**Logos Universality Mentality Education Novelty, Section:
Philosophy and Humanistic Sciences**

ISSN: 2284–5976 (print), ISSN: 2284–5976 (electronic)
Covered in: CEEOL, Index Copernicus, Ideas RePEc,
EconPapers, Socionet

**AGE OF THE HOLY SPIRIT: THE EON OF
INSPIRATION, SPIRITUALITY AND HARMONY
BETWEEN MASCULINE AND FEMININE**

Madalina Virginia ANTONESCU

DOI: <http://dx.doi.org/10.18662/lumenphs.2015.0302.02>

Logos Universality Mentality Education Novelty, Section:
Philosophy and Humanistic Sciences, III (2), 11-25

The online version of this article can be found at:
<http://lumenjournals.com/philosophy-and-humanistic-sciences/>

Published by:
Lumen Publishing House
On behalf of:
Lumen Research Center in Social and Humanistic Sciences

Age of the Holy Spirit: The Eon of Inspiration, Spirituality and Harmony between Masculine and Feminine

Madalina Virginia ANTONESCU¹

Abstract:

After defining the concept of the “Age of the Holy Spirit”, we will try to establish a general profile of this civilization and axiological pattern, conceived as opposing and surpassing the obsolete patriarchal model of organizing human society and mentalities. The pro-active and positive, the creative role of the woman in designing, implementing and extending this model are underlined in the first section of the paper. We will also make some references to the relation between the woman and this new civilization and axiological pattern, by presenting the main dichotomist aspects within human societies operating until the present.

Keywords: *Holy Spirit, new feminine civilization, patriarchal pattern, woman, feminine values, Eon of the Holy Spirit.*

¹ Ph.D., scientific researcher, Romanian Diplomatic Institute, Romania, madyantonescu@gmail.com.

1. Breaking Down the Dogma of the Woman's Intrinsic Sinfulness

In this century marked by the sign of the Dove, the symbol of the woman crowned by God as *Empress of the World* (*wherefrom the post-patriarchal paradigm of the woman as a personality and radiant energy, as a beneficial, positive, creator presence, adding a sense of order to the world*) (Evdokimov, 1995, pp. 217-230)², the systems based on injustice and especially on the injustice caused to women (Miroiu, 1996, p. 18) (exclusion, ostracizing, disdain for women as human beings, for their rights, values and perception of the world) (Evdokimov, 1995, pp. 172)³ are abandoned.

*The Age of the Holy Spirit becomes an Age of rising of the women from the humble, ostracized, disdained condition, imposed for millennia by patriarchal governments*⁴ (including theocratic governments). We must not make the mistake of considering that *the patriarchate*⁵, as an organization system of the human societies, characterizing solely *a certain period* of the history of humanity and definitively and completely disappearing from the human history. On the contrary, we find strong patriarchal elements in all the following systems (although the human history is not divided into "official" periods, bearing conventional names, some way or the other; instead, it represents *a permanent flow of ages, with common areas, interconnecting various systems, as well as areas of*

² Starting from both the archetype of the Virgin Mary and from the feminine aspects of the Holy Spirit, ignored in the theological discourse for a long time.

³ Paul Evdokimov, acknowledging "the immense imperialist destruction force of the masculine Promethean civilizations, drinking from the spring of death" (the Romanian Empire is opposed, in this view, to the ancient Oriental civilization and especially to Hinduism)

⁴ About "the third age of the humankind", as an age under the sign of work performed by the Holy Spirit, when the woman shall rise to the highest dignity through the Grace of God, also see John Noyce, *Divinul feminin. Viziuni și profeții în tradiția sapiențială*, translated by Monica Medeleanu, Herald Publishing House, Bucharest, 2010, pp. 147-151

⁵ Patriarchy is defined as "a form of social organization, in which the kinship is established on patrilineal criteria, while the man is considered the head of the family, with a dominant role in the life of the community". Patriarchalism is defined as "a tendency to return to traditions and habits from the past or a habit/tradition reminding of the patriarchal times". According to *Dicționarul explicativ al limbii române*, 2nd edition, Univers Enciclopedic Publishing House, Bucharest, 1996, Romanian Academy, "Iorgu Iordan" Institute of Linguistics, page 759. Patriarchy as an "ideology supporting the norm and society in which the man is considered the head of the woman", legitimated through a suite of "misogynistic selections of the religious traditions, taken over by the laymen's world, with reverential-romantic or humiliating and disdainful arguments" – see Maria Bucur, Mihaela Miroiu, *Patriarhat și emancipare în istoria gândirii politice românești*, Polirom, Iași, 2002, pages. 12-13.

sudden, bloody or natural breakage (replacing a system with another, through a series of revolutions or massive territorial conquests or through access to certain technologies – usually, military technologies – or through the discovery of new geographic areas etc.)

Therefore, it is recommended we mention that, *by the beginning of the 21st century, the patriarchy elements have not disappeared completely, instead they perpetuated* in the new social, political, religious, moral, cultural and economic systems. The religious field is probably a place where patriarchy feels at home, wherefrom it has never been banned for good or partially. In the present paper, we only refer to *the Christian religion, where we find various areas from where women are ostracized on the basis of a “religious justification”, interpreted however in a fundamentalist sense, vitiated by Patriarchalism* (Miroiu, 1995, pp. 30-32) (based on the men’s interest in *maintaining the exclusion of the women from the actual religious activity* – we refer here to the priesthood as well as to the women’s access to the theological study, to a career in theology, teaching in higher education institutions – the doctoral level included – in the theological field, being part of the management boards of the visible administrative and decision-making structures of the church as much as men – e.g. assemblies of the laymen or the body bearing the name the Holy Synod). *Despite the principle of equality between men and women, stated by Jesus Christ himself, in His Church*⁶, we see here entire areas emptied of the feminine presence and creation, which implicitly shows a gap between the statements (the official position of the Church, which promotes equality between women and men in Church, being all called “sons and daughters of God”) and the real situation (omnipresence of the old, discriminating perspective of marginalization or even exclusion of women from entire areas/fields of activity concerning the management, decision-making, church services, to the official construing, acknowledged and assumed by the Church, of the canonical texts – monopolized by priests, during the ages).

A few examples from the Christian-Orthodox cult:

- At the moment of anointment, after the Holy Liturgy finishes, the women follow the men (based on the patriarchal tradition –uncontested as such in the contemporary theological discourse – that the man is “superior to the woman” (Miroiu, 1996, pp. 37-38)⁷, even in the Church of Christ.

⁶ *Galatians, cap. 3: 26-28*. Also see *Credința ortodoxă*, Ed. Mitropoliei Moldovei și Bucovinei, Trinitas, Iași, 2007, p. 130

⁷ On the discriminating discourse against the woman, delivered by Paul the Apostle, who is inspired by the old Judaic thinking, reiterating the reason for the subordination and

- The women are not allowed to enter the Holy Altar. The justification for this discrimination is also based on the Old Testament, i.e. Genesis (*“the intrinsic sinfulness” of the woman* who, through Eva, tempted “the innocent man and caused him to lose Paradise”) (Miroiu, 1996, pp. 23-27). Thus, *this prohibition comes as a type of intrinsic penalization of the women* of all times, because, according to the canonical text, the first woman “prompted Adam to eat from the tree of knowledge”. Therefore, there is a wide gap between the attitude of the Old Testament towards women (characteristic for a visible patriarchal system), as grounds for the religious justification for “the primordial sinfulness of women”, and the New Testament, according to which *Christ is the embodiment of the law, the new man, the man baptized in water and Holy Spirit, turns from a servant into the son of God, Christ delivers him and forgives his sins, Christ removes the curse of the law and elevates him to his initial dignity, through His sacrifice*⁸. Therefore, the contemporary theological discourse should emphasise *Christ’s words on the equality among people, within the Church*; otherwise, a hypocritical attitude of humiliation and exclusion of the woman would be tolerated, i.e. *questioning Christ’s law of love for the fellow human being and the lack of differences between the man and the woman – as status within His Church*. Therefore, from the perspective of *the New Testament*, in terms of analysing and repositioning the basic relation of the Church with the man and woman, old practices and attitudes of patriarchal origin, discriminating against and/or humiliating for women.

- Moreover, to be “fulfilled”, i.e. “accomplished” (through the work of the Holy Spirit⁹, in the Age of the Holy Spirit), *the Law of Christ, a law of love for the fellow human being and for God*, guides the human being in the right direction: *love for the woman* must be restored besides *restoring the initial, cosmic dignity of the woman, as a full being*. The patriarchists have always regarded the woman as an inferior being, based on the criterion of the genesis of the first people (“making” Eve out of a man’s rib) (Miroiu, 1996, pp. 24-25). This became a

inferiority of the woman. Corinthians 11 :3.7, 8. Corinthians 11 :10. Ephesians 5: 25. Timothy 2:12-15

⁸ Galatians chapter 3: 26-28, chapter 4: 1-7 (“Thus you are no longer a slave, but God’s child; and since you are his child, God has made you also an heir”). Galatians chapter 4: 31 (“So then, brethren, we are not children of the bondwoman, but of the free”) It is the freedom according to the Holy Spirit, based on the faith in Christ, the one enabling the inheritance of the Kingdom. “Since you, brethren, were called to freedom” says the Apostle (freedom which, in turn, must be a creative freedom of serving through love, not an opportunity for lechery or exclusive appetency for the material; instead, it should be an opportunity for the spiritual fulfilment of the human being).

⁹ *Credința ortodoxă*, quoted op., p. 115.

subject of countless “arguments” for the “inherent weakness” of the woman, construed exclusively as an “incomplete being, derived from the man and attached to the man, without any appetite for reason” (Miroiu, 1996, pp. 33-39), as compared to the man, which leads to a true *historic creation of a vicious circle of stereotypes and forms of exclusion of the woman* (Gatens, 2001, pp. 83-88) (excluding the woman from the government business, from the political and religious decision-making process, from the economic, banking, commercial, religious or cultural domain – all regarded during the millennia as “*masculine domains*”, i.e. *domains of assertion and perpetuation of the masculine projections on the human being, the world and God*) (Miroiu, 1995, pp. 75-76). All these discriminating aspects reveal a severe and millenary injustice against women, against the feminine values, the feminine perspective of the world, of the human being, which must be and will be corrected in the Age of the Holy Spirit.

- “*Masculinising*” God (Miroiu, 1995, pp. 30-31) (since men needed to justify their actions and decisions of excluding, disdaining or dominating women, they attempted to impose God as a figure *based on their image and on their will – as some sort of patriarch urging and encouraging them – through the divine message – to behave in such discriminating manner towards women*). Now, at the beginning of the 21st century, men still find it difficult to understand that they have a crooked vision of women and, implicitly, of God (Miroiu, 1995, pp. 136-137). The contemporary theological discourse and explanations given to people about the Being of God easily overlook the fact that *God is a Spirit, He/She is Uncreated Energy*, even though, *sometimes, He Who Is (that is the Eternal Being) prefers to show Himself before the human beings in an anthropomorphic form*. God can take *any shape* physically (pigeon, burning bush, young person, man or woman). He/She sends the Word (Christ) in *male* embodiment, to the world (without considering this an argument that God hates or despises women), *to deliver the human beings and remove the curse of the Old Testament Law*¹⁰, not to justify, perpetuate and promote various forms of discrimination against women. Christ does not demand that men adopt domination,

¹⁰ That is, including from the system of discriminations and divisions between the sexes, perpetuated by the Patriarchalism of the old peoples. Christ raises the human being to the supreme freedom, which is the equality through love of all the human beings, irrespective of the race, gender, wealth, social origin. I Corinthians, cap. 6:3-4 We can say that *the principle of non-discrimination among the human beings, through which an entire system based on slavery, injustice, oppression, exploitation of the human being – as religiously justified grounds, i.e. “allowed by the Gods” – truly originates in the New Testament* (Galatians, chapter 3: 26-28).

demonization or deriding attitudes against women¹¹. Instead, He demands that human beings love their fellow human beings. A true Christian cannot pretend to love God, if he fails to love his/her fellow human being and, many times, *he forgets that the woman is also a “fellow human being”*. One cannot rise spiritually to God when hating the woman, when considering being superior to her, demonizing her and burdening her with various sorts of blames, according to the Old Testament, when regarding her as a secondary being, created for the man, for the maintenance, company and entertainment provided to the man. *The Holy Spirit tells the human beings that the days of discriminating the woman are over*¹², *sealing from a cosmic and divine viewpoint what we call the “Coronation of the Woman”*¹³, *that is her resuming her initial dignity (lost by the humans, under the temptation of patriarchy)*.

- These aspects, presented and highlighted in the New Testament, in the work of Christ (*dignity, honour, morality granted to the woman* – through the enlightened image of Virgin Mary, Theotokos¹⁴, but also through the saint women¹⁵ who were the first to see Christ rising from the dead), are

¹¹On the contrary, Christ reminds through His example of not throwing the rock at the lecherous woman that men (in the role of accusers of the woman) are also sinners, that sin does not stem from the feminine being, instead it is human, i.e. it is equally committed by men and women, with no parable *in which Christ says* that women and only women are sinners, while men are not. On the contrary, Christ always insists on the equality between the sexes for love, for the God showing love and forgiveness to the human being, who is prone to error. John, chapter 8: 3-12.

¹² *The Third Age, under the work of the Holy Spirit, through the sacredness of the Cosmic Wedding* (reunion between the Bride and Groom, sublimation of woman by “raising the Bride to heaven”, i.e. by crowning and honouring the woman as an empress) closes the gates of a history of degradation and marginalization of woman. Through the work of God, the woman returns to being naturally honoured as empress and, according to the parable of the wedding in heaven, she represents the dawn of a new world, of a new time, a new structure of the world, distanced from the two “centuries of humankind”. See *Credința ortodoxă*, quoted op., p. 132-133.

¹³ “*She is the fourth dimension; the eyes which enlighten; the power which draweth inward to God. 16. And her kingdom cometh; the day of the exaltation of woman; Since the woman is the crown of the man and final manifestation of humanity. She shall be closest to the throne of God, when she is revealed*”, in *Visions and Prophecies of the Divine Feminine* since 1880, in John Noyce, quoted op., pp.147-148.

¹⁴ Virgin Mary, as archetype of the Feminine Divine Priesthood. See Paul Evdokimov, quoted op., pp. 220-223

¹⁵ The Orthodox Church even includes a day dedicated to the Christian woman, under the name of “Sunday of the Saint women” (to evoke the honour granted by Jesus, after His resurrection, of showing his face first before the women who had come to His grave with oils, not before the Apostles).

enounced and guaranteed by Christ. A *fulfilment stage for the work of Christ* is necessary, since the *Holy Spirit*, as inspiration, as Caresser, *is also the Fulfiler of any of God's works*¹⁶, including the identification and clarification of these forms of discrimination against women, forms without a place or sense *under the law of Christ or under the Law of the Holy Spirit*, in the Age marked by His Sign.

- *Tolerating the old patriarchal prohibition*, against the *women having access to church (here, the place of prayer)*, during *menstruation* (wherefrom tolerating the idea of the “inherent sinfulness” of the woman, considering that the feminine nature is “impure, dirty”, as compared to the man, who represents the “whole, honourable, pure human being” for the patriarchists) (Miroiu, 1996, p. 36).

- *The interdiction* (under which religious justification if *Christ says* that in Church – therefore, at priesthood level, as well – *no distinction must be made among the human beings*¹⁷, not even based on a gender criterion, since they “are all sons and daughters of God”, through the baptism with Spirit and water) *against women to officiate the religious sermons and have access to the priesthood* (clear elements of patriarchy, “taboo area” for the women, also in the 21st century, which proves the (mental) resistance of patriarchal type, in the very bosom of the Church, under the sign of unity, love among the human beings, tolerance and especially *the interdiction to differentiate between the “limbs of the Church”, therefore between men and women*)¹⁸. Thus, *the most important indication of equality between men and women within the Church is violated (Galatians 3:26-28)*, through the demonization, exclusion of the woman from the very Church, which is an inadmissible aspect, proving exactly the great force of resistance of which the obtuse patriarchal resistance is capable, subtly perpetuated even at the beginning of the 21st century. In *Galatians 3:26-28, the Law of Christ appears in the fullness of its godly grace and spirit*: “you are all the sons and daughters of God” (it does not say that men are the “sons of God” and women are excluded from this quality). *The woman becomes “daughter of God”, not through the man, not through the good will of the priesthood (which “would overlook” Eve’s ancient sin), but through baptism (as an act of free will), through her personal faith in Jesus Christ and the sacrifice of Christ for all the human*

¹⁶ *Credința ortodoxă*, quoted op., p. 115.

¹⁷ In no part of the New Testament does Christ, in His words, say that the women are “soiled” or that they are expressly denied the dignity of priesthood, because “they are inferior, sinful as compared to men” or for any other reason. Denying a woman access to the sacred-theological domain is a trace of the times under the rule of the Old Testament.

¹⁸ *Credința ortodoxă*, quoted op., p. 130.

beings, to redeem all the humans from the curse of the Law (from human condition of scission from God). It is a divine, unique, non-repeatable, unequalled act, proving the love of God for the human being, not the disdain of God, which changes the ontological axes of the human being, reconnecting man to God, i.e. re-gifting the free, dignified condition of “son”, removing him from the condition of a “servant”¹⁹. This faith clothes the woman “within Christ”, this faith delivers her *directly, without intermediation, accept or permission of the men*.

*Under the Law of Christ, the woman is considered a full human being, able of free choice: to receive God in her life and soul, or not. She alone decides this, she is not delivered through the permission of the man, but through her aware choice of God, through her faith in Christ. The woman is delivered by believing in God, in all His creative and co-working hypostases: in the Father, in Christ, in the Holy Spirit (without a hierarchy among these three Hypostases)*²⁰.

The woman is delivered *through faith* and, if she believes in one of His Aspects, One and Eternal God, she must know that this Hypostasis *entails the Others*, that is One entails the *love and delivering work of the Other Hypostases*²¹. Man cannot believe merely in Christ, without believing in the Holy Spirit, since he shall not be delivered by denying One of God’s Hypostases. Believing in Christ, man is delivered *through the grace of God, entailing the work of the Holy Spirit*, therefore *in His name, as well*²², because there is no such thing as a delivering work, without the simultaneous contribution of all of God’s hypostases²³. One cannot believe in Christ and ignore, disdain the Holy Spirit and then demand deliverance, pretending to be a “good believer” in Christ. That which was initiated under the law of Christ (honour, cherishing, valuing the woman, through the worship of the Mother of God, the Virgin Mary) is completed now, in the Age of the Holy Spirit, *by honouring the Holy Spirit, His feminine hypostasis included*²⁴ (*ignored by the theological discourse, elaborated*

¹⁹ *Credința ortodoxă*, quoted op., pp. 99-101.

²⁰ Idem, p. 112, 114.

²¹ Ibidem

²² Ibidem, p. 111.

²³ Ibidem, pp. 111-112

²⁴ “The feminine focused on its own being lies under the sign of the Birth and Whitsunday, the creation of the new being and of the new Era; the correspondent for the divine world, bearing the seal of the Father is the human world, bearing the seal of the Mother”, according to Paul Evdokimov (quoted op., pp. 228-229) “The similitude between the works of the Word and of the Holy Spirit, more precisely of the maternal epicletic action of the Holy Spirit, in any form of embodiment, explains the ontic relation of the feminine with the Spirit” (idem, p. 228).

exclusively by men, during the centuries)²⁵. The woman receives the supreme honour (“her Coronation” from the divine and spiritual viewpoint) *through and by* God, as a sign of His perfect love for the woman and for her *intrinsic* divine value²⁶.

2. Role of the woman in the Age of the Holy Spirit

In the Age of the Holy Spirit, the woman is acknowledged as a full human being, i.e. she is removed from the conception of the “secondary being, attached to the man”; the woman is acknowledged as a divine being (she harbours the same divine spark as the man), thus abandoning the stereotype of considering the woman to be body/passion and the man to be spirit/reason (wherefrom, the argument for his “superiority”) (Miroiu, 1996, pp. 62-63; Miroiu, 1995, pp. 50-51; Evdokimov, 1995, p. 180); the woman is valued and honoured because she is also “ruler of the Earth, with all its beings”, as much as the man (a right which she was denied in the Long Line of Dark Ages, dominated by the vitiated patriarchal mentality); the woman bears “the face and resemblance of God” (because God is Spirit, Uncreated Energy, not a “masculine spirit”). Moreover, the woman is crowned Empress of the World (through the feminine aspect ignored by people, that of the Holy Spirit, we are clearly shown the uplifting of the woman to the supreme honour, as Empress of the entire Divine Creation, beside Christ the Groom)²⁷, in complete harmony between the feminine and the masculine

²⁵ Certain authors acknowledge that “in the Holy Spirit, the Christianity maintained a rudiment of the feminine principle”, reminding that “the humanity lost something that was fairly obvious during the ancient times: that the Holy Spirit ... is feminine”, also reminding about the last Council from Vatican, which also resulted in a work signed by a French theologian, in which he suggests that “the Holy Spirit is more feminine than masculine”. See Manfred Schmidt-Brabant, *Isis și Marea Mamă*, in the Manfred Schmidt-Brabant anthology, Virginia Sease, *Femininul arhetipal în curentul misterial al umanității*, Univers Enciclopedic Gold Publishing, Triade, București, 2011, pp. 56-57. But we will not mistake the Holy Spirit (the Third Person of the Holy Trinity, God the Maker and the Third Hypostasis of God) for a (feminine or masculine) principle, or the first creation of God (Sophia), or the planet Earth (starting from the comments on the “Great Mother” phrase, from the ancient cultures). The Maker should not be mistaken for His creation.

²⁶ “Come, Holy Spirit and take us to the wedding of the Lamb!” “Come and fill us with the light of God!” “Come and make us worthy of joining the kingdom of Your eternal Grace” “Come and enlighten us with ceaseless light” Akathist to the Holy Spirit

²⁷ In the parable of the wedding in the sky, particularly complex from the viewpoint of symbols, mentioned in the Apocalypse (chapter 21:1-27), that is in a moment of *separation of ages*, which can be construed as *a moment of entering a new age*, an age of equality and love

(which would be also interpreted as the reunion of the two divine energies, after a state of artificial, forced separation).

Instead, Galatians chapter 3: 28 clearly sets the grounds for deconstructing Patriarchalism, clearly mentions the Law of Christ, of lack of difference among people (Terestchenko, 2000, p. 24), seen as “limbs of the Church”²⁸ (aspect also disregarded at least until the 21st century): “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.” By sending Christ “in the world” (embodiment of the Logos) and through His Sacrifice, the woman and the man are no longer “slaves” (as they used to be, under the old law), instead they are redeemed and adopted (they become “children of God”). As “sons and daughters of God”, the people (men and women) inherit the kingdom of God, at which point the Patriarchalism is broken down, since it can no longer justify enslaving the woman (in the sense of a despising attitude, an attitude of blaming the woman, based on the old law, followed by eliminating her from key-domains of decision-making and priesthood, sacred domains of the religious life).

The vitiated interpretation (formalist in letter, not in spirit) of the famous phrases from the Ephesians chapter 5:22-24, which has led to the justification and perpetuation of Patriarchalism and, to top it all, under the very Law of Christ (!) This aspect is now identified and corrected in the Age of the Holy Spirit, by positioning, exploring, discovering the feminine aspect of the Holy Spirit (Fulfiller of the work of Christ – again, under the working hypostasis of the Holy Spirit, especially towards the “end of centuries”, to which insufficient attention is paid)²⁹. However, the spirit of this advice from

among the human beings, an age of overcoming the state of scission between the men and women, applied for millennia, through patriarchal systems (even as mentality and general knowledge). The Church (in this case, as Anima, i.e. the Holy Spirit ensouling it) is also a new world, a new structure of the world, together with a renewed human being, as sacred Body of God. See the senses of the Church as new structure and Bride of Christ, in *Credința ortodoxă*, quoted op., p. 133.

²⁸ *Credința ortodoxă*, quoted op., p. 130.

²⁹ Idem, p. 115. About the coming of the second Comforter after Christ, Whom the Church is called to Herald, on the brink of the third millennium, the Holy Spirit Who bears within the secret of love and the power of new creation, see Encyclical Letter *Dominum et vivificantem Despre Dubul Sfânt în viața Bisericii și a lumii*, in Pope John Paul II, in the Pope John Paul the 2nd Encyclopaedia, *Enciclice*, Magisteriu, Roman Catholic Theological Institute Bucharest, ARCB Publishing House, Bucharest, 2008, pp. 183-185. In addition, regarding the theological studies and the necessity for a new study and renewed cult of the Holy Spirit, for the Church of the third millennium, see the Encyclical Letter of Pope Leon XIII,

the Ephesians, concerning the spouses (but which implicitly expresses a patriarchal pattern of men relating to women, as a type of general relation emphasizing the superiority of man, in relation to the woman) refers to the love between the spouses and the fact that the husbands must love (a spiritual sense, included) their women “as they would themselves” or “as they would their own body”³⁰, But they both must not fear each other³¹, instead they must follow God like “beloved children” (and “walk in love, as Christ loved the mankind” – Ephesians chapter 5: 1 – 5), therefore, accent must be placed on the love which cancels differences among people, on unconditional love³².

- *Family, in the Age of the Holy Spirit, must be regarded in God's light* (the Father, Christ and the Holy Spirit): this means that it must become an environment of understanding, respect and love between spouses, before all, *not of man dominating the woman, nor of woman “fearing” the man*. The “fear” of which we read in the Ephesians, chapter 5:33 is interpreted in the 21st century as “respect”, not “fear” or “obedience” to the man (which would represent *an infringement upon the freedom, dignity, sacredness of the woman as a human being, with reason, self-consciousness, immortal soul and divine spark, as much as the man*), because “obedience” or “fear” would replace the woman on a secondary, marginal position, on a scale privileging the superiority of man in the family, wherefrom it is extended through the religious argument, which is given an interpretation favourable to a patriarchal system, in all other aspects of life. The spouses must be “obedient to each other”(mutual respect, tolerance between them, but especially love as understanding, spiritual communion, mutual support for the good and benefit and the deliverance of the human being). We must not see this “obedience” as a relation of domination based on a patriarchal

Divinum illud munus (1897), about the Holy Spirit, the Encyclical Letter of Pope Pius XII *Mystici Corporis* (1943), studying the relation between the Holy Spirit (vital principle of the Church) and Christ (Head of the Mystical Body), as well as the position of the Vatican II Ecumenical Council, with emphasis on the need for new studies on the Holy Spirit.

³⁰ Where we re-encounter the (patriarchal and dichotomist) analogy between the woman and the body, which would suggest the man/mind/reason/spirit/self-awareness/capacity to transcend/creation of value association.

³¹ As the text suggests, read in its letter, not in its spirit (“fear” read as “respect”, not as an obligation to submit to a master, in relations of this type).

³² His Beatitude Daniel, Patriarch of the Romanian Orthodox Church, *Contemplating the Divine Source of Life and Love. Meditation on the Icon of the Holy Trinity*, in *Confessing the Truth in Love, Orthodox Perception of Life, Mission and Unity*, Ed. Basilica, Bucharest, 2008, p.14.

pattern, because *an environment of domination leaves no room for love and, therefore, for peace under the Holy Spirit*. “Obedience” must in fact be construed as mutual respect and, under no circumstance, must it be regarded as an opportunity (with religious justification) for the man to assume superiority before the woman, to keep her in a situation of financial dependence (in order to obtain her obedience), to show contempt for her aspirations, to muffle her personality, ridicule her dreams and gifts (treating her as an object or his personal slave, meant to fulfil his needs or limited to entertain him or work for him). “Obedience” *must not be construed as a religious justification for the man to exploit his woman (wife) or to exploit her work, her gifts in general*, to consider her an object of entertainment or personal pride (acquisition) or an instrument of reproduction. Those who invoke “obedience” in the above-mentioned patriarchal sense fail to understand, love and honour the woman, accept her for who she is, a full, sacred and free human being, *and fail to allow her the exercise of this freedom in the sense of Christ, that is in creative, plenary sense, that of being “in the light”*, of not being witness to the “deeds of the darkness”.

- *The gifts of the Holy Spirit can be bestowed to any man, therefore to any woman, in any field of activity* (which means that, unlike Patriarchalism, the new age hosts no social, cultural, economic, political, theological domain reserved to the men). The Holy Spirit comes to unchain the human being from this chain of stereotypes, dichotomy and rivalry between the man and the woman, persistently perpetuated by the elites for millennia, in order to maintain their privileges and power. *The gifts of the Holy Spirit cannot be conditioned, denied, marginalized by the men, according to their inherently limited mind; instead, they are offered according to the will of the Holy Spirit*, which means that no one can deny the His work in a woman and through a woman, arguing that “women are sinful, dirty or inferior to the man”. “Love for the fellow human being” is not domination, exploitation, causing pain, on account on the “intrinsic secondary, sinful or demonic nature of the fellow human being” (as men saw women over the centuries) (Miroiu, 1995, pp. 132-134).

Conclusions

In the present paper, we used innovative theological-feminine paradigms for theology in general, for the study of gender relations, of

human societies in their overall structure and of the models of human organization (such as “Great Feminine Governance”. “New Age”, “Age of the Holy Spirit”, “Age of the Dove”, “Divine Wedding”, “Crowning of the Woman”, “Woman as Empress of the world”, “New structure of the human being” and “Monadic Age”), all meant to open a new road for exploration of the alternatives for organizations based on discrimination among human beings (here, on the criterion of gender relations), on the exploitation, marginalization and seclusion of woman, in relation to the man.

These new paradigms we propose in the current paper represent just as many gates to a future based on respect, understanding, cooperation among the human being and especially, re-valuing of the woman, of the lost feminine universe, identifying the feminine elements and values unaltered by Patriarchalism, in the evolution of the human civilization, on the brink of the third millennium.

At symbolic level, this new age focuses on the reconstruction of the human monad (“Divine wedding”), i.e. on overcoming the discriminations based on the gender criterion, among the human beings, which have led to a removal from the history, to an exploitation and marginalization of the woman, for millennia, to women losing their natural right to be co-creators with the men and to bring their own contribution to the human civilization and culture.

From the viewpoint of the relation between the human being and the All-Maker God, the New Age starts from the message of Christ (a message of love and non-differentiation among people, in the Church) and it is accomplished through the continuous work (“until the end of time”) of the Holy Spirit (The Anima of the Church, The Bride) and of Jesus Christ (The Word-Giver of eternal life, The Groom).

The Holy Spirit and the Word make up a new structure, a new world, from which an entirely new type of civilization begins, by overcoming the fundamental scission between the two genders and by “crowning the woman”, i.e. by sublimating her as “empress of the entire human world” (the world about which the theologians declared it was placed under the sign of the Mother.

Acknowledgment

The present article represents *only the personal opinion of the author* and it does not involve in any form any other natural person or legal entity. All the

rights over the present text are reserved. The quotations from the present text are made by mentioning the author and the complete source.

REFERENCES

- Academia Română, Institutul de Lingvistică Iorgu Iordan (1996). *Dicționarul explicativ al limbii române* (ed. a II-a). Bucharest: Univers Enciclopedic Publishing House.
- Akathist to the Holy Spirit*
- Bucur, M., Miroiu, M. (Eds.), (2002). *Patriarhat și emancipare în istoria gândirii politice românești*. Iasi : Polirom.
- Evdokimov, P. (1995). *Femeia și mântuirea lumii*, translated by Gabriela Moldoveanu. Bucharest: Christiana Publishing House.
- Gatens, M. (2001). *Feminism și filozofie. Perspective asupra diferenței și egalității*, translated by Olivia Rusu-Todorean. Iasi: Polirom.
- His Beatitude Daniel, Patriarch of the Romanian Orthodox Church (2008a). Contemplating the Divine Source of Life and Love. Meditation on the Icon of the Holy Trinity. In *Confessing the Truth in Love, Orthodox Perception of Life, Mission and Unity*. Bucharest: Ed. Basilica.
- His Beatitude Daniel, Patriarch of the Romanian Orthodox Church (2008b). Flames of the Holy Spirit- Pillars of Peace. Meditation on Reconciliation of Churches and Nations. In *Confessing Truth in Love. Orthodox Perceptions of Life, Mission and Unity*. Bucharest: Basilica Publishing House.
- Korten, D. (2007). *Marea Cotitură. De la imperiu la Comunitatea Tereastră*, translated by Mihnea Columbeanu. Prahova: Antet Publishing House.
- Miroiu, M. (1995). *Gândul umbrei. Abordări feministe în filosofia contemporană*. Bucharest: Alternative Publishing House.
- Miroiu, M. (1996). *Convenio. Despre natură, femei și morală*. Bucharest: Alternative Publishing House.
- Noyce, J. (2010). *Divinul feminin. Viziuni și profeții în tradiția sapiențială*, translated by Monica Medeleanu. Bucharest: Herald Publishing House.
- Pope John Paul II (2008). Encyclical Letter, *Laborem Exercens*, September 14th 1981. In Pope John Paul II Anthology (2008). *Encyclicals*, Magisteriu (pp.146-153). Bucharest: Roman Catholic Theological Institute Bucharest, ARCB Publishing House.

- Pope John Paul II (2008). Encyclical Letter, *Dominum et vivificantem, Despre Dubul Sfânt în viața Bisericii și a lumii*. In Pope John Paul II Anthology (2008). *Encyclicals*, Magisteriu (pp.183-185). Bucharest: Roman Catholic Theological Institute Bucharest, ARCB Publishing House
- Pope John Paul II (2008). Encyclical Letter, *Redemptoris Missio*. In Pope John Paul II Anthology (2008). *Encyclicals*, Magisteriu (pp. 374-376). Bucharest: Roman Catholic Theological Institute Bucharest, ARCB Publishing House.
- Pope John Paul II (2008). Encyclical Letter, *Redemptor hominis*. In Pope John Paul II Anthology (2008). *Encyclicals*, Magisteriu (pp. 31-38). Bucharest: Roman Catholic Theological Institute Bucharest, ARCB Publishing House.
- Schmidt-Brabant, M. (2011). Isis și Marea Mamă. In Schmidt-Brabant, Manfred; Sease, Virginia (2011), *Femininul arhetipal în curentul misterial al umanității* (pp.56-57). Bucharest: Univers Enciclopedic Gold Publishing House, Triade.
- Terestchenko, M. (2000). *Marile curente ale filozofiei politice*, translated by Dana Iurescu Lungu. Iasi: Institutul European Publishing House.
- Toffler, A. (1995). *Power shift. Puterea în mișcare*, translated by Mihnea Columbeanu. Prahova: Antet Publishing House.

Biodata

Mădălina Virginia ANTONESCU holds a Ph. D. in European Law, at Bucharest University, Department of Law (2009) and she is scientific researcher. At present, she is counsellor with Romanian Diplomatic Institute and honorary researcher with Romanian Institute for Human Rights. She holds a diploma of Paris I Pantheon Sorbonne University (1998) and a master of National School for Political and Administrative Studies, Bucharest, specialization “International relations and European integration” (2001-2003). Fields of interest: human rights, European law, international law, international relations, diplomacy, culture, civilization.