

Chapter Three

Jesus the Nazarene

The actual identity of the historical Nazarene Yeshua, an Aramaic word name, and the later conceptualized Iesus Christos of Paul's Greek-written Theology are much discussed in ecclesiastical circles. Contrary to traditional accepted meanings, it must be understood that *Nazarene* has no reference to the village of Nazareth, but denotes a member of a religious sect known as the Nazarenes. We know much more about them from archaeological research and recent discovered written material like the Dead Sea Scrolls. New historical evidence tells us about the Essenes and Nazarenes which early Church writers were quite happy to ignore or deny. They demand that we question whether the early history of the Church was as naively simple as we had been led to believe.

Some two centuries before the Christian Era, there had appeared among the Jews of Alexandria and Palestine a quite extraordinary new religious movement with mystical aspirations. In Alexandria they were known as Therapeuts, whilst in Palestine they called themselves Essenes and Nazarenes. The word *Therapeut* meant 'one who ministers, a healer.' As its name also suggests, they had a special interest in medicines. The word *Nazarene*, from the Aramaic root *nazar*, meant a kind of 'picking out' or 'preserving'. A Nazarene was both an observer and preserver of sacred rites.

The Gospel's understanding of Jesus' Father-Son relation was expressed in the context of a strictly patriarchal tradition dating back to the first patriarch Abraham himself. Any modern follower of this Jesus tradition must eventually come to grips with the historical reality that the patriarchal hegemony and heritage in the cultural developments of the past few thousand years has been an aberrant imposition which is rapidly effecting its own demise.

Mention has already been made of the Dead Sea Scrolls. These reveal a lot more information about the Essenes than was hitherto known of the sect. The teachings of the Essenes anticipate those of Jesus and throw much more new light on the historical Jesus himself. There is, quite understandably, no mention anywhere of the Essenes in the New Testament, although we know from other sources that

their numbers were quite significant, probably several thousand. It could well have been that the writers of the N.T. thought that the reputation and credibility of their Jesus the Christ, the Son of God, would have suffered by his being associated with the suspect spiritual movement of the much hated and highly unorthodox Essenes and Nazarenes. Embarrassment expressed itself in silence.

It is accepted by most scholars now that the John the Baptist of the Gospels was a leading figure of the sect of Qumran. It is conceded too that Jesus was affiliated in some way with a branch of the Essene sect known as Nazarenes, as were also Nicodemus and Joseph of Aramathea. Scholars continue to research how much the Essene movement influenced early Christianity and how involved was Jesus in an organized movement before and after his Crucifixion.

The Essene community lived in caves excavated in the rock walls of the Qaratania mountains. These bordered the Dead Sea and were opposite the biblical town of Jericho. Here it was safe to live, well away from the unfriendly dominant Orthodox Jewish majority. They fasted at set times, abstained from eating meat, drinking wine and sexual excess. They lived in voluntary poverty and as a community they recited and sang religious texts and hymns. They wore distinctive white robes (John 20/12).

The Essenes had lay members who lived in nearby towns and villages. There they married and brought up their children, all the time leading pious, virtuous spiritual lives. The parents in lay families often gave up their first born son to become a monk in the cave monastery. Perhaps the son of Elizabeth and Zechariah, later to become John the Baptist was in this category.

There was a major cultural difference between the Therapeuts of Egypt and the Essenes of Palestine. The former were more intellectual, spending most of their time seeking wisdom in sacred studies, silent contemplation and performing religious rituals. Essenes on the other hand, whether fully fledged monks in mountain caves or lay folk living in villages in the plains occupied themselves with agriculture and were also practising artisans. According to the Qumran Scrolls, the Essene community lived in expectation of an imminent end to life on earth. They prepared themselves for a future with their God in heaven by leading prayerful lives on earth and doing good deeds to everyone in need.

The Essenes were linked with the Nazarenes. It would seem that this identification was deliberately obscured by a contrived faulty translation in and of the Gospels. There is similarity between the sound and spelling of the word *Nazarene* and the word *Nazareth*. Experts in language analysis are adamant there is no possible derivation of *Nazarene* from *Nazareth*. It is a convenient deceit to translate *Jesus the Nazarene* with *Jesus of Nazareth*. Linguistics derives *Nazarene* from the Aramaic root *nazar* meaning a kind of ‘preserving’. Nazarenes were a reformist Jewish religious sect. The earliest Greek texts of the Gospels mention both the village of Nazareth and the religious sect of Nazarenes.

Nazareth - Greek. Νάζαρεθ Latin Nazareth

Matthew 2/23, 21/11

Luke 2/39, 2/51, 4/16

John 1/45, 1/46

Acts 10/38

Nazarene - Greek Νάζωραίός Latin Nazaraeus, Nazarenus

Matthew 2/23, 26/71

Mark 1/24, 14/67

Luke 4/34

John 18/5, 18/7, 19/19

Acts 2/22, 3/6, 4/10, 22/8, 24/5, 26/9

Catholic churchgoers are aware of the letters *INRI* above the representations of Jesus crucified - *Iesus Nazarenus Rex Iudeorum* (John 19/19). Some languages translate this as Jesus the Nazarene, King of the Jews. In English, only the *Jerusalem Bible* gives this correct translation. All others follow the traditional but erroneous version of *Jesus of Nazareth etc.* Research refutes any linking of *Nazarene* with the town of Nazareth which probably did not even exist until some time after Jesus’ childhood. Pilate’s inscription indicated that Jesus was being crucified because he was an important member, perhaps a master or major reformer in a group of Nazarenes. This is out of context of his being King of the Jews. This latter epithet was foreign to Jesus’ mind and was most likely an addition by the scribe of the Gospel of John to stress that Jesus the Christ was the Jewish Messiah. Nobody (John 1/46) would ever have accepted that the King of the Jews was from an insignificant little backwater like Nazareth. Bethlehem was the Davidic hometown.

The Nazarenes were detested by the Sanhedrin which was the Jewish High Council and by most Pharisees and Jewish Scribes. The Nazarene way of life was something new and their practices of prayer and fasting were vastly different from traditional Judaism. They were opposed to animal sacrifice and absented themselves from the bloody ritual slaughtering in the Temple at Jerusalem. Protesting against such unsavoury elements in orthodox Jewish worship and also denouncing the rigidity of their application of the Mosaic Law ensured there was no love lost between the Sanhedrin, together with the main body of Pharisees, and the Nazarenes.

Jesus, the outspoken Nazarene reformer, was a major thorn in their side. Diatribes by him against them are recorded in the Gospels. For them, he was a public enemy. It was better for him to be done away with rather than any Jewish traditions suffer. The Roman authorities seem to have tolerated the pacifist Jesus. He was quite harmless and not intent on a rebellion against the Roman yoke. His rebellion was against the Pharisees. It was the Sanhedrin who had him arrested, brought to trial, charged and sentenced to death. The events of the first Good Friday are treated at length in *Faith Fact Fiction*.

After the resuscitated Jesus prudently departed from the Palestinian scene, it was the Sanhedrin and the Pharisees who maintained their implacable hatred against the Nazarene movement. Saul of Tarsus was a highly educated, somewhat fanatical Pharisee. He was active in his opposition to the Nazarenes until his extraordinary visionary experience on the way to Damascus.

This is described in three places in the Acts of the Apostles: AA Ch.9, AA 22/6-16, AA 26/12-18. Only in Acts 22/8 is the word Nazarene voiced, "Saul, Saul, why are you persecuting me?...I am Jesus the Nazarene, and you are persecuting me." (Jerusalem Bible). The very earliest Church was a group, mainly of Nazarenes and these were the ones who were being persecuted by Saul of Tarsus. The convert Saul, now become Paul the Apostle, turned his profound knowledge of Judaism and Jewish Religious Traditions to proclaim the Nazarene Jesus as the Jewish Messiah, the anointed holy one, Jesus the Christ, the Son of God who gave his life for the salvation of mankind.

Yeshua was a common Aramaic word name. Its meaning was *Yahweh is salvation*. Translated into Greek it became Iesus and its

meaning continued as *Saviour*. Christos was a Greek word name and translated the Hebrew *māḏîah*, *anointed one*. With this name Christians confessed their belief that Jesus was the Messiah.

One of the most important questions regarding the early history of Christianity can be summed up: *When, by whom and under what circumstances was this Greek name, Jesus the Christ, first thought of and given meaningful usage in preaching and writing?*

For one evolutionary manly motherless child sequence of Jewish Theology, as developed by the converted Pharisee, Saul of Tarsus, better known as the Roman patrician Paul, the conceptual Messianic Jesus the Christ became psychically identified with the historical Jesus the Nazarene. Out of the latter's past perceptual physical existence as a reformer and teacher grew the Pauline mindset with its conceptual identification of him as the Messiah, the Anointed Christ, the Holy One, the Royal Liberator.

Before Paul's conversion, only a physical person, Jesus the Nazarene had existed. They had never met. They had never spoken to or seen each other in the flesh. After his conversion (about 35 CE), this Jesus became in Greek the conceptualized *Jesus the Christ*. The latter who only existed in Paul's perceptioning as data in a visionary experience, now figured in new evolving religious beliefs. Jesus the Nazarene was the natural child of Jewish parents, Mary and Joseph. Jesus the Christ was Paul's supernatural brainchild.

Later, in the Johannine mindset, using male terminology and Greek Philosophy as the vehicle for theological precisioning and development in formal systems or creeds, he was named the incarnate Logos, the Word of God made flesh. He was declared to be the Son of God who came down from heaven into Mary's surrogate womb being conceived there by the power of the Holy Spirit.

No matter how much modern theologians repudiate their former literal interpretation of the Adam and Eve myth and their allegiance to and alliance with *The Old Man with a beard up in the clouds somewhere*, these ideas still lurk on and continually surface in their liturgies. Generally no rational distinction is made between God the Father and God the Son. Those who see the Son, see also the Father. They are both masculine, both *God*, both "him". In public worship, liturgies counsel the faithful to lift up their eyes to the heavens and then to bow down their heads before their "Daddy" god.

The discovery of Apocrypha and old writings as in the Nag Hammadi texts have had a profound effect in rethinking biblical scholarship and what really happened in the first century or two after the departure of the Nazarene Jesus. It is true to say, however, that apocryphal Gospels, like those of Mary Magdalene and Judas do not add anything new of which scholars were not already aware.

The books in the New Testament are not arranged in the order of their being written, nor did most of them have the precise authorship that Church traditions attributed to them. Other scribes concurred in much of their writing. It is generally accepted that for the most part, the so-called Letters of St. Paul were written first, in the late 50s and early 60s. He had no written Gospels to refer to. It is also generally agreed that there was biographical material of a sort about the Nazarene Jesus and collections of his supposed sayings circulating in the late 50s.

It would seem that the first Gospel, attributed to Mark, was written in the mid 60s. The other Gospels are dated by historians as being between the years 70 to 100. Their actual authorship and source material are matters of speculation by biblical scholars. The Gospels did not originate in an early cut and dried sequence that fundamentalist Christians and their ardent Evangelical teachers would like to believe. Decades elapsed before all the bits were unified.

It helps the understanding of the role of Paul in the early Church to consider a brief sort of Chronology.

0 CE	The birth of Jeshua
30	The Crucifixion of Jesus the Nazarene.
34 - 36	Paul's Conversion and subsequent role as the Apostle to the Gentiles with its missionary activities.
Late 50s to early 60s.	Probable existence of some sort of biographical material about Jesus and collections of his sayings. Paul's Letters written. The Greek name Iesus Christos first appears in them.
Mid 60s	Gospel of Mark.
Late 60s	Paul's martyrdom in Rome.
70 to 100	The other Gospels and Acts written.

The so-called early Church seemingly evolved for 30 or more years without any sort of official written backup that we know of. It is not this writer's intention to try to make a coherent and consistent whole

of the numerous pieces of information in circulation during and after this time. As modern Biblical scholarship progresses, such unification becomes increasingly impossible. There is no definitive way of distinguishing Gospel **fact** from contrived Gospel **fiction**. It is a general consensus among biblical scholars that a satisfactory Life of Jesus the Nazarene cannot be written. The Gospels elaborate inspired pious stories about a hypothetical Jesus of Nazareth.

As a lifelong researcher in perceptual religious experience, this author's main preoccupation is with the actual mindset of Jesus himself. How did he orientate his Nazarene self-consciousness in "prayer"? What did he, Jesus, really think about himself, not what other people, some 40 to 50 years later chose to believe about him and imputed him to have said? It would seem from the Gospels that when he did speak about himself, he identified himself repeatedly only with the multi-meaning title *Son of Man*. But even here, there are critics who have difficulty in believing that Jesus the Nazarene reformer would ever have used such an expression about himself.

The meaning and logical interpretation of certain words and passages in the Gospels, written much later after the described events actually took place (if historically they ever did), raise issues of consistency and doubts about their authenticity.

A simple example has already been observed in the linking together of the Aramaic name of the rabbi Yeshua with the Greek Christos. The Gospels of Matthew 16/17, Mark 8/29 and Luke 9/21 all narrate, with their own shades of meaning, Peter's purported confession of faith "Thou art the Christ the Son of the living God". As spoken by Peter, this would have been spoken in Aramaic. It has already been observed, Christos was a Greek word name and translated the Hebrew *mâdîah*, "anointed one", and the associating together of the original Greek word names *Jesus Christos* is first seen in writing throughout all the Epistles of Paul. These preceded the Gospels by a decade or more.

Many reputable biblical scholars do not accept that the Nazarene pacifist reformer Jesus ever considered himself as a Messiah or as an anointed Christ, a national liberator. These titles were developed and applied to him by the Christian community when he was no longer around to confirm or deny them. It was an accepted literary liberty for the Gospel writers, with a background of Pauline Theology, to

add apposite *inspired* contrived fictions to their story of the Master. The Gospel's recorded reply of Jesus "Thou art Peter and upon this rock I will build my church" cannot be historical because at that time Peter's Aramaic rendering of the Greek word Christ would definitely have been an anachronism, i.e. using a word denoting something that only came into meaningful use much later. It would be like saying that Jesus rode into Jerusalem on a bicycle.

It would have been closer to the truth and conformed to what had actually transpired in the early church if the writer had said Paul instead of Peter. "You, Paul are to be my Apostle to the Gentiles and to be the founder of my Church among them". Paul claimed he had received this commission direct from Jesus the Christ himself after his extraordinary visionary encounter with him on the road to Damascus. Paul was the determining theological authority of the early church. He developed what has become over the centuries its official Christology. In matters of Religion, he bound and loosed with what he had heard from his *Jesus Christos*. This name was taken up and anachronously interpolated in the Gospel narratives. There is nothing in his Epistles that bears any resemblance to source material which might later have served the Gospel scribes.

A hundred years ago, excommunication and the threat of eternal damnation would have been the fate of any theologian who publicly stepped out of line with traditional Church Teaching. Pierre Teilhard de Chardin (1881-1955) was perhaps the first priest-scientist to put his head on the block and dare to question, in writing, the then official Vatican interpretation of the Genesis story. A new climate of greater intellectual freedom permits the voicing now of ideas that would have been unthinkable in the past. Catholic Biblical scholarship is only now recovering from being chained to backwards facing seats in the western halls of learning.

The patriarchal mindset is in the dock. Human beings have been on this Earth much longer than the male writers of the Bible and subsequent Christian theologians could ever have imagined. There are *others* in outer space who are far more advanced, technically at least, than we earth dwellers are. Philosophers and ecclesiastical authorities of the past and present have always skewed their observations and spin-doctored their conclusions to fit in with their bias and prejudice. As with the Dead Sea Scrolls, The Shroud of

Turin and the Third Secret (Message) of Fatima, all their evidence must be doctored or kept secret so as not to put Catholic Teaching or traditions into jeopardy.

An authentic Philosophy and Theology (The Study of the Divine Maternity) must take account of modern verifiable Science and rethink itself accordingly, if it is to have any real relevance and meaning for the generations to come. The teaching authorities of a former teenage Christianity, now reaching mature adulthood, must learn to accept that all worlds pass, their myths outknown, their creeds and cults outgrown. Linguistic and scientific explanations and new philosophical insights can replace the myths and mysteries of Christian Theology, linked inextricably from its very beginnings to cultural male prejudice, and shackled from its inception within the limiting constraints of pre-Christian Greek Philosophy. Churchmen had to invent and define the existence of *Mysteries* like the *Incarnation* and the *Trinity*, which did not follow their human logic but which were to be accepted as Articles of Faith.

We are being continually reminded as global war clouds gather, of how warmongering politicians make use of every deceitful and treasonable strategy, every imaginable dirty trick, every item of malicious propaganda, to denigrate those who oppose them and to convince the masses that their leaders are doing the *right* thing. Ministers of institutional religions are subject to and frequently succumb to the same temptations. Biblical and historical scholarship now generally concedes that Mary Magdalene was not a prostitute, but was framed by ecclesiastical authorities centuries later to fill a gap in their religious culture and to diminish her importance.

Discovered apocryphal gospels are insinuating her relations with Jesus the Nazarene were far more intimate than recorded in the canonical Gospels. She played a major role, after the Crucifixion, as the Apostle to the Apostles. She was the first to see and report on her Master Jesus and his empty tomb. The Gospel of Mary Magdalene reveals the apostles in an unflattering light as their jealousies towards her and their bickerings are put under a wider scrutiny. Nowadays too, voices are being heard questioning whether the biblical Judas has been subjected to the same fate. Cowardly unscrupulous leaders, secular or religious, cover up or excuse themselves by inventing scapegoats. No good story is ever complete without a villain.

This is nothing new. As historians and archeologists are becoming more and more aware, past events have not always been as oral and written traditions generally pretended. Much extant literature of bygone days is biased and one-sided when it comes to controversial issues. This is becoming particularly relevant today in relation to biblical studies of both the Old and New Testaments and the history of the early Christian Church.

Many people, past and present, worship the Bible or the Koran as being the inspired Word of their God. This author has no quarrel with them. The mindset which dictates their beliefs is based on what they consider to be valid religious ideas. No good is served by arguing with them about the pros and cons of their position. If believing what they do makes them happier better people and gives meaning to their existence, then why bother to upset them with modern Biblical Criticism.

In 2nd. Timothy 3/16, we find written “All Scripture is inspired by God...”. This author would like to qualify this. All Scripture is inspired, yes. But for the most part, it is only inspired novel fictions or purposeful temporary make-believe. A typical example is the Pauline prediction of the *Rapture* in 1st. Thessalonians 4/13-18. The Hindu Bhagavad-Gita and the Mohammedan Koran are authentic religious scriptures. As such, they are inspired. But here again it depends on what is meant by *inspired*. The word *inspired* means what we want it to mean or what authorities determine it to mean. For this author, his books are his inspired brain-children. There is only one absolute *truth*, and it states “All **other** *truths* are relative”.

There are many people who maintain an open enquiring mind and are compelled by natural curiosity to learn more about the past and present world they live in. Humans, with a question-able mind, delight in questioning, solving problems, posing and answering riddles and unveiling enigmas. They empathize with many a child character in fiction, who wanted to know why a certain upstairs room was always kept locked by their parents and entrance to it forbidden under threat of extreme punishment.

This author accepts Christianity's intended male fertilizing and distinctioning role, for better or worse, in two millennia of cultural evolution. It is a passing role designedly dynamic, not static, a part knowing a past but tutored forward by Selflife's Holy Spirit to

contemplation's perceptual experience of god-mothering. Human selflife can only perceive the divine as an immanent god-mothering experience, analogous to the pregnant placental mammal. It is the *divine maternity in labour* in the human psyche who knows her human brainchild "You" as *the child of man* within.

It may seem an unnecessary exaggeration to keep using the name Jesus the Nazarene in contexts where tradition had sanctioned the use of the Pauline *Jesus the Christ*. Already this writer has insisted that words mean what we want them to mean. The Gospels are neither historical nor scientific treatises. They are not intended as human biography.

They are inspired projections of Christian faith and manifestoes of a new religious movement. They are inspired purposeful temporary make-believe. They tell us how different emerging and evolving mindsets interpreted Jewish traditions in the new Christian Faith which embodied Paul's theological insights. It was of no concern of those who wrote the Gospels that their interpolations of the name Jesus the Christ into their texts was anachronistic. In their new found faith, they conveniently ignored that the conceptual person Jesus the Christ was born of Paul's visionary encounter on his way to Damascus.

Jesus the Nazarene was historical and factual. Jesus the Christ was conceptual and of a human mind's invent. The Nazarene Jesus was a physical entity. Jesus the Christ was a psychical construct. Jesus the Christ, as Paul's worded brainchild, was made flesh by being intentionally identified with the physical, factual Nazarene Jesus, the traditional son of Mary and Joseph.

The distinction between the physical Jesus the Nazarene and the psychical Jesus the Christ is fundamental to our understanding of the recorded events of early Christianity. With this distinction, the birth and death of Jesus take on completely new perspectives.

Unless Mary's own child had developed naturally from one of her numerous ova, fertilized somehow or other by someone, she could in no real way be understood now as a true mother. The reality is that in the ovaries of the mother of Jesus, there would have been hundreds of live ova like the one from which her child was formed. Like all such once living incarnational material, eventually they just disintegrated in time and were aborted in natural menstrual cycles.

There are two contrasting viewpoints concerning the conception and birth of the child, first known as Yeshua, who grew up in Palestine to become Jesus the Nazarene and eventually becoming regarded as The Master. The first viewpoint is what would have been natural to any ordinary observer. Yeshua and his parents were Jews. His first disciples and followers were Jews, mainly Nazarenes.

It was ingrained Jewish tradition that men and women should marry, should consummate their union and should raise families. Following this rigid Jewish tradition, Yeshua's future parents would have married, would have consummated their union and have raised a family. Jesus would have had brothers and sisters. He was destined, moreover, to become locally quite a famous rabbi reformer.

Jewish commentators affirm that it would have been impossible for any young rabbis, like Jesus and Saul of Tarsus, aspiring to become Masters in Israel and enjoy the respect of their peers without being married. It is only now after almost 2000 years that scholars who dare to suggest that Jesus and Mary Magdalene were married, are not dragged into the public arena and stoned to death for such heinous blasphemy.

The other viewpoint is set out in the Gospels of Matthew and Luke where the conception, birth and childhood of Jesus the Christ, the Son of God are given quite elaborate treatment. This is the way the members of the early Church wanted to express their faith and understanding of how Paul's brainchild Jesus the Christ had become incarnate. Because he was the Son of God who died on the Cross for the sins of mankind, who was raised from the dead by his Father, ascended into Heaven and was seated now at his right hand, it required that his conception and birth be truly unique, something completely different from the ordinary.

Our understanding of the living female human ovum and of a hypothetical parthenogenesis, prompts the question, Was Mary the real and true natural mother of Jesus or was she just a mere surrogate parent by a species of miraculous divine Word implant, as the Bible and Tradition insinuate and as Magisterial Teaching would still seem to imply? Jesus was not just born of a woman. His initial ovum-life was *consubstantial with his mother's*.

Acceptance of Mary's *divine maternity* has been the touchstone of orthodoxy in much past Christian theological disputation. In their

ignorance of the role of the female ovum, past churchmen could only conceive Mary's motherhood of Jesus as what today would be treated as a species of *surrogate parenthood*. For them, following what the Bible and Tradition would seem to imply, she was not a true mother with her own live ovum's X-chromosomal contribution, but her womb was merely a flesh recipient and implanted receptacle of a supernaturally conceived and miraculously incarnated *divine person* transplant. What do the present Masters in Christendom think actually happened when they say *The Word was made flesh*? It is no use theologians avoiding this now basic inconsistency in supposedly inerrant divine revelation with the argument that the Biblical writers and Fathers of the early Church knew and cared nothing about Biology and Genetics.

All the more reason for theologians now to learn the facts and to modify their teaching accordingly. Every male father and son know the absolute necessity of a female mother. Apart from their literal biological usage, any other pious metaphorical father-son meanings are simply symbolic and invalid now for exact catechismal expression of religious belief.

Unless teaching authorities can explain otherwise, the Gospel accounts of Mary's virginal conception and birth of her child and the Definitions and Decrees of Centuries of Church Councils can only be classified as contrived fictions of conveniently and expediently exaggerated legends and misunderstood outdated myths. Together with them, must be included the Magisterial insistence that Mary and Joseph never consummated their marriage and as a consequence, Jesus did not have brothers and sisters.

It was Judaism which gave birth to the movement which later on would have its followers first named, perhaps derisively, Christians, Acts 11/26. Whilst Christianity had its roots deep in traditional Judaism, it would seem that there was one fundamental Jewish custom or mindset that Paul, the most influential of the early Church's founding fathers not only ignored, but rather went in quite a different direction.

This was in regard to the social aspect of sexuality. For Jewish people, then and now, celibacy in men was a scornful aberration, and virginity and sterility in women were reprehensible states of which they should be ashamed. This was in sharp contrast with the celibate

Paul's advocacy of not marrying. Gleaning from 1st Corinthians Chapter 7, most commentators believe he was celibate. However, here again there is no consensus about Paul's unmarried status.

Paul never made 'a big hit' with his fellow Jews. He was very learned. He knew far more about Jewish Religion than most ordinary Jews. Perhaps they regarded him as some sort of a 'know-all' and looked on his conversion and celibacy with suspicion. He prudently assumed the providentially ordained role of Apostle to the Gentiles who were not so hidebound by religious and social traditions.

A morbid preoccupation with virginity (deflowered maidens were of little economic value in the matrimonial marketplace), coupled with a misunderstanding of the physical characteristics of the female hymen, promoted the insistence that Mary was ever a virgin and that her hymen remained miraculously intact before, during and after her firstborn's birth.

This writer believes in miracles when the operation of natural laws is seemingly superseded. He has witnessed such himself. However, to keep demanding naive supernatural interventions to effect physiological deviations in order to satisfy the whims of a past out-of-date prejudiced male mindset is counter-productive and only serves as an object of disbelief or ridicule.

With the Pauline mindset concerning Jesus the Christ, Christianity has liked to believe Mary's conception of her child Jesus was divinely effected by the Holy Spirit in an extraordinary fertilization and conception. He had no earthly father. He was the Son of God. His Father was in Heaven. It has also maintained a much strained and dubious theological logic in holding up the *Holy Family* as the ideal of Christian Marriage yet it would declare their union never to have been consummated.

A similar inconsistency is revealed in the still evolving canonical understanding of the Sacrament of Matrimony and the notion of its being a divine encounter. Christians are encouraged to identify Jesus with the "you" around them, with the poor and the sick, the young and the old, with anyone and everyone. If then, whatever they do to even the least of his sisters and brothers, they do to him, then the inevitable question arises as to what mental attitude they should cultivate in sacramental love-making when sexual union is a shared prayerful encounter also with the postulated ever-virgin Jesus.

Psychology exposes both the paranoia of churchmen who relate sexual pleasure and woman with sin and evil and who also are obsessed with self-denial and sadomasochistic practices to achieve canonical sanctity. Ignorance and inexperience of the sanctifying gracefulness of the shared joys of erotic love obscures many celibates' understanding of *The Great Mystery of Sexuality*. The sham shame mindset of ecclesiastical moralists was reflected in their labelling of female genitalia as *pudenda* or organs of which they ought to be ashamed. They failed to comprehend and acknowledge the function of the female clitoris. The same clerics also betrayed their own lack of honesty in distinguishing between the more or less *dishonest* female erogenous zones.

With its Mystery of the Incarnation, Christian teaching has sought to interpret the divine in unique human terms. These terms, however, must be those which are meaningful and factually verifiable today, not those of the myths of the past. A flat Earth Theology used conceive Heaven as somewhere up above and Hell down below, like a three tiered cake. The Creeds of the early Christian Church are interesting documents, showing males' past attempts to philosophize about religion, but to regard them as absolute truth shows little understanding of a continuing and progressive selflife revelation.

It took a long time for ecclesiastics to accept that the earth went round the sun and that it was not the centre of the Universe. It is taking a longer time still for similar churchmen to learn about the marvels of selflife propagation and the human placental mammal, of the egg-laying hen bird and the self-fertilizing queen bee.

Returning to the theme at the beginning of this chapter, it is meaningful to distinguish between the factual conception and birth of Jesus and the gospel writers' pious venturings into the realm of inspired make believe. DNA testing is a modern procedure. There is no valid reason for not believing that if it could have been applied 2000 years ago, it would have revealed Jesus the Nazarene had genetic material from both his mother, Mary and his father, Joseph. There is no way of applying such ideas to Jesus the Christ whose existence was simply intentional in the minds of those who believed in him.

The departure of the early Church from the traditional Jewish attitude towards sexuality is a fact of history. A cerebral virus of

disparaging sexuality had wormed its way into the emerging mindset of church authorities. It arouses curiosity now and is a fruitful source of speculation. It certainly was not a grass roots expression of religious asceticism. It emanated from the prevailing teaching authority of which Paul was the dominant figure.

Religious experience cannot be divorced from sexuality. Paul had never met Jesus, the son of Jewish parents. Paul's quarrel was with all the members of this emerging Nazarene sect. He never knew Jesus in the flesh. He had a radical mindset changing experience of a Jesus the Nazarene in his own recorded visionary encounter with him on the road to Damascus. Celibate Paul's admission of *a sting of the flesh* (2Cor.12/7) has given rise to speculation that he might have had a disposition to homosexuality. The converted Paul became the Slave of Jesus the Christ. The Latin *servus* and the English *servant* do not do justice to translating the original Greek *δουλος* meaning *a born slave* (Romans 1/1).

Genesis 1/27 can be interpreted as insinuating a heterosexual deity - *God created man in the image of himself, in the image of God he created him, male and female he created them.* Nevertheless Paul's theological understanding limited his concept of *God* to that merely of a same-sex Father-Son divine male union. Is it logical for modern culture to construe such a conceived all male deity as being literally homosexual? Though Paul wrote at times of the Spirit, his Divinity was biune not triune in the full sense that it would become later on.

Paul loved his brainchild, the motherless child, Jesus the Christ. He himself mothered and perceived the latter's spiritual presence within himself. He longed to be dissolved and to be with him. He spent the rest of his life preaching about the Mystery of God the Father and God the Son as revealed in Jesus the Christ.

It must have soon become evident to the leaders of the emerging Church that the *Motherless Child* mindset of its parent patriarchal Judaism would need some modification in order to make this evolutionary development appeal to ordinary men and women. Each of the Gospels of Matthew and Luke devote their first two chapters to narratives of the birth and childhood of the then prevailing concept of Jesus the Christ, the Son of God. They describe events supposed to have occurred at least 70 years beforehand. By now, the Pauline Christology had programmed the Christian mindset. Paul was only

interested in Jesus the crucified Christ, Son of God the Father, not in Jesus, the traditional son of Mary and Joseph.

Nevertheless the Christian community was made up, for the most part, of just ordinary people who must have wondered quite often about what preceded the public ministry of Jesus the Nazarene and what happened after that. To satisfy their legitimate curiosity, it was necessary for something to be written. Just how much of this described genuine historical events, or how much was just contrived pious fiction to supplement and make more plausible an emerging Theology, was no doubt argued by critics and lobbyists from the Gospels' first appearance right up until now.

It would seem that Paul was never much concerned with women's business. However, the Motherless Child syndrome refused to go away. Frequently there must have been raised some sort of female dissatisfaction at being considered generally inferior to their husbands and subject to them. Everyday human experience could not but demand the acknowledgment of some sort of maternal influence in human affairs. Judaism insisted that only the male Lord God Almighty should be worshipped. Early Christianity did the same.

The Incarnation introduced a new element in the evolution of formal Theology. If a mother's love was deemed necessary to integrate the religious experience of Christians, then the programmed cerebral virus disparaging sexuality demanded that she be a sort of extraordinary supranormal chaste mother, sexually unsullied and ever a *pure* virgin. Over a period of several centuries there grew the cult of Mary, called The Virgin Mother of God. Eventually Church spires would rise over Europe honouring, not Our Father - *Pater Noster*, but Our Lady - *Notre Dame*.

The Gospel writers did not set out to deliberately deceive people, but rather to make inspired make-believe literature available to assist the new Christian believers in their coming to grips with the emerging Pauline Christology. Paul said he preached only about Jesus and him as the crucified Christ. This central theme of Christianity demands closer scrutiny.

The distinction between the physical Nazarene Jesus and Paul's make believe psychical Jesus the Christ is fundamental to any real and satisfactory understanding of the recorded events of early Christianity. With this distinction, the Resuscitation of the Nazarene

Jesus and the death and Resurrection of Jesus Christ take on completely new perspectives.

For many Churchmen and the faithful believers in the pews, it is simply inconceivable that their deity could have allowed them to be deceived. The inerrancy of Scripture was sacred. In no way could they even consider that the mission of the Jewish teacher and social reformer Jesus was anything other than what they had always been taught. To suggest, as the Shroud of Turin does, that he did not die on the cross but that he was resuscitated and then departed soon after from the Palestinian scene is shocking and scandalous.

It is in relation to the death and burial of Jesus that Science is finding itself questioning and threatening to undermine Christianity's most basic and cherished idea. For centuries, the Catholic Church has held as sacred and venerated its most celebrated relic, the Holy Shroud of Turin. Modern photography demonstrates that its faint, seemingly blurred outlines act as a kind of photographic negative. When photographed, the new negative now becomes a positive, revealing the extraordinary face and body of a man who underwent all the details associated with the sufferings and burial of Jesus as recorded in the Gospels. Further studies revealed a fearful, indeed catastrophic possibility.

From jealously guarding its authenticity, the Vatican now began having second thoughts about accepting it as genuine. It faced a devastating dilemma. There are a score or more marks of well-defined bleeding on the Shroud. **Dead bodies do not bleed**, nor do they sweat and have fever. The man who was responsible for the blood imprints on the winding sheet, and the subsequent vapogram gradually impressed on it, was alive when laid on it in the tomb. He did not die on the cross. If the Shroud were authentic, the main body of Christian Theology would become irrelevant and need to be rewritten and Jesus the Nazarene's teaching understood anew. This is the situation which threatens the very foundations of Christianity itself. The Turin Shroud must **NOT** be allowed to be proven what its supporters claim it to be.

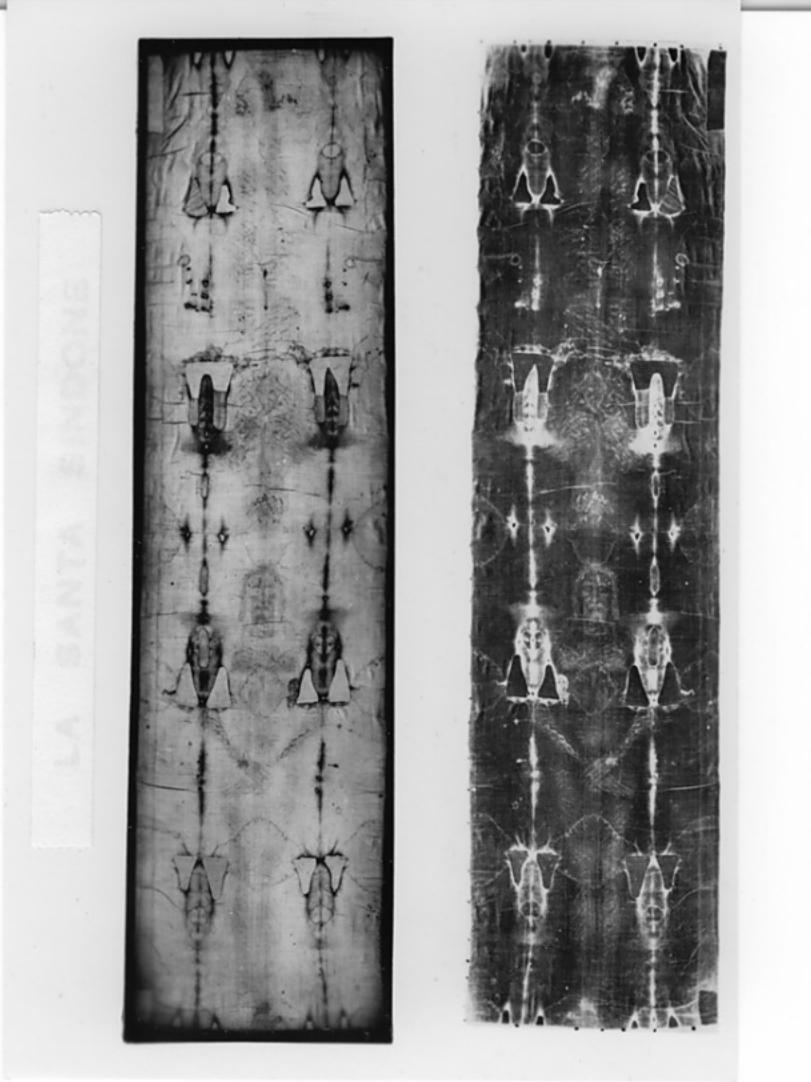
All the scientific investigation of the Shroud for the major part of last Century could not but confirm its genuineness. There remained one seeming final definitive and conclusive test - carbon dating. In 1979 meetings began in earnest to undertake this task.



The Shroud of Turin is 4.36 m long and 1.1 m wide. It shows two imprints of a man's body, one of the front, the other of the back. The cloth is folded in the middle above the figure's head. Clear traces of blood are evident, giving to the original image a faint reddish tinge.

There are two darkened stripes running the full length of the cloth and spaced along them are the wider areas of burn marks and their patchings. In 1532, the cloth, lying in a silver casket and folded in forty eight sections, was almost lost when fire and molten silver left the symmetrical burn marks. The latter were repaired and patched.

In 1898, at a public showing of the Shroud, for the first time in history, a photograph was taken of it using the recently developed art of photography. The resulting photographic negative revealed itself as a positive in the true-to-life portrait of a crucified man.



By the end of September 1986, it was agreed by an assembly of carbon dating authorities that seven institutions should be involved in the important and revealing task. Three institutions were to supervise the proceedings - the Pontifical Academy of Sciences, the British Museum and the Archiepiscopal Ordinariat of Turin. The British Museum was to provide a control sample.

One year later, in October 1987, the Vatican gave the go-ahead to Cardinal Ballestrero of Turin, the official curator of the Shroud. In the meantime, however, there had been some very significant and startling changes. The Pontifical Academy of Sciences was now totally excluded from the proceedings. Only Dr. Tite of the British Museum was left as the sole guarantor of the correctness of such.

After much intrigue, on April 21 1988, in the presence of delegates from various well-known laboratories a small section of the cloth was cut off and weighed with precision. This was then subdivided up into the required number of pieces and taken by Dr. Tite, together with Cardinal Ballestrero, into an adjoining sacristy. **There, in total secrecy and without television cameras, they put the supposed real cloth specimens into metallic containers which they had brought with them.** Three cylinders were given to each of three finally selected laboratories, Tucson (Arizona), Oxford and Zurich. It was intended that each receive a specimen of the Turin cloth and two control samples - nine cylinders in all. A mysterious fourth control sample was added. It had been cut from a vestment, the cope of St. Louis d'Anjou, kept since 1296 in the basilica of Saint-Maximin in southern France. (Other versions of events have Prof. Luigi Gonella, scientific adviser to Cardinal Ballestrero, also present throughout.)

Six months later, in October 1988, the results of the investigation were announced. The samples, supposed to be of the Shroud and given to the laboratories for analysis, were identified as being taken from a 'medieval forgery'.

A Century of intensive scientific and historical research by experts in their fields had formerly authenticated the relic. Now, with a deep sigh of ecclesiastical relief in some Vatican circles and the gleeful taunts of a few philistine scientists, their work was declared to have been a wild goose chase. Christianity had been hoaxed. What had been esteemed as its most precious relic was in reality a fake - a 'work of art' from the Middle Ages.

But the 'work of art' from the Middle Ages demanded further explanation. The 'medieval forgery' showed a naked man, nailed through the wrists and whose head was 'capped' with thorns. Such details were unknown to traditional religious painting. The *artful forger*, by 'painting' a photographic negative, would seem to have anticipated by some six hundred years or more the invention of photography. The image, moreover, defies any plausible possible explanation of its being hand-painted.

What was supposed to put an end to doubts and speculations about the Shroud's authenticity only raised more questions than ever and accusations of fraudulent and indeed criminal deception soon began being voiced. More so when after 11 p.m. on April 11 1997, a fire, seemingly deliberately lit by arsonists, broke out in the Royal Chapel of the Cathedral of Turin. The Shroud had been enclosed in a silver casket inside a new glass display case. It was only the quick thinking of an attending fireman who smashed the case and took away the casket that saved the Shroud from complete destruction.

Those who still venerate the Turin Shroud and believe in its authenticity are polarized into two groups. Some, like Ian Wilson in his book *The Blood and the Shroud* published by Orion, uphold the integrity of the ecclesiastics and scientists involved. They believe there is some as-yet to be discovered reason why the results of the carbon dating did not match their expectations. Supporting evidence for this has been provided by the research of Dr Leoncio Garza-Valdès who suggests that Lichenothelia varnish or bioplastic coating on the Shroud may have falsified the radiocarbon dating. The Shroud sample had been cut from the most handled and bacteria contaminated corner. Perhaps this contamination obscured results.

The whole story, from another viewpoint of Science and History, is set out in the controversial book by Holger Kersten and Elmar R. Gruber, entitled *The Jesus Conspiracy* published by Element Books. The cut sample from the Shroud had been weighed with precision. According to Kersten and Gruber, the sum of the weights of the three received pieces as measured in the individual selected laboratories did not agree with this. Likewise the combined dimensions of the three pieces did not match with those of the original sample.

When the Shroud had been exhibited in 1978, among other observations it had been subject to the very latest photographic

techniques. Subsequent micro-photographic analysis enabled the weave of the cloth to be observed with the most minute detail. The distributed sample pieces had also been photographed when received by the laboratories. Though at first glance the pieces looked similar to the cloth of the original Turin Shroud, it became apparent on further detailed study that the laboratory authorities might well have been given pieces of a different cloth for dating. The later-added fourth control specimen had been cut from a vestment, the cope of St. Louis d'Anjou. It is obvious from the published results of the carbon measurements of the three laboratories that the supposed sample of the Shroud gave almost the exact age as that taken from the cope of St. Louis d'Anjou.

As more inconsistencies were brought to light, it became evident that the scientists and authorities involved in the investigation had something to hide. Contradictions were revealed in the official version of the events of the whole procedure. The two persons at the core of the investigation had been its director and coordinator, Dr. Michael Tite and the Archbishop of Turin, Cardinal Ballestrero. Dr. Tite now took up residence at Oxford where he had been appointed as head of the new radiocarbon laboratory set up there by the donation of one million pounds from anonymous friends and sponsors. Meanwhile Cardinal Ballestrero had retired unexpectedly soon after the carbon dating results had been published. He was not available to answer any relevant but embarrassing questions.

The part played by the Vatican throughout the whole affair is far from transparent. No reason was given why the Pontifical Academy of Sciences was excluded from the final stages of the experiment. In the minds of many, it only made sense if, having pre-programmed the whole procedure, the Vatican now used this ruse to be able to deny any involvement and thus to avoid having to answer any further questioning. It was more than content to let the scientists attend to their science. The ecclesiastical authorities would continue to adhere to the traditional Gospel account of the Crucifixion and Burial.

But the Gospel accounts of these events, not only contained their own inconsistencies and difficulties, but the latter could be much better interpreted and understood in the light of the evidence of the Shroud. An alternative narrative of Jesus' crucifixion and burial would have Nicodemus and Joseph of Aramathea, both intimate

friends and admirers of Jesus, executing a well-planned strategy to rescue their master. This also may have involved Judas and would be effected without the consent or participation of the other apostles.

By administering a narcotic drink after only a short time as he hung on the cross, he would have passed into a deathlike coma, John 19/29. This was sufficiently effective to persuade his executioners to believe he was already dead and there was no need to break his legs as was done with the other two malefactors crucified with him. It did occasion, however, Pilate's marvelling that he was already dead, Mark 15/44, when the same Nicodemus and Joseph asked him for Jesus' body. Jesus' loud cry just before "he gave up the ghost" was inconsistent with someone about to die of suffocation, Luke 23/46.

Removal of the seemingly lifeless comatose body to a nearby tomb was part of the plan. There they would treat its external wounds with the best healing agents available. This was not to be a burial sequence, but a skilful medical procedure. There is deceptive information in the Gospel accounts. Normal Jewish burial ritual only included washing the corpse and afterwards anointing it with oil. Adding spices is nowhere mentioned in Rabbinic texts and was never part of Jewish custom nor was embalming which would have required the surgical removal of the stomach contents.

The evidence from the Shroud is quite different from the Gospel version. The bloodstains and wounds reveal that the body was neither washed nor oiled. Instead it received healing treatment with the most powerful natural medicinal agents known at the time.

There are perplexing, indeed incomprehensible, details in some Biblical narratives. Not the least of these is the *about one hundred pounds' weight* of a mixture of myrrh and aloes which John, or the author of the fourth Gospel, says that Nicodemus brought to the tomb along with the body of Jesus, John 19/39.

This 'about' a hundredweight is a huge quantity of extracts from medicinal herbs. Such herbs, like aloe vera today, can be easily made into tinctures and ointments, and were commonly used in the treatment of extensive areas of mutilated tissue. In combination, mixtures of myrrh and aloes represented the most effective healing agents for wounds as well as affording the greatest possible protection against infection. Such spices, and in such quantity, could only have been intended to cure and restore large areas of the

damaged skin tissue and wounds of a still living person (Mark 16/1, Luke 23/56).

This writer began his working career as a pharmaceutical chemist. He obtained his diploma in 1943. In those days, pharmacists learnt about natural medicinal herbs and drugs and how to prepare them for human use. On the shelf of every dispensary would be found wide-mouthed bottles of myrrh and aloes. There would be tinctures of these same drugs for oral use and also lotions for external use. It was only the above alternative suggestion in *The Jesus Conspiracy* that averted his attention to the about a hundred pounds weight of myrrh and aloes. Within the limited library resources at his disposal, the author has not been able to find any theological comment on this extraordinary quantity of recognised healing agents whose only purpose could have been to minister to the living, not the dead.

This alternative understanding of the events of the first Good Friday would remain only pure conjecture were it not now for the evidence revealed by the Shroud. Instead of being merely a theory, there is now factual scientific confirmation that the body that was laid on the winding sheet was not dead. Dead bodies do not bleed. Such Shroud vapograms can only be produced by the interaction of warm moist vapours on chemicals in contact with the surrounding cloth. Such vapours could only be from a live fever-ridden body.

With the publishing of the carbon dating results and their adverse judgment on the Shroud's authenticity, ecclesiastics might have hoped that they could return to the status quo of traditional belief in the death of Jesus on the Cross and the latter's memorial incorporation into the Liturgy of the Mass.

Christianity has now become divided. Most Christians who still care about their traditional Religion remain loyal to the old ideas and ways of thinking. They are not disposed to abandon the former fundamentals of their Faith. On the other hand, many persons of goodwill search for more knowledge of, and experience of, meaningful religion. In their quest for union with the divine, they now accept that in the planned evolution of human culture, we are outknowing our cherished myths and outgrowing our revered cults.

In 2002, vital restoration work on the now discolouring Shroud was authorized and carried out in secret by a team of Swiss textile historians and technicians. Their observations gave the lie to the

carbon dating. The seams, visibly evident on the cloth, had been stitched with a pattern and technique that was unknown in the Middle Ages. However they did match exactly similar cloth found at Masada near Jerusalem and which dated from the first century.

If the Turin Shroud is authentic, the Mass has lost all its meaning. So too has the Pauline Theology of the Messianic Christ-Redeemer and his vicarious atonement for the sins of mankind.

The days of appeasing, with bloody rituals of animal slaughtering and unbloody sacramental sacrifice, the wrath of some legendary divine fathergod offended by acts of childish human disobedience are hopefully and thankfully numbered. Likewise there is drawing to a close in the Evolution and History of Religion that period of symbolic redemptive ritual and liturgical worship as performed by a hierarchically designated male priesthood in Holy Orders.

The Sacrifice of the Mass was decreed as a retrospective enactment of what was once a ritual human sacrifice. A well-planned political assassination, passively suicidal and juridically expedient, was rationalized much later on into a formal conceptual theological system and liturgy of divine-human self-other atonement.

The Gospel's understanding of Jesus' Father-Son relation was expressed in the context of a strictly patriarchal tradition dating back to the first patriarch Abraham himself. On Calvary, the original fictional motherless child hypothesis of a divine patrilinearity was seemingly abandoned and the promise of a new meaningful universal Mother-Son Queendom was voiced, John 19/27.

In the new creation, an obsolete Pauline Theology of a Fall and a Redemption and Justification will be superseded by the ever relevant concept of a universal participation in building up the Temple of Aseity's Selflife Spirit within us. The clean oblation that humanity will accord to Aseity is a covenant, sealed psychically with the resonant echoing of her divine selflife. The duty of self-sacrifice entailed in the negative feedback of its former "I-me-mine", now plurally translated, will guarantee to each human person also the right to full priestly participation in the regenerated unity or mystical body, "We-Us-Ours".

Mention has already been made of the Dead Sea Scrolls. These reveal a lot more information about the Essenes than was hitherto known of the sect. The teachings of the Essenes anticipate those of

Jesus and throw much more new light on the historical Jesus himself.

In their above mentioned book *The Jesus Conspiracy*, Kersten and Gruber set out a lengthy and comprehensive alternative version of the Resurrection story. They insist that Biblical translations which involve the word *Resurrection*, are derived originally from an Aramaic verb meaning 'resuscitate'. The Greek translations of this original concept were *anhistemi* and meant to 'awaken', 'get up' and *anastasis* meaning 'rising up'. Only in the Apostle Paul's later advanced theological interpretations is *anhistemi* made to mean 'raise from the dead' and *anastasis* 'resurrection'.

The 'empty tomb' discovery, following a day or two after the Crucifixion, gave rise eventually to two schools of thought. Both accepted that the Nazarene Jesus was now alive. The first school, comprising his Essene and Nazarene friends Nicodemus, Joseph of Aramathea, Mary Magdalene and others in the know of the medical treatment applied to the once crucified body, had no reason not to accept that Jesus had not died on the Cross. He was very much alive. What happened next?

That is part of the Jesus Enigma. He still must have had many enemies and also many friends apart from the chosen disciples. Perhaps he thought that after all that had happened, it would be best not to be seen to meddle in Temple politics any further and to leave Palestine altogether.

The attraction of a more contemplative life might have induced him to go East to India. Holger Kersten, in his book *Jesus lived in India* gives a plausible treatment of this theme.

Most of his Nazarene friends would have remained in Palestine. There was some bond between them since they had all been associated with the Master Jesus. We do not know exactly how they grouped themselves together until the converted Paul comes on the scene.

He initiated the second school of thought. His message was of the Nazarene Jesus, now become Paul's brainchild Jesus the Christ. He was the longed for Messiah. He had been crucified and died on the Cross for the sins of the world. He had restored mankind's favour with God the Father. Atonement had been made by the vicarious sacrifice of a human first born son of man to appease an offended Father God's wrath.

Under Paul's authority, this second make-believe version of the *resuscitation* now became the *resurrection*. By fair means or foul, it was made to prevail in the early Church community and was taken for granted by the writers of the Gospels. The traditional Pauline same-sex male interpretation of patriarchal Religion still has the sanction of Christian Church authorities.

The History of Christianity for 2000 years bears witness to the fate of reformers who dared to imitate the very real Nazarene Jesus, the natural human son of Mary and Joseph.

Paul's visionary experience was a divinely determined genuine psychical phenomenon. He did not set out to deceive his fellow Jews. It was in the Plan. His teaching and writings were inspired in a patriarchal mindset and were relevant to its culture. In her self-functioning self-evolving Universe, Aseity, the Self of the Cosmos determines her Lore.

Worlds pass,
their myths outknown,
their creeds and cults outgrown.
Selflife evolves forever new.

If the Shroud is authentic, the Jesus Enigma is unveiled. Thanks to a hundredweight of good old fashioned natural medicines, the Nazarene Jesus did not die from being hung on the cross. Paul's revelation of the Mystery hidden from the foundation of the world is inspired patriarchal mythology, a novel sophisticated fiction and, like former other temporary pious make-believe, is no longer relevant.

This writer would like to think that our human rebirth in divine maternity is also in the Script of Aseity's World Stage *Drama of the Cosmos*.