

Mary Magdalene: A Woman and Disciple

Bema Rita D. Diesto, MA.Ed.

Faculty of Hospitality and Business Management Department, Iloilo
Science and Technology University-Miagao Campus, Miagao, Iloilo,
Philippines
bemarita.diesto@isatu.edu.ph

Abstract

Mary Magdalene, one of the prominent Jesus followers in the New Testament, was the subject of this investigation. Using the Bible verses, the paper examines her true character as a woman and disciple. The researcher used feminist criticism in analysing her personality as an apostle of the Messiah. First, the researcher explored the treatment of women in the Jewish society. Women are perceived as the weaker sex because they are susceptible to temptation. Lineage is traced through patrilineal descent, and a woman's name is often coined based on her relationship with a male relative. Second, the study investigated her character as an apostle and follower of Jesus. Her faithfulness to the Saviour at the foot of the cross was rewarded. She was the first witness to Jesus' resurrection. Lastly, the researcher assailed the traditional religious rite of the Orthodox Church, wherein Mary Magdalene was depicted as holding a red egg.

Keywords: Disciple, Apostle, Mary Magdalene, Bible, Patriarchal society, Woman

Introduction

"Mary Magdalene" is considered a saint in the "Catholic Church", in both Eastern and Western rites. In the Roman Catholic Church, she has been labelled as a prostitute for many centuries. Many Catholic faithful believe she is a sinner, an adulterer, and a prostitute. She was made a model of "a sinner turned into a saint" by Catholic clerics. Making her a prostitute who became a saint has effectively converted many sinners to ask for forgiveness and return to God sincerely.

Due to these teachings, "Mary Magdalene" has always been depicted as a sinner woman. Songs like "*I Do not Know How to Love Him*," from the musical "*Jesus Christ Superstar*," with music by "Andrew Lloyd Webber" and lyrics from Tim Rice (Playbill, 2021), which was sung by the character of "Mary Magdalene" in the famous rock opera movie in the 1970s, have lyrics like the following:

*“He is a man.
He is just a man.
Moreover, I have had so many men before.
In many ways,
He is just one more.”*

The wording indicates that Mary had many men before she met Jesus, indicating she was a sinful woman.

Mary Magdalene is now associated with sexual sins. Many writings and paintings have depicted her as a sinful woman, such as *“The Repentant Mary Magdalene”*, found in the collection of *“Labirinto di Franco Maria Ricci”* (Howes, 2018). She is sometimes depicted as half-naked, wearing red (the colour of passion), with long, wavy hair, depicting a sensual or seductive woman. Songs like *Magdalena* by Filipino artist Freddie Aguilar, released in 1984, talked about a prostitute who had experienced the worst struggles in life that forced her to become a woman sinner. The singer refers to her as *“Magdalena”*, taken from Mary Magdalene. Films such as *“Jesus Christ Superstar”* and *“The Da Vinci Code”* have shown her as a repentant harlot, a distorted image sensationalised by Western culture (Bernstein & Scharf, 2018).

A prominent female figure in the Bible is Mary Magdalene. She is known as Jesus’ disciple. No account in the Holy Book tells the reader about her background, except where she came from, *Magdala*. According to Swenson (2018), Magdala is in Galilee.

Mary Magdalene is the woman to whom Jesus cast out seven demons, as stated in Luke (8:1-2):

*“After this, Jesus travelled from one town and village to another,
proclaiming the good news of the kingdom of God.
The Twelve were with him,^{two} and also some women.
Who had been cured of evil spirits and diseases:
Mary (called Magdalene), from whom seven
demons have emerged.”*
(The Holy Bible: International Version, 2011).

This passage presents her as a woman healed from disease and evil spirits. After healing, she followed Jesus during His ministry to death on the cross, His resurrection, until His ascension to heaven.

Little information about Mary Magdalene's background has been provided, which triggers speculation about her. One of the controversial pronouncements about her is that she is an adulterous woman whom the Jews are supposedly going to kill by throwing stones, and Jesus is the one who saves her. She has also been called Mary, who anointed Jesus' feet with expensive perfume. Worse, she is known as a prostitute. The melding of these women began with the sermon of Pope Gregory the Great during his homily in 591. In his sermon, Pontiff talked about the devotion of Mary

Magdalene to Jesus and associated her with the unknown sinner who anointed Jesus with perfume in Luke (7: 36-50) (Biography.com, 2014).

Jesus Anointed by a Sinful Woman³⁶

“When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee’s house and reclined at the table.

³⁷ A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee’s house, so she came there with an alabaster jar of perfume.

³⁸ As she stood behind him at his feet, weeping, she began to wet his feet with her tears.

She wiped them with her hair, kissed them, and poured perfumes.

³⁹ When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who was touching him and what kind of woman she is—that she is a sinner.”

⁴⁰ Jesus answered him, “Simon, I have something to tell you.” “Tell me, teacher,” he said.

⁴¹ “Two people owed money to a certain moneylender. One owed him five hundred denarii and the other fifty.

⁴² Neither of them had the money to pay him back, so he forgave both debts.

Now which of them will love him more?”

⁴³ Simon replied, “I suppose the one who had the bigger debt forgiven.” “You have judged correctly,” Jesus said.

⁴⁴ Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house.

You did not give me water for my feet, but she wet my feet with her tears and wiped them with her hair.

⁴⁵ You did not kiss me, but this woman, from the time I entered, has not stopped kissing my feet.

⁴⁶ You did not put oil on my head, but she has poured perfume on my feet.”

(Holy Bible, 1984)

In these biblical passages, Jesus appreciated the devotion of the sinful woman whom the Holy See called Mary Magdala. The pope also concluded that the seven demons Jesus cast out of Mary were the seven deadly sins she was guilty of (Biography, 2014).

For these reasons, this study aims to understand Mary Magdalene as a biblical disciple and female figure.

Literature Review

2.1. The Role of Women in Ancient Israel

Women in ancient Judaism are considered unequal to men. Based on the article by Ackerman (2016) entitled “Women Ancient Israel and the

Hebrew Bible," women were viewed as inferior to men. They were not allowed to participate in public life. This article assesses the roles and experiences of women in ancient Israel.

Ross (1995), entitled "Gender and Judaism: The Transformation of Tradition", asserts that the complementary principle, which stipulates that men and women have distinctive roles and responsibilities complementary to one another, is the foundation of the traditional Jewish perspective on gender relations. Ross, however, believes that this approach has evolved in response to modernity and the feminist movement.

2.2. Mary Magdalene as a Figure in the New Testament

Mary Magdalene is an important figure in the Bible. Haskins (1993), in his "Mary Magdalene: A character study," analyses Mary's personality and role in Jesus' life. It provides essential insights into the biblical tales of Mary Magdalene. The book also challenges the conventional view of a former prostitute.

The background and significance of "Mary Magdalene", one of the most intriguing figures in the Bible, are explored in Schaberg's (2002) book "The Resurrection of Mary Magdalene: Legends, Apocrypha, and the Christian Testament." According to the author, "Mary Magdalene" was an important figure in the early Christian movement, but later narratives minimised or misrepresented her contributions.

2.3. Mary Magdalene as a Woman and Apostle in the Bible

As an apostle and woman, Mary Magdalene is depicted as a close disciple of Jesus. Chilton's (2005) book explores various sources, including the New Testament, apocryphal texts, and other historical documents. The author examined the relationship between Jesus and Mary Magdalene. He described it as a close and personal one founded on intellectual and spiritual affinities.

Bougeault (2010) underlines Mary Magdalene's significance as a spiritual development and progress role model. She contends that Mary's teachings and insights provide a route to a more profound and genuine connection to the Divine and that her example can encourage and direct contemporary seekers on their spiritual journeys.

2.4. Religious Traditions that Show Mary as a Witness to Jesus' Resurrection

Religious traditions have actuated several religious traditions. The evolution of "Mary Magdalene" in church history and popular culture is examined by Haskins' (1993) book "Mary Magdalen: Myth and Metaphor." The author contends that Mary has been a source of intrigue and debate for many years and that various cultural and theological elements have influenced her story.

Mary's prominence as a witness to the resurrection, according to O'Collins and Kendall, is noteworthy for several reasons. They begin by pointing out that women's testimony was typically not seen as trustworthy in the ancient world, suggesting that Gospel writers had a good purpose for including Mary's testimony. Second, they contend that Mary's resurrection account contributes to establishing the event's historical veracity. They conclude by pointing out that Mary's testimony of resurrection has significant theological ramifications, especially for the position of women in the Christian tradition.

Research Questions

The central question is: What is the true character of Mary Magdalene as a pivotal figure in the Bible?

The following are the sub-questions:

1. How were women treated before and during the time of Jesus?
2. Who is Mary Magdalene, an important figure in the New Testament?
3. What is her role as a woman and apostle in the Bible?
4. What religious tradition shows her as a significant witness to Jesus' resurrection?

3.1. Theoretical Framework of the Study

This research is based on the feminist theory of Stanton (1848) and Wollstonecraft (1792). The first wave of feminism asserted women's political rights: Stanton believed in women's inherent equality and right to equal access and opportunity. According to Stanton (1895), the Bible had been used to uphold patriarchal power structures and legitimised women's subjection. In "The Woman's Bible, Stanton proposes alternative interpretations of biblical verses that highlight women's equality and agency instead of those that have been used to reinforce the notion that women are inferior to men.

According to Wollstonecraft (1792), women's lack of access to education and other possibilities has led to society's oppression and denial of equal rights. She claims that despite being taught to be dependent and submissive, women are not inferior to men. She believes that gender equality will be advantageous to both sexes. She advocates that women should be active members of society who can contribute to politics, culture, and the economy.

3.2. Assumption

The Holy Book contains less information on Mary Magdalene. She is believed to be a converted adulterant and harlot who became an apostle of Jesus.

Methodology

4.1. Research Design

This study used a qualitative method to gather and analyse the data. An analysis of the Bible verses and other religious traditions that pertain to the details of Mary Magdalene was taken into account. The researcher also used Internet browsing to validate the religious traditions of early Jews and other Catholics concerning Mary Magdalene as a disciple of Jesus.

4.2. The Research Procedure

The study's researcher took the following steps:

First, to complete this study entitled *Mary Magdalene: A Woman and Disciple*, the researcher explored writings and studies related to early Jews' customs and traditions. Passages related to Mary Magdalene from the New Testament were then examined. The researcher also consulted priests about the lives of early Jews and Mary Magdalene as a disciple of Jesus. She also read write-ups on the traditions of early Christians and Catholics from the Eastern Rite. The researcher then compiled studies on Mary Magdalene.

Results and Discussion

The Bible is a historical Jewish book. Their traditions, culture, and history are well-accounted for in the Holy Book. The book is taken from the Torah (Old Testament), while the New Testament accounts for the life and works of Jesus. Traditionally, Jewish society has been patriarchal. The individuals mentioned in the Old and New Testaments are approximately 1400, and 90 per cent are men (Ackerman, 2016).

5.1. Treatment of Women Before and During the Time of Jesus

Jewish women were treated as second-class citizens. Even the story of creation, wherein God made Adam and Eve, emphasises women's sinful nature. Eve is responsible for the "original sin" of humankind. She is depicted as weak by giving in to the temptation of the devil, as stated in Genesis 3:1-8:

*"Now the serpent was more cunning than any
beast of the field, which the Lord
God had made. And he said to the woman, "Has God indeed said,
'You shall not eat of every tree of the garden?'"
² And the woman said to the serpent
"We may eat the fruit of the trees of the garden;
³ but of the fruit of the tree, which is in the
midst of the garden,
God has said, 'You shall not eat it, nor shall you touch it, lest you die.' "*
*⁴ Then the serpent said to the woman,
"You will not surely die. ⁵ For God*

knows that in the day you eat of it, your eyes will be opened, and you will be like God, knowing good and evil."

⁶So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make wise, she took off its fruit and ate. She also gave to her husband with her, and he ate. ⁷Then the eyes of both of them were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves coverings.

⁸And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden."

She is also disobedient, which leads to the casting out of humankind from the Garden of Eden in Genesis 3:22-24:

"Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" — ²³; therefore, the Lord God sent him out of the Garden of Eden to till the ground from which he was taken.

²⁴So He drove out the man, and He placed cherubim at the east of the Garden of Eden, and a flaming sword that turned every way, to guard the way to a tree of life".

(Holy Bible, 1984)

The passages above prove that women are more vulnerable to temptation than men. Thus, she is viewed as a weaker version of the man. In biblical times, Jewish Oral Law and Mosaic Law derogated the role of women in Jewish society. If a man accuses his wife of not being a virgin before their engagement or if the wife commits adultery, she is stoned to death. John 8:3-6 states:

³"And the scribes and Pharisees brought unto him a woman was taken in adultery, and when they had set her in the midst,

⁴They say unto him, Master, this woman was taken in adultery, in the very act.

⁵Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

⁶This they said, tempting him, that they

*might have to accuse him. But Jesus
stooped down and, with his finger, wrote on
the ground, as though he had not heard them (Holy Bible, 1984).
Deuteronomy 22:20-21 also condemns the woman if found not a virgin,
²⁰ If, however, the charge is true and
no proof of the young woman's virginity can be found,
²¹ she shall be brought to the door of her
father's house, and there, the men of her
a town shall stone her to death.
She has done an outrageous thing in Israel
by being promiscuous while still in her
father's house. You must purge the
evil from among you".
(Holy Bible, 1984)*

Economically, women also depend on men. If they were widowed, they must live with their father's household or adult son to be financially stable since they are not free to own property (Huyen, 2018).

The name of their fathers also traced the Jewish family lineage. This patrilineal tradition began with Abraham and continued until Jesus' time. Women bear children; sons are essential to ensuring their father's lineage (Ackerman, 2016). Women's names are seldom read in ancient texts. If their names are mentioned, this is because of their social prominence. In most cases, they are named based on their relationships with a man, such as their father or son, and mostly with their husbands, such as Joanna, the wife of Herod's servant, Chuza, and Mary, the wife of Cleofas. Women do not have an identity apart from men since they are considered part of the patrilineal household of the Jews (Schenk, 2011).

5.2. Mary Magdalene as an Important Figure in the New Testament

Mary Magdalene is an enigmatic character in the Bible, and coined along with her name is the place of *Magdala*, from which she came. According to Merck (1910), based on Talmud, Magdala is a wealthy town near Galilee and situated along the Lake of Tiberias. This place is said to be the hub of commerce and trade. According to Bernstein and Scharf (2018), the town is "home to the oldest known synagogue in the Galilee, where a stone bearing the likeness of the Jewish Temple in Jerusalem was found, as well as a marketplace, ritual baths, and a fishing harbour."

Mary was a common name among Jewish women during this time. To distinguish her from other Marys in the Bible, the gospel writers put the name of the place where she came from after her name, Mary (Beavis, 2013). Mary Magdalene is the only woman in the Bible whose name is not identified with a man's name. Instead, her name is attributed to the wealthy village of Magdala and not to a male relative. The attachment of her name to that place manifested her prominence in the town. She is

even pictured in the Gospel of Luke 8:1-3 as one of the wealthy women who finance Jesus' ministry,

“Soon afterwards, he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him,² and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out,³ and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others who provided for them out of their means.”
(Holy Bible, 1984)

Attaching her to the village also indicates that she is financially independent, which is unusual for a Jewish woman during her time. Her name is also the second-most mentioned in the New Testament, secondary to Mary, the mother of Jesus.

5.3. Mary Magdalene's Role as a Woman and Apostle in the Bible

Mary Magdalene was one of the women who travelled with Jesus during the redeemer's ministry (see the above Bible verse). When the male apostles fled and hid, afraid to be imprisoned by Roman soldiers, Mary Magdalene remained loyal, even at the foot of the cross, as stated in John 19:25:

“Now by the side of the cross of Jesus was his mother, and his mother's sister, Mary, the wife of Cleopas, and Mary Magdalene.”

Her devotion and love for Jesus are the foundations of her strong character as a woman. She was steadfast in faithfulness to Messiah. She is with Him in His ministry when people surrounding Him listen to His preaching and ask for a miracle. When all-male apostles abandoned Him out of fear of being imprisoned or put to death, Mary Magdalene remained fearlessly with Jesus and witnessed how He was brutally humiliated and tortured physically and mentally. She continues to be a follower of Messiah until He is hung in agony at the cross. She is also present at the burial site. Mark 15:47 mentions Mary Magdalene as a witness to burial along with Mary, the mother of Jesus. The Lord saw her loyalty and venerated her as worthy of being the first witness to His resurrection. All four gospels (Mark 16:1-19; Luke 24: 1-10; John 20: 1-2, 11-18; Matthew 28;1-10) manifested her as the first witness of the Risen Lord and the first to proclaim Good News to the apostle (Lee, 2018). This passage can be found in Matthew 28:1-10,

*“Jesus Has Risen
28 After the Sabbath, at dawn on the first*

day of the week, Mary Magdalene and the other Mary went to look at the tomb.
² *There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it.*
³ *His appearance was like lightning, Moreover, his clothes were white as snow.*
⁴ *The guards were so afraid of him that they shook and became like dead men.*
⁵ *The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified.*
⁶ *He is not here; he has risen, just as he said. Come and see the place where he lay.*
⁷ *Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you."*
⁸ *So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples.* ⁹ *Suddenly, Jesus met them. "Greetings," he said. They came to him, clasped his feet, and worshipped him.*
¹⁰ *Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."*
(Holy Bible, 1984)

Christian writings refer to Mary Magdalene as "the Apostle to the Apostles" (Independent. i.e., 2018) because she was the first to announce the resurrection of Jesus. Being a witness is unusual in this society because, in Jewish tradition, women are not allowed to be witnesses. The Oral Law, the body of rabbinic literature, does not permit women to testify in religious courts. This is because women do not have the *testes*. This practice can be traced back to Abraham's time when he ordered his faithful servant to

"put your hand under my thigh.
³ *I want you to swear by the Lord, the God of heaven and the God of earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I am living,* ⁴ *but will go to my country and my relatives and get a wife for my son Isaac."*
(Genesis 24:2-4; Holy Bible, New International Version, 2011).

The dying Jacob also did the same thing when he asked for a favour from his son. He commanded Joseph (Genesis 47:29):

*"If I have found favour in your eyes, put
your hand under my thigh and promise
that you will show me kindness and faithfulness.
Do not bury me in Egypt."*

(Holy Bible, New International Version, 2011).

According to an article by Maestriperi (2011), two men taking an oath of allegiance in ancient Rome held each other's testicles, and men witnesses in a public forum held their testicles as a sign of truthfulness. Romans coined a word to describe this practice but did not invent it. For millions of years, other primates have been doing the same. Male baboons who form aggressive alliances with other baboons often fondle each other's genitalia. This behaviour has nothing to do with sex but is a social ritual called a "greeting" by primatologists. Testifying by holding the *testis* indicates genuineness and truthfulness while being a witness in public. Women's testimony, since they do not have testicles, is unstable and unreliable.

Even though Mary Magdalene is a woman, she was chosen by Jesus as the first witness to His resurrection. This act is to show the equal treatment of the Messiah between men and women, which is the infinite equality of a woman and a male apostle. This treatment is something that has never been done in Jewish society.

5.4. The Religious Tradition that Shows Mary Magdalene as a Significant Figure in the Resurrection of Jesus

Mary Magdalene's statue holds perfume in the Western Rite of the Catholic Church. It is because she is often mixed with a sinful woman who anoints Jesus' feet with expensive perfume. In the Eastern Orthodox Catholic Church, she is seen holding a red egg, the first Easter egg (a symbol of her being a witness to the resurrection), in her left hand and holding a march, a resin used in ancient times as a perfume (Merriam Webster, 2018). This herb was used by Mary Magdalene, Mary, the wife of Jacobs, and Salome to anoint the body of Jesus (Boi, 2012). Thus, she is known in the Eastern Orthodox Church as "The Holy Myrrh-Bearer Equal to the Apostles" (oca.org, 2009).

According to the Easter tradition, Mary Magdalene was able to be an audience of Tiberius Caesar (14-37AD), an emperor of ancient Rome. She discussed the unfair handling of Pontius Pilate's trial of Jesus with the emperor. During their conversation, she added that Jesus has risen and that the stories made up by the Pharisees that the disciples stole Jesus' body are untrue. Caesar reacted by saying that no human being has died and will be resurrected like an egg on the table that will turn red. Mary

Magdalene then picked up the white, boiled egg from the dinner table, and instantly, the egg turned red in her hand (the first Easter egg). This reaction signifies that she was telling the truth (monasteryicons.com, 2018). Upon seeing the miracle, the emperor attended her complaint about Pontius Pilate. He immediately dismissed Pilate from Jerusalem (Filz, 2017).

Mary Magdalene is believed to have preached along with John the Evangelist in Ephesus, Turkey, where she died and was buried (Biography.com, 2018). She is believed to be the Mary whom Paul mentioned in Romans 16:5-6,

⁵ *“Greet also the church that meets at their house.
Greet my dear friend Epenetus, who was the
first, convert to Christ in the province of Asia.
⁶ Greet Mary, who worked very hard,
for you”*

(The Holy Bible: International Version, 2011).

6. Conclusions and Recommendations

Based on the study, the following conclusions are drawn:

Jewish society is patriarchal in that women are given less privilege than men. Women are considered second-class citizens because they are vulnerable to temptation. The family's lineage is traced through men, and women's names and relationships with men are coined. Mary Magdalene is the only woman with a name attached to Magdala, her place of origin. This bloodline shows her nobility. She is also the second-most mentioned woman in the Bible, next to Mary, the mother of Jesus. The famous saint followed Jesus and financed His ministry with other wealthy women (Luke 8:1-3). She was ironically mixed with a sinner woman who anointed Jesus' feet with expensive perfume in a Pharisee's house (Luke 7:36-50) and with the adulteress who was about to be stoned to death (John 8:3-6). She was also called a prostitute by Pope Gregory the Great.

Her most robust character as a woman is fearlessly faithful to Jesus, especially when the Messiah is tortured and humiliated by Jews and Roman soldiers. She remains a disciple at the foot of the cross until Jesus' burial. Because of her steadfast love, she was given the privilege of being the first witness to the Messiah's resurrection. During that time, according to oral Rabbinic law, women were not credible witnesses, but she was the first woman to proclaim the good news that the Lord had risen.

The Eastern tradition traces Easter eggs to Mary Magdalene. She asked for an audience from the emperor of Rome, where she proved to Tiberius that the Savior had resurrected from the dead by holding a white boiled egg that immediately turned red. This scenario proves that Mary Magdalene was not a harlot but a faithful, respected, revered, or noble

apostle of Jesus. She is undeniably a distinct woman with courageous faith; thus, the assumption that Mary Magdalene is a prostitute is proven untrue. No account in the Bible or any religious tradition substantiates that she is a woman sinner.

The research supports Merry's (2012) findings. Merry (2012) concluded that the apostle is a wealthy woman who reminded followers of Jesus after His death after examining the evidence that Mary Magdalene is specifically named in the New Testament. Additionally, the analysis clarified that Mary Magdalene was a sinner or a prostitute. She was a recurring presence in Jesus' final days, standing by Him as He passed away and afterwards going to His grave. Unlike the male disciples, she never runs away from Jewish persecution. The first person to tell the disciples that Jesus has been raised is Mary Magdalene, who is receptive to the news.

Based on the conclusions, the researchers recommend the following:

1. Institutions such as religion, education, and mass media must propagate the fundamental role of Mary Magdalene in the Bible as a woman, apostle, and saint, and not as a woman sinner. The mixed-up with other Marys and adulterants should be re-sermonised or discussed using the study's findings.
2. Literature instructors must be encouraged to provide a comprehensive analysis of the character of Mary Magdalene using the study to change and ennoble Mary Magdalene as a woman with a strong personality and not a weak adulterant.
3. Religious clerics should change the image of Mary Magdalene as a female apostle equal to a male disciple and emphasise her distinguished character. They should emphasise the link between the Easter egg and Mary Magdalene, as she was the bearer of the first Easter egg and myth, the materials that are important to the resurrection of Jesus.
4. Students should read and research the role of Mary Magdalene as a disciple. This study may serve as an inspiration to exalt women as vital human beings, equal to the male gender.
5. Future researchers should conduct a validation study to negate these findings. This study can serve as a baseline for future studies.

7. Acknowledgement

The study will not be possible without the following individuals:

- The Iloilo Science and Technology University Research Department invested time and money in the fulfilment of this study;
- To Dr Ramon Emmanuel, campus administrator, for his undying support of this endeavour;

- To Dr Karlo Sira for imparting his knowledge to the university researchers;
- To my ISATU MC family for the inspiration to finish this controversial study;
- To my family for their support, love, and prayers; and
- To God, the source of knowledge, for spiritual guidance.

My heartfelt thanks.

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