

Interrupted By Hope

ADVENT AS SUBVERSION

(Richard Rohr “*Bearing the Divine*” video)

Read Luke 1:46-55

Watch Film

Questions for Reflection:

1. The video begins with the question, “What depths does Mary’s Song take you to?” Rohr responds, “We call it the *Magnificat* from the Latin. We chanted it everyday at vespers. Some people say Mary’s song, the *Magnificat*, is perhaps the most concise statement of the gospel that we have.”

Take some time looking at *Magnificat* (Luke 1:46-55). In what ways is it a “concise statement of the gospel”? What does it say that God would do?

2. Rohr explains that “The public recitation of Mary’s was declared illegal in Argentina during a three or four-year period because they are smart enough to recognize that almost every other line has huge political implications.”

What political implications does the *Magnificat* have? How does it serve to subvert the status quo, i.e. what about it that disrupts our view of the world?

3. Rohr observes that “We Americans don’t want to admit it, but this isn’t our worldview.” Rohr adds, “We can’t have it both ways. We just can’t. We can’t keep worshipping our system and not see very often, not always, it comes into direct conflict with the gospel.”

How is Mary’s song not the worldview for many people throughout the West? What is the dominant political narrative in our society regarding the poor and disenfranchised?

4. We often do not think of Mary as political figure, but Rohr says, “She knew that God was turning the world upside down.”

In what ways is Mary a political figure? What does it mean to us and the church that “God was turning the world upside down”?

5. Rohr observes, “If God can choose someone as ordinary as me to bear the divine into the world, then we better be ready to be surprised by where the divine is coming from.”

How can we allow God to bring something “divine into the world”? How might we start looking for God in places we normally would not God expect?

How might the life of Mary reveal what God can do with people who are seemingly insignificant?

6. Rohr talks about how music opens up the right brain and how “singing is probably better” in communicating the message of the Gospel.

How can our churches do a better job at communicating the gospel in ways other than sermons and lectures? Why do we need to listen differently to the gospel?

7. Rohr concludes by talking about how “teachers of the Enneagram” say that Mary “is probably a five” because “she stored these things in her heart” or a nine because “she is standing at the foot of the cross.” Rohr is speaking a personality model that helps people better understand themselves. The word, enneagram, comes from the nine (*ennea* in Greek) personality types and the word for writing (*gramma*).

How does God use our various personalities to help communicate the gospel?