



WE ARE CHURCH International

Saturday, 13 September 2025

Reflecting on the Discipleship of Mary.

Facilitator: Virginia S.

Opening Song: Be with us Mary https://www.youtube.com/watch?v=FWD8Y3-E25E&list=RDFWD8Y3-E25E&start_radio=1

Introduction: A distinction has to be made between the Mary of the gospels and Mary of the fictional stories that have been created about her in devotional tradition. She needs to be liberated from the images into which she has been formed. Following Mary as she is often depicted by tradition may deter rather than challenge the radical living out of the gospel. The lack of historical evidence in the Gospels has left the imagination of Christian devotion entirely unrestrained by information. During the Liturgy we will reflect on Mary based on her Magnificat.

Reader 1 PATRICIA M.: Today we are called to incarnate the Kingdom of God in the presence of the anti-kingdom evils of oppression, ecological violence, crippling debt in developing countries, grinding poverty, uprooting of families in conflict situations, displaced and forced into refugee camps under the brutality of political oppression.

We cannot continue with business as usual in our faith practice, not concerning ourselves with the situation of our sisters brothers in our cities, countries and world. Forgive us God of mercy and help us to live our faith rather than be preoccupied with rituals. Lord have mercy.

All: Lord have mercy.

May Mary be our model of compassion in our efforts to set people free from the power of sin and death, bringing down the powerful from their thrones and lifting up the lowly. So help us God.

Reader 2 ANNE D.: A Reading from “Mary’s Participation in the Kingdom of God”, by Kathleen Coyle.

Echoing Mary’s Magnificat Today: Jesus’ human qualities and character were formed and influenced by his mother’s virtues. Mary’s function in the Incarnation was not completed when Jesus was born. It was a continuous task, involving the human formation of the young man as he grew up from infancy to childhood and from childhood to adulthood.

Vatican II sees Mary as a close associate of Jesus throughout his entire redeeming life. The association is described as her “pilgrimage of faith”. The 1974 statement *Justice in the World*, emphasizes that “action on behalf of justice and participation in the transformation of the world fully appear to us a constitutive dimension of the preaching of the Gospel. Paul VI in his apostolic exhortation *Evangelii Nuntiandi* also reminds us that commitment to bringing about the kingdom of God demands of us a faith that is aware and responsible. The pope’s letter stresses the importance of the Church’s critical and transformative activity in the face of unjust structures that dehumanize people.

Reader 3 RACHAEL A.: A Reading from “Mary’s Participation in the Kingdom of God”, by Kathleen Coyle.

Mary at Cana and the Link to Jesus Death and her role as Intercessor in the Church:

Jesus, his mother, Mary and the disciples are present at the wedding feast. A wedding feast and banquet is a well-known symbol of the messianic days (Isaiah 25:6; Daniel 5:1; Matthew 22:2)

When the wine runs short, an occasion for public embarrassment, Mary comments on the lack of it, then requests the waiters to “do whatever he tells you” (Jn 2:5). Jesus refuses to respond to his mother’s request because it is not ‘his hour’. It is not yet the ‘hour’ for the full manifestation of his glory (Jn 17:24). What he wants to accomplish at Cana will only be manifest through the sign of his death on the cross; symbolizing the wine of the new age to which he calls upon the whole Church community to participate.

But Mary’s faith in Jesus is never in doubt she knows what he will do. She demonstrates that her relationship to Jesus is based on her faith in him and not merely on their biological relationship. His death to which the Cana sign points is a death his mother will witness and remember. In his death he obeys the ‘Father’s’ will at Cana he obeys his mother’s will. Mary’s role in the community is that of a concerned mother, pointing in obedience to Jesus’ word understood now in the light of his death. As an intercessor she continues to request new wine of the Spirit for the church.

Reader 4 RENATE H. Gospel Reading from Luke 1:46- 54)

And Mary said, “My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has looked with favour on the lowliness of his servant.

Surely from now on all generations will call me blessed. For the Mighty One has done great things for me, and holy is his name.

His mercy is for those who fear him from generation to generation.

He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts.

He has brought down the powerful from their thrones and lifted up the lowly; he has filled the hungry with good things; and sent the rich away empty.

Reader 5 MAEVE W. A Reading from “Mary’s Participation in the Kingdom of God”, by Kathleen Coyle.

Mary in particular is a herald of liberation singing the song of justice of the coming kingdom of God. The poor and marginalized of our world can rediscover her solidarity with them. Mary the Mother of Jesus, who was his disciple and a woman of faith ... as the strong, determined woman, the woman committed to the messianic liberation of the poor from the historical social injustices under which they suffer. And today we see this image taking shape in the heart of an oppressed people who long for a voice in society and liberation from its evils.

The Latin American bishops believe that female symbolism can be rescued in a way that can promote full humanity of women. As the Third General Conference of the Latin American Bishops states: “in Mary the Gospel has penetrated femininity redeeming it and exalting it. Mary guarantees the greatness of the feminine, indicating the specific way of being woman with her vocation to be the soul and the gift capable of spiritualizing the flesh and embodying the Spirit.”

Sharing of reflections on the readings:

Reader 6 Paul U. Prayers from participants:

We pray that the dignity given to Mary, will prompt the Catholic Church to recognize the dignity of all women. We pray

All: Mary intercede for us.

For liberation of the Palestinian people and their land from decades of injustice we pray

All: Mary Intercede for us.

For governments to create policies to liberate people from poverty we pray

All: Mary Intercede for us.

For rich countries to recognize the right of people to migrate for a better life we pray

All: Mary Intercede for us.

For all countries to recognize the right of people to live free of oppression and violence we pray

All: Mary Intercede for us.

For Catholics to live their faith in action rather than give priority to rituals we pray

All: Mary Intercede for us.

Any other prayers expressed by participants

Reader 7 EVA P. Gathered as a global Eucharistic community, we become one in Christ when each one of us is united in our commitment to love and serve as Christ did. Today more than ever the world needs our voice for justice and peace. We have to become bread broken for justice, only then will our Eucharistic celebrations take on true meaning.

For Jesus girded himself with a towel, took a jug of water and a basin and washed the feet of all present at table with him, and he said, "Do you know what I have done for you? You call me teacher and Lord, and you are right, for that is what I am. So if I your Lord and Teacher have washed your feet, you also ought to wash one another's feet. Very truly I tell you servants are not greater than their master, nor are messengers greater than the one who sent them.... By this everyone will know that you are my disciples, if you have love for one another."

Jesus shared a Passover meal with his companions. In view of his impending death, he took the bread broke it symbolizing his body that would be broken, he dipped it in the wine symbolizing his blood, and gave it to all present asking all to unite ourselves to him in the new Passover of his death and resurrection.

We now eat and drink, sharing in Christ's death so as to share in his life.

Hymn: I now no longer live

https://www.youtube.com/watch?v=IDuI38pyLco&list=RDIDuI38pyLco&start_radio=1

Blessing: Reader 8 CHRISTIAN W.

May our partaking in this Eucharistic celebration enrich our lives with the love of God our Mother, the Spirit of sacrifice of Jesus and the strength of his Spirit to be good news to people around us.

Final Song: Go Tell Everyone: <https://music.youtube.com/watch?v=9VTQvYG-bl4>