

Chapter 1 : Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity - Sarah B. Pomeroy - G

Goddesses, Whores, Wives, and Slaves and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

Many of us believe that prostitution is all about money for street hookers, fame for Hollywood starlets, or security for suburban housewives. Prophetic texts, rituals, and icons are called sacred, even particular mountains or rivers are considered sacred, but whores? Sexually empowered women are called bitches, dykes, ball-busters, etc. Sexually independent women, once respected as sacred vessels of the Goddess, are degraded as evil temptresses, obstacles between man and a sexless heaven. One exception is the paradise of Islam, although it is a men-only club stocked full with re-virginating nymphs; Islamic women are said to be soul-less. Jungian psychologist Nancy Qualls-Corbett describes the Holy Whore as "a woman, who, through ritual or psychological development, has come to know the spiritual side of her sexuality, her true Eroticism, and lives this out according to her individual circumstances. Fundamentalist Christians believe that the door to the kingdom of heaven is opened to those re-born of fire and water. Occult traditions such as Tantra, and magical orders which esteem the Holy Whore, persuade us to experience our divinity by immersing ourselves in the fires of sexual passion and the baptismal waters of sexual ritual. Sexuality becomes sacred when the Goddess residing in every woman is honored. The term "sacred whore" is not oxymoronic. If we explore the etymology of the words "whore" or "harlot," we find that the split between "priestess" and "prostitute" is a relatively recent one. The Spanish word for whore, puta, derives from the Latin term for a well, but the Latin term for grave, literally "a hole in the earth," is puticuli, meaning womb of rebirth. These terms for whore were not derogatory. The Latin term had its root in the Vedic, an early Sanskrit language, wherein the word puta is defined as pure and holy. The cave, the pit, the hole, and the bottomless black lake were metaphors for the Great Goddess, She who is unnameable, that darkness primordial from which all life light is born. The Sacred Whore at work was, in fact, the manifestation the Great Goddess. Today these ideas are not completely lost. The Hebrew folk dance named the hora, a tradition at Jewish weddings, is named after the circle dances of the sacred harlots. Such holy harlots were often "brides of God" similar to modern nuns, the "brides of Christ. In other words, these women had the job of changing human-animal into human-god. The separation into priestess and prostitute, or sacred and profane polarities, occurred for western civilization when the early fathers of Christianity claimed power by abolishing goddess worship and other nature-based pagan religions. In actuality the bipartite woman, both whore and madonna, was a construct of the early Papal Councils around AD. In the New Testament itself, there is nothing which proves that Magdalene was a repentent prostitute; other texts suggest that she was a spiritual teacher in her own right. These Harlots were not prostitutes as we know them, but priestesses, sorceresses, prophets, and healers. The famous Vestal Virgins were thought to have practiced secret sex magical rites in honor of the Roman Goddess Vesta, the same as the Greek goddess Hestia -- Goddess of the Hearth, or "center of the world. A virgin was simply an unmarried woman, a woman who claimed ownership of herself. Think of Athena, the maiden goddess who jumped off a cliff rather than submit to wedlock. We see a similar story in the Hebraic tradition where Lilith, unwilling to subjugate herself to Adam in the male-dominant missionary position, exiled herself from paradise in exchange for her own sovereignty. The European idea of going into a womblike space -- cave, pit, hole, lake, or river -- in order to attain a new life of spirit stems from the Neolithic period approx. Gods were primarily consorts for the Great Goddess or her sons, such as Horus and Jesus. In the Beginning The Great Goddess was the All and her son represented the self-realized human, male or female. Women were thought to be able to access the power of the Goddess more easily because they could more easily identify with Her. In these early days, women were the mediators between the Goddess and the tribe. Later the masculine force became imbalanced by the male need to overcompensate and relegate women to a lower class. Before science explained away the mystery, women seemed magical, almost frightening. Women bled in sync with the phases of the moon. They bled in sync with each other and, to the awe of men, did not die. Women bore the babies and from their breasts flowed milk to sustain life. While the men went out to hunt, women explored, gathered food, and gained knowledge

of medicinal herbs. They were the healers who produced magical cures for snake bites. Women were privy to divine wisdom. The Delphic oracles listened to pythons, while Eve took the sage advice of a serpent. When God was definitively female, women had the edge. It was thought necessary for a man to go through a woman in order to achieve contact with the Deity. Male devotees of the Great Goddess would offer gifts, undergo painful or humiliating preparatory rituals, wait years, fast, and give just about anything for the opportunity to be initiated by a Sacred Whore. In doing so, they attained the power of the Great Goddess, as well as the opportunity to contact what some modern mages or witches refer to as the True Will, Higher Self, or Holy Guardian Angel. She of the Temple Tower Priestesses devoted their lives and their bodies to the Goddess. Herodotus wrote that Babylonian brides were required by law to prostitute themselves at the temple for seven days prior to marriage in order to appease the Goddess, who disapproved of monogamy. Spending time as a holy whore blessed the maiden. The profession also became a refuge for women who wished to keep claim of themselves and their rights. In Hellenic Greece, courtesans maintained a social status legally and politically equal to men, while wives were reduced to servants. In fact, Magdalene means "she of the temple-tower. In this image, woman has identified and taken control of her sexual and creative power, symbolized by the lion. Despite his unsavory reputation, Aleister Crowley was one of the first male occultists to embrace the goddess. Crowley switched the traditional order of Strength and Justice tarot cards and changed the name of the Strength card to Lust. Crowley wanted to give Lust 11 the same numerical value as the High Priestess 2, which some Tarot scholars interpret as the holiest card in the deck. Many other decks, including the popular feminist deck MotherPeace, have also incorporated this numerical change. The word lust is derived from the words luster or light, and originally meant "religious joy. In the commingling of beast indicating our animal nature and Babylon indicating the sexual force of the great tripartite goddess, a great power is realized. She has gone to live with the Beast to save the life of her father. The Beast woos Beauty, painfully and pitifully. Ashamed of his ugliness and his animalistic traits, he pines away, stepping towards death. When Beauty sees beyond his mask, she sacrifices her ego and goes to him. When she gives herself to him with a kiss, he is reborn as a gorgeous prince, symbolizing the bliss of the union of Spirit and Nature. This tale is saying that it is within our power to change the state of civilization by the power of our sex. Sex, Death and Transformation When fully self-realized, woman is the initiatrix into higher rites of passage. Astrologically speaking, this concept is reflected in the sign of Scorpio, which rules sex, death, and transformation or initiation. Sexual love can be a path to spiritual evolution. Some occultists believe that sex combined with ritual creates the most powerful magic. Renaissance poets called orgasm "the little death. This trifold goddess is akin to Hindu Goddess Kali. Powerful Kali gives birth with one hand while squatting over her dead consort Shiva and devouring his entrails with the other. The Sacred Prostitute represents energy, light, and expansive creative force. The repression of this positive force puts society in crisis. Consider that violence is accepted as common TV fare, while the sight of a woman breastfeeding her infant causes vehement outcries from the rightwing christian minority. Just watch the TV evangelists praying for Armageddon. The punishing grey-beard whom Blake deemed "Nobodaddy," has been severed from feminine wisdom. His children are stillborn, waiting in the ethers for the nourishing milk of their mother. Violence against women increases as men who feel powerless resort to rape. The new Yahweh is irritable and quick to call fun a sin. Many men are stuck playing tough guy roles, and many women learn that submission and passivity are their tickets to survival. Two hundred years ago, the poet Percy Shelley, a maverick feminist and political activist, asked, "Can man be free if woman be a slave? Without the embodiment of the Sacred Whore in every woman, society twists itself dysfunctional. But a change in the way women see themselves, and in the way men see women, would be a start. Every woman can invoke the Holy Whore into her life with pleasure. The Sacred Prostitute is a woman who has reclaimed her Self and reconnected with her will. Most importantly, she is a woman who has reclaimed the sacredness of her body. Pay attention to what advertisers and the media, promoters of degenerate cultural realities, are telling us. Both women and men must learn to ignore the messages that women are "sick" with post-menstrual syndrome PMS or menstrual cramps two weeks out of every month, that our vaginas smell bad, that we must wax pubis, douche, or use deodorized tampons if we are to be "clean. We need to honor the menstrual cycle. We need to change the language associated with it, call it moon time or

bleeding time, instead of the vulgar "on the rag. Fertilize your plants with menstrual blood, an ancient magical fertilizer. Question the programming that automatically labels sexual women "sluts. When the Goddess residing in every woman is honored, the paradox of sacred sexuality can again manifest in our world. The Goddess is as her people act: As above, so below. Diana Rose Hartmann MA is a freelance writer and artist. She has worked on projects as varied as scripting and designing mass market computer games to teaching writing at California State University to editing and writing occult psychology for trade paperback publishers. She also paints, creates comics, and reads Tarot cards.

Chapter 2 : Hooker Heroes: Hooker Goddesses

Goddesses, Whores, Wives, and Slaves: Women in Classical Antiquity is a feminist history book by Sarah calendrierdelascience.com work covers the lives of women in antiquity from the Greek Dark Ages to the death of Constantine.

Edit The Whore Goddess is the goddess of indiscriminating and promiscuous lust. No type of lust or sexual pleasure is foreign to her. Her name is a moan of pleasure, and many call her in the height of sexual ecstasy. She can change her shape at will and is said to have had intercourse with every type of being on Atvian. One legend says that she also raped her sister, Lhylea, the goddess of love, and that the latter committed suicide as a result. This has supposedly given The Whore Goddess quite a bad standing with the other gods. It is said that The Whore Goddess sometimes masquerade as Lhylea in an attempt to cover up her deed. She is said to be able to induce excessive lust to everybody she touches. Appearance As the Whore Goddess is able to change shape at will, few, if any, know her true form. Areas of Worship Worship of the Whore Goddess is quite common - especially in the old states. The center of her cult is in Issapoo. Teachings Edit According to the teachings of the Whore Goddess, sexual intercourse give both knowledge and power - and hence, it is important to have intercourse with as many being as at all possible. In some sectors of the cult, procreation is seen as vulgar and a swerve away from true lust. Thus, many of the priests look down on the cult of Adeshna. Priesthood Edit The priests of The Whore Goddess follow in her footsteps and try to have intercourse with as many - and as many types of beings - as possible. This has resulted in a great many tomes describing sex with stones, bugs, clouds etc. There are roughly an equal number of male and female priests and they are usually naked or dressed in provocative clothing. They are feared and despised by many due to their ability to induce lust - though few states has actually forbidden them. Devout priests, who have done a special service to The Whore Goddess, has been known to be granted either large or multiple genitals. The followers of Ashevu generally avoid the followers of The Whore Goddess, and a great enmity is said to exist between The Whore Goddess and Kamyslahee.

Chapter 3 : Holy Whore - Prostitution as Sacred

While Goddesses, Whores, Wives, and Slaves may not be as revolutionary as some of the prominent works of the black feminist authors I have reviewed in the past, there is a cultural value to Pomeroy's approach.

Some ancient pantheons, like the Greek and Norse gods, have traditionally been more prominent in the Western imagination; in recent years, these narratives have been incorporated into popular stories like the Thor comic books and the Percy Jackson saga. From the solar deities of ancient Egypt and the Shinto faith, to goddesses of the sky and the realms of death, these mythological women are the heroes of their own fascinating stories: Not only did she have the crucial job of judging the dead, she also had an important and terrifying role to play in Norse eschatology. Does that sound like the cover of a heavy metal album, or what? Angered with Susanoo because he threw a flayed horse into her weaving hall *rude*, Amaterasu withdrew to a cave and brought an age of darkness upon the world. She was eventually coaxed into leaving the cave pictured above, but Susanoo was banished from heaven. Tefnut Ancient Egyptian Mythology Image via Wikimedia Commons Tefnut was the ancient Egyptian goddess of moisture, rain and dew—a very significant task in a desert country. Daughter of the sun god Ra, she was depicted as a lion-headed goddess, occasionally with the body of a serpent. She has been incarnated on earth multiple times; during her incarnations, she fell in love with mortal men, but drove others insane when they made unwelcome attempts to court her. Other accounts have her taking vengeance after one of her temples was destroyed by inflicting a disease on the inhabitants of the area. Meet Ixchel or Ix Chel, the ancient Mayan goddess of childbirth and war. Often depicted with jaguar claws or ears, she wears a serpent as her headdress and is also associated with the moon and the traditional Mayan sweatbath. She was so sacred to Maya women that they founded an island sanctuary, still called the Isla de Mujeres, dedicated to worship of Ixchel off the coast of contemporary Cancun. Blind daughter of the god of death, Lovatar gave birth to nine diseases including plague, sterility and cancer. Later on in the epic, Louhi attempts to steal the sun, moon and stars. An embodiment of the spirit of water, Mami Wata often appears in the guise of a mermaid, accompanied by a snake that serves as a symbol of divinity. In African legend, Mami Wata is both protective and seductive, with a volatile, dangerous temperament suited to her element of water. She is known to capture spirits and bestow riches, and to govern an innumerable host of water spirits known as mami watas and papi watas. Brought by enslaved Africans to the Americas, Mami Wata is also an important figure in contemporary Vodoun practice. Mazu Chinese and South Taiwanese Spirituality Image via Wikimedia Commons In Chinese cosmology, Mazu is the patron goddess of seafarers, protecting fishermen and sailors from the wrath of the sea. She was originally born a mortal woman, Lin Moniang, in the year, according to legend; she was born on an island, and wore a red dress as she guided fishing boats safely home, occasionally using supernatural powers. Hailed as a miracle worker during her life, she has been worshipped by Chinese and Taiwanese seafarers ever since as the goddess Mazu or Tin Hau. She has also been attributed the powers of granting fertility and protection against pirates, and is traditionally depicted wearing her signature red garments. Tiamat Babylonian Mythology Image via Mythology Wiki Tiamat, the Babylonian primeval goddess of saltwater, was also the tragic heroine of a brutal love story. According to the Enuma Elish, the Babylonian creation epic, Tiamat gave birth to the gods of Babylon and formed the world, along with her consort Apsu, the primeval Babylonian god of freshwater. But Apsu grew quickly annoyed with the noise the gods made with their horseplay, and sought to destroy them—only to be killed in turn. A vengeful Tiamat summoned an army of demons to fight the gods, but she was destroyed. However, even in death Tiamat was peerless: Marduk, newly crowned king of the Babylonian pantheon, split her corpse in two to create the dome of the sky and the waters of the earth.

Chapter 4 : Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity by Sarah B. Pomeroy

Goddesses, Whores, Wives, and Slaves is a great book. It deals with women in classical antiquity. Its main focus is Greek and Roman women. The book is split into two parts, the first dealing with the Greek world and the second with the Roman world.

Then they also say that whilst we live quietly and without any danger at home, the men go off to war. One birth alone is worse than three times in the battlefield behind a shield lines, The only notorious female writer of this ancient time in any genre is Sappho born about B. In antiquity, Sappho was commonly regarded as one of the greatest lyric poets. Another book burning in the year C. Virtually no female playwright appeared in the West until the 10th century C. Roswitha penned six plays that are extant, following the form of the lax moral comedic plays by the 2nd century C. Roman playwright, Terence, albeit framed with a stiff moral Catholic slant. But the first woman to make a living as a popular dramatist in the West, and the first female playwright covered in this essay and an undergraduate course I designed as part of my Masters Degree Thesis is Aphra Behn , who wrote during the period of the English Restoration Theatre All women together, ought to let flowers fall upon the grave of Aphra Behn for it was she who earned them the right to speak their minds. Behn, a former spy for Charles II, might have settled the argument with the first line from the Prologue of The Rover: From this point forward, women slowly made inroads into the male-dominated theatre. Women seized the moment: Another radical playwright vilified and adored in her own time was Mae West This was an unconventional Archetype for mortal women, as ground-breaking in society at large as the right to vote was empowering. West also opened the closet for the gays of New York City with her play, The Drag, which earned her jail time for her effort. In , gays were the victims of viscous beatings by the New York City police. West was a major force behind legitimizing the gay subculture Schlissel And then there is Suzan-Lori Parks. Her play Venus exposed the vicious true story of the evil treatment of Saartjie Baartman , an African woman who was displayed in Europe as a freak show because of her unusual buttocks. The slavish safety of domesticity is not an option for this woman. Parks satirizes the insanity of it all by using a Greek Chorus, a harkening back to a time when women were banned from theatre, just as Baartman is banned from life. The boundaries of sex no longer apply. Women playwrights have joined their Archetypes center stage. Go to Part 1 of this essay. This essay is the introduction to an undergraduate class in Theatre History.

Chapter 5 : Goddesses, Whores, Wives, and Slaves - Wikipedia

About Goddesses, Whores, Wives, and Slaves "The first general treatment of women in the ancient world to reflect the critical insights of modern feminism. Though much debated, its position as the basic textbook on women's history in Greece and Rome has hardly been challenged."-Mary Beard, Times Literary Supplement.

If women wrote throughout recorded ancient history, most of it never saw the light of day, or was lost, if not systematically destroyed. Based on the available evidence, the origins of Western theatre began in ancient Greece. Were the classical male playwrights accurate in their depiction of women? There is no evidence showing that women were even allowed to attend the ancient dramatic festivals. Men portrayed women onstage until the seventeenth-century C. What, if anything, did women actually write for theatre throughout recorded history? The simplest answer may be the best; men wrote these stories, promoting and perpetuating the most dramatic and entertaining archetypes from their cultural religion. Joseph Campbell, the renowned mythologist, defined archetype as follows: They archetypes are elementary ideas, what could be called ground ideas. These ideas Jung spoke of as archetypes of the unconscious. The Freudian unconscious is a personal unconscious, it is biographical. The Jungian archetypes of the unconscious are biological. The biographical is secondary to that. All over the world and at different times of human history, these archetypes, or elementary ideas, have appeared in different costumes. The differences in the costumes are the results of environment and historical conditions. Campbell. Most of the Goddesses of myth enjoyed lusty sex, so in this context the title of Goddess signifies a woman who can decide her own fate. The prostitute was the exception. Prostitutes were historically the only women who exercised control over their own money Pomeroy 91, but this was a power only fit for a life in the shadows. Throughout recorded history prostitution was one of the very few positions open to women. The famous courtesan, Aspasia, was vilified by later writers for influencing the Greek General Pericles of Peloponnesian War fame in the 5th century B. Madame Pompadour exchanged sex, then companionship with married King Louis XV for titles and funding, but she was the one blamed for the disastrous Seven Year War, not the King or Queen. The Whore is always the convenient scapegoat. Although being a prostitute meant a woman without other means could survive, it also generally meant being subjected to societal scorn and ridicule, after all, prostitutes had no real authority to object otherwise. Playwrights generally left the whore in the dust. Even the rebel Aphra Behn leaves her character, Angelica, the prostitute in *The Rover*, unmarried and unsupported. Until recent history, men have not traditionally been excoriated in text or in life for having extra-marital sex Garton. The Wife Archetype portrayed social respectability, a role that centered around the affairs of domesticity and childrearing. In the lower classes even today the role of wife was and is synonymous with that of a slave worker. Ask any working wife trying to raise a family with a lower income about her life. Historically, playwrights often used the role of slave or servant to ridicule the upper classes and speak to the heart of the matter. According to the earliest male writers of Greek antiquity, the Muses were goddesses of song and prophecy. They lived on Mount Helicon in Boeotia. The exact number of Muses and their parentage varies from source to source. Early on, there were three of them. Some claim that they were the children of Mnemosyne memory, one of the few Titan relatives Zeus favored and found useful. The popular Greek poet Hesiod 7th century B. Later writers assigned them to nine branches of literature, art, and science James.

Chapter 6 : AH , The Ancient Greek Woman: Goddess, Priestess, Housewife, Whore

Read *"Goddesses, Whores, Wives and Slaves Women in Classical Antiquity"* by Sarah B Pomeroy with Rakuten Kobo. What did women do in ancient Greece and Rome?

The Whore and the Holy One, a paper by Elizabeth Cunningham prepared for The New Seminary I was sent forth from the power, and I have come to those who reflect upon me, and I have been found among those who seek after me, Look upon me, you who reflect upon me, and you hearers, hear me. You who are waiting for me, take me to yourselves And do not banish me from your sight. For I am the first and the last I am the honored one and the scorned one, I am the whore and the holy one. I am the silence that is incomprehensible and the idea whose remembrance is frequent. I am the voice whose sound is manifold and the word whose appearance is multiple. So opens "The Thunder, Perfect Mind. It is the proclamation of the great female I-Am. Throughout the piece this powerful voice utters apparent paradoxes in what seems more like a hymn or a poem than a discourse. In his introduction, MacRae comments that "in terms of religious tradition "The Thunder, Perfect Mind" is difficult to classify as it presents no distinctly Jewish, Gnostic, or Christian themes. MacRae compares the tone of "The Thunder, Perfect Mind" to the Isis aretologies, but he notes that "The Thunder, Perfect Mind" differs from the aretologies in its insistent use of paradox and contradiction. I invite you to consider this possibility: If the voice of "The Thunder, Perfect Mind" echoes the voices of Isis, Ishtar and Inanna, goddesses who were once all powerful, who contained all paradox in a magnificent wholeness, then at the time that this voice lifted itself up she had to speak in paradox. The voice of "The Thunder, Perfect Mind" is the voice of a divine female power asserting her importance to a people who were already deeply ambivalent about her and their attraction to her, whose ancestors had been torn for centuries between honoring and scorning her. Even more, this female I-am knows that she is pleading with a people on the verge of forgetting who she is, becoming deaf to her wisdom, silencing her. Some 1, years have passed since the writing of "The Thunder, Perfect Mind", and our own time. We are only just beginning to hear again "this voice whose sound is manifold. Their sexual union was, for both participants, communion with the divine. In many ancient cultures, in order for the land to prosper and for a king to have legitimacy in the eyes of the people, he had to celebrate the hieros gamos sacred marriage with a priestess who represented the goddess. In Sumer, the people sang ecstatic, erotic hymns to encourage and celebrate the marriage of the shepherd-king Dumuzi with the goddess Inanna. The King goes with lifted head to the holy lap He goes with lifted head to the holy lap of Inanna, The King coming with lifted head, Coming to my queen with lifted head Embraces the Hierdoule. According to Jungian analyst Nancy Qualls-Corbett, author of *The Sacred Prostitute*, the term hierdoule literally means sacred servant. It refers specifically to the priestess whose functions included sexual rites. Then military might, instead of mystical union with the goddess, conferred legitimacy on a ruler. In Babylon there was also a hierarchy of prostitutes from the high-ranking temple priestesses, the entu and naditu, to the tavern or street whore called harimtu. Worship of Isis spread all over the Mediterranean world and beyond. There was even a temple to Isis on the Thames River. In Rome, though she was regarded by the ruling class as an exotic and suspect Oriental import, she was worshipped well into Christian times. Like Jesus, Isis was a universal and merciful savior who paid no attention to social class or lineage. Like the Virgin Mary, she was a divine and devoted mother. She was also beloved by prostitutes. Isis, like Inanna and Ishtar, was all in one: Apparently worshippers saw no contradiction, no need to exalt one aspect of the goddess or divine feminine, if you prefer and debase another. But something happens, some dis-integration. Listen again to the voice of " The Thunder, Perfect Mind. I am the one whom they call Law and you have called Lawlessness. I am the one you have pursued and I am the one whom you have seized. I am the one whom you have scattered and you have gathered me together. I just want to observe that she whoever, whatever she is seems to be re-emerging. It is time to gather together her scattered archetypes. In her virgin mother aspect, she never completely disappeared, at least among Roman Catholics. I believe that in order to heal our individual and collective psyches we need the divine feminine not only as the holy mother or the virgin or as a disembodied divine Wisdom, but as the holy whore, the "prostitute compassionate". It is probably not practical

or possible to reconstruct temples to the goddess for the practice of sacred prostitution although some of us might like to. But we can begin to reclaim the archetype of the holy whore—or to put it more colorfully, we can embrace the sacred prostitute within. As noted, Inanna, Ishtar, Isis and other great goddesses played all parts: As an aside, it is worth observing that the patriarchal classical Greeks divided these archetypal roles between many goddesses so that no one female deity had the kind of power Zeus wielded. The son begets himself as is technically the case in Christian doctrine, the son and the father being different aspects of one god. So Mary conceives mystically through an angelic messenger, and her virginity is taken literally as intactness of the hymen. We do not allow her to experience sexual ecstasy. Although we profess to believe that Jesus became incarnate to share our human nature, in all its joy and sorrow, we do not allow him sexual expression or freedom. We know that a lot of women followed him although they are not, officially, acknowledged as disciples, chief among them Mary Magdalen, the first witness of his resurrection. We are not supposed to speculate on the nature of his relationship with Mary Magdalen, although of course we have for centuries. It is interesting, in terms of archetype, that so many women in the Gospel are named Mary, at least five, possibly six. No doubt Mary was an ubiquitous first century name. But it almost seems as if all those scattered parts of the goddess—“virgin, wife, mother, sister, lover, whore”—want to come back under the name Mary. Also, according to the lore that has accrued to her over the ages, she was a repentant prostitute, turned from her sinful ways by Jesus who heals and forgives her. Regarding Mary Magdalen as a repentant, redeemed prostitute does nothing to heal the split between spirituality and sexuality, for in that scenario she does not integrate her sexuality with her new found life of the spirit, she merely renounces it. Any woman can be branded a whore if she steps out of line. Women will be divided against each other and themselves, and we will all be at odds with our own human nature. However women and men enter what is called the oldest profession, whether as victims of circumstance or by choice, whether they practice in a manner that we view as sacred or profane another aspect of the same dichotomy they do not deserve to be persecuted or prosecuted. Maybe Mary Magdalen, whom according to Gnostic texts Jesus loved above all others, was a whore, a real and unrepentant whore. Though there is no scriptural evidence that she was, scripture also makes no mention of her father, brother, husband or son. Without male protection and support her options for livelihood were few. The Gospel Luke 8 indicates that she and other female followers may have provided Jesus with financial support for his ministry. They had to have some source of income. Why not the oldest profession? Thanks are due to Judith Marcus for helping me develop this line of thought. Maybe Jesus, who had no tolerance for hypocrites and who was not exactly a proponent of conventional family values, loved Mary Magdalen just as she was. Perhaps he had the wisdom and the greatness to recognize in her the prostitute compassionate, the whore and the holy one. Thank you all for listening today. If anyone is interested, I have a bibliography available. May the compassion of the Holy Whore be with you and flow through you for the healing of us all. Amen and Blessed Be. Research for the novel inspired this sermon. Volume I, Daughter of the Shining Isles, is complete. I am seeking a major publisher for the Trilogy. The Nag Hammadi Library. Harper and Row Publishers, Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity. With a foreword by Marion Woodman. Eternal Aspects of the Feminine. Inner City Books, Prostitution in Western Society. The New Seminary Study Guide. Ancient Mirrors of Womanhood:

Chapter 7 : - BariatricBuzz

Goddesses, Whores, Wives and Slaves: Classical Women of Antiquity Words Feb 20th, 4 Pages Pomeroy's book on women in antiquity is a summary of the main categories of females in the literary imagination and the societies of ancient Greece and Rome, over a period of fifteen hundred years.

Ishtar, the Compassionate Prostitute, awaits customers at a window. Ishtar the Harlot It really is the oldest profession. Ishtar, the famous goddess first of the earliest known civilization Sumer, then of Babylonia, was a prostitute. Her many other names over the centuries included Great Whore of Babylon, Heavenly Prostitute, and Mother of Harlots as well as Har and Hora, from which the words harlot and whore derive. She was said to call herself a "compassionate prostitute". Babylonian sculptures honoring Ishtar depict her as a sacred prostitute in a window, awaiting customers. Over 4, years ago, one of these prostitute-priestesses, Enheduana, wrote the oldest words by an author whose name is known today; archeologists have unearthed many clay tablets of her cuneiform poetry. The Babylonians emulated the Sumerian custom on a larger scale: In fact, every Babylonian woman was expected to go to a temple and perform the rite with a stranger at least once in her life. There was no shame in such temple prostitution; on the contrary, it was a sacred means of attaining divine union between man and goddess. Indeed, in the epic of Gilgamesh written around 2, BC a Babylonian temple prostitute civilizes a wild man of the forest by sleeping with him. Dozens of temples were raised in various cities to Aphrodite the Courtesan, Aphrodite of Brothels, Aphrodite of Streetwalkers, etc. In fact, Aphrodite was based on Astarte, who was the Phoenician counterpart of the Babylonian goddess Ishtar. Even the hetairae , the famed high-class courtesans of Ancient Greece, assisted in public ceremonies devoted to the gods. At the conclusion of the Eleusinian Mysteries, Phryne would appear at the gateway of the temple and perform a slow striptease. She was also the piece de resistance at the festival of Poseidon and Aphrodite. According to historian William Sanger, Phryne "slowly disrobed herself in the presence of the crowd. She next advanced to the water-side, plunged into the waves, and offered sacrifice to [Poseidon]. Returning like a sea-nymph, drying her hair from which the water dripped over her exquisite limbs, she paused for a moment before the crowd, which shouted in a phrensy of enthusiasm as the fair priestess vanished into a cell in the temple. Statues at Lakshmana Temple in Khajuraho, India. Dancing for the Gods Thriving continuously from antiquity to the present day, Hinduism is a religion that openly embraces sexuality. Hinduism is the source of both Tantra and the Kama Sutra, and teaches that vitality, fulfillment, and enlightenment can be achieved through sexual intercourse. The ancient temples of India are adorned with statuary depicting gods such as Shiva and Shakti in a state of eternal ecstatic embrace. Only a relatively tame example of this extraordinary religious art appears here. Shiva is also often portrayed dancing, and one of his titles is Lord of the Dance. Temple dancers called devadasis "servants of god" have emulated him for thousands of years. In addition to dancing, these women honor the dieties and convey their divine female energy to male worshippers through ritual sexual intercourse. Traditionally, devadasis were highly respected; considered married to the gods, they were accorded special privileges e. Some were skilled and well educated, and these entertained only wealthy sponsors. Though India repeatedly passed laws prohibiting temple dancing and temple prostitution throughout the 20th century, thousands of devadasis continue the practice today.

Chapter 8 : Babylon, where prostitutes worked for the 'gods'

"In her relationships with humans, Artemis is primarily concerned with females, especially the physical aspects of their life cycle, including menstruation, childbirth, and death, however contradictory the association of these with a virgin may appear.

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GODDESSES, WHORES, WIVES, & SLAVES: The Archetypal Roles Assigned to Women in Theatre. Part 2: Women

Write Plays, Too! Euripides' Medea (B.C.E.) does not go gently into the night, and some of her lines are the first uttered on a public stage in the defense of women.