

## Outline of Fr. Patrick Winslow's Lecture on Lesson 26

### I. Second Approach: Pastoral Points

- a. Mary Magdalene - a woman abused (particularly by those who desire the ordination of women)
  - i. My first confrontation with those who abuse Mary Magdalene.
    1. In my first parish assignment and I discovered 'ordination of women' propaganda all over the place (on telephone polls around the church, doors of the church, on the altar, around and inside the tabernacle).
    2. The literature was revisionist history.
      - a. According to the materials.
        - i. Mary Magdalene had been turned into a whore early on by the male-dominated Church.
        - ii. Mary Magdalene was really an Apostle.
      - b. Redefining what an Apostle is via St. Paul - one who sees and proclaims the risen Christ.
      - c. The goal is to find - and if necessary create - a woman Apostle.
      - d. The latest abuse of Mary Magdalene is to suggest her as Jesus' wife and lover. (The Last Temptation of Christ & The DaVinci Code)
      - e. Such things must break her heart - for she loves Jesus deeply.
    - ii. Be careful what you read and accept about Mary Magdalene - if it is 'new' information - be leery.
  - ii. The two Marys - two images of the Church
    - i. The Virgin Mary is the image of the perfected (virgin) Church in Heaven / while Mary Magdalene is the image of the Church on earth having been cleansed of original sin by the Blood of the Lamb moving toward perfection.
    - ii. Why is it particularly relevant that both images of the Church are females?
      1. Because the Church is feminine.
        - a. Gender is not unimportant
        - b. Gender is revelatory.
          - i. Gender reveals something about the Love of God within Himself (within the Holy Trinity)
            1. When God created man He created them in His image, male and female, when they come together they produce a family - man, woman and child - a human trinity of love.
            2. This human trinity reveals something about the Love of the Divine Trinity.
          - ii. Gender reveals something about the Love of God outside of Himself - as He loves outside of Himself as the God-man who betroths a wife (men corporately assembled as the Church).

2. One can now see that it is no accident that the two images of the Church are female - for it is one of the purposes of the female gender - to assist in revealing how God loves the Church.
  - a. St. John of the Cross' divine poetry reads like a woman writing love letters to her beloved.
  - b. Note also the Christian soul is always regarded as feminine.
3. Furthermore, one can now see that there is a divine logic at work in choosing only male Apostles. They will stand in for the Bridegroom.

c. Other subtleties

- i. God-man as mediator between God and man. In V13 & V15 the angel and Our Lord both say the very same thing, "woman, why are you weeping?"
- ii. Note the title that was once the Virgin Mary's is now applied to Mary Magdalene.

[Jesus did refer to other women in John's gospel as 'woman' as was His norm when He does not know their names. However, the only time He specifically refers to a woman as 'woman' whose name He does in fact, know before the resurrection, is when He refers to His mother at the wedding feast of Cana and at the foot of the cross recalling the title 'woman' from GN 3:15. For the first time this use of 'woman' is applied to someone other than the Virgin Mary following the death and resurrection with Mary Magdalene.]

1. Further Scriptural evidence of the Immaculate Conception - the Virgin Mary being without original sin.
2. Mary Magdalene is now washed in the blood of the Lamb, free from original sin.
  - a. Free from original sin she can bear the title first applied to the Virgin Mary.
  - b. In the movie portrayal of *The Passion of the Christ* the Virgin Mary is depicted as inspiring Jesus onward.
    - i. This is because she is what He is suffering for - she is the image of what the Church will be through the redemption of His suffering and death.
    - ii. On this side of the Passion and Resurrection Mary Magdalene now shares the title of the Virgin Mary - 'woman' as now the whole Church, through the Passion of Christ, will corporately become the New Eve, the Bride of Christ born from His side.
3. Allusions to the New Adam
  - a. Recall the tomb is in a garden near the tree of life (crucifix).
  - b. In V15 Jesus is mistaken as a gardener. The first Adam was a gardener.