

THE





## **Editorial**

From the Presiding Bishop

### **Travelling**

Through the European Spring, my wife Carla and I spent 13 weeks working and travelling in north-western Europe. Most of our time was spent in the Netherlands. The action of the 13





## Wisdom in the Judaeo-Christian Tradition

the Rev Brian Harding, MA PhD  
Australia

*This article first examines what is meant by the Wisdom Tradition as it appears in the Judaism of the Old Testament. Its likely sources and origins are briefly noted along with its different literary forms. Focus is then directed to the idea of Wisdom as Sophia, the Divine Feminine. Reference to writings of the Christian era show how the personification of Wisdom was carried over into that religion. The article concludes with some thoughts as to the implications of this for the Liberal Catholic Church.*

eginning w the Old Testament,  
scholars view the books of *Proverbs*,  
*Job* and *Eccleses* as the major  
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(ca 500BCE) begun to assume for their own teaching the kind of authority claimed earlier by the prophets (Blenkinsopp, 1983, p138) – see also *Job* 4:12-21 and *Sir* 24:33.

*Sirach* also personifies Wisdom. The book was written in Hebrew, probably in Jerusalem around 180BCE, before the Maccabean revolt. Later, the writer's grandson translated it into Greek. The conservatism of this author, a Jew feeling himself under attack from the Hellenistic culture of his time, is demonstrated, notes Jensen (1986, p 238), by his having Wisdom make her abode among the Chosen of God, and in the Jerusalem Temple (*Sir* 24:8-12).

Another major source describing Wisdom personified is the book of the *Wisdom of Solomon*. The author is likely to have been an Hellenistic Jew, living probably in Alexandria around the late first century BCE. J21.7(J21.7A Tw [e]-8.2()-12.4( t)-5.5rogh. i4. [( G)6(d)-6 Tw [( m)1till v [( J) tic5(a1 12(r)-2)6(i)(h) [(tict5(r)-6.2(h)10)1 se p(r)-6.drerranu inrdErre--2(th)5.5.5to





Sophia of God in early Christianity. Interestingly, there is a connection between this building and our own Church.

**Implications for the LCC**

In the *Science of the Sacrament* (1975 edn, p11), Bishop Leadbeater tells us that the Eu-

## **The Priesthood Of Mary**

John Wijngaards  
England

high priests could enter, and then once a year.  
“Who has ever seen or heard anything the like,

original sin; Paul had forbidden women to teach, and so on. How did this apply to Mary?

During the first 10 centuries the tradition on





to be faced on Earth in this particular life. Can

nations during the Middle Ages, they avoided





there does not seem to be much attempt to seek the views of the laity, when you would think this





