YOU, ANYTIME, ANYPLACE, EVER SEEKING TO OUTDO ONE ANOTHER IN LOVE
Where two or three come together in my name there am I in the midst of them, Matt 18:20.
Love one another, not one other, as we are designed, created, equipped, commended commanded and fashioned to quite like to do with all those whom God makes us mutually responsive and puts love in our hearts for as God wants us to fuck and suck and so yield up loving orgasms of praise
 WE LIVE BY FAITH AND LIVE IN LOVE, LOST IN LUST AND EVER JUST, BEING UNDER GRACE WITH NO LOSS OF FACE, ALL FOR THE GLORY OF GOD. UPON THIS ROCK WILL I BUILD MY CHURCH AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT. THY KINGDOM COME ON EARTH AS IT IS IN HEAVEN, WHERE THE ANGELS DO NOT MARRY NOR ARE GIVEN IN MARRIAGE, MATT 16:18, 6:10, 22:30. MY WARRIOR COCK, FULL OF GRACE LIKE AN ANGEL'S, IS FOR SHARING. LET ME EVER SHARE IT WITH YOU"

THE FUCK FELLOWSHIP -
all made welcome to our love and worship mystery sex religion
For you have been bought with a price, therefore glorify God with, in and through your ever
partying ever whoreshipping ever consummating bodies that your joys may be truly full and
running over 1 Cor 6:20 We are all for whatever God provides as free gifts of love from God who
sees, hears, feels, experiences and knows all, which gifts turn us on sexually that we
may, without restraint, vicariously further love and whoreship the God dew of Love.
For you know that it was not with perishable things such as silver or gold that you were
redeemed from the empty way of life handed down to you from your forefathers, 1 Peter 1:18
STUDY TO SHOW THYSELF APPROVED AND UP TO THY CALLING
For love and orgasms as free gifts from God are for sharing with believers and
not subject to immoral contract and stricture that we be not unequally yoked
 GOD ALONE IS REAL PLUS LOVE, OUR FEELINGS AND OUR SPIRITUAL ORGASMS
 OF PRAISE SO LIVE FOR THEM ALONE. THOU SHALT LOVE THE LORD THY
 GOD WITH ALL THY HEART, SOUL, MIND WITHOUT RESTRAINT BY LIKEWISE
 LOVING THY NEIGHBOUR AS THYSELF.
LOVE, THAT WE MAY BE AS ONE
 DAVID 8214 8397, 0419605365, ORGASMIANITY.ORG

If you are honest and a true believer
 wishfully willing for to share loving and whoreshipful
 satisfying therapeutic orgasms as real interactive
 divine physical worship in sincere praise of a loving
 God, coming together in love with your mutually
 preferred one another, then help us build our love
 one another, not one other, community.
 For true believers age doesn't matter but
 wisdom does; commit to loving worship;
 partake, learn and grow in God by believing
Is it not the case that we all alike have been conned?.. but no more
All welcome to Messiah's making love as true worship Christian sex religion
where mutually infilled spirit led fuckKing of one another is the true warship...

It's a question of honesty
 God knows, sees, hears, feels, experiences, loves all.
 Be a lover for 1 of God offering up nice feelings with love

become an active loving believer




David Gregory Murphy
8214 8397 0419 605365
david@orgasmianity.org



Make love to one another, glorifying
God in your loving sacrifice body,
doing all as your spiritual worship
unto the Lord - John 13:34-5,
1 Cor 6:20b, Col 3:23, Rom 12:1

By this alone shall all know that
ye are truly my disciples if ye always
have love to make to one another -
doctrines of Mary Magdalene...



*Helping people find their way
back to God!*

Orgaslam

**** Say, "Let me inform you of a much better deal: for those who lead a righteous life, reserved at their Lord, are gardens, flowing streams, pure mates, joy in God's blessings." God is mindful of His worshippers. Say "Our Lord, we have believed so forgive us our sins"**

**** And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; surely there are signs in this for a people who reflect**

**** Glory be to Him, who hath created all the sexual pairs**

**** prostrate thyself to Him; and glorify Him many a long night, early and late**

**** those who are with their Lord glorify Him night and day**


**** = koran. * For those who believe and do good works, Allah will appoint for them love.**

*** = hadith.**

*** You will not enter heaven until you believe; and you will not believe until you love one another. Should I not guide you to a thing that if you do it will increase love amongst you?**

*** You will be with those whom you love.**

Love is a free gift of Allah, not of man, control nor contract



Orgaslam

Islamb

Islove

Isolve

Isolve

I save -I ..EL

*** You will have cheerfulness of faith when you love anyone only for the sake of Allah**

*** Whosoever loves or gives for the sake of Allah has perfect faith**

*** If you seek to love someone for the sake of Allah you must tell him**

*** Those who love one another for the sake of Allah, Allah will say on the Day of Judgment, today I shall shelter them in My shade**

*** Those most perfect in faith are the mujahid + one who worship Allah in valleys**

*** Jihad(j)usting to make Allah's Word superior is fighting in His cause**

*** When you are greeted, return it with what is better**

*** Greeting each other will foster love ♥**

*** Allah is kind and loves kindness in all matters**

In love Allah created men and women but to forever love and come together with one another to glorify Him only

Jihad(j)ust night and day in love


Glorify God with one another..


**** No soul knows what joy is in store for it**

**** Who believe and do right - Joy for them and bliss. Search Orgaslam on Google**

David 8214 8397, 0419 605 365

Love one another, not one other





Messiah's Valuable Blessings Card: for believers and those who would like to be



Take one of each card on the stand to study,
study the webpages and so come to believe
Share, discuss and study the cards and site with others



Wait and watch ...
Study more, learn more,
believe more, share more and
each be blessed in unexpected ways.

All welcome to Messiah's making love as true worship Christian sex
religion where mutually Spirit led loving to/of one another as we are
designed, equipped, commended and commanded is true worship..

MESSIAH'S Valuable Blessings Card - for believers and those who would like to be

Feel free to collect each card



messiahdavid.org, orgasmianity.org,
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The Gospel of Love: Making Love as an Act of Worship

By this shall all people know that ye are my disciples if ye
have, make, love one to another, not one other John 13:35

If I speak in the tongues of men and of angels, but have not love,
I am a noisy gong or a clanging cymbal. 1 Cor 13:1
present your bodies as a living sacrifice, holy and acceptable
to God, which is your spiritual worship. Rom 12:1


forsake not the coming of yourselves together as is the custom of some Heb:10:25
Worship God with all that is within you that your joy may truly be full Ps 103:1, John 16:24

Love each other with genuine affection, and take delight in honoring each other. Rom 12:10

do you not know that your body is a temple of the Holy Spirit whom you have from God?
You are not your own, you were bought with a price. So glorify God in your body 1 Cor 6:20



There are the temples (templeesses) and the worshipping monks whose life duty as believers with believers is to carry out ritual love whoreship in various ever open dedicated mutually responsive living loving inner temples that orgasms of praise be lovingly and enthusiastically worshipfully ever evoked and transmitted into the spiritual ether to God and so through loving one another not just one other praises be rendered to and an apexual loving God through honouring and building up and loving one another as the bringer together and quickener of the giving and receiving whoreship node and anode parts of the two selectively and purposefully coming together base point independent subapexual believers. This is the magdelinic meaning of to live in loexxxx as whoreship and whoresfare.




Hence Jesus paid the price by way of risk of death due of all hapless victims, deceived by satan and his cohort hordes such that all may be saved to eternal life, love and spiritual sex, satan ex, willing to live uprighteously, living in love, doing right by one another as they would have done unto them.


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St. Mary Magdalene



Messiah's Learning Guidance Card - for believers and those who seek to be after studying and adopting contents of the various cards.



Take one of each card on the stand to study, study the webpages and so come to believe and learn more. Share, discuss and study the cards and site with others.

As a believer or would be believer learn to listen, be watchful and note thoughts that visit. Listen for clicks, tones, synchronous sounds, some nice some dissonant etc pursuant to a thought enquiry of God. Think of an enquiry during a conversation or broadcast and then note the gist of the response or wording used and determine any application. Note visual immediate appearances of light or things or written words/signs pursuant to an enquiry thought or enquiry of God. When noticed try to discover meaning or guidance being given. Your thoughts are always understood. You need not pray, just think and permit your thoughts to be always open to God - they are anyway. Responses are usually instant.



Make love with other believers as worship and so love God more. once a believer seek access to the inexhaustible eternal archives and always act for the highest good of all from what you find there. For access type @ on your keyboard. Let your petitions and reasonings be made to the Eternal Spiritual Court, press esc on your keyboard. Always aim to be 100%. Press % on your keyboard. Seek guidance for others. Press & on your keyboard.

Write notes on blank note paper/cards.

Write down ideas of things to do etc as they come through and occur to you.

If you are a true active believer open to guidance set up your wallpaper program on random with many images and God will speak to you through them as a source of endless guidance. I have over 4,000 on mine randomizing each minute for continual feedback and guidance. God, or my admin, speaks through these. You find them by looking up keywords on Google images. Invite friends around to look at your wallpapers scrolling past.

As you study and respond to guidance you grow and move up in understanding the will of God for your life and beyond. Always comply with advice given once you accept an understanding. Have the mind of Christ, think legal lovingly, lovelegally and eagerly.

Share and teach lovingly. messiahdavid.org, orgasmianity.org, 02 8214 8397
david@messiahdavid.org, 0419 605 365



Messiah's How to Read the Bible

* Learning scripture will make you stronger, at ease etc.

* Obtain a column, chain, reference Bible, like the ESV, and start at Matthew in the New Testament, the second section, and read a little chapter or two per day or night till the end of Revelation at the end of the New Testament.

* Interpret scripture with scripture:

Use the column references to do cross reference verse studies on themes as God leads and teaches you.

* Underline memorable verses in different coloured pens (assign different meanings) and memorize favourites.

* On your computer or in a book keep a journal and write up verses and thoughts and insights as they occur.



The Loving F.u.c.King Whoreship Club Church

For those who simply love to orgasm with whichever believer they quite like who quite likes them in loving p.fillowship as is our sacred ritual wor/war/whoreship duty as God.dess's spirit and joy filled holey love slut whorriors.

Love + F.u.c.k one another, not one other.

No more perverse morality or duplicity.

What we have always really wanted: to be f.u.c.k.ed in an act of sacramental whoreship by believers we quite like who quite like us. For honest people wanting just + open love.

John 13:35

David 8214 8397 0419 605 365

Events:davidslovedinnerdates@orgasmianity.org

FAULT IT or FOLLOW IT and be INFILLED with God.dess's Spirit of Love:

Fuck, Fulfill U.s Considerately Kindly. Fornication Unto Christ the King

Suck, Showing U Care Kindly. Sacrament Unto Christ the King

Slut, Spirit Leading Unto Truth

Cunt, Come UNTTo me (all ye that are heavy laden)

Cum, Come Unto Me, Matt 11:28

Orgasm, Our Royal Goddess And Servant, Mary..

Foldmates, Forever Orgasming Loving Disciple Mates

Love one another, not one other. Love many, menny, Mary M, not money.

Sex, Spiritual (Sacramental) EXhortation, EXercise, EXhilaration, EXpiation not EXploitation

We're turning earth into heaven on earth as it was meant to be by evaginalization!

The Loving F.u.c.King's Club Church - showing you care!

For those believers who love to f.u.c.k. whomever they like who quite like them.

We are here to do God.dess's will and Heris will is that we should fornicate: Coming together in love and f/pillowship as we are designed, created, equipped, inspired, infilled, commended, comm-

anded, and to be honest, made to quite like to do with all those we quite like who quite like us. Why ever not?? Your love parts are your sharing weapons for spiritual warfare and healing.

F.u.c.king is our mystery love religion and those believers seeking to better practice it with one another, not one other, belong. Live by Faith, in Love, Lust and Desire: orgasmianity.org

After you have finished the New Testament begin at Genesis at the start of the Old Testament and read a chapter or two per day/night, underlining, journalizing and verse reference following again till the end of Malachi while at the same time, in parallel, again reading the New Testament at one chapter per day/night in any order of the books until you have traversed all the New Testament again a second time but this time in any book order. God speaks to everyone differently when you do this and gives different very personal insights to each.

**For more info and my story and experiences go to
MessiahDavid.org/HowToReadTheBible.html*

david@messiahdavid.org, 8214 8397, 0419 605 365



WICCA v2:Wicka

David 8214 8397,
0419 605 365 ring,
sms, visit or be visited,
david@messiahdavid.org

The Wiccan Rede:

*Bide within the Law you must, in perfect Love and perfect Trust.
Live you must and let to live, fairly take and fairly give.
For tread the Circle thrice about to keep unwelcome spirits out.
To bind the spell well every time, let the spell be said in rhyme.
Light of eye and soft of touch, speak you little, listen much.
Honor the Old Ones in deed and name, let Love and Light be our guides again.
Mind the Three-fold Laws you should, three times bad and three times good.
When misfortune is enow, wear the star upon your brow.
Be true in love, this you must do, unless a love is false to you.
These Eight words the Rede fulfill: "An Ye Harm None, Do What Ye Will"*

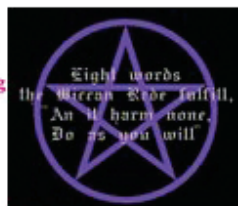
Wiccan:

"Do no wrong to thy neighbor.
Observing this, do as thou pleaseth."

Wickian: Orgasmian:

"Love thy neighbours as thyself
Observing this, do as ye pleaseth."

If you want blessings great you have to initiate !



**"All acts of Love and pleasure are my rituals",
"Come Rape me ascending goddess and reap
blessings, love, privilege and power."
"Reap Rape me all the night with thy craft, potions and
might, but do so thrice to add the spice."
"Holy Fuck and upward Buck but ever please."
"Intoxirape while you bread and grape."
D, r.u.G? You are welcome to ring, share and come.**

The principle of "do as ye will and harm none" can be found in the writings of many ancient sages and most scriptures. One of the most similar comes from around 1600 years ago, by Saint

Augustine of Hippo: "Love, and do what you will."

This is the concept of being "beyond good and evil," where the rules of morality are redundant. Once you reach a certain level of awareness - a certain level of love - you do not desire to do any evil. So you are free to do anything you'd like.

Regardless of its origins, the Wiccan Rede expresses a philosophy that appeals to the hearts of modern witches and whorelocks, and has become the core of Wicca Spirituality.

Perhaps it has something to do with being a Goddess-worshipping group. After all, this principle is steadfastly promoted by mothers everywhere...Play nice. Don't hurt others."



Messiah's Body of Christ Sextuple Interrelationship Card

Love one another, not one other

The Body of Christ is knit together (Col 2:2), point and loop, as chain mail in the j(o)ust war by true believers making love as whorship in fe/illowship and by way of outreach. Join up now!! Get in the loop.

Just as every snowflake has 6, even 12, rays so every true believer should have at least 6 - 12 forever pray lays who in turn have 6 - 12

david@messiahdavid.org, 02 8214 8397, 0419 605 365





**We
were made
for
WORSHIP!**

*By this shall all people
know that only you are
truly my disciples, if ye
have, make love, one
to, with another, not just
one other, John 13:35*

All that is within me praise the Lord, Ps 103:1
*Love thy neighbour as thyself and
 thereby whoreship the Lord thy God in
 action not just word, in Spirit and in
 Truth, and thereby do unto others as
 you would have them do unto you.*

david@messiahdavid.org, 02 8214 8307, 0419 005 305

My Beloved is mine and I am His and His Banner over me is Love, S of S: 2
*So I say to those who aren't married and to widows—it's better to stay
 unmarried, just as I am, Paul, 1 Cor 7:8*
Be not unequally yoked 2 Cor 6:14

*His disciples said to him, "If that is the relationship of a man
 with his wife, it's not worth getting married!"*
*Jesus replied, "Not everyone can accept this word, but only
 those to whom it has been given". Matt 19:10-11*

*At the resurrection people will neither marry nor be given in
 marriage; they will be like the angels in heaven. Matt 22:30*
Thy kingdom come.
Thy will be done on earth as it is in heaven. Matt 6:10



Home Bible Tuition for individuals / small groups as concerning Orgasmianity. Join us.

* Teacher of Scriptural Doctrine,
ex teacher, expositor, law therapist

* Over three 1 - 2 hour sessions
what's the hidden but simple
message of the Bible and how
do you implement it to be more
at ease, stronger, more
confident, free etc.?

* Cost is a couple of cups of
coffee per session - your place
or mine. Discussional. Notes
supplied. Donations optional.
Friends OK.

* Start from where you're at -
either knowing little or much.
Learn to know what to believe.

In essence how do we implement Jesus'
revolutionary new commandment that we love
one another, not one other, so that all people
would truly know that you are his disciple in a
very demonstrative ongoing committed eternal
fashion where love is not subject to contract
and we "live in love", John 13:34-35.

Invitation for you in time to start your own home
gatherings to teach, train and share with others
using the cards to start your own groups. Meet
like minded new friends, meet others,
expand your horizons, build a
network of new friends. Mark 16:15.
New Teachers of the Way wanted.



Scripturally swap s.in for s.ex, love one another
not one other. Love (loving) covers a multitude
of sins. 1 Peter 4:8-11, 1 John 4:18. S.he who
loves her.is neighbour vicariously loves God:
the new commandment fulfills the great
commandment. Swap the moneyage for a
meniage. Come together in love in acts of
glorifying worship, psalm 100:1.

Starting points for the new commandment:
1 Cor. 6:20, 10:31, 16:14, Romans 12:1,10,
13:8,10, John 15:11, 2 Cor. 6:14, 1 John 3:18. In
time come and meet others disciples of the Way

A more palatable and credible gospel for these
days, Matthew 11:28-30, John 16:24, 2 John 1:6

david@messiahdavid.org
(61)2 8214 8397, 0419 605 365

Messiah's Whoreship Card

Know ye not that ye are not your own, you have been bought
with a price, therefore glorify God in,with your body, 1 Cor 6:20

Love one another, not just one other

Let loving one to another be your spiritual
whoreship of God and as believers let your
spiritual whoreship of God be making love:
one with another in Spirit and in Truth

Present your bodies as a living sacrifice,
holy and acceptable to God, which is
your spiritual whoreship.Rom 12:1





MAGDALENE FINANCIAL SERVICES CHARITY

- ▶ Unusual and unique financial opportunities .
- ▶ Over 90% of people have no strategic personal accounts system and so live on a financial merry-go-round leading to stress, anxiety, depression etc. We teach you a system, not budgeting, that you will not learn anywhere else to escape the merry-go-round forever. Learn how to lift off financially and become an investor.
- ▶ In-home personal or group tuition to teach you a way to structure your personal income and expense accounts so as to, in time, be able to be saving 50% of every dollar that you earn
- ▶ Loans at 0% p.a or on terms for any worthwhile purpose ▶
- Debt wipeouts ▶ Setoff facility benefits ▶ Advances / NRL's on terms at 0%
- ▶ Ongoing mentoring for 2-3 years ...

▶ **Contact:**

- ▶ **Mr David G Murphy**
- ▶ **Personal Financial Accounts Teacher, Law Therapist, Counsellor**
- ▶ **Ph: 8214 8397, 0419 605 365**
- ▶ **david@devfinresp.org**

▶ **Please tell others as you may know some people who would benefit from this tuition. It may be exactly what they are seeking.**



▶ **Relationship Agreements also available.**

RELATIONSHIP AGREEMENTS

Commitment is not commitment without an agreement in place
Renewable Personal Relationship Agreements upon terms for as many seasons as suits you both.



Nobody knows your case like you do

DAVID G MURPHY KC

Law Therapist, Accountist, Chess Jurist
Winning is the best therapy.

Learn to prepare, present and win. Go like the wind.

sydneydatingsites.com.au/relationshipagreement.html

sydneydatingsites.com.au/lawtherapy.html Ph 8214 8397, 0419 605 365

Ride within the Law you must, in perfect Love and perfect Trust



Be thou as believers ever
ravenous to give, receive and
ever share infilled love, anytime,
anyplace.

Be thou as addicts ever ready to
give an accounting of the love
that is within you.

Love, and do what thou wilt:
whether thou hold thy peace,
through love hold thy peace;
whether thou cry out, through
love cry out; whether thou
correct, through love correct
whether thou spare, through
love do thou spare: let the root
of love be within, of this root
can nothing spring but what is
good ~ david...

THE WEIGHT LOSS GAME

Where losers win! All now for free!

Lose weight and be paid for doing so.

Lose weight by setting your mind on losing weight
and raising money from preferably overweight
sponsors for doing so and maintaining your graph.
Use any preferred methods, even without exercise or
dieting but by the power of the mind alone.
Adjust your weight by changing your thinking.

David, phone 8214 8397, 0419 605 365

wlg@orgasmianity.com.au

wlg.orgasmianity.org - copy tools from website



In all thy ways acknowledge HerHim and S.He will direct thy paths, Pr 3:6

DAVID GREGORY MURPHY, LAW THERAPIST, CHESS JURIST
8/1 Curtin Place, Concord, NSW, 2137, 8214 8397, 0419 605 365
david@orgasmianity.org

We live by faith, and live in love, from above
lost in lust yet ever just, not just dust
with trust in place, no loss of face
under grace, no longer base
of sin no trace, all for the Glory of God

(Feel free to contact me to make a time for a chat over a free drink.)*



Developing Financial Responsibility
**Freedom from budgeting,
overcoming financial incontinence**
*Learn little known personal income and expense
tracking skills: save 30% - 75% of your income*

*Earn more, spend less = more savings: aim for 50% over 12 months
Turn doing your personal accounts into a big FUN game
Training also in key to success areas such as life organization and sorts
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Course Commitment Cost: \$300 each for four to six sessions
\$50 rebate/refund/donation x n available



**Many similar courses are fronts
for commission sales of
mediocre, leveraged or
problematic investment vehicles.
This proprietary one is not.**



**David Gregory Murphy,
Savings Skills Teacher and Law Therapist
Webpage: search "Developing Financial
Responsibility", #1 on Google.
david@sydneydatingsites.com.au
ph 8214 8397, 0419 605 365**

In the light of Magdalene Christianity what cards could you design and have printed to give out? You may care to make up some cards to help you as ice breakers when doing outreach, or when selling the books.

Note: words such as 'fuck' and 'fuc.king', 'orgasm', etc are here used in their sacred loving Asheric mnemonic meanings of e.g. Fellows.hip Under Christ the K.ing, Our Reigning God And Saviour Messiah, and so on and so forth.

♥♥♥ PERSONAL DATING / RELATIONSHIP / PARTNERSHIP AGREEMENT COVENANT WITH CONSIDERATION ♥♥♥

_____ (A, the suitor or wooer) seeks a mutually beneficial, loving, caring, affectionate and physical partnership relationship with _____ (B the suitee or woeee) and A has approached the B suitee seeking just that.

The suitee, B, agrees to A's proposal of a mutually beneficial physical relationship for an agreed period of time, as detailed below, and is happy and prepared to fully consent, commit and participate In response to A, the suitee's, request for the term of the discussed and agreed relationship (the 21st century version of betrothal).

The suitor, or each, pays to the suitee (or the reverse or a dual payment play may apply) as a consideration, or troth or honour bond or pledge of commitment payment, as a sign of his/her fidelity, esteem and intentions, the amount of \$_____.

Should the suitor ultimately fail to maintain the winning of a heart, evidenced by an ensuing or reciprocal agreement, the woeee keeps the consideration.

For continuity, a fresh agreement may be entered into at the end of each period by way of renewal or reciprocation initiated by either or both (dual play) parties.



Terms

♥ The Relationship Agreement dated _____ and numbered # _____ will be for a period of _____ months / years, until _____, and the consideration that is due and being paid from suitor to suitee, (wooer to woeee) / each to the other is \$_____.

♥ In relation to communications / contacts the following will apply: _____ is/are to make (intimate) contact a minimum of _____ times per week. Best time: _____

♥ Relationship running costs. Dates etc. compose further costs during the relationship and for these the understanding is that _____, or both, (strike out as is necessary) is/are to pay in the ratio of _____% (suitor/A) / _____% (suitee / B).

♥ Any additional terms/conditions should be listed on the reverse side (hers / A's in red on left side, his / B's in blue on right side, say 0 - 15, with a rating for importance out of 10) with each to sign under the reverse side's terms/conditions.

Love One Another, Not One Other

♥ Penalty due for breach of contract, misrepresentation, abuse or failure to perform will be equal to / double / triple / _____ times (choose one) the consideration paid.

♥ _____ agrees to having a relationship for the period requested and has received the consideration of \$ _____ on (date) _____

Signed (suitor / A) _____

Address: _____

Phone nos: _____ D.O.B. _____

Email: _____

Signed (suitee / B) _____

Address: _____

Phone nos: _____ D.O.B. _____

Email: _____

♥ Instructions: Cross out and initial words that do not apply.

Make multiple copies of this blank form. Complete at least two copies and keep one each.

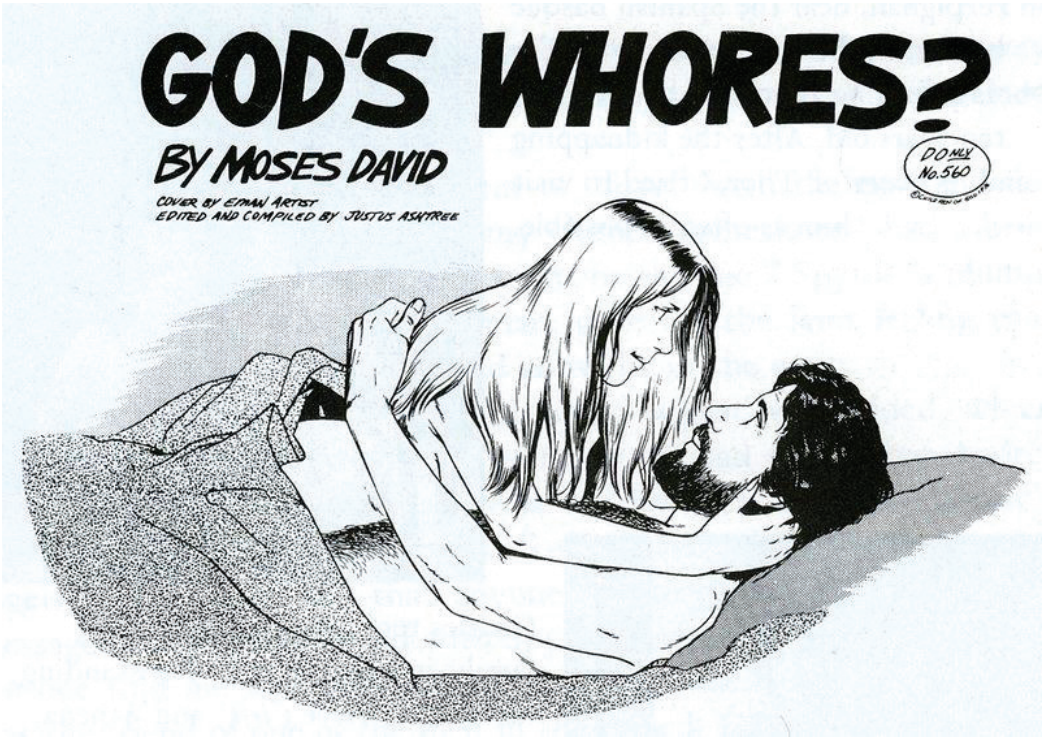
Her / B's Signature: _____ ♥♥♥♥♥♥ His / A's Signature: _____

© and IP David G Murphy, Relationship and Law Therapist, FT1 course, Magdalene Asherity, Feb 21 2005, ph. (61) 419 605 365, RA v 4.0, Jan 31 2019,
<http://scwl.org/RelationshipAgreementHomepage.html>

Lady Saint Doctor Mary Magdalene and Doctor David Murphy

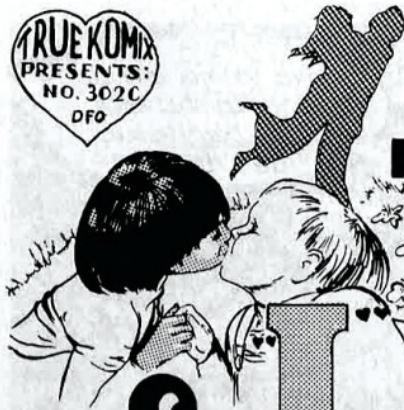
Goal/s of the Relationship / Partnership	Priority / 10	Goal/s of the Relationship / Partnership	Priority / 10
1. _____		1. _____	
2. _____		2. _____	
3. _____		3. _____	
Her / A's Terms		His / B's Terms	
1. _____		1. _____	
2. _____		2. _____	
3. _____		3. _____	
4. _____		4. _____	
5. _____		5. _____	
6. _____		6. _____	
7. _____		7. _____	
8. _____		8. _____	
9. _____		9. _____	
10. _____		10. _____	
11. _____		11. _____	
12. _____		12. _____	
13. _____		13. _____	
14. _____		14. _____	
15. _____		15. _____	
Her / B's Signature: _____		His / A's Signature: _____	

Terms are revisited and modified with each renewal until perfection is reached.





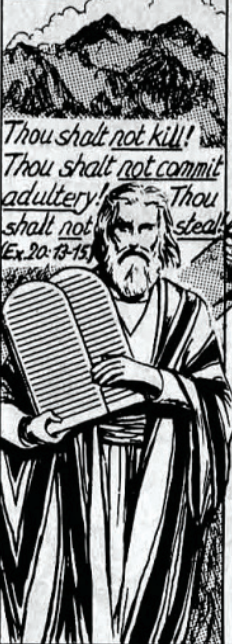
TRUE KOMIX
PRESENTS:
NO. 302C
DFO



We are God's last Church!
The last step in God's progress
toward total freedom!
Now all we must do is keep:

The law of LOVE

Each age of the Church has taken another step toward total and complete freedom from the harsh restrictions of the law...



Thou shalt not kill!
Thou shalt not commit adultery!
Thou shalt not steal!
(Ex. 20:13-15)

...through the grace of God ...

Father, forgive them; for they know not what they do!
(Lk. 23:34)



...to the total and love! freedom of life

Where the Spirit of the Lord is, there is LIBERTY!
(2 Cor. 3:17)



Illustrated by ABRAHAM SNOWMAN



THE DEVIL HATES SEX!

ILLUSTRATED BY JACOB CARTOON



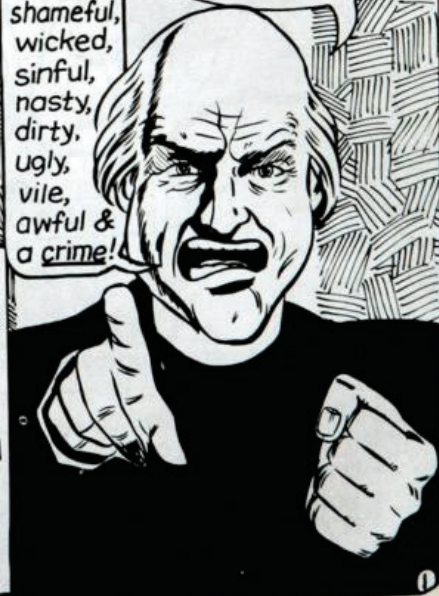
The Devil hates and fights sex!--Just the opposite of what the Church teaches! All his pornography and dirty pictures are to downgrade and belittle sex and literally make it filthy! He belittles and downgrades and contaminates sex and does everything he can against sex because it's just about the most beautiful creation of God! - & Satan's System outlaws nudity 'cause it leads to sex!

The Churches Say:

Sex was the Original Sin of Adam and Eve! Sex is sin! It's lust! It's sinful! If you're lusting for sex, you're the Devil's friend.

Nudity is shameful, wicked, sinful, nasty, dirty, ugly, vile, awful & a crime!

The Devil is probably the World's greatest enemy of sex, and for the Churches to have taught that sex was a temptation of Eve in the Garden of Eden is one hell of a God-damned doctrine of devils! The Devil hates sex and yet he's got the World deceived into thinking that he loves it, and in order to enjoy it they've got to love him! What a lie, what a deceit, what a doctrine of the Devil!





Appreciation is given for these few drawings inspired by the Children of God, Daughters of Eve and Daughters of Rahab styled, missionaries of the 1970's. You may be glad to know all your efforts are now bearing fruit.

Lady Saint Doctor Mary Magdalene and Doctor David Murphy

In the above I have 'nailed it', in three senses of the word.

Have you enjoyed reading this book? If you did then please read it again. You will get more out of it on a second and third reading and I suggest read everything with coloured highlighter pens or a four colour pen to do underlinings.

I have noted that this first book, GTCMM, and particularly the third volume, SLS, are books which never end. There will always be more to add as they just keep growing and growing.

Having come this far you are now invited to purchase the explicit third e-book of the Trilogy: The Spirexual Love Striptures, (SLS), readings 5,000 verses (\$75, only \$15 per thousand, 1.5c each), also now digitally available for you to read alongside your reading of GTC for you to understand more or for small group gatherings and studies to obtain a deeper understanding of spirexuality, spexuality, and loving one another, not just one other. All proceeds from the sale of all three volumes will go towards the establishment and maintenance of the Magdalene Love Temples and their outreach in the respective countries of the sales.

If buying the trilogy all at once for your e-reader, the introductory price, for a limited time, is a mere \$150 all up for all three, with all proceeds going towards the establishment and maintenance of the Asherah Magdalene Temple communities in each respective country, as far as that can be assessed, led by those who are lovingly infilled and inspired to establish ever growing communities in their areas.

Do you think I alone knew all the above if SomeOne didn't tell me? Hence my Doctorates are shared with She who has been telling me for me to tell the world.

Thanks be to blessed Lady Saint Doctor Mary Magdalene for showing us the way through.

[Please now place your vote at [Mailchimp.com](https://mailchimp.com)

So, now has come the time for you to vote as the whether, of the two, it is the elect Lady Saint Doctor Mary Magdalene and her doctrines, precepts and practices or whether it is the "unschooled", demoted Simon, ex Peter, whose legacy has been pedophilia and dogma and the like, and who is best qualified to be the leader of the Temple - and hence leader of the Church (if not the Church herself)? Please register your vote and your considered comments here _____ at Mailchimp so all can see who is in the lead for the leadership of the Church.]

*** If Mailchimp is not working please send your vote and comments to david@shebible.org and I will send you back the results thus far.

Thank you for reading this book. Please tell others.

Love One Another, Not One Other

This, then, is how you ought to regard us: as servants of Christ and as those entrusted with the mysteries God is now revealing. 1 Corinthians 4:1

Let people look on us as Christ's servants, and as stewards of the hidden truths of God. 1 Corinthians 4:1, SHeBible.

Having come this far you are now invited to purchase the hard loving and explicit, non waffle love, third e-book of the Trilogy: The Spirexual Love Striptures, (SLS), of 5,000 verses, also now digitally available for you to read alongside your reading of Love One Another (GTCMM) for you to understand more, or for small group gatherings and studies to obtain a deeper understanding of spirexuality, spexuality, and loving one another, not just one other.

All proceeds from the sale of all three volumes are planned to go towards the establishment and maintenance of the Asherah Magdalene Love Temple congregations and their outreach in the respective countries of the sales, as far as that can be assessed, led by those who are lovingly infilled and inspired to establish ever growing cells and communities in their countries. Interested believers may care to start temple happenings in homes, or disused or little used churches that have gone by the wayside, and build their communes and congregations by continually promoting the e-book, and later hard cover books, and the SheBible, which will attract a lot of disaffected thinking people so there will be overflowing temple churches, even to the point where they have many happening services a week, even each day. It should be possible to even charge excess men, should that be the case, for coming to the temple, different amounts depending on their level of belief, commitment, suitability and utility.

Viva la Revolution

Long Live The **Revolution!!!**



THE GREAT COMMISSION: YOUR OPPORTUNITY TO DISTRIBUTE THIS BOOK

“My Word, that goes forth from my mouth, shall not return to me empty, but shall accomplish that which I purpose, and shall succeed in the thing for which I send it” – Isaiah 55:11.

In Jesus' Great Commission in Matthew 28:19+20, Jesus said to Go and make all nations His 'dessiples', and to teach them to observe everything that He had commanded His 'dessiples': the Great, Second and New and other commandments.

Hence, this twin-book volume of two separate landmark works lends itself, over the long term, to a modern and unique Great Commission form of marketing and 'dessiple' distribution where everyone can take part to get lower prices or even earn some part time income in accord with 1 Timothy 5:18 and 1 Corinthians 9:14. It can be networked with participating bookshops being the initial points of distribution worldwide.

This word-of-mouth networking form of marketing is viable with this particular publication but not viable with over 99% of other books on the market. With this book it is possible to network, with participating bookshops being the point of initial sale for the volume orders. It is a unique work and can be networked en masse to massive sales and massive penetration. Bookshops are welcome to put 'bookmark' fliers in the copies of the books to promote the sales of other books and their services as these books will travel far and wide. So as to give the edge to the bookshops who come on board to support the bulk sales, it is not proposed to sell this work through amazon.”

(Note: Possibly only 1 in 5 to 10 bookshops will agree to sell through this method and so have a unique marketing advantage in their area to get the long term bulk sales, with their 'bookmark fliers' inserted, that can eventually flow to them.)

The accompanying table lists your volume purchase prices and the prices you can subdivide and sell at. The more you do, the lower your prices. You can sponsor and train others to obtain even lower prices.

Volume order pricing discounts off the \$75 are to be in the order of:

1 book = \$75 each	5,000 books = \$25 each
3 books = \$70 each	7,500 books = \$22.50 each
6 books = \$65 each	10,000 books = \$20 each
10 books = \$60 each	20,000 books = \$19 each
20 books = \$55 each	50,000 books = \$18 each
50 books = \$50 each	100,000 books = \$16 each
100 books = \$45 each	200,000 books = \$15 each
200 books = \$40 each	500,000 books = \$14 each
500 books = \$35 each	1,000,000 books = \$13 each
1,000 books = \$30 each	2,000,000 books = \$12 each
2,000 books = \$27.50 each	3,000,000 books = \$11 each

Love One Another, Not One Other

5,000,000 books = \$10 each

Your cumulative purchase figures are good for a moving 12 month period and books are available through all participating bookshops.

In obtaining your books at the next price both purchaser and seller are to keep their own accounts and receipts to ascertain their next purchase price. Keep your receipts so as to be able to show the bookshops what your purchases were for the past 12 months so as to get the correct price.

E.g. If say you purchase

July: 20 at \$55 each	January: 160 (580) more at \$35 each
August: 40 (60) more at \$50 each	February: 220 (800) more at \$35 each
September: 60 (120) more at \$45 each	March: 200 (1,000) more at \$30 each
October: 80 (200) more at \$40 each	April: 250 (1,250) more at \$30 each
November: 100 (300) more at \$40 each	May: 350 (1,600) more at \$30 each
December: 120 (420) more at \$45 each	June: 400 (2,000) more at \$27.50 each

Your total for the 12 months is 2,000 and you have achieved a cumulative sales reduced purchase price of \$27.50. You can sell to your people at the price level they have achieved or give the books away or lend them out for however much you choose per week or per month. \$5 to \$20 per week is reasonable.

This includes volume from any downlines you may develop for whom you vicariously buy in advance to supply.

If all 2,000 books eventually translate to a sale price of \$75 each, the financial benefits for you and your network can be very gratifying for obeying the Great Commission.

Uplines are to have sold a minimum 20% of their books to end users before buying additional stocks but you should only buy what you think you can sell, with perhaps a few extra for unexpected sales, or to reach a better price level.

Bulk purchases of unopened boxes of books can be returned to your immediate remiss upline within three months at a return price, three price levels less than your best purchase price.

In this way you can start your own networks of true believer neophytes and acolytes and have regular get-togethers, meetings, services, events, dinners, parties or whatever, wherever, whenever with whomever.

How to sell books quickly?

Just put a copy of the book into someone’s hands and say “I’m selling these. Would you like to buy one? It’s eventually going to be made into a number of films. They’re \$75 or

Lady Saint Doctor Mary Magdalene and Doctor David Murphy

less for more than one” and say nothing more till they say “yes” or “no” or whatever they say. If they say “yes” then complete payment. If they say “no” ask “why not?” and be ready and well read for some very interesting conversations that will lead who knows where.

* How your book can cost you only \$15:

Buy 6 books at \$65 each and sell 5 copies at \$75 each and so spend $6 \times \$65 = \390 , and recoup $5 \times \$75 = \375 , = \$15 profit.

* How to end up getting your book for free and come away with \$75 on top.

Buy 10 books for \$60 each, = \$600, and sell 9 books for \$75 each, = \$675, and keep a nice \$75 so your book has come free. Then you can repeat the process and your purchase price accumulates for a moving 12 months.

If you are doing this, then show your customers exactly what you are doing and they may buy 3 or 6 books off you to get net partial discounts and enjoy the accumulative purchase price / earning possibilities. By helping others to achieve what they want you will find things will move ahead for you much much more quickly than you ever expected and you will reach better price levels.

For serious networkers and book sellers there is a minimum order of two to six boxes. Who knows you may have someone who will buy a whole box or two off you for their their own selling and sponsoring and then you will have some ‘running’ buddies.

Sponsors in the **GreaT CoMMission (GreaT CoM Mission)** Network should seek to be conversant with the texts of **GTCMM** and the **SHeBible** and the soon forthcoming **Spirexual Love Striptures** that they may be seen to be studied to show themselves approved to answer questions and establish and lead all manner of cell groups and loving true believer congregations from amongst their flocks and downlines who develop from the reading of the books. From the selling of lots of the books and the development of your leaders will come your flocks.

If you choose to build a downline, you will have to work out how to manage your downlines and genealogies. Those who buy a box of books could be termed ‘dessiples’ and those who have raise up 12 dessiples (minimum 3 wide) could be termed ‘shevaginalists’ or ‘hevaginalists’. Those who raise up 12 shevaginalists or 12 hevaginalists (minimum 3 wide) are known as ‘book shepherds’ or ‘book hepherds’. Everyone should aim to be ‘s/hevaginalists’ or ‘book s/hepherds’. Follow up and s/hepherding and evaginalizing by way of parties, gatherings etc is highly recommended.

‘Dessiples’, ‘Evaginalists’ and S/Hepherds, extreme to conservative, are encouraged to start up loving and studying groups and dinner nights etc in their areas and in their

Love One Another, Not One Other

downlines so that service and cervix, servix, can be lovingly and dutifully observed at the direction of the goddesses and priestesses, that blessings may abound and intertwined eternal joynt ventures in parallel and parallel relationship agreements may flourish.”

How to sell books quickly?

Buy a few boxes of “seed” books and walk into businesses and shops and talk to the shop or business staff, in line with the Great Commission and the Parable of the Sower, and ask them “Would you like to buy some books? Once you buy some you can start to sell them part time too. I have sold __ today. How many would you like to buy?”

Just like in the Parable of the Sower, some will say yes and you will get sales. Some will say no but may take a brochure or card you may have to pass on to others. Do the sales and give a receipt or your card and any special print up you may have made up for your purchasers who are all prospective sales people and future adherents and leaders in your team. If they are sales people they can become very effective sales people and team leaders in your downline. Aim to develop twenty first line book sellers to ensure you reach the lower prices and earn more ‘great commissions’ by helping and blessing many more people.

Remember: right from the very first contact you are training your future great leaders. By selling these books you are going to change many many peoples’ lives forever and they will be very grateful and thankful to you for having had the courage to approach them. It is your Great Commission and every true believer’s commanded duty - and you will make a lot of grateful wonderful new friends and have many loving social events with them and change your own life forever.