

The Blessed Virgin Mary

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I. Marian Dogmas

i. [Catechism, ¶ 487]. "What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ."

ii. [Catechism ¶ 488]. "God sent forth his Son", but to prepare a body for him (Gal 4:4; Heb 10:5), he wanted the free co-operation of a creature. For this, from all eternity God chose for the mother of his Son a daughter of Israel, a young Jewish woman of Nazareth in Galilee, "a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary":

The Father of mercies willed that the Incarnation should be preceded by assent on the part of the predestined mother, so that just as a woman had a share in the coming of death, so also should a woman contribute to the coming of life.

iii. Mary's importance lies in her relation to Christ:

- a. Jesus Christ is "born of a woman" (Gal 4:4). Mary is this woman.
- b. Jesus Christ was born a Jew of a "maid of Israel." [Catechism, ¶ 423].
- c. Mary is a Jewish woman.
- d. Jesus Christ is "true God and true Man." [Catechism, ¶471 – 483].
- e. Mary is true Mother of God (Theotokos) according to his humanity.
- f. Jesus Christ was conceived by the Holy Spirit, and was born of the Virgin Mary. [Catechism, ¶ 484-512].
- g. Mary is all-holy and sinless (Immaculate Conception). She is the virginal mother (Ever-Virgin).
- h. Mary manifests the presence and action of the Holy Trinity, especially that of the Holy Spirit. She is the masterpiece and dwelling place of Father, Son and Spirit. Thus, she is called Seat of Wisdom. [Catechism, ¶ 721-726].

A. Mother of God: Theotokos.

From the beginning of the Church, Mary has always been regarded as the Mother of God because of scriptural evidence. [Luke 1:43 (“And how does this happen to me, that the mother of my Lord should come to me?”)] But we may wonder how Mary can be called the Mother of God since the Second Person of the Trinity is coeternal with God the Father and God the Holy Spirit before the Creation.

We accept that Jesus is true God and true man as his human nature was hypostatically joined to His divine nature as God. Mothers do not give birth to a “nature;” they give person to a “person.” If Mary is Jesus’ mother and Jesus is God, then Mary is the Mother of God.

In response to the Nestorian heresy which cast doubt on the dual natures of Jesus as both fully man and fully God, the Council of Ephesus in 431 AD proclaimed the dogma that Mary is the Mother of God. This proclamation of course honors Mary, but as with everything Marian, it first and foremost has Christological significance as affirming and pointing to recognition of who Jesus truly is.

Through her Divine Motherhood, Mary lovingly cooperated in the salvific work of her Son. For this reason, the Catechism writes, “she is a mother to us in the order of grace.” [Catechism, ¶ 968]. Not only did she become the Mother of God, but she also became the Mother of the Church and of each one of us.

B. Perpetual Virginity.

The second Marian Dogma states that Mary is “Ever-Virgin.”

Mary's virginity before the birth of Christ is clearly stated in Scripture [Luke 1:26-27] and helped to clarify Jesus' role as the long-awaited Messiah, foreshadowed by the prophet Isaiah: “Therefore the Lord himself will give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.” [Isaiah 7:14]. Having a virgin conceive and bear a child, an ordinarily impossible task, magnifies God's glory in the Incarnation.

The Church also believes that Mary maintained her virginity even after Christ's birth. Catholic biblical scholars believe that Mary had taken a vow of virginity before the Annunciation and advocate that she would have kept this vow even after giving birth to Jesus. Her virginity is seen as more than a physical, bodily reality; it also expresses her interior reality-singularly consecrated to God.

The Catholic Church holds as dogma that Mary was and is Virgin before, in and after Christ's birth. It stresses thus the radical novelty of the Incarnation and Mary's no less radical and exclusive dedication to her mission as mother of her Son, Jesus Christ. Vatican II reiterated the teaching about Mary, the Ever-Virgin, by stating that Christ's birth did not diminish Mary's virginal integrity but sanctified it [Lumen Gentium, ¶ 57]. The Church maintains that Jesus Christ was Mary's only child. The so-called “brothers and sisters” are only close relations.

First, let's think about Mary as the Mother of God in the context of her life, her immaculate conception and scripture. From early childhood Mary had made a vow to God of perpetual virginity and devotion. Until she became a young woman, she stayed close to the Temple and, like Jesus, grew in wisdom and stature about the Word of God. When she became a woman, for her protection and propriety, she was betrothed to Joseph a godly man and evidently much older than her. When Gabriel announced the Incarnation to her, she questioned how this could be since (i) she had made a vow of perpetual virginity; (ii) the Lord had accepted and was pleased with her vow; and (iii) Joseph had betrothed himself to her accepting her vow of perpetual virginity.

In 2 Samuel 6:6, we learn that as David was bringing the Ark of the Covenant up to Jerusalem, Uzzah put his hand upon the Ark to keep it from tipping over. The Lord struck Uzzah dead on the spot! In Revelation 11:19 and 12:1, John tells us that the true Ark is Mary.

In the Temple, until shortly before the Babylonian Exile, the Ark of the Covenant was kept in the Holy of Holies in the Temple in Jerusalem that only the high priest once a year could enter without incurring death. When the high priest did enter the Holy of Holies, he wore bells on his tassels so she could be heard while walking around performing his priestly duties. He had a rope tied around his ankle so if those outside no longer heard the bells jingling for a while and feared he had died, they could reel the high priest back out of the Holy of Holies without risking death themselves,

Can we possibly think that having made a perpetual vow of virginity that Mary would then have sinful children conceived of her spouse Joseph which children would then be tainted with original sin? That Mary's immaculate, sinless body would nurture, gestate and grow sinful, fallen flesh? Do we think that Joseph, a holy and godly man who on the verge of putting Mary aside quietly because he thought she had violated her vow of perpetual virginity would enter the true Ark, the Holy of Holies, in an act of carnal intercourse?

We ask how Mary remained perpetually virgin both conceptually and physically which is taken to mean that her maidenhood was never breached. We think that as Jesus was resurrected and left the tomb by passing through the stone door (the angels set the stone door of the tomb aside not "to let Jesus out" but so the centurions, the woman and the Apostles could see that "he is not here, he has risen"), and as Jesus appeared to the Apostles following in the locked room for fear of the Jews passing through its walls, Jesus may have been born and left the womb in the same manner. Or, since Mary was without sin and not subject to the curse [Genesis 3:16 "I will intensify your toil in childbearing; in pain you shall bring forth children."], the birth of our savior occurred virginally in a manner that remains mysterious to us.

Finally, put yourself in the position of Joseph, Mary's husband. Mary was overshadowed by the third person of the Holy Trinity and conceived the second person of the Blessed Trinity. She was a daughter of the Father, the mother of the Son, and the spouse of the Holy Spirit. God himself dwelt in her. Her womb was a tabernacle, the Holy of Holies in a sense. If Joseph had sex with such a woman and conceived another child, surely this would defile Mary's holy womb? What man would be comfortable taking the virginity of somebody like that?

C. Immaculate Conception.

The immaculate conception means that Mary was conceived without sin. First and foremost, this dogma is rooted in christological necessity and affirms the divinity of Jesus Christ and that he like us as true man but without sin. [Hebrews 4:15- "For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin.].

The angel Gabriel's greeting at the Annunciation affirms this belief: "Hail, Full of Grace ... " Gabriel calling Mary by this title was not a promise of the future, but a recognition of this unique gift already given. It's not that Mary didn't need a Savior. In the Magnificat, she clearly states that her "spirit rejoices in God my Savior." However, unlike the rest of humanity, who received salvation after Christ's death, Mary received the fruit of redemption by way of anticipation.

With Adam's fall, human nature was wounded and impoverished. Man lost moral integrity and became subject to concupiscence [Romans 3:23 "For everyone has sinned;" Psalm 51:5 "Behold, I was shapen in iniquity; And in sin did my mother conceive me;" Ephesians 2:1-5 "And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind."]

Man lost the capacity for immortality. Man lost moral integrity. Man became darkened in knowledge [Ephesians 4:18 "being darkened in their understanding."] and lost infused knowledge of the Creation.

Original sin is like CRISPR Gene Editing. Once the genome is edited and changed, it will then be passed down to all progeny. The fallen wounded nature following Adam was also passed down to all Adam's children and us. If Mary were not conceived without sin, she too would be cursed with original sin and pass that on to any child she were to bear, including Jesus. As Jesus tells us in the Sermon on the Mount, "A good tree cannot bear bad fruit, nor can a rotten tree bear good fruit." If Mary was a "rotten tree" like the rest of mankind, she could not have born a man like us but without sin ("good fruit"). Therefore, Mary had to be a "good tree," that is a tree without the taint or wounds of original sin.

The solemn definition of Mary's Immaculate Conception is like Divine Motherhood and Perpetual Virginity part of the christological doctrine, but it was proclaimed as an independent dogma by Pope Pius IX in his Apostolic Constitution "Ineffabilis Deus" (December 8, 1854). Though highlighting a privilege of Mary it in fact stresses the dignity and holiness required to become "Mother of God." The privilege of the Immaculate Conception is the source and basis for Mary's all holiness as Mother of God.

More specifically, the dogma of the Immaculate Conception states "that the most Blessed Virgin Mary, from the first moment of her conception, by a singular and anticipatory grace (a temporal anomaly that redeems man, time, space and Creation in both directions of the Cross - - both the past and the future) and privilege from Almighty God and in view of the merits of Jesus Christ, was kept free of every stain of original sin."

This dogma has both a "negative" and a "positive" meaning which complement each other. The "negative" meaning stresses Mary's freedom from original sin thanks to the anticipated or retroactive (here called preventive) grace of Christ's redemptive act. By the same token, the dogma suggests Mary's all-holiness. Although difficult to explain, original sin provokes disorderliness in thought and behavior, especially with regard to the primacy of God's presence in our life. Consequently, in declaring Mary immaculately conceived, the Church sees in Mary one who never denied God the least sign of love. Thus, the dogma declares that from her beginning Mary was exceptionally holy and in constant union with the sanctifying grace of the Holy Spirit.

D. The Assumption.

In the beginning, when God formed man as male and female, He intended for man to be immortal. ["For God formed us to be imperishable; the image of his own nature he made us." Wisdom 2:23].

It is only by the lies and evil of the devil and our first parents listening to Satan and not God that death came into the world. Because of original sin and permanent wounding of our human nature until we receive the grace of baptism, we all are subject to death. ["But by the envy of the devil, death entered the world, and they who are allied with him experience it."] We are all "allied" to death through original sin.

It follows from the redemptive grace and salvation of our Savior Jesus Christ that our sins are forgiven; in baptism we are restored to the image and likeness of God; in Reconciliation we are renewed in grace; and at the end we are saved from death. For Mary, however, who was conceived without sin and lived devoted in love and holiness to God throughout her life, she was not subject to the penalty of death and the corruption of her body. For Adam and Eve and for us, their children, we are under the curse: "For you are dust, and to dust you shall return." Genesis 3:19.

For us, death means our souls separate from our bodies. The Church teaches that for Mary, at the end of her life on Earth, her body and soul were brought to heaven.

This Marian dogma was proclaimed by Pope Pius XII on November 1, 1950 on his Encyclical *Munificentissimus Deus*.

A distinction needs to be made between Ascension and Assumption. Jesus Christ, Son of God and Risen Lord, ascended into heaven, a sign of divine power. Mary, on the contrary, was elevated or assumed into heaven by the power and grace of God.

The dogma states that "Mary, Immaculate Mother of God ever Virgin, after finishing the course of her life on earth, was taken up in body and soul to heavenly glory." This definition as well as that of the Immaculate Conception makes not only reference to the universal, certain and firm consent of the Magisterium but makes allusion to the concordant belief of the faithful. The Assumption had been a part of the Church's spiritual and doctrinal patrimony for centuries. It had been part of theological reflection but also of the liturgy and was part of the sense of the faithful.

This dogma has no direct basis in scripture. It was nonetheless declared "divinely revealed," meaning that it is contained implicitly in divine Revelation. It may be understood as the logical conclusion of Mary's vocation on earth, and the way she lived her life in union with God and her mission. The assumption may be seen as a consequence of Divine Motherhood. Being through, with, and for her Son on earth, it would seem fitting for Mary to be through, with, and for her Son in heaven, too. She was on earth the generous associate of her Son.

The Assumption tells us that In heaven, Mary's active involvement in salvation history continues: "Taken up to heaven, she did not lay aside her salvific duty ... By her maternal love she cares for the brothers and sisters of her Son who still journey on earth" (LG). Mary is the "eschatological icon of the Church" (CCC 972), meaning the Church contemplates in Mary her own end of times.

The definition of the dogma does not say how the transition from Mary's earthly state to her heavenly state happened. Did Mary die? Was she assumed to heaven without prior separation of soul and body? The question remains open for discussion. However, the opinion that Mary passed through death as her Son did, has the stronger support in tradition. Glorified in body and soul, Mary is already in the state that will be ours after the resurrection of the dead.

Mary did not ascend to heaven. Only Jesus by His divine power as God ascended to heaven. Mary, like Moses, Elijah and Enoch, was assumed not by her own power but through the divine power of her loving Son.

E. The "Fifth Marian Dogma."

Up to the present time in the history of the church, four Marian doctrines have been defined as central Catholic truths by the Church: the Motherhood of God, the Immaculate Conception, the Perpetual Virginity of Mary, and her Glorious Assumption into heaven.

Many now believe in this time of many Marian appearances for the Church to proclaim and define the fifth and final Marian doctrine, that is, Mary's universal mediation as Coredemprix, Mediatrix of all grace, and advocate for the people of God.

When the Church invokes Mary under the title, "Coredemprix", she means that Mary uniquely participated in the redemption of the human family by Jesus Christ, Our Lord and Savior. At the Annunciation [Luke 1:38] Mary freely cooperated in giving the Second Person of the Trinity his human body which is the very instrument of human salvation. At the foot of the Cross of our Saviour [John 19:26], Mary's intense sufferings, united with those of her Son, as Pope John Paul II tells us, were, "also a contribution to the Redemption of us all" [Salvifici Doloris, ¶ 25]. Because of this intimate sharing in the redemption accomplished by the Lord, the Mother of the Redeemer is uniquely and rightly referred to by Pope John Paul II and the Church as the "Coredemprix."

The prefix "co" in the title Coredemprix does not mean "equal to" but rather "with", coming from the Latin word cum. The Marian title Coredemprix never places Mary on a level of equality with her Divine Son, Jesus Christ. Rather it refers to Mary's unique human participation

which is completely secondary and subordinate to the redeeming role of Jesus, who alone is true God and true Man.

When Mary is invoked in the Church under the title Mediatrix of all grace, all the graces which flow from the redemption of Jesus Christ are granted to the human family through the motherly intercession of Mary. Mary mediated Jesus Christ, the Author of all graces, to the world when she agreed to be the human mother of God made man. And from the cross at Calvary John 19:26) and as the final gift to humanity, Jesus gives Mary as a spiritual mother to us all: "Son, behold your mother." For this reason, Vatican II refers to Mary as a "mother to us in the order of grace" [Lumen Gentium, ¶ 62], and several twentieth century popes have officially taught the doctrine of Mary as Mediatrix of all graces, quoting the words of St. Bernard: "It is the will of God that we obtain all favors through Mary." The Mediatrix performs this task in intimate union with the Holy Spirit, the Sanctifier, with whom she began the drama of our Lord's Redemption at the Annunciation

There is scriptural support for viewing Mary as the Queen Mother entitled to "royal" treatment and respect as the mother of our savior, the King of Kings. The queen mother was given the title "Great Lady," and we can see her importance in a number of passages from the Old Testament. For example, when 1 & 2 Kings introduces a new king in the Kingdom of Judah, it almost always mentions the name of the king's mother alongside her royal son. The queen mother also is portrayed as a preeminent member of the royal court, wearing a crown on her head [Jeremiah 13:18 – "Say to the king and to the queen mother: come down from your throne; From your heads your splendid crowns will fall."] and heading the list of palace officials in the kingdom [2 Kings 24:12-15]:

Then Jehoiachin, king of Judah, together with his mother, his ministers, officers, and functionaries, surrendered to the king of Babylon, who, in the eighth year of his reign, took him captive. He carried off all the treasures of the house of the LORD and the treasures of the king's house, and broke up all the gold utensils that Solomon, king of Israel, had provided in the house of the LORD, as the LORD had decreed. He deported all Jerusalem: all the officers and warriors of the army, ten thousand in number, and all the artisans and smiths. Only the lowliest of the people of the land were left. He deported Jehoiachin to Babylon, and the king's mother, his wives, his functionaries, and the chiefs of the land he led captive from Jerusalem to Babylon.

The queen mother had a real share in her son's reign, helping in his mission to shepherd the people [Jer. 13:18-20] and serving as a trusted counselor [Proverbs 31]. The queen mother served as an advocate for the people, hearing their petitions and presenting them to the king.

One Biblical woman who illustrates the queen mother's royal prerogatives most clearly is Bathsheba who transitions from her role as the wife of king David to her role as queen mother after her son Solomon assumes the throne:

When her husband David still reigns as king, Bathsheba enters the royal chamber, and she approaches him like most subjects in the kingdom would: she bows with her face to the ground, pays him homage and says "May my lord King David live forever!" [1 Kings 1:16, 31].

However, after David dies and her son Solomon becomes king, she is treated very differently, for now she is queen mother. Right away a man from the kingdom recognizes Bathsheba's role as advocate and asks her to take a petition to the king. Expressing great confidence in her powerful intercession, he says: "Ask, he will not refuse you." [1 Kings 2:17].

Bathsheba agrees to go to the king. But this time, when she enters the royal chamber, she finds herself receiving royal treatment. The king stands up to greet her and bows before her. He then orders a throne to be brought in for her, and she is seated at his right hand, the position of authority. [1 Kings 2:19-20; cf. Ps. 110:1]. Nowhere else in Scripture does the king honor someone as much as Solomon honors the queen mother in this scene.

Even more remarkable is how King Solomon affirms his commitment to the queen mother's intercessory role in the kingdom. After Bathsheba mentions she has a request to present, Solomon responds, "Make your request, my mother, for I will not refuse you." [1 Kings 2:20].

II. Refutation of Protestant Objections.

Protestant Objection

The Roman Catholic Church holds that Mary remained a virgin all her life. However, Matthew 7:25 clearly contradicts this. Mark 6:2-3 shows Jesus had brothers and sisters. The argument that they could have been his cousins is fallacious and false as the text is clear. Acts 1: 14 is the point at which some of his brothers, if not all, believed in the risen Lord Jesus Christ.

A. Matthew 1: 25 states, "But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus. The objection here is that because the text says they did not consummate the marriage "until" a son was born, it is assumed that sexual relations began after the birth of Christ.

Even though it may appear obvious to us today, this is a weak and unjustified position to take when viewed historically. The word "until" can be used in a variety of ways. One might say, "God bless you until we meet again." By saying this, one is not saying "May God stop blessing you the moment we meet again." There are examples in scripture itself where the word "until" is used without the opposite action happening after the event.

- i. For example, in 2 Samuel 6:23 it says, "And Michal the daughter of Saul had no children until the day of her death." This does not mean that Michal began having children after her death.
- ii. 1 Corinthians 15:25 reads, "For he (Christ) must reign until he has put all his enemies under his feet". Again, this does not mean that after he has put all his enemies under his feet that Christ will no longer reign. We are told countless times in Scripture that Christ's reign shall have no end.
- iii. Mark 6: 2-3. "On the Sabbath, he began to teach in the synagogue, and many who heard him were astounded. They said, 'Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! Is this not he a carpenter, the son of Mary and brother of James and Joseph and Judas and Simon, and are not his sisters here with us?'" The Greek word used for brother in Mark 6:3 is adelphos. The plural version of adelphos is used in Matthew 23:8. "But you are not to be called rabbi, for you have one teacher, and you are all brothers (adelphoi)". In this passage, Jesus is preaching to "the crowds and his disciples" (Matthew 23: 1) so he is clearly not suggesting that the whole crowd are biological brothers. We are also told that Lot and Abraham are "brothers" in Genesis 13:8, but we know this is not referring to them being biological brothers because, biologically, they are uncle and nephew. It's worth noting that the Greek Septuagint uses this word adelphos when describing the relationship between Lot and Abraham.
- iv. As the Catechism points out in paragraph 500, the "brothers" of Jesus mentioned in Mark 6:3 are not biologically related to Jesus. This is because we are told that these brothers (James, Judas, Joseph and Simon) have a different mother to Jesus. After the crucifixion of Christ, "Mary Magdalene and Mary the mother of James and Joseph, and the mother of the sons of Zebedee were watching on from a distance." [Matthew 27:56]. James and Joseph are the same James and Joseph from Mark 6:3. In the first verse of the following chapter, Matthew describes the mother of these two boys as "the other Mary." [Matthew 28: 1]. This clearly is not the same Mary as the mother of Christ, as Mary the mother of Christ is at the foot of the cross at this point.

III. Ezer Kenegdo.

“The body, and it alone, is capable of making visible what is invisible: the spiritual and the divine. It was created to transfer into the visible reality of the world, the mystery hidden since time immemorial in God, and thus to be a sign of it.”

- i. Adam: Abad and shamar.
- ii. Eve: Ezer Kenegdo.

IV. Mary, Undoing of Eve.

A. Eve From Adam
New Adam from New Eve

- i. In the story of Creation, Eve is pulled from the flesh of Adam:

“So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the LORD God had taken from man he made into a woman and brought her to the man.”

- ii. In the story of the Recreation, the New Adam comes from the New Eve:

“And while they were there, the time came for her to be delivered. And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn.”

B. A Virgin Listens to the Serpent
A Virgin Listen to the Angel

- i. Leading up to the Fall of Mankind, Eve listens to the sordid words of the serpent:

“But the serpent said to the woman, ‘You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.’ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate.”

- ii. Paving the way for the Recreation and Salvation of Mankind, the New Eve is visited by the Angel Gabriel.

“In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the angel came to her and said, “Hail, full of grace, the Lord is with you!” But she was greatly troubled at the saying, and considered in her mind what sort of greetings this might be. And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.”

C. Eve Gives Birth to Sin & Death
New Eve Gives Birth to Grace & Salvation

- i. Eve listens the words of the serpent and sins against God: sin and death enter the world. It should be noted here that Eve's sin did not immediately cause the Fall but then she offered the fruit to Adam who was standing with her.
 - ii. Mother Mary, the New Eve, literally gives birth to the Incarnate God, Jesus Christ, who is the grace and salvation of humanity. Again, the point of interest here is that Christ's Incarnation did not immediately resolve the problem of a fallen humanity. Humanity was under the sinful head of Adam, and a recapitulation was needed to usher in grace and the New Creation.
- D. Eve Becomes the "Mother of All the Living"
New Eve Becomes the "Mother of All Who Live in Christ"
- i. Before the Fall, Adam simply referred to Eve as Woman. However, after the Fall, Adam names his wife Eve, because she is the "mother of all living."
 - ii. It follows that if Mary is the New Eve, then she would be the "Mother of All Who Live in Christ," or the "Mother of All Who Truly Live." But Christ does not refer to Mary as "Mary" or even "Mother," but refers to her as "Woman." The most important circumstance in which this title "Woman" was used was when Christ was on the Cross: "When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold you son!" Then he said to the disciple, "Behold your mother!" And from that hour the disciple took her to his own home."
 - iii. It is extremely important to observe that when Christ refers to his relationship with Mary he says "Woman," which invokes Adam's pre-Fall title for Eve, but when he refers to the disciple's relationship with Mary he uses the title "Mother." Tradition tells us that St. John took Mother Mary into his home in Ephesus and cared for her until the Assumption. Christ called the disciples "brothers," he told them that God was their "Father," and he gave Mary to them as their "Mother." Though popular, it is absurd to believe that Christ gave us a Father, gave himself as the Son or our Brother, and completely left out any maternal figure.
- E. Enmity Between Eve & the Serpent
Enmity between the New Eve and Satan
- i. After the Fall, the first messianic promise is given to humanity:
 - "I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel."
 - ii. The latter part of the verse is certainly referring to the penultimate bruising of Christ upon the cross, and then the ultimate bruising of Satan and his roaming spirits by the Harrowing of Hell and the Resurrection. As the New Eve, Mary gains enmity between her and the serpent even more so than Eve, because she is the very vessel

by which the victorious “seed” becomes Incarnate. While the enmity between Mary and Satan is certainly not an outrageous claim, it should be noted that Scripture is much clearer about the enmity between her “seed” and Satan:

Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning, voices, peals of thunder, an earthquake, and heavy hail.

And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child and she cried out in her pangs of birth, in anguish for delivery. And another portent appeared in heaven; behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his heads. His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth; she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, and the woman fled into the wilderness, where she has a place prepared by God, in which to be nourished for one thousand two hundred and sixty days.