



TERRA NOVA SCHOOL

Study Unit March 2014:

Gentle Power –

Thoughts on a New Women's Movement



Dear students of the Terra Nova School!

We send you the new study unit with warm regards from Tamera. We want to dedicate it to the issue of women in this new month of March. A central area of work towards Terra Nova consists of the full liberation of women. We have taken the run-up to International Women's Day on March 8th as an opportunity to work intensively on this issue among the women of Tamera and to address it in this study unit.

We begin with a view into history. At the Second International Conference on Women in Copenhagen in 1910, the German socialist Clara Zetkin proposed the introduction of an International Women's Day. This idea was realized in many countries around the world the following year. Women took to the streets to fight for their right to vote. The day was turned into an anti-war action day during the First World War.

Even today women (and men) rise up in all countries to oppose violence against women. For "One Billion Rising" on February 14th 2014, flash-mobs took place on the streets in front of government buildings, in shopping centers and parks in over 200 countries around the world. About 40 women in Tamera also participated through dancing. Here is a beautiful video clip from the performance: <http://www.youtube.com/watch?v=fh9B6dBHeEo9>

We gathered the community in the cultural center of Tamera. Monika Alleweldt held a strong political speech about the current situation of women worldwide. She informed us that in 2012 an estimated 20 million people were abducted in human trafficking worldwide; most of them were women and children. Many of them end up in brothels where the conditions are often unimaginably cruel. In the United States, for example, young women are sometimes forced to receive more than 40 'customers' per day. This means another man every 15 minutes, 12 hours a day*.

An end to this insanity! We need to oppose the unspeakable suffering that hides behind such numbers with an absolute NO, like the courageous initiators of "One Billion Rising" started through their worldwide actions.

Beyond this however, we need to find and establish a new women's power. The end of sexual violence is not only the correction of part of society; it is nothing less than a fundamental revolution in our whole way of life and society. As women today we recognize that our emancipation isn't achieved through suffrage and equal salaries. We need to give birth to an entirely new image of women – where women reconnect to their original feminine source and speak up for the protection of life, of children, animals and plants on this planet – for a humane world. Sabine Lichtenfels, co-founder of Tamera, peace activist and one of the "1000 Women for Peace" writes, "*Feminine power is not targeted at men, nor is it targeted against our love for men – it simply, decisively leaves behind those male structures that have led to the worldwide extinction of life and love.*"

As study texts for this month we send you the essays "Gentle Power – Thoughts on a New Women's Movement" by Leila Dregger and Monika Alleweldt and "I Love Being a Woman" by Sabine Lichtenfels. In both essays the authors describe the change from the old patriarchal image of women towards a new feminine power with strong and courageous words.

* Source: <http://www.polarisproject.org/human-trafficking/sex-trafficking-in-the-us/residential-brothels>

We want to revive International Women's Day on March 8th in its original political meaning and use it to raise the issue of a new women's movement in talks among us and to make it a subject of public debate. Women – please gather in circles, study the texts together and exchange about them. Maybe you even develop your own theater pieces and flash-mobs! It is an adventure to meet among women anew and to work seriously with the question of how a new image of women might look. What is our true source, if we no longer search for it only in a man? What are new professions that authentically correspond to the feminine nature? And what can we women do when we look into this world with an open heart if we are no longer willing to accept these conditions as “normal”?

(Of course, men circles may meet where these issues are being looked at and worked on from the male perspective.)

Please find your forms of expression and action for March 8th!

Here's to a productive study month – and to the movement for a free Earth!

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Gentle Power – Thoughts on a New Women’s Movement

by Monika Alleweldt and Leila Dregger, 2014

On the 8th of March we celebrate International Women’s Day – a day for the full power and emancipation of women. For a world in which women can take their place without positioning themselves either above or below the man, without fighting or having to imitate him. A culture of partnership where the genders, as equally strong poles, complement and love each other. A world in which violence against women can no longer happen. One in which women can come together and cooperate for the well being of all creatures on this planet – and for a new love towards men. How can this vision become a reality?

In response to this, Sabine Lichtenfels, the peace ambassador, author and co-founder of Tamera Healing Biotope 1, has coined the term ‘gentle power.’ In her book, “Weiche Macht,” [“Gentle Power”] written 18 years ago, she created guidelines for womanhood that are urgently needed to this day. *“Feminine power is not targeted at men, nor is it targeted against our love for men – it simply, decisively leaves behind those male structures that have led to the worldwide extinction of life and love. Unless we women take a public stand, nobody can escape this dead end. It is now up to us women to again assume the political and sexual responsibility that has been abandoned for so long. We invite all dedicated men to join our peace work.”*

Through this book speaks a woman who intimately knows all facets and difficulties of a woman’s life, who also knows and loves men intimately, who does not judge and can therefore give orientation. Such an authentic female voice has long been disregarded on Earth. It had been silenced throughout the history of patriarchal domination. A wave of relief will flow around the Earth when it is heard again. Only when women embrace their gentle power can man and woman unfurl and encounter each other as two equally strong halves of humanity. Then a culture of partnership can be initiated in which (in the words of Riane Eisler) the symbol of the blade loses its power and is replaced by the chalice: the symbol of love and abundance.

“The power of male-dominated societies lay in breaking resistances,” continues Sabine Lichtenfels. Gentle power, in contrast, is the *“power to overcome resistance through the power of the heart, and to deal with difficulties with lightness. [It is ...] a principle which even the toughest man will follow over time if they notice that it functions without revenge, punishment or hidden agenda. The tough men became tough because they missed out on this gentle power. The gentle power is the power of the mothers who resolutely protect their children. It is the sexual power of women who are no longer judgmental of the potency or impotence of their lovers, but with their gentle skills help to free the joy of life. Gentle power is the force that enables the grass seedling to penetrate through a layer of asphalt as it reaches for the light.”*

Gentle power is the power to act from a deep anchoring in erotic joy, in communion with all beings and in global compassion – compassion for all creatures that suffer and die under patriarchal structures. Compassion for all women who, until today, in all parts of the world, are beaten, circumcised, forced into marriage, stoned, raped. Compassion also for the situation of men who were led into this fight by their great fear of the feminine.

Millions of women in every continent experience this violence. In the book “Half the Sky” (by Nicholas D. Kristof and Sheryl WuDunn) any one of the many descriptions of the fates of women could precipitate an ocean of tears. From where does this hatred towards women come? And how is it that we can still remain calm in the face of it?

All over the world human beings are under the spell of 5000 years of fighting against women. *"History was written into woman's body,"* says the psychoanalyst and Tamera co-founder, Dieter Duhm. In his essay, "Healing of Love," he further writes, *"Consequently, women who stood out either by their attractiveness or by their will and courage were slandered as witches and burned alive. Burned alive! Once one has perceived the global suffering of the female half of humanity, one wonders how there could still be women capable of love. This is a crucial point, and I would like here to thank the entire female gender. The female half of humanity must possess a very stable and faithful heart, faithful to the male half, which abused and suppressed it for so many thousands of years."*

To heal these deep historic wounds and in order for women to reconnect with their power, the demand for equal rights and female quota in high ranking positions is not enough – although we thank all those who have, for more than a century and with great courage, fought for emancipation and the end of violence. We stand on their shoulders.

To initiate a real system change and to start a culture of partnership we need an inner liberation from the hypnosis of patriarchy.

Patriarchy is Not the Whole Story

From archaeological findings in many parts of the world, historians have identified the remains of a matriarchal culture that once encompassed almost the entire planet – highly developed tribal cultures and temple cultures in India, Malta, Crete and the early establishment of towns in Anatolia and the Middle East. From figurines and sacred items they conclude that these cultures did not know a punishing god but celebrated a universal life force often represented through the mother goddess: the principle of abundance and omnipresent cosmic care.

Maternal power and generosity were the ideal standards that guided these historic communities. Their artistic creations bear witness to their sensual joy and the equality of the genders. (Sabine Lichtenfels describes this "age of sensual fulfillment" in detail in her book, "Temple of Love.") It seems that they did not need to protect themselves from violence. Their towns had no defensive fortifications, nor were any weapons found. In contrast many of their centers, sciences and cultures were so highly developed that many of their precise results remain inexplicable to date – think of the precision of the astronomic measurements in stone circles and temples, the secret of their constructions without machinery and their still mysterious ways of communicating over many thousands of kilometers.

There are still remnants of these tribal cultures of partnership which have survived in remote places and offer insight into their social structures and values. Amongst the Iroquois it is said that a chief should be like "a good mother." Amongst the Mosuo in China women speak graciously, with humor and without shame of their joy of free and self-determined sexuality in which they choose their partners without false moral constraint or risk of social exclusion.

The golden age of Neolithic tribal cultures lasted for almost 100,000 years – an unimaginable aeon in contrast to the rapidity of the foundation and demise of later historical empires. *"Patriarchy is like an accident: quick, destructive and pointless,"* says the researcher of matriarchy, Heide Göttner-Abendroth. There are various theories as to the deeper causes of the end of matriarchal cultures. In actual fact, the tribal and temple cultures worldwide were overrun by hordes of warriors over a period of a few thousand years and were replaced by a ruthlessly expansive regime of dominance. Whether it was in Africa or Europe, in Latin America or East Asia, human beings lost their cosmic embedment, and with it paradise. What had been sacred before was declared dirty: woman, earth, sexuality. Since then womankind has become the symbol for

darkness and evil. She was robbed of her high social position as a pillar within the community. She was denied a voice in the public realm. With the introduction of marriage she was only allowed to direct her sexual joy towards one man. Power was no longer measured in the giving and protection of life but in the destruction of life. To this day fear has reigned over the world.

Patriarchy brought forth many ideologies and religions of domination. Whether it is Christianity or Islam, communism or capitalism, they all agreed on one thing – fighting against all things sexual. And fighting against the woman. Her sexual nature and her erotic attractiveness gave her power over the man because of his immense yearning for it, but he could not control or domesticate her. In order to reign over the woman nevertheless, man applied a principle that has determined the course of history ever since: divide and conquer. He divided the sacred from the erotic. From then on there was on the one side the chaste heavenly virgin and mother, which the man glorified and whose body was beyond his reach. On the other side there was the seductress who he locked in the cellars of forbidden lust where he unleashed his repressions upon her. But the real woman remained hidden to the man.

In their misery women finally accepted the sexual morality that was forced on them as their own. Women today follow this as if under hypnosis. Believing it would be for the sake and glory of God, they suppress their own sexuality and the sexuality of their daughters (and sons).

It does not make sense to hold the past as a reproach against man. With the suppression of the woman the man also destroyed a part of himself, a part of his potency, a part of his capacity for compassion – and as Barry Long says, the *“only authority man can have over woman is love.”* Patriarchy failed to see that only together could the genders reach their full grandeur. The world only blossoms between the equally strong poles of man and woman. If one of these poles is silenced the other loses its counterpart, the result of this is one-sidedness and lonely harshness. The consequences of this – fear, violence, depression and destruction made the world suffer to this very day. For the benefit of all beings, for all the children who want to grow up in freedom, on behalf of the original love between men and women – this perverse world must return to order.

Women for an Erotic Peace Culture

The thoughts above inspire the “24 Theses for a New Women’s Movement” from Sabine Lichtenfels, which conclude her book *“Weiche Macht”* [“Gentle Power”].

We live in a time of global transformation. Patriarchy has reached its end. Men and women find themselves in the ruins of a misguided history. They have the chance to start anew. What will they do? Maybe they will first pause and look inward before they call for new solutions and programs. Perhaps they will first become clear about the roots of where the history of violence and domination began – in the exclusion and suppression of Eros. They will understand – there will be no peace on Earth so long as there is war in love. Violence and fear will vanish from Earth once Eros will again have its place in the communities of human beings. An erotic culture is a culture where Eros is no longer a threat but awakens joy, trust and universal love. Only an erotic culture is a peace culture.

Women will recognize that their fulfilment in love does not depend on having a man for themselves. The life-long partnerships they desire do not arise from vows of faithfulness or promises, but from authentically shared interest, and from the common work towards a new Earth. Women who recognize this will no longer bind their great loving power and their erotic knowledge to a single man. They are meant to be much greater and much more encompassing. They will also no longer wait for acknowledgement, but utilize their gentle power and their

feminine qualities wherever they are needed. All areas of life, be it ecology, politics or economy, will be differently oriented if women connect themselves with their source and accept their meaning and task in this world.

They will create spaces of trust and solidarity amongst women, including, and especially with the ones that love the same men. They will step out of comparison, for they will understand that comparison is the death of compassion and jealousy is no sign for love. Mature women will no longer see the younger ones as competitors but actively support them on their way towards womanhood. They will no longer unconsciously act out the anger that has gathered itself within them throughout history, but pause and regain the power that was stuck in them. Then they will be able to consciously steer and utilize this power for an absolute NO to war and destruction, and for an equally absolute YES to love and life. They create social structures that are based on transparency, trust and mutual support; communities in which lying and deceit have no evolutionary advantage any longer. In such places, friends and enemies will encounter each other, end their quarrels and find forgiveness. Children can grow up freely and protected because parents who no longer have to lie will love each other for their entire lives.

A utopia? A vision? Yes, but one whose time has come and that already begins fulfilling itself in the first places on Earth. Sabine Lichtenfels writes, "*if the dream of a fearless world of free love is dreamt evermore clearly, if we more and more strongly develop the information that is needed for its manifestation; if we are embedded in it, and if the universe is reflected in this vision then it will manifest itself.*"

Literature:

- Sabine Lichtenfels: “Temple of Love – A Journey into the Age of Sensual Fulfillment”
- Dieter Duhm: Healing of Love’ (chapter in “Setting Foundations for a New Civilization”, Ed. Martin Winiecki)
- Riane Eisler: “The Chalice and the Blade: Our History, Our Future”

About the authors:

Leila Dregger

born 1959, freelance journalist, was the publisher of the journal “Die Weibliche Stimme – für eine Politik des Herzens” [‘The Female Voice - for a Politics of the Heart’ not available in English] in Germany and has many publications about ecological, political, social and women’s issues. She lives mainly in Tamera.



Monika Alleweldt

Born in 1954 in Giessen, degree in Agricultural Engineering. An agricultural internship in Guatemala marked a turning point in her life. Deeply moved by her impressions of a nation in the Global South, where the civil war is now escalating into a genocide of the indigenous population, she began a search for the key elements of an effective way to offer aid to the world. In 1986 she came across the “Bauhütte,” a project initiated by Dieter Duhm, Sabine Lichtenfels and others, which was the forerunner of the Tamera Peace Research Center. It was here that she found compelling fundamental ideas for the changes she sought. Since that time, she has been engaged in the context of Tamera, especially in the areas of public relations and publications.



I Love Being a Woman

Sabine Lichtenfels (Lecture at the Tamera Summer University, 2000)

If in the following I speak in the first person, then I am summarizing the voices of many of my fellow women throughout history.

Here, I see female knowledge that has developed over the millennia and that has been under attack for many centuries. Today, in our current era, it is reforming and congealing into a field-creating power. I am trying to formulate something that I have found in many women – in their desires, fears, and needs, and in their deeper longings. What is said here is certainly not true for all women. I am trying to draw an image of a female archetype which, being connected to universal healing processes, today could generate a field to initiate a social healing process.

“I am a woman. I am thankful for that, for I like being a woman.” Already this statement, if spoken in full truth, requires a fundamental shift in the worldview of women, reconnecting them with their true and most beautiful sources. It requires me to liberate myself from the societal straitjacket, which for thousands of years has forced images upon me that do not correspond to my true universal source of life. In the history of religion, the historical break that robbed me of my female source of knowledge is expressed by the Fall. Since all women are the descendants of Eve, the entire female gender is to have sinned with her. Tertullian, an early Church Father, had the following to say about the female sex: *“... your guilt must thus also continue to live. It is you who created the entrance for evil ... you first dismissed divine law, and it was you who beguiled the one whom the devil could not approach. This is how easily you brought down man, the image of God. Because of your guilt, i.e. for the sake of death, the Son of God also had to die.”* It was forgotten that there were much older myths of Creation relating to Eve. Eve originally meant “mother of all living beings.” Many old peoples saw the goddess and the serpent as grandparents. Religious images show Eve as she gives life to man, while the serpent is coiled around the apple tree, symbolizing the tree of life. The human being was driven from Paradise through a historic cultural shift and, according to the Kabbalah, paradise on earth could only be restored through the reunion of the two sexes. Even God himself had to be reunited with his female counterpart, called “Sheshina”, the divine Eve. Reconnecting with the original female sources seems to be an essential step on this path. I call what needs to happen historically the “culture of partnership”. This free thought carries within it an image of partnership that is no longer dependent on any conditions but that occurs naturally between two freely loving people, and which can include many other men and women on its journey of love. This kind of faithfulness arises from a free and empathizing perception and understanding of the world.

My biological longing for community

In early history the hearth was the social hub and sacred place of a community. The women were at the center, not only for a man and their children, but for the entire tribe. There is in me an archaic, original, and elementary longing that calls out for community. It calls out for life forms that are again embedded in a larger context. In my cells I seem to have an original memory, reminding me of an old form of matriarchal life together, where the hearth was the center of the community and thus also the social and religious focal point for the blossoming of the entire community. I want to live in a community of men and women, with children, animals and plants, in such a way that I do not have to hide my true image from the others. Perception and contact are elementary sources of life on a par with breathing. If this is given, then I love being a woman, for then I can be a woman fully. My fulfillment as a woman always

occurred in the community. This basic biological longing still lives in my cells today. Under the conditions that we have in society today, I am forced to squeeze this longing for contact, permanence, and faithfulness into much too narrow forms. A larger community of love that is based on trust is needed for love and Eros to be able to unfold in a way that corresponds to my true femininity. The establishment of a human culture of peace depends on our ability to build functioning communities. It is strange that people can even live without community. In our western patriarchal culture they have all been torn away from their natural, universal, tribal connections. Today, communities always fail because of the topic of love. They always fail due to the unsolved problem of competition and jealousy.

I am a Sexual Being

In earlier cultures we were all connected to Mother Earth, in whose service we were. We called this connection with Creation love. We were all one large interconnected family, and all love relationships were connected with the greater whole. There were no private love relationships.

Here, I am approaching an essential aspect of my being a woman, an aspect that is usually suppressed and denied. It is the sexual aspect. "*I am a woman. Since I am a woman, I am a sexual being. And I like being a sexual being.*" Still today, in the 21st century, this statement, spoken by a woman, requires revolutionary courage. It is a type of courage that only few women have, although we are supposedly living in an era of so-called sexual liberation. It requires leaving shame and the fear of violence, suppression, and punishment behind. It requires leaving false morals, the fear of the envy of competitors, and the normative images of the beauty industry behind. It requires leaving the religious concepts of our patriarchal culture, the old concept of love, and helplessness toward men behind. And it requires leaving sexual comparison and the stress of performance behind. There is hardly anything that she does not have to leave behind in order to be able to make this statement freely and without secretly having a bad conscience.

A fundamental fear of sexuality is historically embedded into female cells ever since the establishment of patriarchy. The level of fear rises immediately if her sexual affirmation is no longer directed toward only one man. The images of violence, the annihilation and destruction of all female elements, and the sexual atrocities of a catastrophic history between man and woman, which are stored as sedimented fear in the cells of women, are awakened whenever they approach the topic of sexuality. The cruelty and the fear of it are, however, not a part of sexuality itself, but are a result of thousands of years of misguided and suppressed sexuality.

"I am a woman and I love being a woman. I am a woman and thus I am a sexual being, and as a sexual being I am a woman who relates to several men in loving sensuous connection and who wants to unite with them mentally, spiritually, and voluptuously." It is sometimes difficult to understand how much courage it takes to make such a statement in our times. It requires overcoming the fear of both women and men. Many women become furious because they see a positive commitment to heterosexuality as being a step backward to a renewed dependency on men. "*Now she not only wants to be there for one of them, she wants to sacrifice herself for many. That just creates an even greater dependency.*" They see the statement as a boycott against the freedom and independence that they are seeking. Their disappointment in men and the resulting hatred of men has become so great that many women do not want to deal with the erotic or biological attraction between man and woman. For them, revenge against men has a greater power than the desire for peace between the sexes. They do not know that it is specifically fulfilled sexual contact that transforms the images of subjugation or violent fantasies into images of true empathy and contact. Sexually fulfilled contact gives rise to truly free women.

My Idea of Partnership with a Man

There are only a few women, who can stand behind this in terms of a true emancipation of women. There are not many who can imagine that a woman wants a full erotic contact with a man on an independent and free basis. This is the free wish of a woman to enter into a partnership with a man, whereby she neither subjugates herself, nor turns away from him, nor places herself above him. Being a heterosexual woman, I say: I need men. But I do not need a man as a tyrant, a henpecked husband, or a ruler. Nor do I need a man in his old role as a teacher or instructor. I want him as a truly potent, sensual lover, as someone who knows sensual love well. I will neither subjugate myself to him nor will I stand above him and mother him, for neither role fulfills my true sensual longings. Nor will I bind him to me with tricks, for during the last several centuries I have experienced that blackmail in love destroys the very thing that we originally loved about each other. I will see to it that free and passionate encounters with men become possible in the way that I have wanted them for millennia. Eros is naturally free and will not let itself be confined to flow in artificial channels. The enlightenment that I am seeking does not occur in the beyond but in my cells, in an earthy and elementary way, and it is of a sexual nature, through and through. Here, I am referring to ancient female mystery knowledge that is slowly being remembered and is today eliciting a natural shift. But this shift can only occur if we sanctify our natural sexual source as a source of knowledge and universal love.

The friendships and the faithfulness that I want from men are the result of a different power than that of blackmail and false laws. Of course, I will support the men by showing them what I love and desire about them and what not. True devotion toward a man, which is also sexual, does not make me dependent; it makes me free. Because I resigned myself to this, I entered into constricted and exclusive relationships and put personal demands of love onto a man. But Eros demands an opening and a participation in the sensual world beyond all limitations of marriage. Eros itself has an anarchistic power that breaks all laws. The sensual recognition of the other gender and the recognition of the erotic reality give rise to a deeper love and permanence between man and woman, which is not based on prohibitions and limitations. By revealing oneself more and more fully to the other, it becomes possible to walk this path of insight that leads to a deeper faithfulness than was ever possible in a form of marriage which was connected to the exclusion of others.

Original Sexual Knowledge

There is an aspect of sexuality which in earlier cultures was characterized by our intimate connection to nature and to the Goddess. There were sexual fertility rituals in which we celebrated Eros itself. They were cosmic celebrations and, at the same time, a cosmic thank you to Mother Earth. Fertility rituals were practiced and carried out in public, whereby we women naturally were allowed to show and reveal our sensual lust. This was not the sensual revelation in front of a private man. It was a temple feast, during which we gave back our sensuality as a thank you to Mother Earth. The men, too, carried out the act of love not with us personally, but as an expression of service and gratitude toward the Goddess. A woman, who in a temple of love tried to bind a man to herself personally, had failed in her service to the Goddess.

This type of elementary, simple, and powerful sexual encounter between man and woman was banned in our culture. Love and sexuality were split. Historically this gave rise, on the one hand, to the romantic “minnesinger” and admirer of women, worshipping them and thus making them sacrosanct. On the other side it gave rise to the sexual offender who followed the elemental force of the forbidden Eros. The ban on both the sacred and the passionate aspects of sexuality led to various forms of sadism and masochism, all the way to real violence, resulting in a trail of blood and unspeakable violence that runs through the entire patriarchal history.

The desired realization of love in all its aspects requires that the sacred aspect of sexuality be integrated. We need natural forms of community in which this truth can be lived. A cultural historical shift would occur if we were to invest our power of caring into creating communities that are based on trust instead of pretense, so that we can live according to our erotic truth. Think of how much gasoline is burned up during the search for erotic contacts and how much vicarious consumption is needed to silence our erotic longing.

As truly as I am a woman, I have a sexual reality within me, just as I have a sacred reality. How could we for such a long time have allowed the sexual truth and reality to be driven out of religions? I would like to be able to honor the sacred quality of life itself with all the passionate devotion that lives within me. Of course I would also like to love and honor the male forces. What an image of fulfillment it would be if I were to fully surrender myself to a man because I know that this self-abandonment will not be misused! My female religious longing does not need any churches or altars. Patriarchal religions have come about through the suppression of our erotic and sexual reality. It was a tool of power that was used against the erotic authority of female cultures. The symbol for it was Eve and the serpent who were driven out of Paradise by the male God and condemned as being evil. But there is a sacred component of life itself which cannot be driven out and which has remained intact through millennia of destruction and suppression.

In the beginning of the 19th century a nun wrote:

"It suffices to raise one's spirit to God, and then no act is a sin, no matter what it may be (...) the love of God and the love of your neighbor are the highest commands. A man, who unites with God with the help of a woman, is following both commands. The same is true of someone who raises his spirit to God and takes pleasure in the same sex or alone (...) Carrying out these acts, which mistakenly are described as being unclean, is the true purity that has been ordained by God, and without which no human being can gain knowledge from him."

This quote is an expression of how ancient matriarchal knowledge could remain intact throughout the centuries in spite of all alienation and persecution through the church and the Inquisition. It is this elementary sexual knowledge, which is vehemently announcing itself.

As a woman, I will develop myself culturally and historically to where I am a powerful organ for the care of Mother Earth. I will see to it that a mental-spiritual field and consciousness for this issue arises in many women. The earth is as physical as we are. It is a matter of body knowledge, a cellular knowledge. We can access it through the right kind of wakefulness, perception, and presence for each other and by becoming sensually present for this earth. This consciousness will give rise to an entirely new concept of ecology.

Finding Elementary Trust Again

Here, we find the elementary trust that we lost a long time ago. It is the trust in the elementary forces of nature itself. Based on this trust, it is possible to connect with these forces in such a way that they give us their protection. The connection with these forces provides us with a great opportunity for fulfillment. It requires that I place myself fully in the service of the earth with all its creatures. I must do this in spite of the great powers of destruction that are currently, at the end of the patriarchal era of the 20th century, accelerating more and more.

In this sense I can willingly subscribe to the biblical statement: *"Follow me, for I am with you all days, until the end of the world."* In this case I am not following a guru; instead I am giving myself with full trust to the loving aspects of the earth, the Goddess. Imagine the sensual trust

that enters into our cells when we follow the statement in such a way that no fear can creep in, because we can perceive the protective powers of growth in nature and consciously and physically connect with them.

This view gives rise to a spirit of discovery, and I feel challenged as a woman to develop and establish life connections that re-create the basis for this elementary biological trust. Of course this is only possible by including and affirming the sexual reality. As long as a woman has to take a stand against her sexual reality out of fear, she will take a stand against material reality as a whole, and experience the elementary forces of life as a threat that she must protect herself from. If, however, we can follow this path fully, then we arrive at the basic cellular knowledge of our female cells. They carry the information that is necessary for our fulfillment. It is like the memory of an old archaic dream, of a pre-historic state, in which a culture of peace has already been dreamed.

Based on this new perspective, I am engaged in finding a new relationship to myself as a woman – a historical being. I am being guided, but this time not by leaders and not by the laws of patriarchy. Instead, I am guided by the universal powers of growth and the guiding powers that are inherent in the earth's and matter's original dream of paradise. In this sense my freedom and my necessity place me squarely in the service of Mother Earth.

About the author:

Sabine Lichtenfels

was born in 1954, studied as a theologian, and is a cofounder of the Tamera Healing Biotope. In 2005 she was named one of the world's "1000 Women for Peace." She is the founder of both the Global Love School and the "GRACE-Foundation for the humanization of Money." She began her international peace work in Israel-Palestine, where she led several peace pilgrimages "in the name of Grace" through the desert of Israel and the West Bank (2005, 2007). Later she led pilgrimages and peace actions with hundreds of participants in Portugal (2009) and in Colombia (2008, 2010) to support the Peace Village San José de Apartado. Besides her spiritual research and work around communication with the powers of nature, the reconciliation of the genders and a new woman's consciousness are the basis of her political work. She has worked on these topics in theory and in practice for more than 25 years. With her extensive knowledge and radical commitment she is an ambassador for a global peace perspective.



Basic Literature

In addition to the monthly mailings, we recommend following books in order to go more deeply into the studies:

- Martin Winiecki (Ed.): Setting Foundations for a New Civilization**
- Dieter Duhm: Towards a New Culture*
- Dieter Duhm: The Sacred Matrix**
- Dieter Duhm: Eros Unredeemed**
- Dieter Duhm: The Decision, Part 1 and Part 2 (only available through Tamera)**
- Sabine Lichtenfels: Sources of Love and Peace**
- Sabine Lichtenfels: Grace – Pilgrimage for a Future without War**
- Peace Pilgrim: Steps Towards Inner Peace***
- Jacques Lusseyran: And There Was Light
- Michael Talbot: The Holographic Universe
- Sepp Holzer: Desert or Paradise?

* *this book is free available at www.towards-a-new-culture.org*

** *Students in the Terra Nova School can purchase these books from us at 33% off, plus the cost of shipping! Please take advantage of this opportunity!*

*** *available at no cost at: <http://www.peacepilgrim.org/>*

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Supporting with your time to help with translation, web design, layout etc would also be greatly appreciated.

Thanks for your help and support!