

<p><b>A</b></p>	<p><b><u>An Investigation of the Theme the “Woman” of Gen 3:15</u></b></p> <ul style="list-style-type: none"> <li>• Method of Investigation – following HA; looking at Mary through Luke, John, Matthew, and Revelation.</li> <li>• The Church respects and honours Mary and deems her as the one foretold in the <i>Protoevangelion</i>. She is one of the two key people who would fulfill God’s salvation plan. Is Mary’s importance rooted in Scripture?</li> <li>• In Is 7:14 (A virgin giving birth to Emmanuel) echoes the promise of Messiah (descended from a woman) in the <i>Protoevangelion</i>.</li> <li>• The “woman” in the beginning and conclusion of the Bible.</li> </ul>	<p>HA Ch. 6</p> <p>HO – A</p> <p>Mt 1:22-23, HA p48</p> <p>HA p52, Jn 2:4, HO – B</p>
<p><b>B</b></p>	<p><b><u>Mary According to Luke</u></b></p> <ul style="list-style-type: none"> <li>• “Full of grace” (KECHARITOMENE): Born without the Original Sin (Established as the Church’s Dogma by Pope Pius IX in 1854)</li> <li>• She is the “New Eve” who reverses the disobedience of Eve.</li> <li>• She is the personification of the Mother Church.</li> <li>• Refuge = EPISKIAZEIN: both “tabernacle” and “temple” are used to describe Mary in Scripture.</li> </ul>	<p>HA p123, Lk 1:23, Gen 3:15, Rev 12, CCC 2853        B.Buby, Mary of Galilee, Vol 1, p71</p> <p>HA p124, Lk 1:26-38, HO – C, The 1<sup>st</sup> Joyful Mystery</p> <p>Lk 1:35, Num 9:15, 1Kings 8:10</p>
<p><b>C</b></p>	<p><b><u>Mary in the Gospel of John</u></b></p> <ul style="list-style-type: none"> <li>• The “woman” in Genesis brings about the deadlock of sin and leads to the era of OT and law (water). John’s “woman” fulfills the transformation of OT and law (water) to bring about NT and salvation (wine), thus, releasing humanity from sin. All these happened symbolically during the wedding banquet in Cana, which points to the final destination of salvific history; the triumphant wedding banquet of the Lamb.</li> <li>• “Look, woman, this is your son! Look, this is your mother!”</li> </ul>	<p>HA125        Jn 2:1-11        The 2<sup>nd</sup> Luminous Mystery        Rev 19:9</p> <p>Jn 19:26-27</p>
<p><b>D</b></p>	<p><b><u>Mary Through the Eyes of Matthew</u></b></p> <ul style="list-style-type: none"> <li>• Matthew focused on the five women in Jesus’ genealogy to emphasize their importance in Jesus’ salvific work. Women were not included in Jewish genealogy according to tradition. Women were deemed “unclean”, with the exception of Mary. Their role as to foretell Mary.</li> <li>• Message: A genealogy of sins; the passing of sins through</li> </ul>	<p>Mt 1:1-17</p>

	<p>generations is stopped with the Immaculate Mary and Jesus.</p> <ul style="list-style-type: none"> <li>• This confirms the virgin in Is 7:14 and Emmanuel points to Mary and Jesus.</li> </ul>	<p>Mt 1:22-23          See A3          The 3<sup>rd</sup> Joyful Mystery</p>
<b>E</b>	<p><b><u>The “Woman” in Revelation</u></b></p> <ul style="list-style-type: none"> <li>• The Ark imagery illuminates and affirms Luke’s vision of Mary.</li> <li>• Mary and the “great red dragon” - The Immaculate Mary was raised to Heaven, body and soul together, and became our Mother in Heaven.</li> </ul>	<p>Rev. 11:19           HA 126-127, Rev 12, B1.          1854 Picco IX, 1950 Pius          The 4<sup>th</sup> and 5<sup>th</sup> Glorious Mysteries</p>
<b>F</b>	<p><b><u>Questions Concerning Mary</u></b></p> <ul style="list-style-type: none"> <li>• Did Mary remain a virgin for the rest of her life – was her virginity destroyed by giving birth?</li> <li>• Did she have other children?</li> <li>• Does she, in any way, overshadow Jesus?</li> </ul>	<p>LG 57           Mt 13:55, 27:56, Jn 19:26           CCC 970, Jn 2:5, Lk 1:38          HO – F</p>