

EVANGELIZATION & APOLOGETICS...

SPREADING THE WORD

SCRIPTURE IN SUPPORT OF OUR CATHOLIC BELIEFS

SESSION FOUR
MARY

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Session 4

Mary

Good evening, Welcome back! Who would like to open us in prayer?

This evening we're going to talk about a major objection that protestants have about the church, specifically Mary. Is Mary the mother of God? How is she considered the arc of the New Covenant? What exactly is immaculate conception and where does it say that Maty was assumed into heaven?

Mary Mother of God

It seems odd to me that this is even a question. Even as a Protestant it was no great stretch: God sent his angel to tell Mary she was going to have a baby, Mary said OK, if it works for you then I'm good with it. She turns up pregnant by the Holy Spirit (God), Joseph marries her anyway because an angel showed up at his house and said hey, this is all cool. She gives birth to Jesus (also God) and there are those who wonder that we call her the mother of God. By the way, she is the only mother in history who knew with certainty the sex of her baby BEFORE conception. No pink or blue cupcakes for her.

So, let's get into the details

Mary As Ark of The New Covenant

The Ark of the Covenant was the vessel in which the holiest items were stored and transported. The tablets of God's commandments were kept there, along with a gold container of Manna from the desert and Aron's staff that had budded to confirm his authority after the people had rebelled against his rule as high priest.

The arks cover was the Atonement cover, or mercy seat, the place where God resided while in the temple.

There is no doubt, confirmed by the many scriptures that reference the ark, that it was extremely important to the Israelites and to God as the holiest of holy objects and was filled with the power of God. It was built to exacting specifications, given by God himself and was covered entirely in the purest gold with no stain or impurities to hold the holy artifacts of God. How precious these items were to God that he would command such a perfect and pure container to hold and guard them.

So, when God sent His most precious gift to the earth, it only makes sense that he would create the most holy, pure and unblemished vessel to contain His very Son, the Savior of the world. This very notion is the basis of several teachings about Mary. The Immaculate Conception provides a human free from the stain of original sin. Mary's unquestioning yes to the message of an angel that she would bear the Son of God. Her pure and perpetual virginity all speak to her unblemished purity as the ark of the New Covenant, the container of the word made flesh, the Mother of God.

But where is that in the bible?

Revelation 11:19 – 12:1

¹⁹ Then God's temple in heaven was opened, and the ark of his covenant could be seen in the temple. There were flashes of lightning, rumblings, and peals of thunder, an earthquake, and a violent hailstorm. – ¹ A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.

Remember that when this was written, there were no chapter and verse divisions. It was a single writing similar to an essay or a letter of today. A continuous series of thoughts written all together. This was Mary, the Ark of the New Covenant appearing in heaven with the Ark of the Old.

Luke 1:35

³⁵ *And the angel said to her in reply, “The Holy Spirit will come upon you, and the power of the Most High will **overshadow** you. Therefore the child to be born will be called holy, the Son of God.*

Exodus 40:34

³⁴ *Then the cloud **overshadowed** the tent of meeting, and the glory of the LORD filled the tabernacle [the place of the Ark of the Covenant].*

1 Kings 8:10-11

¹⁰ *When the priests left the holy place, the cloud **overshadowed** the house of the LORD ¹¹ so that the priests could no longer minister because of the cloud, since the glory of the LORD had filled the house of the LORD.*

In this case, the house of the LORD is the newly completed temple in Jerusalem that Solomon had built.

And let’s consider this parallel from the Old and the New Testaments

2 Samuel 6	Luke 1
² <i>Then David and all the people who were with him set out for Baala [a town] of Judah...</i>	³⁹ <i>During those days Mary set out and traveled to the hill country in haste to a town of Judah,</i>
⁹ <i>David became frightened of the LORD that day, and he said, “How can the ark of the LORD come to me?”</i>	⁴³ <i>And how does this happen to me, that the mother of my Lord should come to me?</i>
¹⁰ <i>David took the ark to the house of Obed-edom the Gittite.</i>	⁴⁰ <i>where she entered the house of Zechariah and greeted Elizabeth.</i>
¹¹ <i>The ark of the LORD remained in the house of Obed-edom the Gittite for three months,</i>	⁵⁶ <i>Mary remained with [Elizabeth] about three months...</i>
¹² <i>David went to bring up the ark of God from the house of Obed-edom into the City of David with rejoicing.</i>	⁴⁷ <i>my spirit rejoices in God my savior.</i>
¹⁵ <i>David and all the house of Israel were bringing up the ark of the LORD with shouts of joy...</i>	⁴² <i>[Elizabeth] cried out in a loud voice</i>
¹⁶ <i>As the ark of the LORD was entering the City... King David was leaping and dancing before the LORD...</i>	⁴¹ <i>When Elizabeth heard Mary’s greeting, the infant leaped in her womb</i>

Luke 1:41-43

⁴¹ *When Elizabeth heard Mary’s greeting, the infant leaped in her womb, and **Elizabeth, filled with the holy Spirit**, ⁴² *cried out in a loud voice and said, “Most blessed are you among women, and blessed is the fruit of your womb. ⁴³ *And how does this happen to me, that the **mother of my Lord** should come to me?***

Mary the Ark of the New Covenant, Mary the Mother of God.

Mary's Perpetual Virginity

The Catholic Church teaches us that Mary was a virgin at conception (Biblical fact) and remained a virgin throughout her life and until the end of time.

Common Objection: *"The bible clearly states that Jesus had brothers and sisters."*

Mark 6:3

*³ Is he not the carpenter, the son of Mary, and the **brother** of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him.*

Here is a prime example of how biblical interpretation must rely not only on what you directly read from your particular translation, but also on the history, culture and use of language at the time of its writing.

To understand this, let's take a look at some Old Testament passages:

Genesis 11:27

²⁷ These are the descendants of Terah. Terah begot Abram, Nahor, and Haran, and Haran begot Lot.

Then, a few passages later:

Genesis 14:12-14

*¹² They took with them Abram's **brother** Lot, who had been living in Sodom, as well as his possessions, and departed. ¹³ A survivor came and brought the news to Abram the Hebrew, who was camping at the oak of Mamre the Amorite, a kinsman of Eshcol and Aner; these were allies of Abram. ¹⁴ When Abram heard that his **brother** had been captured, he mustered three hundred and eighteen of his retainers, born in his house, and went in pursuit as far as Dan.*

Is this a contradiction, or inaccuracy in the scriptures? No, here is the problem: in the ancient languages of the Middle East, the Hebrew word **אָח** or **awkh** was the only word used to describe male relatives. Every male in your immediate extended family was your **brother**. Likewise, the word for **sister** was **אָחֻת** or **achoth** and was used to describe all female relatives within your close extended family. There were no words to describe cousin, aunt, uncle, niece or nephew.

In some translations, in **Genesis 14:12**, **brother** has been replaced with **nephew**, and in verse **14** with **kinsman**, because even though the original word used was **awkh** or **brother** we know from chapter **11:27** that Lot is clearly the son of Abrams actual brother Haran, or Abrams nephew.

At the Crucifixion

So, how do we know that James, Joses, Judas and Simon are not Jesus' actual brothers?

Matthew 27:55-56

⁵⁵ There were many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. ⁵⁶ Among them were Mary Magdalene and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

This clarifies that in Mark 6:3, that James and Joses were **NOT** actual brothers of Jesus since they are the sons of another Mary. We know that Mary the mother of Jesus was at the foot of the cross of Jesus, and was not looking on from a distance with the other women.

That the Bible labels them as His brothers, most likely indicates that they were His cousins. Relatives of either Mary's side or Josephs side of the extended family.

If Jesus had actual brothers, would His last act in life be to grievously offend them?

John 19:26-27

²⁶ When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." ²⁷ Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

Jewish tradition at that time was that upon the death of the Father, the eldest son took over the responsibility of the care and keeping of the mother. Jesus, clearly hands this honor to his disciple who is not even a kinsman. If he had indeed had many brothers and sisters, this action would have been a grievous insult to his own brothers.

And let's consider one more passage. After Jesus had ascended into Heaven, all that had been there returned to Jerusalem to the upper room to appoint a successor to Judas.

Acts 1:14-15

¹³ When they entered the city they went to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. ¹⁴ All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers. ¹⁵ During those days Peter stood up in the midst of the brothers (there was a group of about one hundred and twenty persons in the one place)...

So, there were the eleven remaining Apostles, Judas the son of James, some women, Mary the mother of Jesus and his **brothers**. Let's assume that "Some" women were the three mentioned earlier, but we can throw in maybe a half dozen more just for argument's sake, that makes about twenty two people clearly not His **brothers**. No mention is made of sisters so that leaves around ninety eight **brothers** in the room. In the literalist sense, Mary could clearly not have been a perpetual virgin since the birth of ninety eight brothers (not counting sisters) would have necessitated the delivery of one set of triplets every year since the birth of Jesus with one year off when she might have had twins.

Not likely. The ninety eight brothers in the upper room were kinsmen of Jesus, not his maternal brothers.

Mary's Assumption

“At the Council of Chalcedon in 451, when bishops from throughout the Mediterranean world gathered in Constantinople, Emperor Marcian asked the Patriarch of Jerusalem to bring the relics of Mary to Constantinople to be enshrined in the capitol. The patriarch explained to the emperor that there were no relics of Mary in Jerusalem, that “Mary had died in the presence of the apostles; but her tomb, when opened later . . . was found empty and so the apostles concluded that the body was taken up into heaven.”¹

There are two texts of Scripture most commonly used to “disprove” the Assumption of Mary.

John 3:13:

¹³ No one has ascended up to heaven, but he who descended from heaven, the Son of man.

If “no man” has ascended into heaven, wouldn’t that include the Blessed Virgin Mary?

1 Corinthians 15:22-23

*²² For just as in Adam all die, so too in Christ shall all be brought to life, ²³ but each one in proper order: Christ the firstfruits; then, **at his coming**, those who belong to Christ;*

Common Objections: **No-one will be taken up before the second coming of Christ. The assumption of Mary is not in the Bible.**

And that is correct. The assumption of Mary is not in the bible. But, does that mean it could not have happened?

We’ve seen that Enoch “Walked with God” in **Genesis 5:24** and that **2 Kings 2:11** states that “Elijah went up by a whirlwind into heaven.”, so clearly that’s not what Paul meant in **1 Corinthians 15** and if you read the passage carefully, it says ‘*each one in proper order*’ so who are we to determine that order? Plus, Enoch and Elijah were not the only ones to be assumed in the Bible and plenty of the dead were raised, even in biblical times, way before the second coming. So the assumption of men is possible according to the scriptures. And nowhere in the Bible does it say that Mary was NOT assumed into heaven so the possibility of her assumption is not counter to biblical teachings.

As for humans being resurrected before the second coming, it is pretty evident in **Matthew 27:52** that *⁵² tombs were opened, and the bodies of many saints who had fallen asleep were raised. ⁵³ And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many.*

The first zombie apocalypse perhaps? No, but certainly “many” were raised from the dead long before the second coming.

Revelation 11:7-12

⁷ When they have finished their testimony, the beast that comes up from the abyss will wage war against them and conquer them and kill them. ⁸ Their corpses will lie in the main street of the great city, which has the symbolic names “Sodom” and “Egypt,” where indeed their Lord was crucified. ⁹ Those from every people, tribe, tongue, and nation will gaze on their corpses for three and a half days, and they will not

¹ THE ASSUMPTION OF MARY: A BELIEF SINCE APOSTOLIC TIMES by Father Clifford Stevens, “Catholic Heritage” Magazine, July-August 1996 Reprinted at www.ewtn.com/library/ANSWERS/AOFMARY.HTM

*allow their corpses to be buried. ¹⁰ The inhabitants of the earth will gloat over them and be glad and exchange gifts because these two prophets tormented the inhabitants of the earth. ¹¹ But after the three and a half days, a breath of life from God entered them. When they stood on their feet, great fear fell on those who saw them. ¹² Then they heard a loud voice from heaven say to them, "Come up here." So they **went up to heaven in a cloud as their enemies looked on.***

Two witnesses sent by God were assumed into heaven body and soul into heaven before the return of Christ. If all of these major players could be assumed into heaven, there is no reason to believe that Mary, the most important woman ever born, could not have also been assumed body and soul into heaven to reside with her Son.

The principle of the assumption is not contrary to scripture.

Mary, Queen of Heaven

Common objection: **The Queen of Heaven is a false goddess.**

Jeremiah 7:17-18

¹⁷ Do you not see what they are doing in the cities of Judah, in the streets of Jerusalem? ¹⁸ The children gather wood, their fathers light the fire, and the women knead dough to make cakes for the Queen of Heaven, while libations are poured out to other gods—all to offend me!

Of course as in many other passages, the full context must be appreciated to understand the message. Call her "Queen of Heaven" or call her a "God" it is the falseness of the worship that is offending to God, not the title.

"What the Church Teaches

First, let us be clear about what the Catholic Church means by the Queenship of Mary. Simply put, the Queenship of Mary refers to Mary's royal dignity as Mother of the King of Kings, Jesus Christ. As we shall see, that title takes nothing away from Jesus' own Kingship, but rather is a consequence of it.

In his encyclical *Ad Caeli Reginam* (1954), Pius XII taught, "Certainly, in the full and strict meaning of the term, only Jesus Christ, the God-Man, is King; but Mary, too, as Mother of the divine Christ, as His associate in the redemption, in His struggle with His enemies and His final victory over them, has a share, though in a limited and analogous way, in His royal dignity" (no. 39). Pope Pius XII makes clear that royal dignity belongs "in the full and strict" sense to Jesus Christ alone. At the same time, Mary possesses a certain royal dignity by association with Christ in his Incarnation, Redemption and victory over evil.

Vatican II also affirmed Mary's Queenship: "She was exalted by the Lord as Queen of all in order that she might be more thoroughly conformed to her Son, the Lord of Lords and the conqueror of sin and death" (*Lumen Gentium* 59; cf. *Catechism of the Catholic Church*, no. 966).

Mary's Queenship is based on a number of elements. First, Mary's maternal relationship to Jesus, the King of Kings. Second, the Blessed Virgin's association with Jesus' work of redemption. Third, the royal dignity possessed by all members of the Church, including Mary, which is fully realized in heaven. This last element is, in a sense,

an extension of Mary's association with Jesus, only under the aspect of her relation to the Church. Scriptural explanations of these points can help Protestants recognize Mary's royal dignity. "²

Revelation 12:1

¹ A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.

A woman in heaven, adorned with the sun and the moon and wearing a crown, most certainly a queen or at least a princess.

Revelation 12:5

⁵ She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne.

Who else could this child be other than Jesus Christ? Destined to rule over the earth with an iron rod, and caught up to God and His throne!

And just to be sure:

Revelation 19:15-16

*¹⁵ ...He will rule them with an iron rod, and he himself will tread out in the wine press the wine of the fury and wrath of God the almighty. 16 He has a name written on his cloak and on his thigh, "**King of kings and Lord of lords.**"*

Who is the King of Kings and Lord of Lords? Jesus Christ, The Son of the woman clothed in the sun wearing a crown. The son of the Queen of Heaven, the son of God and Mary, the Queen of Heaven.

Revelation 1:8

⁸ I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

The Alpha:

Genesis 3:15 15

*¹⁵ I will put enmity between you [**Satin**] and the woman, [**Mary**] and between your offspring and hers [**Jesus**]; They will strike at your head, while you strike at their heel.*

The Omega:

Revelation 12:17

*¹⁷ Then the dragon [**Satin**] became angry with the woman [**Mary**] and went off to wage war against the rest of her offspring [**Jesus and the faithful**], those who keep God's commandments and bear witness to Jesus.*

The beginning and the end of the Bible...

² From CatholicCulture.org, "Queen of Heaven: Pagan Divinity or Royal Mother of the Messiah?" by mark Brumley

There are dozens of other topics that non Catholics will hit you with to name a few;

The Church	2 Confirmation	Faith Alone or Faith + Works?
Church as Body of Christ	3 The Eucharist	Good Works
Church Must Be One	4 Confession	Judging According to Deeds
Apostolic Church	5 Anointing the Sick	Purgatory
Authoritative Church	6 Holy Orders	Hell
Infallible Church	7 Matrimony	Interpretation
Perpetual Church	Matrimony	Health and Wealth Gospel?
Primacy of Peter	Divorce and Remarriage	Holy Spirit a Person, Not a Force
Apostolic Succession	Mary Mother of God	Divinity of Jesus
Scandals in the Church	Mary's Assumption	Time of Second Coming
Bible Alone or Bible And Tradition?	Mary's Immaculate Conception	...Unknown
Tradition Condemned?	Mary's Perpetual Virginity	Deuterocanon or apocrypha?
Repetitious or rote Prayer	Communion of Saints	Behavior
Call No Man Father	Intercessory Prayer to Saints	Contraception
Celibacy	Veneration of the Saints	Homosexuality
Fasting	Relics	Drinking Wine
Purgatory	Statues	The Ten Commandments
Sacraments	Salvation	Catholics Not Biblical
1 Infant baptism	Have You Been Saved?	
1 Regenerative Baptism	Assurance of Salvation	
	Original Sin	

I want to thank you all for putting up with me for a month. I truly pray that perhaps you learned something you didn't know, or that you understand something you were struggling with, or more importantly, you might feel a little more confident in your faith and prepared to go out and tell the world about it.

God bless you all for being here, before we close are there any questions I can answer for you?

Who would like to pray us out this evening?

The Catechism on Mary as Arc of the New Covenant

“Rejoice, you who are full of grace”

721

Mary, the all-holy ever-virgin Mother of God, is the masterwork of the mission of the Son and the Spirit in the fullness of time. For the first time in the plan of salvation and because his Spirit had prepared her, the Father found the dwelling place where his Son and his Spirit could dwell among men. In this sense the Church’s Tradition has often read the most beautiful texts on wisdom in relation to Mary.¹⁰¹ Mary is acclaimed and represented in the liturgy as the “Seat of Wisdom.” (484)

In her, the “wonders of God” that the Spirit was to fulfill in Christ and the Church began to be manifested:

722

The Holy Spirit prepared Mary by his grace. It was fitting that the mother of him in whom “the whole fullness of deity dwells bodily”¹⁰² should herself be “full of grace.” She was, by sheer grace, conceived without sin as the most humble of creatures, the most capable of welcoming the inexpressible gift of the Almighty. It was quite correct for the angel Gabriel to greet her as the “Daughter of Zion”: “Rejoice.”¹⁰³ It is the thanksgiving of the whole People of God, and thus of the Church, which Mary in her canticle¹⁰⁴ lifts up to the Father in the Holy Spirit while carrying within her the eternal Son. (489, 2676)

723

In Mary, the Holy Spirit fulfills the plan of the Father’s loving goodness. Through the Holy Spirit, the Virgin conceives and gives birth to the Son of God. By the Holy Spirit’s power and her faith, her virginity became uniquely fruitful.¹⁰⁵ (485, 506)

724

In Mary, the Holy Spirit manifests the Son of the Father, now become the Son of the Virgin. She is the burning bush of the definitive theophany. Filled with the Holy Spirit she makes the Word visible in the humility of his flesh. It is to the poor and the first representatives of the gentiles that she makes him known.¹⁰⁶ (963)

The Catechism on Mary's Perpetual Virginity

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. (963)

Mary’s predestination

488

“God sent forth his Son,” but to prepare a body for him, (*Gal 4:4; Heb 10:5*) he wanted the free cooperation 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”: (*Lk 1:26–27*)

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.

489

Throughout the Old Covenant the mission of many holy women prepared for that of Mary. At the very beginning there was Eve; despite her disobedience, she receives the promise of a posterity that will be victorious over the evil one, as well as the promise that she will be the mother of all the living. (*Gen 3:15, 20*) By virtue of this promise, Sarah conceives a son in spite of her old age. (*Gen 18:10–14; 21:1–2*) Against all human expectation God chooses those who were considered powerless and weak to show forth his faithfulness to his promises: Hannah, the mother of Samuel; Deborah; Ruth; Judith and Esther; and many other women. (*1 Cor 1:17; 1 Sam 1*) Mary “stands out among the poor and humble of the Lord, who confidently hope for and receive salvation from him. After a long period of waiting the times are fulfilled in her, the exalted Daughter of Sion, and the new plan of salvation is established.” (722, 410, 145, 64)

Mary — “ever–virgin”

499

The deepening of faith in the virginal motherhood led the Church to confess Mary’s real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ’s birth “did not diminish his mother’s virginal integrity but sanctified it.” And so the liturgy of the Church celebrates Mary as *Aeiparthenos*, the “Ever–virgin.”

500

Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus. (*Mk 3:31–35; 6:3; 1 Cor 9:5; Gal 1:19*) The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, “brothers of Jesus,” are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls “the other Mary.” (*Mt 13:55; 28:1; cf. Mt 27:56*) They are close relations of Jesus, according to an Old Testament expression. (*Gen 13:8; 14:16; 29:15*)

The Catechism on Mary’s Assumption

965

After her Son’s Ascension, Mary “aided the beginnings of the Church by her prayers.” In her association with the apostles and several women, “we also see Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation.”

...also in her Assumption

966

“Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death.” (*LG 59; cf. Pius XII, Munificentissimus Deus (1950): DS 3903; cf. Rev 19:16*) The Assumption of the Blessed Virgin is a singular participation in her Son’s Resurrection and an anticipation of the resurrection of other Christians: (491)

In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death. (*Byzantine Liturgy, Troparion, Feast of the Dormition, August 15th*)

491

Through the centuries the Church has become ever more aware that Mary, “full of grace” through God, (*Lk 1:28*) was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854: (411)

The Catechism on Mary, Queen of Heaven

966

"Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as **Queen over all things**, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death." The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians:

In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death.

725

Finally, through Mary, the Holy Spirit begins to bring men, the objects of God's merciful love,¹⁰⁷ into communion with Christ. And the humble are always the first to accept him: shepherds, magi, Simeon and Anna, the bride and groom at Cana, and the first disciples. (208, 2619)

726

At the end of this mission of the Spirit, Mary became the Woman, the new Eve (“mother of the living”), the mother of the “whole Christ.”¹⁰⁸ As such, she was present with the Twelve, who “with one accord devoted themselves to prayer,”¹⁰⁹ at the dawn of the “end time” which the Spirit was to inaugurate on the morning of Pentecost with the manifestation of the Church. (494, 2618)