

Rosary at the Grotto

Month of May dedicated to the Blessed Virgin Mary



MARY IN THE BIBLE

With the theme “Mary in the Bible”, let us explore the role of the Virgin Mary through scriptural typology, connecting her prefigurement in the Old Testament to her fulfilment in the New Testament.

Theme: Mary in the Bible.

We are very glad to invite everyone to journey as a parish to discover the mother of Jesus in the Old and New Testaments. Through each day in the month of May, traditionally dedicated to the Blessed Virgin Mary, we will read and reflect on verses from the Bible.

We will learn how the Blessed Virgin Mary is prefigured in the Old Testament and then revealed in the New Testament, in her roles as the New Eve, the New Ark of the Covenant and our Queen Mother.

We will end the day praying the rosary at the grotto after the evening Mass and which will be led by the different Ministries from our IHM Parish.

CCC487 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.

A: The New Eve / Protoevangelium (Day 1–9)

Reversing the fall of humanity through obedience.

Date	Prefiguration in the OT	Fulfilment in the NT	Reflection-Prayer
1	<p>Gen 3:15 I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel’.</p> <p><i>Eve as “the woman”: the first woman is placed in enmity with the serpent; her role in the fall (through disobedience) establishes the negative archetype - human cooperation in sin entering history.</i></p>	<p>Gal 4:4 but when the appointed time came, God sent his Son, born of a woman, born a subject of the Law.</p> <p><i>Mary as “the woman”: “God sent forth his Son, born of a woman” identifies a historical woman whose obedience enables the Incarnation - reversing Eve’s disobedience and inaugurating redemption.</i></p>	<p>Let us imitate Mary’s concrete, faith-filled obedience in daily decisions, trusting that cooperation with grace, however small, participates in Christ’s victory over sin.</p> <p>Mary’s “yes” models how we can allow God’s will to reverse the effects of disobedience in their own lives.</p>
2	<p>Gen 2:22 The Lord God built the rib he had taken from the man into a woman, and brought her to the man.</p> <p><i>Eve is formed directly by God in a state of original integrity, prior to the fall. She comes into existence as a good and uncorrupted creation, in harmony with God’s will. Eve is created without sin but falls.</i></p>	<p>Luke 1:28 He went in and said to her, ‘Rejoice, so highly favoured! The Lord is with you.’</p> <p><i>Mary is revealed as already filled with grace at the moment of the Annunciation. In Catholic doctrine, this indicates a state of original holiness from her beginning corresponding to but surpassing Eve’s original condition. Mary is created full of grace and remains faithful.</i></p> <p><i>Mary fulfils what Eve was meant to be - a woman wholly aligned with God from the beginning.</i></p>	<p>We see God’s original design for humanity restored and elevated in Mary, the New Eve, perfectly receptive to His grace.</p> <p>Lord, through the intercession of Mary, grant us the grace to respond to Your will with the same fullness of faith and obedience.</p>

<p>3</p>	<p>Gen 3:1 The serpent was the most subtle of all the wild beasts that The Lord God had made. It asked the woman, 'Did God really say you were not to eat from any of the trees in the garden?'</p> <p><i>The serpent approaches Eve and introduces doubt against God's word, leading her into disobedience that disrupts communion with God.</i></p> <p><i>Eve listens to the serpent and brings about disobedience.</i></p>	<p>Luke 1:26-28 In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the House of David; and the virgin's name was Mary. He went in and said to her, 'Rejoice, so highly favoured! The Lord is with you.'</p> <p><i>The angel Gabriel greets Mary ("Hail, full of grace"), and she freely responds in faith and obedience, opening the way for the Incarnation.</i></p> <p><i>Mary listens to God's messenger and brings about obedient cooperation in salvation history.</i></p>	<p>Mary, new Eve, teach us to listen with faith where doubt once entered.</p> <p>May our "yes" to God heal what disobedience has wounded and lead us closer to Christ.</p>
<p>4</p>	<p>Gen 3:6 The woman saw that the tree was good to eat and pleasing to the eye, and that it was desirable for the knowledge that it could give. So she took some of its fruit and ate it. She gave some also to her husband who was with her, and he ate it.</p> <p><i>Eve freely chooses to take and eat the forbidden fruit, acting in disobedience to God's command; this becomes the moment through which sin and death enter human history.</i></p>	<p>Luke 1:38 'I am the handmaid of the Lord,' said Mary 'let what you have said be done to me.' And the angel left her.</p> <p><i>Mary freely consents to God's will "Let it be done to me according to your word" becoming the model of perfect obedience through which the Incarnation is made possible.</i></p>	<p>Where Eve's "no" opened the wound of separation, Mary's "yes" becomes the doorway through which God enters human history to heal it in Christ.</p> <p>Lord, form in us the obedience of Mary that reverses the disobedience of Eve. May our lives echo her fiat, so Your saving will may be done in us.</p>

<p>5</p>	<p>Gen 3:20 The man named his wife 'Eve' because she was the mother of all those who live.</p> <p><i>Eve is identified as "mother of all the living" in the order of fallen humanity, receiving life after the fall and standing at the origin of natural human generation.</i></p> <p><i>Eve represents the first mother in the order of nature, whose maternity is linked to life in a world marked by sin and death.</i></p>	<p>John 19:26-27 Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, 'Woman, this is your son. Then to the disciple he said, 'This is your mother'. And from that moment the disciple made a place for her in his home.</p> <p><i>Mary is revealed as mother in the order of grace, given a spiritual maternity over all disciples of Christ.</i></p> <p><i>This establishes her as New Eve, mother of the redeemed rather than only biological life.</i></p>	<p>Mary, New Eve, stands beneath the Cross as mother of the redeemed, where life is restored through Christ's sacrifice.</p> <p>Grant that we may receive her maternal care and remain faithful children of the new creation won by your Son.</p>
<p>6</p>	<p>Zep 3:14-15 Shout for joy, daughter of Zion, Israel, shout aloud! Rejoice, exult with all your heart, daughter of Jerusalem! The Lord has repealed your sentence; he has driven your enemies away. The Lord, the king of Israel, is in your midst; you have no more evil to fear.</p> <p><i>Daughter of Zion is read as a figure of Mary, the joyful woman in whom God comes to dwell in a definitive way, anticipating the "God-with-us" presence carried in her womb.</i></p>	<p>Luke 1:31 Listen! You are to conceive and bear a son, and you must name him Jesus.</p> <p><i>The angel is revealing the literal fulfilment of God dwelling within the woman and initiating salvation through her obedient assent.</i></p>	<p>Mary, the New Eve, receives life where Eve brought loss, and becomes the dwelling place of God among His people.</p> <p>Lord, grant that we may share her obedience so Your presence may also dwell within us and bring forth Christ in our lives.</p>

<p>7</p>	<p>Song 4:7 You are wholly beautiful, my love, and without a blemish.</p> <p><i>A poetic image of perfect, unblemished beauty, prefiguring Eve before the fall and Mary as the New Eve, preserved in holiness and fullness of grace.</i></p>	<p>Eph 5:27 so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless.</p> <p><i>Fulfilled in Christ's sanctifying work, where the Church is made holy and spotless, with Mary as the perfect exemplar of what the redeemed Bride is meant to become.</i></p>	<p>Mary shines as the first fully redeemed "new Eve," perfectly reflecting the purity Christ intends for His Church.</p> <p>Lord Jesus, make us spotless in Your grace, and lead us through Mary's intercession into the holiness You desire for Your Bride.</p>
<p>8</p>	<p>Gen 2:23 The man exclaimed: 'This at last is bone from my bones, and flesh from my flesh! This is to be called woman, for this was taken from man.</p> <p><i>Eve is identified as "Woman" who comes forth from Adam, sharing his flesh and participating in the origin of humanity.</i></p> <p><i>She represents humanity's first receptive response to God's creative act, yet later associated with disobedience.</i></p>	<p>John 2:4 Jesus said 'Woman, why turn to me? My hour has not come yet.</p> <p><i>At Cana, Jesus addresses Mary as "Woman," intentionally echoing Genesis language.</i></p> <p><i>This signals Mary as the New Eve, whose obedient cooperation points forward to Christ's "hour" (the Passion), where redemption begins to unfold.</i></p>	<p>The title "Woman" reveals a hidden unity in salvation history: what began in Eve's origin finds its healing and fulfilment in Mary's faithful assent to Christ.</p> <p>May we, through Mary's intercession, learn to respond to God with the same trust that leads from human beginnings to divine redemption.</p>

9	<p>Gen 3:15 I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel’.</p> <p><i>The “woman” set in total enmity with the serpent anticipates a uniquely holy bearer of God’s saving presence; as the Ark was set apart to contain the divine presence, this woman prefigures Mary, who will bear the victorious “seed.”</i></p>	<p>Rev 12:17 Then the dragon was enraged with the woman and went away to make war on the rest of her children, that is, all who obey God’s commandments and bear witness for Jesus.</p> <p><i>The dragon’s war against the “woman” and “the rest of her offspring” manifests the definitive realization of that enmity; the woman as Mary in personal and ecclesial dimension, stands as the New Ark, associated with the Messiah and sharing in the conflict and victory over the serpent.</i></p>	<p>O Mary, New Ark of the Covenant, preserve us in faithful obedience amid the struggle against evil; lead us to your Son, that we may share in His victory.</p>
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B: The New Ark of the Covenant (Day 11–21)

The sacred vessel carrying the Presence of God.

Date	Prefiguration in the OT	Fulfilment in the NT	Reflection-Prayer
11	<p>Gen 3:15 I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel’.</p> <p><i>The “woman” placed in total enmity with the serpent anticipates a perfectly holy vessel; this points to Mary as the New Ark, uniquely prepared to bear the victorious “seed.”</i></p>	<p>John 12: 31-32 ‘Now sentence is being passed on this world; now the prince of this world is to be overthrown. And when I am lifted up from the earth, I shall draw all men to myself.’</p> <p><i>In the hour of the Cross, Jesus Christ casts out the “ruler of this world” and draws all to himself, realizing the serpent’s defeat foretold in Genesis; the New Ark stands in inseparable relation to this victory by bearing the Redeemer into the world.</i></p>	<p>O Mary, the New Ark, who bore the Victor over sin, draw us to your Son so we may share in his triumph over evil. Amen.</p>

12	<p>Exodus 40:34 The cloud covered the Tent of Meeting and the glory of The Lord filled the tabernacle.</p> <p><i>The Ark becomes the dwelling place of God's glory (Shekinah presence).</i></p>	<p>Luke 1:35 'The Holy Spirit will come upon you' the angel answered 'and the power of the Most High will cover you with its shadow. And so the child will be holy and will be called Son of God.</p> <p><i>The same divine "overshadowing" now fills Mary, making her the living Ark who bears Christ, the fullness of God's presence.</i></p>	<p>Mary, New Ark, you bore within you the very presence of God; obtain for us the grace to become worthy dwelling places of Christ.</p> <p>Lord, overshadow us with your Spirit, that we may carry your presence faithfully into the world.</p>
13	<p>2 Sam 6:9 David went in fear of The Lord that day. 'However can the ark of The Lord come to me?' he said.</p> <p><i>David, in awe before the Ark, exclaims, "How can the ark of the Lord come to me?" - expressing reverent unworthiness before God's dwelling.</i></p>	<p>Luke 1:43 Why should I be honoured with a visit from the mother of my Lord?</p> <p><i>Elizabeth's similar exclamation ("Why is this granted me, that the mother of my Lord should come to me?"), signifying Mary as the bearer of God's presence.</i></p>	<p>As the Ark bore the divine presence, so Mary carries Christ to the world; may we receive Him with the same reverent joy.</p> <p>Holy Mary, Ark of the New Covenant, lead us to welcome Christ into our lives with humility and faith.</p>
14	<p>2 Sam 6:11 The ark of The Lord remained in the house of Obed-edom of Gath for three months, and The Lord blessed Obed-edom and his whole family.</p> <p><i>The Ark, bearer of God's presence, dwells for three months, bringing blessing.</i></p>	<p>Luke 1:56 Mary stayed with Elizabeth about three months and then went back home.</p> <p><i>Mary, bearing Christ (the divine presence), dwells for three months with Elizabeth, mediating blessing.</i></p>	<p>Mary, the living Ark, brings Christ's presence into the world, transforming every place she enters with grace.</p> <p>Lord, make our hearts like hers, worthy to bear You and to bring Your blessing to others.</p>

15	<p>2 Sam 6:14 And David danced whirling round before The Lord with all his might, wearing a linen loincloth round him.</p> <p><i>King David dances with exultation before the Ark as it enters Jerusalem, expressing reverent joy at God's dwelling among His people.</i></p>	<p>Luke 1:41 Now as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit.</p> <p><i>At Mary's visitation, John the Baptist leaps in Elizabeth's womb at the presence of Christ carried by Mary, the New Ark - mirroring David's joyful response before the Ark.</i></p>	<p>As the Ark bore the divine presence, so Mary bears Christ into the world; may we, like David and John, recognize and rejoice in God's nearness.</p> <p>Lord, grant us hearts that welcome Your presence with faith, humility, and joy.</p>
16	<p>1 Kings 8:1-11 Then Solomon called the elders of Israel together in Jerusalem to bring the ark of the covenant of The Lord up from the Citadel of David, which is Zion...There was nothing in the ark except the two stone tablets Moses had placed in it at Horeb, the tablets of the covenant which The Lord had made with the Israelites when they came out of the land of Egypt; Now when the priests came out of the sanctuary, the cloud filled the Temple of The Lord, and because of the cloud the priests could no longer perform their duties: the glory of The Lord filled The God's Temple.</p> <p><i>The Ark of the Covenant is brought into the Temple, and the glory of God (Shekinah) fills it, signifying God's real presence dwelling among His people.</i></p>	<p>Luke 2:22 And when the day came for them to be purified as laid down by the Law of Moses, they took him up to Jerusalem to present him to the Lord-</p> <p><i>Mary presents the child Jesus in the Temple; she bears within her not the symbol of God's presence, but Christ Himself, the incarnate Word, thus embodying the true Ark.</i></p>	<p>As the Ark once carried the divine presence into the Temple, so Mary brings Christ into the world and into our lives; may we receive Him with the same reverence and openness.</p> <p>O Mary, living Ark of the Covenant, lead us to your Son and help us become worthy dwelling places of His presence.</p>

<p>17</p>	<p>Psalm 132:8 The Lord, go up to your resting place, you and your ark of power.</p> <p><i>The Ark signifies the sacred dwelling of God's presence among His people.</i></p>	<p>Luke 1:39 Mary set out at that time and went as quickly as she could to a town in the hill country of Judah.</p> <p><i>Mary, bearing Christ within her, becomes the living Ark who carries the divine presence into the house of Elizabeth.</i></p>	<p>Mary, as the New Ark, bears God's living presence and brings sanctification wherever she goes; may we receive Christ with the same reverence and readiness.</p> <p>Lord, make our hearts a worthy dwelling for Your presence, as You did in Mary.</p>
<p>18</p>	<p>Exodus 25:10-11 'You are to make me an ark of acacia wood, two and a half cubits long, one and a half cubits wide, one and a half cubits high.</p> <p>You are to plate it, inside and out, with pure gold, and decorate it all round with a gold moulding.</p> <p><i>The Ark is set apart as the holy dwelling of God's presence (the Shekinah), signifying a vessel uniquely consecrated and untouched by profanation.</i></p>	<p>Luke 1:28 He went in and said to her, 'Rejoice, so highly favoured! The Lord is with you.'</p> <p><i>The angel greets Mary as "full of grace", indicating a perfected, enduring state of divine favour, identifying her as the living Ark who bears God incarnate, Jesus Christ.</i></p>	<p>As the Ark bore the presence of God under the Old Covenant, so Mary bears Him in fullness, inviting us to become living tabernacles of His grace.</p> <p>Lord, through Mary's intercession, make our hearts worthy to receive and carry Your presence faithfully.</p>

<p>19</p>	<p>Exodus 16:33 Moses said to Aaron, 'Take a jar and put in it a full homer of manna and place it before The Lord, to be kept for your descendants'.</p> <p><i>This preserved heavenly bread points forward to the reality that God will again dwell intimately among His people in a consecrated vessel, fulfilled in Mary bearing the Incarnate Word.</i></p>	<p>John 6:51 I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.'</p> <p><i>Christ identifies Himself as the true heavenly manna, given for the life of the world in the Eucharist.</i></p>	<p>Lord, You prepared Mary as the pure Ark to carry Your living presence into the world; make our hearts worthy dwelling places for Your Son.</p> <p>May we receive the Bread of Life with faith, as she once carried Him in trust and love.</p>
<p>20</p>	<p>Deuteronomy 10:5 I came down the mountain again and put the tablets in the ark I had made, and there they stayed as The Lord had commanded me.</p> <p><i>The Ark of the Covenant was the sacred vessel that contained the Word of God written on stone tablets, signifying God's dwelling and covenant presence among His people.</i></p> <p><i>The holiness and consecration of the Ark prefigure a perfected "living Ark" who would bear not a written word, but the incarnate Word Himself.</i></p>	<p>John 1:14 The Word was made flesh, he lived among us, and we saw his glory, the glory that is his as the only Son of the Father, full of grace and truth.</p> <p><i>The eternal Word of God does not come in external signs alone but takes flesh within the womb of Mary. She becomes the New Ark because she bears within her the divine presence itself - God not symbolically, but personally and substantially dwelling among humanity.</i></p>	<p>Mary is the living Ark because she carried the divine presence not in symbols, but in flesh and blood, making God's covenant fully personal and visible among us.</p> <p>Lord, as You dwelt within Mary, the New Ark, make my heart a worthy dwelling for Your presence and Word.</p>

<p>21</p>	<p>Numbers 17:10 'Stand clear of this community; I am going to destroy them here and now'. They threw themselves face downward on the ground.</p> <p><i>The leaders of Israel present offerings and consecrations before the altar as the Ark-related worship life of Israel is being ordered; this act of sacred dedication anticipates the sanctified "dwelling place" where God's presence will uniquely abide, pointing forward to a perfected bearer of divine presence.</i></p>	<p>Hebrews 4:14-16 Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help.</p> <p><i>Jesus Christ is revealed as the definitive High Priest who has passed through the heavens and makes access to God possible;</i></p> <p><i>Mary is seen as the New Ark because she bears within her the incarnate Word who is the true High Priest and living presence of God entering the heavenly sanctuary.</i></p>	<p>Lord, make our hearts a fitting dwelling for Your presence as You once dwelt in Mary, the living Ark of the New Covenant. Through Christ our High Priest, draw us into the mercy of Your heavenly sanctuary.</p>
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C: The Queen Mother (Day 22–31)

The "Gebirah" who intercedes at the King's right hand.

Date	Prefiguration in the OT	Fulfilment in the NT	Reflection-Prayer
22	<p>1 Kings 2:19 So Bathsheba went to King Solomon to speak to him about Adonijah; the king rose to meet her and bowed before her; he then sat down on his throne; a seat was brought for the mother of the king, and she sat down at his right hand.</p> <p><i>Bathsheba, the mother of Solomon, is enthroned at the king's right hand and intercedes before him, establishing the Gebirah (queen mother) as a royal advocate in the Davidic kingdom.</i></p>	<p>Luke 1:42 She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb.</p> <p><i>Elizabeth proclaims Mary "blessed among women" and "mother of my Lord," recognizing Mary as the mother of the Davidic Messiah, Jesus Christ, thereby revealing her royal dignity as Queen Mother in the Kingdom of God.</i></p>	<p>Mary, as Queen Mother, does not rival Christ's kingship but participates in it through humble intercession.</p> <p>O Mary, Mother of our King, obtain for us the grace to trust in your Son and remain faithful to His kingdom.</p>
23	<p>1 Kings 2:19 So Bathsheba went to King Solomon to speak to him about Adonijah; the king rose to meet her and bowed before her; he then sat down on his throne; a seat was brought for the mother of the king, and she sat down at his right hand.</p> <p><i>Bathsheba, the queen mother, is enthroned at the king's right hand and intercedes before Solomon → establishes the Davidic office of the Gebirah</i></p>	<p>Rev 12:1 Now a great sign appeared in heaven: a woman, adorned with the sun, standing on the moon, and with the twelve stars on her head for a crown.</p> <p><i>The woman crowned with twelve stars is revealed in heavenly glory → understood in Catholic typology as Mary, Mother of the Messianic King, sharing in His royal dignity.</i></p>	<p>O Mary, Queen Mother, who intercedes beside your Son, obtain for us fidelity to Christ and trust in your maternal care.</p> <p>Grant that we may share in His victory and remain steadfast under your guidance.</p>

	<i>(Queen Mother) as advocate.</i>		
24	<p>1 Kings 2:20 She said, 'I have one small request to make you; do not refuse me'. 'My mother,' the king answered 'make your request, for I will not refuse you.'</p> <p><i>Bathsheba, as Gebirah (queen mother), intercedes before King Solomon, who rises, seats her at his right hand, and listens, establishing the royal pattern of maternal intercession in the Davidic kingdom.</i></p>	<p>John 2:7-9</p> <p>Jesus said to the servants, 'Fill the jars with water', and they filled them to the brim. 'Draw some out now' he told them 'and take it to the steward.' They did this; the steward tasted the water, and it had turned into wine. Having no idea where it came from – only the servants who had drawn the water knew – the steward called the bridegroom</p> <p><i>At Cana, Mary brings the need to Jesus and directs the servants; Christ responds with His first sign, manifesting that the Queen Mother's intercession participates in the Messianic King's saving action.</i></p>	<p>O Mary, Queen Mother, you present our needs to your Son and lead us to obedience; obtain for us the grace to trust His word. Amen.</p>
25	<p>Jer 13:18 Tell the king and the queen mother, 'Sit in a lower place, since your glorious crown has fallen from your head.</p> <p><i>The prophet addresses the king and the queen mother (Hebrew: Gebirah), establishing the royal office of the mother who shares in the dignity and courtly authority of the Davidic kingdom.</i></p>	<p>Rev 12:1 Now a great sign appeared in heaven: a woman, adorned with the sun, standing on the moon, and with the twelve stars on her head for a crown.</p> <p><i>The woman crowned with twelve stars manifests the eschatological Queen Mother: Mary, exalted in heavenly glory and sharing in the kingship of her Son, Jesus Christ.</i></p>	<p>Mary, Queen Mother, participates in Christ's kingship by grace, interceding maternally for the Church.</p> <p>O Queen crowned in glory, lead us to your Son and obtain for us fidelity to His kingdom.</p>

26	<p>Psalm 45:9 daughters of kings are among your maids of honour; on your right stands the queen, in gold from Ophir.</p> <p><i>The queen at the king's right hand signifies the royal mother (Gebirah) sharing in the Davidic king's honour and intercessory role, prefiguring Mary's queenship alongside the Messiah.</i></p>	<p>Heb 1:3 He is the radiant light of God's glory and the perfect copy of his nature, sustaining the universe by his powerful command; and now that he has destroyed the defilement of sin, he has gone to take his place in heaven at the right hand of divine Majesty.</p> <p><i>The Son, "the radiance of God's glory," is enthroned at the Father's right hand; as Mother of the enthroned King, Mary participates analogously in His royal dignity as Queen Mother.</i></p>	<p>Mary, Queen Mother, you stand beside your Son who reigns in glory; obtain for us fidelity to Christ the King.</p> <p>Grant that we may share in His kingdom through humble obedience and steadfast faith.</p>
27	<p>Psalm 45:13, 17 ...with jewels set in gold...I will make your name endure from generation to generation, so nations will sing your praise for ever and ever.</p> <p><i>In the Davidic royal court, the queen is not the king's wife but the queen mother (gebirah), honoured in dignity and splendour; this anticipates a royal maternal figure sharing in the king's glory.</i></p>	<p>Luke 1:48 because he has looked upon his lowly handmaid. Yes, from this day forward all generations will call me blessed.</p> <p><i>Mary is exalted because of her unique role as Mother of the Messianic King, Jesus Christ, corresponding to the honoured Queen Mother in the Davidic kingdom.</i></p> <p><i>This is the precise moment in history where the promise of perpetual fame is fulfilled in the person of Mary.</i></p>	<p>Mary, Mother of the King, you are honoured because God has done great things in you - teach us humility and trust in His promises.</p> <p>Pray for us, that we may share in Christ's kingdom through faithful obedience.</p>

<p>28</p>	<p>Prov 31:1 The sayings of Lemuel king of Massa, taught him by his mother:</p> <p><i>The queen mother (gebirah) speaks with authority in the royal court, instructing the king -establishing the biblical pattern of a mother who intercedes and guides.</i></p>	<p>John 2:5 His mother said to the servants, 'Do whatever he tells you'</p> <p><i>At Cana, Mary exercises this maternal authority: "Do whatever he tells you," prompting Christ's first sign and exemplifying her intercessory role in the Kingdom.</i></p>	<p>Mary, Queen Mother, lead us to perfect obedience to your Son, just as you did at Cana.</p> <p>Intercede for us, that we may trust Christ completely and follow whatever He tells us.</p>
<p>29</p>	<p>Judith 15:9 Then having turned once again to their God, they came back from the places to which they had been dispersed and scattered, regained possession of Jerusalem, where they have their <u>Blessed</u> Temple, and reoccupied the highlands which had been left deserted.</p> <p><i>Judith is acclaimed: "You are the glory of Jerusalem... the great pride of our nation," a royal, exalted blessing bestowed upon a woman who delivers her people - prefiguring the honour accorded to the Queen Mother in the Davidic tradition.</i></p>	<p>Luke 1:42 She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb.</p> <p><i>Elizabeth proclaims to Mary: "Blessed are you among women..." revealing the definitive realization of that exalted woman in the Mother of the Messiah, the true King.</i></p>	<p>Mary, exalted by God as Mother of the King, embodies the perfection of faithful obedience and humble glory.</p> <p>O Queen Mother, intercede that we may receive Christ with trust and magnify the Lord in our lives.</p>

<p>30</p>	<p>Isaiah 7:14 The Lord himself, therefore, will give you a sign. It is this: the maiden is with child and will soon give birth to a son whom she will call Immanuel.</p> <p><i>The prophecy indicates a divinely initiated birth that surpasses ordinary kingship, prefiguring Mary as the mother of the promised Davidic King whose presence signifies God dwelling among His people.</i></p>	<p>Matt 1:23 ‘The virgin will conceive and give birth to a son and they will call him Emmanuel, a name which means ‘God-is-with-us’.</p> <p><i>Matthew explicitly identifies this prophecy as fulfilled in Jesus’ virginal conception, declaring: “Behold, the virgin shall conceive and bear a son, and they shall call his name Emmanuel,” thereby revealing Mary as the mother of the Messianic King and, in typological continuity with the Davidic tradition, the “Queen Mother” (Gebirah) in salvation history.</i></p>	<p>Mary, as Mother of Emmanuel, shares in the royal dignity of her Son who reigns as God-with-us, guiding the faithful toward His presence.</p> <p>May she intercede for us so that we, too, may recognize and receive Christ as Lord in our lives.</p>
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<p>31</p>	<p>Micah 5:2-3 The Lord is therefore going to abandon them till the time when she who is to give birth gives birth. Then the remnant of his brothers will come back to the sons of Israel.</p> <p>He will stand and feed his flock with the power of The Lord, with the majesty of the name of his God. They will live secure, for from then on he will extend his power to the ends of the land.</p> <p><i>The prophecy speaks of a ruler from Bethlehem whose origin is ancient, and of a “woman who is in labour” who brings forth the one destined to shepherd Israel and is anticipating Mary, the mother of the Messianic King, within the Davidic royal framework where the king’s mother holds the role of queen mother (gebirah).</i></p>	<p>Rev 12:5 The woman brought a male child into the world, the son who was to rule all the nations with an iron sceptre, and the child was taken straight up to God and to his throne,</p> <p><i>The woman gives birth to a male child “who is to rule all nations with a rod of iron,” explicitly identifying the child as the Messiah, thereby revealing Mary as the mother of the King and, by extension, the Queen Mother in the fulfilled Kingdom.</i></p>	<p>Mary, Mother of the King, you share uniquely in Christ’s reign by your faithful obedience; intercede that we may remain steadfast under His rule.</p> <p>O Queen Mother, lead us always to your Son, that we may serve Him with fidelity and trust in His victory.</p>
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References:

Dr. Edward Sri, Ascension Press

Dr. Scott Hahn, St. Paul Center

Dr. Brant Pitre, Catholic Productions

Amendments:

- #23: fulfilment should Rv 12:1
- #27: added Ps 45:17 to 13
- #25: Jer 13:18

Notes

In the 1st col, is the date that your ministry has selected to lead. eg “1” for the 1st of May.

Read out the 2nd col:

Leader reads: Prefiguration of the BVM in the Old Testament... Gen ch 3 verse 15... “I will... strike its heel.”

All read together: “Eve as... entering history.”

Read out the 3rd col:

Leader reads: Fulfillment of the BVM in the New Testament... Gal ch 4 verse 4... “but when... of the law”.

All read together: “Mary as... inaugurating redemption.”

Read out the 4th col:

Leader reads: Reflection and Prayer.

All read together: “Let us... own lives.”

The sequence for each evening:

1. Start with an introduction by reading out the text on the inside cover of the booklet. (below)
2. Continue reading the 3 columns as described above.
3. Pause after the Reflection and prayer.
4. Begin the rosary prayers as per normal.

No.1 text : Theme: Mary in the Bible.

We are very glad to invite everyone to journey as a parish to discover the mother of Jesus in the Old and New Testaments.

Through each day in the month of May, traditionally dedicated to the Blessed Virgin Mary, we will read and reflect on verses from the Bible.

We will learn how the Blessed Virgin Mary is prefigured in the Old Testament and then revealed in the New Testament, in her roles as the New Eve, the New Ark of the Covenant and our Queen Mother.

We will end the day praying the rosary at the grotto after the evening Mass and which will be led by the different Ministries from our IHM Parish.

CCC487 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.
