

## Three

### *When Love Is In The House*



“Then Mary arose...”

**I**n the scant fragments that remain of a 5th-century Coptic text called *The Gospel of Mary Magdalene*, these three simple words introduce Magdalene into the discussion. And the story is never the same again.

Simply put: when Maryam Magdalene arrives on the scene, Love enters the picture.

The *Gospel of Mary Magdalene* came to light in Egypt in 1896. This was more than 1400 years after it is believed to have been written! It is much more ‘gnostic’ in its view than the traditional canonical or apocryphal gospels (meaning that the story focuses

## *Then Mary Arose*

on the *gnosis*—or inner knowledge and experience—of Christ-following rather than on beliefs and behaviors). This portrayal of the personalities of Yeshua and his disciples is consistent with other such ancient gnostic texts. And of most interest to us: Magdalene has a powerful speaking role.

Perhaps for you personally, relating to Maryam Magdalene through any ‘gospel’ or ancient literature does not make sense. Maybe you prefer to relate to her through dreams, visions and personal understanding (which I call *innerstanding*). That is completely fine! I pray this little side trip into the *Gospel of Mary Magdalene* only enriches what you have already come to know (*gno*) about Magdalene through your own experiences.

For my part, I have always been story- and word-oriented. My upbringing in the church gave me a great love for ancient Hebrew and early Christian literature as a source of divine wisdom. Over the past few years I have come to relate to these stories differently than I was taught in theology class. They have become more about devotion than dogma, more about the codes of wisdom than the tenets of orthodoxy. In this way, my love for them has grown.

*The Gospel of Mary Magdalene* was not examined in any of my churches or the Bible college I attended in my 20s. Yet here, in my late 30s, it has captured my heart and my attention—if for no other reason than that it records actual words attributed to Magdalene (or her energy, or consciousness, or spirit if you prefer).

In the *Gospel of Mary Magdalene* fragments that we have,

## *When Love Is In The House*

the story starts on page 9. Here Yeshua is just finishing a beautiful teaching with his more famous male disciples about the differences between matter and spirit. He then departs from the scene. But as happens so often in stories of Yeshua's ministry, the disciples do not respond well to the words their master has just delivered. In the wake of his departure, which I read as his death and/or ascension, they fall into anxious conversation.

In his teaching, Yeshua had referenced the subject of a ministry tour his disciples are about to undertake. In his absence now, the disciples express their deep fears about preaching publicly. What if they were to suffer the same public resistance their Master has? Their fear of the authorities, both Jewish and Roman, is truly palpable. What will happen to them if they express his radical teachings in the midst of a hostile world? What if they should be killed?

Sorrow and tears follow these questions all around.

But the male disciples are not alone in this moment, and they are not the only ones who heard this teaching of Yeshua's. Magdalene is also in the house that day, and she is not taken in by *any* of their fear-based response. Not even for a moment. Instead, she rises up—apparently unafraid of these men or of the loudness of their fears. She embraces them instead of chiding them. Then she speaks words of comfort and encouragement.

In doing so, she becomes the undisputed leader of the group in the exchanges that follow. Her anchoring in Divine Love, and

## *Then Mary Arose*

her devotion to the Eternal Masculine as represented through Yeshua is so powerful, that it transforms the entire energy of the gospel.

But don't take my word for it. Read this pivotal moment for yourself:

6 *The disciples were in sorrow,*  
7 *shedding many tears, and saying:*  
8 *“How are we to go among the unbelievers*  
9 *and announce the gospel of the Kingdom of the*  
10 *Son of Man?*  
11 *They did not spare his life,*  
12 *so why should they spare ours?”*  
13 ***Then Mary arose,***  
14 ***embraced them all, and began to speak to her brothers:***  
15 *“Do not remain in sorrow and doubt,*  
16 *for his Grace will guide you and comfort you.*  
17 *Instead, let us praise his greatness,*  
18 *for he has prepared us for this.*  
19 *He is calling upon us to become fully human...”*  
20 *Thus Mary turned their hearts toward the Good,*  
21 *and they began to discuss the meaning of the Teacher's words.*

- *Gospel of Mary Magdalene, Page 9 v. 6-20 (translation by Jean-Yves Leloup)*

Leave it to the Magdalene herself to infuse divine love, peace and the deep groundedness of *being* into a situation where previously there had been only chaos and fear. Mary's own embodiment of love turns the hearts of these doubtful men

## *When Love Is In The House*

towards ‘the Good’ (a term Yeshua used for God also in Mark 10:18. She steers them back home to the true intentions of her Beloved, their teacher, simply by speaking from Love.

Despite how poorly her fellow male disciples treat her later in the text—again, out of fear—Mary consistently responds to her brothers-in-love from a deeply open heart. In doing so, she provides a model of feminine leadership that stands in stark contrast to the disciples’ own competitiveness, anxiety and ego-driven bids for supremacy.

In every account we have of her, and *especially* in this one, Mary Magdalene lives fully from her own receptivity to Divine Love, the Eternal Masculine. She is the embodiment of that love in everything she says and does. She truly is *Yeshua’s Beloved*: the one who knows how to *Be Loved* by the King so that she can also *Be Love* in a world that is crying for it.

This gentle yet queenly command of affairs is not just her personality in this one story. It represents her broader identity. Mary’s role in the early Christ-following movement was quickly stamped out, erased from the records or willfully forgotten. Just a few centuries after her death, the church fathers ratified a belief system that only embraces select gospel narratives, presumes a celibate Jesus from a virgin mother, and elevates Peter as chief apostle on which the Church was intended to be built.

Hardly any room in that narrative for a Beloved Woman in Yeshua’s life, for the revelation of Divine Union through human sexuality, or for the Eternal embrace of God the Father and His

## *Then Mary Arose*

Bride, the Mother.

Yet for 2000+ years, Mary Magdalene has triumphed in secret over false patriarchal rhetoric. She has outlasted the doctrines of division and fear that have marked much of the Church that arose in the centuries after her passing. And she has “risen above” the organized church’s attempts to label her a prostitute and sinner. Generations of men and women have faithfully preserved her true story.

Now as the Western world based on this false patriarchy crumbles around us... we as women who know and *gno* the *inner story* are positioned at last to unite Eternal Masculine and Feminine in the integration of *sacred union* that Magdalene and Yeshua understood. It is time to reclaim our birthright as women who are truly *Beloved*—by ourselves; by worthy human men; and by God as Father, Lover and King.

In order to become the *Beloved*, and to *Be Love* in the world around us, we must first learn how to *Be Loved*. This is the greatest journey of all.

It is so crucial that we take this journey now.

*Becoming The Beloved* is the only antidote I have found to a life marked by smallness, contraction, isolation, poverty, boredom, despair and the thousand other vices and villains we are prone to face in this life. Magdalene is a tremendous teacher, archetype and guide who shows us the way out of Fear. She is the sacred feminine embodiment of woman who lives to “Be Loved” and “Be Love” in the face of all that is “Not Love” in

## *When Love Is In The House*

this world.

Suffering—which is how we typically face all that is ‘Not Love’ in this world—is what truly wakes us up to Love. It also spurs us on to *Become The Beloved*. Yet in order to stand fully in Love as Mary did in this gnostic gospel, we must submit to the loving penetration of God as Father, Lover and King — Who will awaken of all the powers that lie within us as women, powers we might not have known before. We must surrender to receive and embody these powers, and use them as they were intended: to heal all the manifestations of “Not Love” that tend to run our lives at the unconscious and conscious levels.

Eventually on this path, we *Become Love*. So much so that like Mary, we can walk into any situation and transform it through the power of our presence. We have the opportunity to speak life where there was only talk of loss before. To extend loving touch and acceptance, as she did to the frightened disciples, where only separation once existed. To speak ‘truth to power’ to the men in our lives—and to those who represent the false patriarchy which is now in the ebb of its cycle.

Most of all, we have the opportunity to walk through life holding Divine Love in our bodies as The Beloved—walking forward totally provided for, protected, honored and adored no matter what our relationship status, bank account or lifestyle constraints might be. Once we have experienced *Becoming The Beloved*, life is never the same again. Magdalene herself always calls to us when we are ready to embark on this path of receiving and embodying Sacred Love.

## *Then Mary Arose*

The rest of this book is dedicated to help you 'arise' as the Magdalene did in *The Gospel of Mary*: fully empowered to walk as the *Beloved*, to *Be Loved* and *Be Love...* to embody the Eternal Feminine in deep partnership with the Eternal Masculine ... in a world that is just as confusing and chaotic as the one that she faced.

When Love makes its presence known, the story changes forever.

*"Then Mary arose"...* and Beloved Sister, you will too.