



Introduction: The dignity of woman in the light of the Gospel

In times when the foundations of Christianity are questioned—often by ideological currents that accuse it of having historically oppressed women—it is necessary to raise our voice with serenity, depth, and truth. Far from being a misogynistic or patriarchal religion, Christianity has been—and continues to be—the only faith that has placed woman at the heart of redemption, restoring her dignity lost through sin and elevating her to an incomparable position.

In no other religious tradition, ancient philosophy, or moral system has woman been so deeply valued, loved, exalted, and defended as in the Christian faith. From the womb of Genesis to the crowning of Mary as Queen of Heaven in the Book of Revelation, woman appears as a key piece in the divine plan—both symbolically and historically, both pastorally and eschatologically.

This article seeks to explore, from a theological and pastoral perspective, how Christianity has honoured women like no other religion. This is not a sentimental or ideological apology, but a deep reflection on the feminine mystery in the light of Christ, with practical applications for daily life.

1. Woman in the Old Testament: prophetic figures of what was to come

Although the cultural context of the Old Testament was deeply patriarchal, God was sowing in the history of Israel female figures who broke molds and foretold the fullness to come: Eve, Sarah, Rebecca, Deborah, Judith, Esther, Ruth, the Mother of the Maccabees... strong, wise, courageous women, full of faith, who played fundamental roles in the history of salvation.

These women were not idealized for their beauty or fertility—though those elements were present—but for their faithfulness, their docility to God, their capacity for spiritual leadership, and their role in protecting the people. In them we already glimpse the profile of the Christian woman: spiritual mother, intercessor, silent warrior, faithful companion in God's plan.

But what the Old Testament only sketches, the New Testament reveals in fullness.



2. Mary Most Holy: the summit of all feminine creation

The great revolution of Christianity regarding woman has a proper name: **Mary of Nazareth**.

The Incarnation of the Eternal Word was not a unilateral invasion of the divine into the human. It was a covenant. And that covenant was made possible because a woman—Mary—said “yes” to God. In her, all humanity could respond with love to Divine Love. As St. Louis de Montfort teaches, “God, who willed to begin and complete His greatest works through Mary, will not change His pattern in the end times.”

She is the **New Eve**, the Mother of all the living, the Woman of Revelation who crushes the serpent’s head. As the Gospel of Luke says:

“From now on all generations will call me blessed, for the Mighty One has done great things for me.” (Luke 1:48-49)

Mary was not a passive recipient, but **a co-redeemer in obedience, a model of faith, the spiritual mother of believers, and queen of the universe**. What other religion places a woman above all angels and saints, as the highest creature in Heaven?

3. Jesus and women: a silent revolution

Jesus Christ’s treatment of women was absolutely countercultural for His time. While in the Greco-Roman world women were considered property of men, and in some Jewish circles seen as impure or secondary, Jesus looked at them with dignity, tenderness, and depth.

- He allowed a sinful woman to anoint Him and praised her love more than the judgment of the Pharisees (Luke 7:36-50).
- He spoke alone with the Samaritan woman, breaking racial, moral, and religious barriers (John 4).
- He healed marginalized women, like the hemorrhaging woman or Jairus’ daughter.
- He had female disciples—such as Mary Magdalene, Martha, and Mary of Bethany—who followed Him even to the Cross.
- He appeared **first to a woman** after the Resurrection: Mary Magdalene, to whom He



entrusted the Easter announcement (John 20:11-18).

In Jesus, woman finds not just respect, but a deep understanding of her soul. He does not objectify her nor idealize her, but **saves her, dignifies her, and makes her a disciple and witness.**

4. The Church: bride, mother, virgin, and teacher

Christian theology has not ceased to exalt the figure of woman through deeply symbolic images. The Church itself is called **the Bride of Christ** (Ephesians 5:25-27), a profoundly feminine image that reveals the nuptial vocation of the human being: to receive, to generate, to love, to protect.

The Christian woman participates in this mystery in many forms:

- **As a mother**, giving physical and spiritual life (think of St. Monica, mother of St. Augustine).
- **As a consecrated virgin**, giving herself totally to God like the virgin martyrs of the early centuries.
- **As a faithful wife**, reflecting the indissoluble covenant between Christ and His Church.
- **As a mystic and theologian**, being a prophetic voice and spiritual guide (St. Hildegard, St. Catherine of Siena, St. Teresa of Ávila, St. Thérèse of Lisieux, among many others).

Far from excluding women from spiritual leadership, the Church has elevated them to the highest summits of Christian witness.

5. The feminine revolution of the saints

Many of the most influential saints in history have been women. They were not merely “good,” but **heroic, profound, bold**, true pillars of Christianity:

- St. Teresa of Ávila reformed the Carmelite order with authority and mystical wisdom.
- St. Catherine of Siena was a counselor to popes and Doctor of the Church.
- St. Clare of Assisi challenged her time with radical poverty.



- St. Edith Stein, martyr of Nazism, philosopher, and theologian.

These women not only lived holy lives, but **taught, guided, reformed, and shaped the course** of the Church. Christianity did not confine them: **it empowered them from on high**, not from human power, but from loving service.

6. Current relevance: confronting ideological feminism

Today we live in a culture that has confused equality with the denial of difference. Contemporary feminism, often detached from faith, seeks to “liberate” women from their spiritual vocation, from motherhood, from femininity itself. It proposes freedom without truth, equality without identity.

In contrast, Christianity continues to offer **the only true alternative**: recognizing the **equal dignity** of man and woman from their **complementarity**, their **common vocation to holiness**, and their **distinct ways of loving and serving**.

The Christian woman does not need to masculinize herself to be valuable. She does not need to hold clerical offices to be important. She does not need to renounce her body, her soul, or her vocation. One only needs to look at Mary to understand the essential truth: **the greatness of a woman lies in her capacity to receive God, to give life, to be a bridge of love between Heaven and Earth**.

7. Practical applications for today

How can we live and promote this Christian vision of woman?

1. **By respecting and valuing women for who they are, not for what they do.**
Beyond social roles, woman carries a unique spiritual beauty that we must recognize and protect.
2. **By forming girls and young women in the truth of their identity:** daughters of God, beloved, called to holiness.
3. **By revaluing both physical and spiritual motherhood**, without reducing woman to a “reproductive machine,” but also without despising her generative power.
4. **By tenderly accompanying wounded women**—those hurt by abortion, violence, or



objectification—showing that in Christ there is healing.

5. **By living chastity, purity, delicacy, and mutual respect** between men and women as a prophetic sign of a reconciled humanity.

Conclusion: Christianity, the home of the feminine soul

To say that no religion has honoured women as much as Christianity is not arrogance—it is a historical, theological, and pastoral truth. And this truth is not for triumphalism, but for gratitude and responsibility. Gratitude for a faith that restores to woman her full dignity. Responsibility to continue proclaiming and living it.

In a world that disfigures, confuses, or exploits femininity, Christianity remains a home, a school, and a throne for woman. Because only in Christ—and in His Church—does woman find her true identity: **neither goddess nor slave, but daughter, bride, and mother in the heart of God.**

| *“There is neither Jew nor Greek, slave nor free, male nor female,
for you are all one in Christ Jesus.” (Galatians 3:28)*

May Mary Most Holy, the perfect icon of redeemed femininity, teach us to see every woman as God sees her: with reverence, with love, and with hope.