



Closing the Spiritual Circle of Life: The Unconditional Love Revolution

Christiane Kirsch

Volume 8, Number 1-2, August–December 2020

URI: <https://id.erudit.org/iderudit/1076758ar>

DOI: <https://doi.org/10.7202/1076758ar>

[See table of contents](#)

Publisher(s)

International Centre for Innovation in Education/Lost Prizes International

ISSN

2291-7179 (print)

2563-6871 (digital)

[Explore this journal](#)

Cite this article

Kirsch, C. (2020). Closing the Spiritual Circle of Life: The Unconditional Love Revolution. *International Journal for Talent Development and Creativity*, 8(1-2), 213–222. <https://doi.org/10.7202/1076758ar>

Article abstract

This article presents and combines theories and philosophies on the spiritual rebirthing and ascension process emanating from psychology, comparative mythology, and comparative religion. It addresses various states of the soul encountered on the mystical journey to Divine Union and the various ways God assists human beings in completing this process, both personally and collectively. The analysis of the soul regeneration process — the science of the saints — addresses human sanctification during earthly existence and eventually beyond if the worldly life does not suffice to complete this process. Furthermore, the role of the Divine Feminine in salvation history is highlighted as well as the importance of the alchemical communion between divine counterparts in the inauguration of the Millennium of Peace leading toward the New Jerusalem.

Closing the Spiritual Circle of Life: The Unconditional Love Revolution

Christiane Kirsch

Academy for Creativity and Higher Consciousness, Luxembourg.

Abstract

This article presents and combines theories and philosophies on the spiritual rebirthing and ascension process emanating from psychology, comparative mythology, and comparative religion. It addresses various states of the soul encountered on the mystical journey to Divine Union and the various ways God assists human beings in completing this process, both personally and collectively. The analysis of the soul regeneration process — the science of the saints — addresses human sanctification during earthly existence and eventually beyond if the worldly life does not suffice to complete this process. Furthermore, the role of the Divine Feminine in salvation history is highlighted as well as the importance of the alchemical communion between divine counterparts in the inauguration of the Millennium of Peace leading toward the New Jerusalem.

“There is no power that can stop me in my flight toward God” (St. Faustina, 1981/2005, §761).

Keywords: Ascension; Divine Feminine; unconditional love; psychology; comparative mythology; comparative religion.

This article begins by introducing the various states of the soul experienced in the ascension process, leading toward God’s plan to assist human beings in completing this process, in which the Divine Mother and the alchemical nature of sacred partnerships play a crucial role. Ultimately, it depicts the impending step in the psychological, cultural, and spiritual evolution of mankind, which will close the spiritual circle of life. Although some individuals have been prepared to assist and guide others, it is a collective journey that requires every individual’s active participation.

This article highlights the complementary and integrative nature of various religious doctrines, which should not be considered mutually exclusive. Although some passages are more “Christian”-oriented, the author insists on mentioning that she honors every path as unique and personally tailored.

The present time of crisis has induced a “spiritual awakening” in numerous individuals, often through trials and hardships. The quest for meaning and stability has never been as intense as it is now. This reality provides a fertile ground for developing spiritual intelligence and awareness, considering that spiritual growth and positive transformation are impossible without suffering.

The subsequently described soul-stages also apply on the collective level. After the collective “Dark Night,” humanity will experience a collective “Illumination,” to use the words of St. John of the Cross. In analogy to posttraumatic growth, the surmounting of this crisis will yield unprecedented changes and unbounded collective creativity if society is willing to learn the inevitable lessons and complete the “ascension process.” These lessons specifically refer to sustainable development and animal protection.

There are no coincidences in life. With the present crisis, humanity is reaping a harvest of its actions. However, the “darkness” of the present time is merely an illusion. Truth must be exposed before positive changes can be implemented. Thus, it is not a time for self-pitying but a time to realize the tremendous changes resulting from this global “purification process,” using the transformative power of suffering. It is a time to recognize the magnitude of global interconnectivity and collective

consciousness while grasping humans' infinite potential for both constructive and destructive creativity. It is a time to rejoice and reinvent our ways of living for the sake of actively co-creating a future based on global peace, justice, harmony, and collective coherence.

Mystic journey of spiritual rebirth

Alchemical transformation of mind, body, and spirit

Human beings are inherently spiritual. The spark of divine intelligence resides within our soul, the heart center (Murray, 1897/2015; St. Teresa of Ávila, 1852/2015). Denying that spark results in denying oneself.

This section delves deeply into profound spiritual wisdom on the powerful journey through progressively transcendent levels of consciousness in the quest for mystical communion with God. Throughout history, human beings have used various ways to reach out to God and strive for divine communion that are valid and complementary. However, some ways are more straightforward and imminent than others.

According to St. Teresa of Ávila (1852/2015), the spiritual rebirthing process is initiated by a divine call, which may come in the form of a specific life event that induces a complete questioning of existence and the subsequent lifting of the veil of reality. This

unfailing call propels a person into a spiritual crisis that initiates profound inner transformation and culminates in a complete regeneration of mind, body, and spirit (Judith, 2016). The mystical journey to Divine Union is referred to as “the Hero’s Journey” in comparative mythology (Campbell, 2003), “the Way of the Cross” in mystical theology (St. John of the Cross, 1953/2003), and “Kundalini rising” in Hinduism (Judith, 2016). In the domain of psychology, the stages of personality development are described by Maslow’s hierarchy of needs (Maslow, 1943) and the theory of positive disintegration (Dabrowski, 1967), which is a forerunner of the theory of posttraumatic growth (Tedeschi & Calhoun, 1995).

“All who have this hope in him purify themselves, just as he is pure” (1John 3:3 New International Version).

A process of profound psychological and spiritual “self-emptying” follows the initial call, known as “kenosis” in Christian theology (Philippians 2:7), “the Dark Night of the Soul” in mystical theology (St. John of the Cross, 1953/2003), and “the phase of trials and temptations” in comparative mythology (Campbell, 2003). Mystical theology is the “branch of theology that deals with the attainment of direct communion of the soul with God” (Lexico, n.d.). In mystical theology, the Dark Night is followed by the stages of Illumination and Divine Union (St. John of the Cross, 1953/2003). In the psychological domain, these stages are mirrored in Wallas’ four-stage model of the creative process: Preparation, Incubation, Illumination, and Verification/Implementation (Wallas, 1926). In comparative mythology, Divine Union is denoted as “the Mastery of Two Worlds” or “the Restoration of Divine Order” (Campbell, 2003), and in Kabbalah (Kosinec, 2019), it is referred to as “Correcting the World.” Kabbalah is a “medieval and modern system of Jewish theosophy, mysticism, and thaumaturgy marked by belief in creation through emanation and a cipher method of interpreting Scripture” (Merriam-Webster, n.d.).

In the Vedic tradition, it is believed that during Kundalini rising, the creative Divine Feminine fire of transmutation, which lies dormant at the base of the spine, awakens to purify the chakra system from karmic discharges (Judith, 2016). Vedic is defined as “of or relating to the Vedas, the language in which they are written, or Hindu history and culture between 1500 B.C. and 500 B.C.” (Merriam-Webster, n.d.). Judith highlighted that the chakra system, an ancient metaphysical concept, is progressively explained by quantum physics. The chakras are energetic vortexes that act as portals to higher existential planes and, through purification and balancing, offer incomparable opportunities for personal growth and transformation. Although this process commonly rises along the spinal column, it can occasionally be reversed or take a distinct route (Judith, 2016). Analogous to the famous poem by St. John of the Cross (1953/2003), “Dark Night of the Soul,” the purging

focusing on the lower chakras involves the sensory part of the soul, whereas the second more intense purging focuses on the higher chakras, the spiritual part of the soul. Judith (2016) highlighted that although the purging experience is painful, especially when resisted or without proper guidance and preparation, it is inevitable in spiritual regeneration. Thus, the soul's complex psychology under the purifying influence of grace is referred to as the "Dark Night" or the "Night of Faith" in mystical theology (St. John of the Cross, 1953/2003).

"When all the knots of the heart are unclosed, then even here in this human birth, the mortal becomes immortal. This is the whole teaching of the Scriptures" ("The Upanishads," as cited in Judith, 2016, p. 198).

Judith (2016) explained how the implications of past actions metaphysically manifest as energetic patterns within the chakra system. These karmic tensions and impurities hinder the body's free energy flow and are discernible as "dark spots" within the body's electromagnetic field emanating from the human heart (McCraty, 2003). Judith explained that this is how karma reduces mental and emotional wellbeing and causes physical disease: "'There is no peace,' says the LORD, 'for the wicked'" (Isaiah 48:22). Although they are not equivalent, some aspects of the Hindu understanding of Karma—the law of cause and effect—are comparable with the Christian notion of sin—the implications of thoughts, words, and actions: "His sins are kept on record" (Hosea 13:12).

Furthermore, Galatians 6:7-8 states that a man reaps what he sows, distinguishing between two mutually exclusive alternatives: the way of the Spirit and the way of sinful behavior. "For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever you want" (Galatians 5:17). These passages illustrate that the law of cause and effect is a universal principle, determining everyone's destiny: "Anyone who does wrong will be repaid for their wrongs, and there is no favoritism" (Colossians 3:25).

Hawkins (2015) explained that consciousness research confirms the view of Creation as a reflection of divine harmony,

justice, and balance. Hence, there is no way to escape God's judgment. We choose to harvest either destruction or eternal life because neutrality in thought and action is nonexistent and delusional: "The heart is deceitful above all things and beyond cure" (Jeremiah 17:9).

In the Vedic tradition, the attainment of Divine Union is denoted by the opening of the Crown Chakra, a point of no return in the transformation process, leading to a lasting experience of spiritual bliss, supreme consciousness, and enlightenment (Judith, 2016). Judith explained that this mystical communion with God ensues from the alchemical marriage between the Divine Feminine and Divine Masculine energies, a notion that is also present within the Christian tradition (Musso, 2018). In Christian theology (Murray, 2019; St. Teresa of Ávila, 1852/2015), Divine Union corresponds to the advent of spiritual "resurrection," accompanied by the perceptible metamorphosis of mind, body, and spirit and the development of charismatic gifts: "For in Christ all the fullness of the Deity lives in bodily form, and in Christ you have been brought to fullness" (Colossians 2:9-19). At this stage in the mystical journey, a person is ready to enter divine service and accomplish their life mission, involving some form of humanitarian engagement (Murray, 2019; St. Teresa of Ávila, 1852/2015; Ubaldi, 2016): "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms" (1 Peter 4:10).

"It is confidence and nothing but confidence that must lead us to Love" (St. Thérèse of Lisieux, 1898/2010, §197).

Various religious currents agree that the complete surrendering to the divine will is the most imminent way to reach divine communion (Kosinec, 2019; Murray, 2019; St. Catherine of Siena, 1907/2009; St. Teresa of Ávila, 1852/2015). "There is no fear in love" (1 John 4:18). This surrendering, accompanied by a joyful divine service (Murray, 2019; Roche, 1934), outweighs an exemplary prayer routine and severe penances, which should never be self-inflicted: "Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false

humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence” (Colossians 2:23). Instead, people should gracefully embrace their afflictions, sacrificing them to God as atonement for personal and collective sins.

Decoding approved Marian apparitions

Mary’s call to action

Sr. Anne (2016a), currently called Mary K. Farran, contended that approved Marian apparitions form a gigantic mosaic that must be decoded, interpreting repeated apparitions as extremely important and urgent: “For the day of the Lord is near” (Joel 1:15). Sr. Anne (2016a) remarked that in 1830, Mary’s apparitions took on a new form, including universal messages dedicated to the entire human collective. In 1830, Mary laid the first stepping stone for created Her Militia Immaculate, which is not for cowards: the burning torches of Mary must be strong in love because the Fatima message prophesied that men would witness the death of sentiments (Sr. Anne, 2016b).

To you, Lord, I call, for fire has devoured the pastures in the wilderness and flames have burned up all the trees of the field. Even the wild animals pant for you; the streams of water have dried up and fire has devoured the pastures in the wilderness. (Joel 1:19-20)

Revelation 8:7 and 16:8-9 prophesied that the sun would be unusually hot in the latter days, and the land would dry out: The fourth angel poured out his bowl on the sun, and the sun was allowed to scorch people with fire. They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him. (Revelation 16:8-9)

In 1984, Mary affirmed in San Nicolas Argentina that humanity has been led to “pollute” (Sr. Anne, 2020), alluding that collective karma or sinful behavior contributes toward the energetic “pollution” of the environment and to global warming, along with the well-known industrial factors. On the New Earth, which will be inhabited by upright souls, the air will be pure and fresh: “In this place the air is perfectly pure. There is no night but only the brilliant day of the sacred humanity, the resplendent, spotless sun of the Divinity, the blazing furnace of love” (Montfort, 1987/2002, §261).

Researchers from the HeartMath Institute in California asserted that the planetary ascension process intensified in 2012, and the collective shift in consciousness is ongoing (Martin, 2012). According to Martin (2012), December 21, 2012, marked several turning points. The Mayan calendar ended on this specific date, marked by a unique galactic alignment coinciding with the Winter Solstice, only occurring every 25,800 years.

Martin (2012) explained that this cosmic cycle is known as the Precession of the Equinox or the Great Year and that a collective focus around that time may have reinforced the commencing shift in consciousness. It was not the End of the World as predicted but the end of the world as we know it (Watkins, 2020). December 21, 2012, marked the end of an era governed by Satan and the initiation of an era governed by the hearts of Jesus and Mary (Sr. Anne, 2016d). Ergo, we are walking toward the New Jerusalem, steadily but surely.

Salvation history

The return of the divine feminine

Human history is not what people have been led to believe (Horowitz, 2001; Melchizedek, 2003). Kosinec (2019) explained that after the initial fall from the state of grace, humanity has been continuously questing to reascend to a higher state of consciousness. According to Kabbalah (Kosinec, 2019), the aim of personal and collective existence consists of regaining mystical union with God through reconquering the Golden Age (Swedenborg, 1871, 2015), also referred to as the Garden of Eden. Christmas 2018 was incredibly special in this regard as the Light of the World mystically returned to expose all that is dark and hidden. The World is awakening, and we have a fascinating journey during the most enthralling time in Earth's history to be alive.

This period in human history is marked by the return of the Divine Feminine, which is alluded to by Mary appearing as standing on the Globe in Amsterdam (1945-1959) and proclaiming Herself as the Lady of All Nations, who will save the World and initiate a new era (Sr. Anne, 2016c). Horowitz (2001) mentioned that humanity's fall from a state of grace is mirrored in the departing from a state of unity toward a state of duality, marked by masculine patriarchal energies. Both men and women are currently rediscovering Divine Feminine attributes within themselves, which have been repressed for so long.

Whereas the life and teachings of the masculine Redeemer are incredibly famous, this outcome is not yet the case for His female counterpart, the Virgin Mary. The Divine Feminine plays an essential and complementary part in salvation that has long been ignored and forgotten. Therefore, Mary's life and Her unique role in salvation history are currently attracting increased attention (Sr. Mary of Ágreda, 1978/2012). Ascension is only possible for humans with and through Mary, as conveyed by Roman Catholic Mariology (Liguori, 1968/2012; Montfort, 1987/2002), in which Mary is qualified as the Queen of Mercy, the Channel of Graces, the Tree of Life, and the Gate of Heaven. Mary is our celestial map to Heaven, referring to the star of the sea, "Maris Stella," guiding the navigators to port (Liguori, 1968/2012). Thus, if this channel is closed, the cycle of life and death goes on eternally, and salvation is not possible. Therefore, let us all welcome the Divine Feminine with great reverence.

God's plan for salvation

Divine partnerships for the sanctification of humanity

Contrary to common beliefs, celibacy is not the fastest means of sanctification, although it is a respectful choice (Swedenborg, 1871, 2015). Sanctification originates in the alchemical marriage between the Divine Feminine and the Divine Masculine energies (Judith, 2016; Prophet, 1999), as exemplified by the mystical communion between Jesus and Mary (Musso, 2018). Swedenborg (1871, 2015) emphasized that humanity's fall was accompanied by a gradual decline of true marital love throughout the ages; thus, we are currently living in the Iron Age. Swedenborg was an 18th-century Christian theologian, scientist, philosopher, and mystic who had an extensive series of spiritual experiences that he documented in his writings.

The time has come for the collective to be made aware of the "Twin Flames," including their identity, origin, and purpose. According to Jewish mysticism (Ginsburgh, 1999), Twin Souls originated in the same spiritual essence, which had been separated to manifest as the Divine Feminine and the Divine Masculine (Genesis 2:21). This explanation implies that these divine lovers share the same soul, and upon full reunion, their two hearts beat as one (Swedenborg, 1871, 2015). Prophet (1999) explained that through their ethereal and physical reunion, Twin Souls are closing the spiritual circle of life by assisting humanity to reascend to a higher state of consciousness.

Correspondingly, in 2015, Jesus revealed to Esultanza that beyond the dark clouds of death is the arbor of families who will heroically announce the beauty of love (Esultanza, 2015b). Jesus proclaimed that these divine partners would give birth to a new humanity, a new generation of children whose souls originate from the higher dimensions (Virtue, 2005):

A multitude of luminous souls is being prepared, who will illuminate the darkness. Jesus places immense confidence in these new couples—walking in the footsteps of Tobias and Sarah—which He lovingly calls His sons and daughters, this generation that is called to give birth to a new, pacific, and cheerful humanity, under the blazing sign of divine Love. (Esultanza 2015a, p. 11)

Jesus and Mary are the role models for all Divine Feminine and Divine Masculine that are currently incarnated to assist humanity in its evolution of consciousness and the regaining of its state of grace. Thus, Redemption is the joint mission of the Divine Feminine and the Divine Masculine. In imitation of Jesus and Mary, their alchemical reunion will transcend the duality between life and death, time, and eternity (Musso, 2018). This transcendence of time and space leads to the reversal of the biological aging process, which was not originally planned: "He will wipe every tear from their

eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away” (Revelation 21:4). It is a noteworthy observation that Jesus was crucified at age 33, and Mary remained 33 year old throughout Her entire lifetime, although She was assumed into Heaven at an advanced age (Brown, 1951/2018; Sr. Mary of Ágreda, 1978/2012).

Prophet (1999) elaborated on the principles of alchemical marriage as a quest for wholeness within, explaining that Twin Souls instigate a spiritual awakening in one another because they share the same and unique blueprint of identity, activating a purification and inner transformation process upon their initial physical or ethereal encounter. Through this process, their souls are regaining their original core frequency, and an alchemical merging of the masculine and feminine energies takes place within them in preparation for their soul communion. Hence, the Divine Feminine and Divine Masculine embody more balanced versions of masculine and feminine energies. Throughout history, female saints have been known as intellectual and highly spiritual women, both charming and beautiful (Butler, 1833/1995; Southern, 2011). They are enchantresses with intense motherly energy (Southern, 2011). Male saints are known as strong yet sensitive men who are unafraid to express emotions and have not denied their feminine side (Butler, 1833/1995).

Prophet (1999) explained that through the communion of the divine lovers’ soul essence, a synergy occurs that raises collective consciousness. The author clarified that their soul communion precedes their physical reunion and assures its smooth outlet. Thus, Twin Souls can reunite in a worldly marriage only after embodying their divine selves via betrothal in Christ in a mystical marriage. They must entirely fall in love with themselves before they can genuinely love one another. Upon their ultimate reunion, Twin Souls initiate a New Era, not only in their personal love life but for the entire human collective. Their physical reunion also allows them to take up their shared public mission (Murray, 2019; Prophet, 1999; St. Teresa of Ávila, 1852/2015; Ubaldi, 2016).

Nevertheless, their perceived separation is only an illusion that must be transcended, for due to their shared blueprint of identity, Twin Flames are always reunited on the soulful level and enjoy perpetual energetic communication (Prophet, 1999). Despite this unbreakable bond, the seemingly unsurmountable life obstacles that caused their physical separation, initially create such an intense agony and longing in both Twins that it pushes them to swiftly move through their own Hero’s Journey (Jellouschek, 2010). They tackle the trials and temptations within their healing, purification, and conversion to consecrate their lives to divine service. Love is their motive and locomotive, and only through the completion of this process, they permanently adopt unity consciousness and realize that they were never separated (Prophet, 1999). Prophet explained that once the attachment to their beloved’s physical presence is lost, and they surrender entirely to the divine process, they start to reattract one another and are ready to engage in physical matrimony.

Twin Souls heal one another through their ethereal or physical encounter, as exemplified in the Biblical story of Tobias and Sarah (Tobit 3-12), showcasing that the female twin soul is divinely protected as she cannot engage in any prolonged intimate worldly relationship, except with her twin soul. Additionally, in some cases, a spell is cast on one or both twins by dark forces to prevent them from ever reuniting. Sarah lost seven husbands during her wedding nights because a demon was in love with her and wanted her for himself. Only her twin soul, Tobias, could deliver Sarah from this spell and heal her through a special fish that Archangel Raphael had commissioned him to offer her. For this reason, Archangel Raphael functions as a protector and guide for all Twin Souls.

Sacred marriage – Unconditional love

The conquest of paradise

This section showcases the spiritual dimension of love and marriage. “Love” is the secret ingredient in the ascension process (Sr. Mary of Ágreda, 1978/2012). According to an ancient Jewish tradition, “*LAV*,” the Hebrew transliteration of the English word “love,” is one of God’s seventy-two sacred names (Huss, 2005).

It was revealed to Swedenborg (1871, 2015) that gender characteristics perpetuate in the afterlife and that, in Heaven, divine spouses engage in a higher form of marriage. The author specified that heavenly conjugal love is characterized by the marriage of love and wisdom, in which the wife personifies love and goodness, and the husband embodies wisdom and truth. Prophet (1999) explained that divine lovers, who originate from higher dimensions, are incarnated to teach humanity the critical lesson of unconditional love. In exemplifying Holy Matrimony and conveying its importance and reason for establishment (Prophet, 1999), they revive the template of divine love that originates from the ancients of the Golden Age (Swedenborg, 1871, 2015).

Because humanity evolves from the collective activation of the Solar Plexus Chakra—marked by the quest for personal power and dominance—toward the activation of the Heart Chakra, in the future, only divine partnerships founded on unconditional love and directly reflecting the harmony within a greater pattern will come into existence (Judith, 2016). Hence, karmic relationships will no longer be necessary. Prophet (1999) distinguished between karmic partners, soul mates, and twin souls. The author explained that whereas karmic partners assist one another in evolving on the soulish level, soul mates are incarnated to serve one another, and the twin soul's existence is dedicated to the service of God and humanity.

Swedenborg (1871, 2015) explained that the marriage of twin souls or divine soulmates does not end with their earthly existence; they ultimately ascend together as some already have. Thus, those people who were married to their soul counterpart during their earthly existence remain together after ascension, whereas for those who were in karmic relationships, God associates them with their twin soul or divine soulmate. After ascension, divine counterparts share a common body that they occupy at will beyond their separate bodies (Swedenborg, 1871, 2015). Therefore, divine spouses live in complete communion of thoughts and feelings, especially those souls who lived during the Golden Age of our planet, the Garden of Eden.

Furthermore, Swedenborg (1871, 2015) emphasized that in Heaven, celibacy is not a popular “lifestyle” because it does not draw souls closer toward the center of Heaven. Even in the highest Heaven, conjugal love corresponds to the uppermost expression of divine communion. Notably, the author described those who choose celibacy as “geographically” separated from those living in communion of love and wisdom, so they are not affected by their “lower” state of consciousness.

Regarding the Twin Soul's joint ministry, it is noteworthy that most of Christ's disciples were married couples. Therefore, Mark 6:7 states that Jesus sent them out two by two. This Bible passage, describing a feature of Christ's life and His followers, has been inadequately interpreted, misunderstanding that the New Testament was written in patriarchal times when it was uncommon to refer to a man's wife explicitly. It can be deduced from Sr. Anne's writings on the Garden Family and Royal Priests (2017a, 2017b) that in Eden, priests once married. However, after the fall of humanity and the gradual corruption of true conjugal love, some people were called to consecrated celibacy to contribute to the restoration of divine order (Sr. Anne, 2016a). Thus, in the original plan, celibacy was unnecessary because the sacredness of marriage was preserved.

Furthermore, according to Swedenborg (1871, 2015), the priesthood also exists in Heaven and contrary to some worldly confessions, it is not withheld from feminine souls and does not require celibacy. Swedenborg (1871, 2015) related that in Heaven, the High Priest is married to the High Priestess, and their house is on top of a hill in the center of their community. Their ministry—the celebration of religious offices comparable to terrestrial offices—is mutual and complementary:

“The Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him’” (Genesis 2:18).

Ergo, it can be deduced from Swedenborg's writings that the preserved sacredness of marriage—the alchemical communion of divine masculine and feminine energies (Musso, 2018)—reinforces the epiphany of transubstantiation while not affecting the celebration of mass by a married priest as worldly marriage infected by lust and its sinful pleasures does.

Swedenborg (1871, 2015) emphasized that because worldly love and marriage have been inverted, they are now essentially based on physical lust and egoistic desires. Kuby (2009) emphasized that we must give love a chance because once physical contact is initiated, it is doubtful, if not impossible, to achieve emotional or spiritual intimacy. Ideally, partners' spiritual intimacy is meant to precede emotional and physical intimacy (Prince & Prince, 1986/2011). Thus, friendship leads to courtship, leading to the Sacrament of Holy Matrimony (Prince & Prince, 1986/2011).

Research has established that “major histocompatibility complex” can determine genetic compatibility between partners through chemosensory communication, without physical or intimate interaction (Wedekind et al., 1995). “Major histocompatibility complex is a set of cell surface proteins essential for the acquired immune system to recognize foreign molecules in vertebrates, which in turn determines histocompatibility” (ScienceDirect, n.d.). Thus, major histocompatibility complex is a group of genes, expressed as proteins on the cell surfaces of all nucleated cells in vertebrates, which are unconsciously perceived through subtle olfactory cues by individuals in the quest of a romantic partner (Sergeant, 2010).

Ergo, most people automatically choose a mating partner who is genetically complementary (Roberts & Little, 2008), ensuring that their offspring possess optimal immune system diversity and functioning (Kromer et al., 2016). This complementarity enhances sexual desire and satisfaction as well as the desire to procreate (Kromer et al., 2016). Artificial perfumes change or mask the natural body odor, and birth control pills interfere with the ability to recognize genetic compatibility through olfactory cues (Roberts et al., 2008). Hence, both perfumes and birth control pills should be avoided in the quest for the optimal genetic match.

Beyond the implementation of diverse mating strategies, most importantly, God selects a partner for everybody who is compatible in all imaginable senses—including physical, emotional, and spiritual levels—if people pray for the perfect partner (Kuby, 2009; Prince & Prince, 1986/2011): “Delight yourself in the Lord, and he will give you the desires of your heart” (Psalm 37:4 English Standard Version). The challenge is to patiently wait and prepare for the welcoming of a higher love, which demands great spiritual maturity and advancement in the conversion process, instead of imploring God’s approval for a personal choice (Prince & Prince, 1986/2011).

Let us close this section with a beautiful prayer to heal a divine partnership.

Dear Lord,

I offer You this prayer to help me with my current relationship situation. Please take away all the pain and hurt in my heart. Fill it with love, joy, patience, and understanding. Bless me and my partner so that we may never surrender to whatever challenges that come our way. Fill our hearts with love for each other and may You make each of us realize the other’s worth. Please touch the heart of my partner. Fill it with much love for me. Make our complicated relationship uncomplicated. I seek for Your mercy and blessing that You may allow us to spend the rest of our lives with each other. Please make this feeling mutual for both of us. Lead us not into temptation. Guide us wherever we go. Always put us in each other’s hearts and minds. Thank You, Lord, for hearing my prayer. I love You. Amen.

Conclusion – Closing the circle – Co-creating the new earth

The time has come to realize the expression of the heart. Ascension is the mystery of love revealed. Human beings will let their true nature rise and live up to their highest potential in the years to come. They will gradually move into alignment of mind, body, and spirit, balancing masculine and feminine energies in preparation for divine communion. Hence, divine partnerships will begin to manifest in the physical. This manifestation is the prospect of the years ahead. The collective transcendence of suffering is our chance to transform the landscape of our reality and implement the power of our imagination and creative abilities to manifest the future that we desire. Therefore, let us collectively unite to manifest Heaven upon Earth.

References

- Brown, R. (1951/2018). *The life of Mary as seen by the mystics*. Eastford, USA: Martino Fine Books.
- Butler, A. (1833/1995). *Lives of the saints: For every day in the year*. Charlotte, NC: TAN Books.
- Campbell, J. (2003). *The Hero's Journey: Joseph Campbell on his life and work*. Novato, CA: New World Library.
- Dabrowski, K. (1967). *Personality-shaping through positive disintegration*. Boston: Little, Brown & Co.
- Esultanza (2015a). *Le chemin des fiancés: Révélation faite à Esultanza par notre Sauveur (Vol. 1)*. Hauteville, Suisse: Parvis.
- Esultanza (2015b). *Le chemin des nouvelles familles de Nazareth: Révélation faite à Esultanza par notre Sauveur (Vol. 3)*. Hauteville, Suisse: Parvis.
- Farran, M.K. (2016a, June 12). *Mary's apparitions for the world: 1830, Paris, Rue de Bac* [Speech transcript]. House of Mary. <https://houseofmaryomd.org/apparitions/approved/01-rue-de-bac-paris>
- Farran, M.K. (2016b, March 25). *Mary's apparitions for the world: Three secrets of Fatima* [Speech transcript]. House of Mary. <https://houseofmaryomd.org/apparitions/approved/10-fatima-portugal>
- Farran, M.K. (2016c, March 25). *Mary's apparitions for the world: Amsterdam* [Speech transcript]. House of Mary. <https://houseofmaryomd.org/apparitions/approved/14-amsterdam>
- Farran, M.K. (2016d, June 15). *Mary unveils the apocalypse: Overview* [Speech transcript]. House of Mary. <https://houseofmaryomd.org/eschatology/apocalypse/mary-unveils-the-apocalypse/01-essential-overview>
- Farran, M.K. (2017a). *Beyond consecration to Mary: Garden family* [Speech transcript]. House of Mary. https://houseofmaryomd.org/bc00_beyondconsecration/bc06garfam
- Farran, M.K. (2017b). *Beyond consecration to Mary: Royal priests* [Speech transcript]. House of Mary. https://houseofmaryomd.org/bc00_beyondconsecration/bc08royalpriests
- Farran, M.K. (2020, July 15). *Mary's apparitions for the world: San Nicolas, Argentina* [Speech transcript]. House of Mary. <https://houseofmaryomd.org/apparitions/approved/23-sannicolas-argentina>
- Ginsburgh, Y. (1999). *The mystery of marriage: The teachings of Kabbalah series*. Jerusalem: Gal Einai Institute.
- Hawkins, D.R. (2015). *Transcending the levels of consciousness: The stairway to enlightenment*. Hay House.
- Horowitz, L.G. (2011). *The book of 528: Prosperity key of love*. Las Vegas, NV: Tetrahedron.
- Huss, B. (2005). All you need is LAV: Madonna and Postmodern Kabbalah. *The Jewish Quarterly Review*, 95(4), 611-624. Retrieved on January 27, 2021, from: <http://www.jstor.org/stable/25470100>
- Jellouschek, H. (2010). *Beziehung und Bezauberung: Wie Paare sich verlieren und wiederfinden, gespiegelt in Märchen und Mythen*. Freiburg im Breisgau: Herder.
- Judith, A. (2016). *Wheels of life: The classic guide to the Chakra system*. Woodbury, MN: Llewellyn Publications.
- Kosinec, T. [Kabbalahinfo]. (2019, May 1). *Kabbalah revealed* [Video]. YouTube. <https://youtu.be/NkvITHLbNhw>
- Kromer, J., Hummel, T., Pietrowski, D., Giani, A. S., Sauter, J., Ehninger, G., ... & Croy, I. (2016). Influence of HLA on human partnership and sexual satisfaction. *Scientific Reports*, 6, 32550. doi:10.1038/srep32550
- Kuby, G. (2009). *Only you: Gib der Liebe eine Chance*. Kiblegg, Germany: fe-Medienverlag.
- Lexico. (n.d.). Mystical theology. In *Lexico.com*. Retrieved October 15, 2020, from: https://www.lexico.com/en/definition/mystical_theology
- Liguori, A. (1968/2012). *The glories of Mary*. Charlotte, NC: TAN Books.
- Martin, H. (2012). *The shift is accelerating: Patience to point 0* [Webinar]. HeartMath Institute. <https://www.heartmath.org/resources/downloads/the-shift-is-accelerating/>
- Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50(4), 370-96.
- McCraty, R. (2003). *The energetic heart: Bioelectromagnetic interactions within and between people*. Boulder Creek, CA: Institute of HeartMath.
- Melchizedek, D. (2003). *Living in the heart*. Flagstaff, AZ: Light Technology Publishing.
- Merriam-Webster. (n.d.). Kabbalah. In *Merriam-Webster.com dictionary*. Retrieved February 12, 2020, from <https://www.merriam-webster.com/dictionary/kabbalah>
- Merriam-Webster. (n.d.). Vedic. In *Merriam-Webster.com dictionary*. Retrieved October 15, 2020, from <https://www.merriam-webster.com/dictionary/Vedic>
- Montfort, L. G. (1987/2002). *True Devotion to the Blessed Virgin*. New-York: Montfort Publications.
- Murray, A. (1897/2015). *The Kingdom of God is within you*. US: Ichthus Publications.
- Murray, A. (2019). *Abide in Christ*. Carol Stream, IL: NavPress.
- Musso, V.C. (2018). *Marian apparitions in cultural contexts: Applying Jungian concepts to mass visions of the Virgin Mary*. New-York: Routledge.

-
- Prince D., & Prince R. (1986/2011). *God is a matchmaker: Seven biblical principles for finding your mate*. Grand Rapids, Michigan: Chosen Books.
- Prophet, E. C. (1999). *Soul mates and twin flames: The spiritual dimension of love and relationships*. Gardiner, MT: Summit University Press.
- Roberts, S.C., & Little, A. C. (2008). Good genes, complementary genes and human mate preferences. *Genetica*, 134(1), 31-43. doi:10.1007/s10709-008-9254-x
- Roberts, S.C., Gosling, L. M., Carter, V., & Petrie, M. (2008). MHC-correlated odour preferences in humans and the use of oral contraceptives. *Proceedings of the Royal Society B: Biological Sciences*, 275(1652), 2715-2722.
- Roche, A. (1934). *A bedside book of saints*. Milwaukee: Catholic Publishing Company.
- ScienceDirect. (n.d.). Major Histocompatibility Complex. In *ScienceDirect.com*. Retrieved May 14, 2020, from: <https://www.sciencedirect.com/topics/biochemistry-genetics-and-molecular-biology/major-histocompatibility-complex>
- Sergeant, M.J. (2010). Female perception of male body odor. *Vitamins & Hormones*, 83, 25-45. doi:10.1016/S0083-6729(10)83002-X
- Southern, A. (2011). *Spirituelle Frauen: Himmlisch und heilig, schön und rebellisch*. München: Elisabeth Sandmann Verlag.
- Sr. Mary of Ágreda (1978/2012). *The mystical city of God: A popular abridgement of the divine history and life of the Virgin Mother of God*. Washington DC: TAN Books.
- St. Catherine of Siena (1907/2009). *The Dialogue of St. Catherine of Siena*. Charlotte, NC: TAN Books.
- St. Faustina Kowalska (1981/2005). *Diary: Divine mercy in my soul*. Stockbridge, MA: Marian Press.
- St. John of the Cross (1953/2003). *Dark night of the soul*. Dover Thrift Editions.
- St. Teresa of Ávila (1852/2015). *The interior castle*. London: Aeterna Press.
- St. Thérèse of Lisieux (1898/2010). *The story of a soul: The autobiography of the Little Flower*. Charlotte, NC: TAN Books.
- Swedenborg, E. (1871). *Conjugal love and its chaste delights: Also, adulterous love and its sinful pleasures*. New York: American Swedenborg Printing and Publishing Society.
- Swedenborg, E. (2015). *Swedenborg's works: Marriage love*. Cieszyn, Poland: Andesite Press.
- Tedeschi, R.G., & Calhoun, L. G. (1995). *Trauma and transformation*. London: Sage Publications.
- Ubaldi, E. M. (2016). *Apôtres de feu à la suite de Marie*. Nouan-le-Fuzelier, France: Editions des Béatitudes.
- Virtue, D. (2005). *Indigo, crystal, and rainbow children: A guide to the new generations of highly sensitive young people*. London, UK: Hay House.
- Wallas, G. (1926). *The art of thought*. London: Watts.
- Watkins, C. (2020). *She who shows the way: Heaven's messages for our turbulent times*. Sacramento, CA: Queen of Peace Media.
- Wedekind, C., Seebeck, T., Bettens, F., & Paepke, A. J. (1995). MHC-dependent mate preferences in humans. *Proceedings of the Royal Society of London. Series B: Biological Sciences*, 260(1359), 245-249. doi:10.1098/rspb.1995.0087
-

About the Author

Christiane Kirsch, *Ph.D.*, holds a Doctorate in Psychology from the University of Luxembourg. She continued her postdoctoral studies at the Marconi Institute for Creativity in Bologna and founded the Academy for Creativity and Higher Consciousness in Luxembourg, an institute for research and intervention on inspired creativity, transpersonal psychology, and the healing arts. She is affiliated with the University of Luxembourg as an external researcher.

Address

Dr. Christiane Kirsch;
52, avenue Pasteur, L-2310, Luxembourg.

e-Mail: Christiane.Kirsch@ext.uni.lu