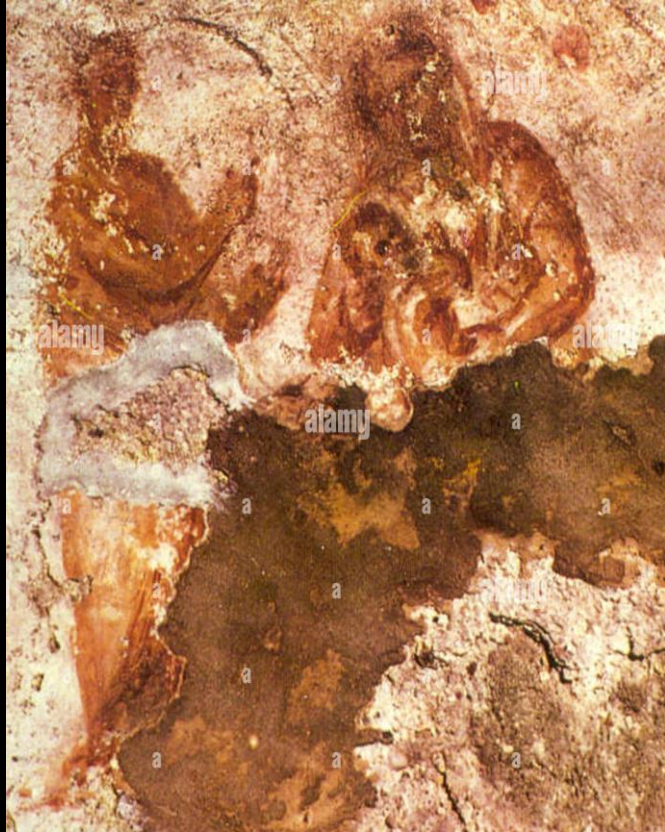


**WELCOME TO
OUR AMM Retreat
for August 2024**





150 AD Fresco in catacomb of Priscilla in Rome

Very early in the journey of the Community of Jesus' Disciples, there was evidence of Devotion to Mary, the Mother of Jesus.

Devotion to Mary central to the spirituality of Catholic and Orthodox traditions.

Mary's participation in the Kingdom of God

An apocalyptic symbol that speaks of God's irruption (invasion, entry) in history to renew and remake, and finally to redeem the world and all humankind.

It also includes the action of God compassionately redeeming the peoples of history.

It has a double focus; the certainty of a future aspect and the equal certainty of the present experience of the kingdom. Its proclamation is the central message of Jesus' preaching. In Jesus the compassionate action of God is present for us in history, God's glory is revealed and God's will is done.

The presence of the anti-kingdom

The notion of the kingdom of God began in the presence of an anti-kingdom: the tragic reality of oppressed slaves in Egypt, and it was experienced in God's liberating action in the Exodus. It developed amidst the resistance of kings etc.... and religious leaders.....

Mary's participation in bringing about the kingdom of God

Paul's letter to the Galatians

The central theme of all Paul's writings is Jesus Christ – “in Christ” appears over 150times in his letters. He never refers to Mary by name - “born of a woman” - the phrase he uses in Galatians. Paul is telling his readers that the new creation is now a reality because God's son has come in Mary. “But, when the fullness of time had come, God sent his Son, born of a woman, born under the Law, in order to redeem those who were under the Law so that we might receive adoption as children.” (Gal 4:4-5).

Luke's Infancy narrative

Mary's cooperation in the Incarnation (Luke 1:26-38)

Mary's Magnificat (Luke 1:46-55)

At a heightened moment of prayer, Mary could have made her own the sentiments and concerns of Hannah after the birth of Samuel (1 Samuel 2:1-10).

Luke captures these sentiments in the Magnificat.