

Jesus, The Ordinary Man: Presented by the Queen of the Realm

Jeanne Kae Hain Wiemer

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Perhaps it is true that the mystic like the prophet might find himself as Jesus said without honor only in his hometown among his relatives and in his own home. The reason for this may be that mystics claim to see and hear what others cannot and thus it requires a measure of blind faith to accept their revelations and insights.

Jeanne Kae Hain Wiemer identifies herself a mystic and one of her revelations is that Jesus was an ordinary man. She writes I saw the face of Jesus / when he knocked upon my door. / He was an ordinary man. / He was a man I had seen before. While this belief is fully in line with the Roman Catholic belief that Jesus was fully human and fully God Wiemer has moved beyond her Catholic faith into the realm of what the church would consider a scriptural misinterpretation and theological fallacy.

Jesus the Ordinary Man is a slim volume of short essays and poems that presents a thematic reinterpretation of the Christian message. While the writing is ambiguous because of its mystical nature the author seems to present the idea that Jesus as a man had a special relationship with Mary Magdalen. In one brief essay Wiemers Mary Magdalen says But that celibate thing has lasted through the ages and caused a lot of frustration. Oh my Jesus he is married in this life. He even got his wife pregnant before they were married. Can you believe that?

The author believes that her mission is to bring mystical messages to the world in a new time of conscious awareness creating the New Generational Baby. But readers will also find that part of the authors message adheres to traditional theological thought. For example her Jesus character says I want you to look at me as Jesus the ordinary man If you understand this you will see me in everyone else. That insight reflects a truth that Jesus Christ offered to the Pharisees: Love your neighbor as yourself.

The book does not follow a firm narrative arc and the author sometimes awkwardly places words and phrases in all capital letters for emphasis. Additionally there is much mingling of the mystical and the sensual in this slim volume which may be off-putting to traditional Christians.

Full appreciation of Wiemers central thesis requires a familiarity with recent scholarly research that rethinks the place of Mary in the Christian narrative. Readers must also understand that there are references to several women named Mary in these intellectual inquiries.

Those who appreciate the revelations found in one persons spiritual quest and who are willing to accept mystical insights unsupported by research will find a passionate inquiry within the pages of *Jesus the Ordinary Man*.

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