

## Decalogue for the Sharing Group

1. Meetings are led by the Holy Spirit through Mary.
2. Purpose of the meeting:
  - To become aware of my weaknesses and the truth of being loved by God
  - To respond to the desire to deepen my faith
  - To be open to others (brothers and sisters) in the group
  - To share different experiences of my faith and how God is present in my life
3. When I go to the meeting, I will pray to God for others and myself.
  - Prayer of empty hands or that of the tax collector is recommended.
4. I will remember that I am God's child who has the right to trust and await miracles.
5. As a participant in our meeting I will:
  - Serve others and not count my own merits
  - Create the atmosphere of calm, focus/concentration and openness
  - Not impose on others my ways of thinking, reacting and perceiving
  - Avoid giving advice or solving others' problems
  - Speak from my personal "I" rather than use such terms as "you, we, us, people, we should, others do this."
  - Avoid discussion and criticism
6. By keeping what is shared in the meeting confidential, I will preserve each participant's freedom to share openly and protect their dignity as a child of God.
7. I will not be afraid of moments of silence, since I or somebody else may need time to reflect. Moments of silence provide us with unique opportunities for prayer and entrustment to God.
8. I will remember to attentively listen to what my brother or sister is saying in order to help them in the process of sharing.
9. When I give a witness talk or share my faith, God's grace is not only given to me but it is being multiplied and given to others.
10. Above all, God expects from me humility and openness. Even one person who is humble and open to God can create an appropriate climate during a given meeting that will spread to all participants. The most important and desirable goal is not the format of the meeting, but it is to be open to God's grace and presence.

*Catechism of the Catholic Church, No. 2667, footnote 18:* Cf. *Mk* 10:46-52; *Lk* 18:13; **No. 2839, footnotes 133:** Cf. *Lk* 15: 11-32; 18:13; **134:** *Col* 1:14; *Eph* 1:7; **135:** Cf. *Mt* 26:28; *Jn* 20:23. – [www.catholicculture.org/culture/library/catechism](http://www.catholicculture.org/culture/library/catechism)

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<http://www.usccb.org/nab/index.shtml>

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Families of Nazareth Movement – [www.familiesofnazareth.us](http://www.familiesofnazareth.us)

OCTOBER 24, 2021 ~ 30<sup>TH</sup> SUNDAY IN ORDINARY TIME ~ YEAR B  
SPIRITUAL REFLECTION ON SUNDAY'S READINGS

PREPARED BY:  
FAMILIES OF NAZARETH MOVEMENT USA  
COMMUNION OF LIFE WITH CHRIST THROUGH MARY

Opening Prayer  
Read Decalogue  
Read Scripture  
Read Reflection

**Reading I** Jer 31:7-9

**Responsorial Psalm** Ps 126:1-2, 2-3, 4-5, 6

**Reading II** Heb 5:1-6

**Gospel** Mk 10:46-52

### Opening or Closing Prayer

**Lord, send forth Your Holy Spirit**, renew the face of the earth, and renew me in Truth.

**Come Holy Spirit**, my Consoler, Sacred Bond of the Father and the Son, please dwell in me. Open me fully to the gift of Redemption.

**Come Holy Spirit**, pour Your light into my heart, my soul, and my mind. In abandoning myself to You, convince me of my sin and lead me to repentance. In the midst of this world where evil is called good and sin is called freedom, allow me to know the truth. For only in You, can I find my true identity.

**Come Holy Spirit**, capture my heart and free me, that I may live in Your eternal embrace, for Your love casts out all my fears, fills me with joy, and enables me to receive everything as a grace.

**Come Holy Spirit**, that Your fruits within me may be reflected through service to the Church and concern for all the Mystical Body of Christ.

**Come Holy Spirit**, enlighten the world and deliver me from sin. Through the intercession of Your Spouse, my Mother, come!

**I ask this through Christ our Lord** who lives and reigns with the Father and the Holy Spirit, one God, forever and ever. Amen

*Families of Nazareth USA  
Summer Retreat 2009*

## Spiritual Reflection

*“Jesus, son of David, have pity on me.” Mk 10:47*

In the Lord’s Prayer, Jesus Christ Himself left us a wonderful analysis of the appropriate spiritual posture that we should assume before God – the posture of a beggar, one without any other support than God. . .

God’s beggar is a person who is aware that without God’s support he will fall. Knowing this, he pleads: *And lead us not into temptation, but deliver us from evil.* This petition also contains this thought: gifted with free will, a sinner does not have to be tempted in order to fall. Even if God shields us from temptations, we still are able to sin. Therefore, God’s beggar asks *deliver us from evil*, which means do not allow evil to happen.

Further analysis of the Lord’s Prayer shows us very clearly what kind of attitude God’s beggar has to assume toward the world, so as to avoid illusory supports. We have to ask ourselves this question: Is the hierarchy that is portrayed in the Lord’s Prayer reflected in our way of life? Perhaps we will discover that this hierarchy is not portrayed in our way of life.

All of our pretenses are contradictory to the posture of a beggar. Naturally, a person supported by somebody else’s alms does not make any condition, such as “I am only accepting bills higher than \$50.00.” That person would not receive anything if he made such demands. A beggar accepts with gratitude every offering given to him and is free from the posture of pretenses.

It is very typical for a beggar to have the conviction that, in reality, the gesture of reaching out his open hands for alms is worth doing. For some, the things that they receive become their only means of support. If it were impossible for them to survive by this method, they would probably change their way of supporting themselves. Therefore, if you do not want to live in illusion and when you desire to be freed from illusion, then admitting that you are God’s beggar, you should be convinced that He would not refuse you His alms. Standing before God with your hands outstretched in this gesture of begging, you will always receive what is precious to you. If you are not anticipating this, then you are not living in truth or seeking your support in God.

..

. . .The moment you stop turning to God with the humble plea for mercy, you immediately cease to acknowledge the truth that you will always remain as a beggar before God.

If you realize, however, that you are not a true beggar before God, then you must entrust this newly discovered misery to your Redeemer. Ask Him. Beg

Him to come to you and to unite Himself with you. Then, as a true beggar, you might discover God in everything that surrounds you: in objects, events, endeavors, people, and so forth. . .

. . .“A person is a beggar of God,” said St. Augustine and Cardinal Ratzinger adds that “we should never feel proud, but in humility confess our true human condition before God, our state of helplessness, our need to be able to call, to be allowed to speak, and to have the confidence to beg.”

God’s beggar, living in truth, knows very well that on his own he truly **has nothing**. He also knows that it is impossible to live by nothing and lean on nothing. And because of this, his entire existence becomes unceasing, eager calling upon God as the only real and true reliance.

S.C. Biela, *God Alone Suffices*, pp. 140-144

## References from the *Catechism of the Catholic Church*

**2667** This simple invocation of faith...transmitted by the spiritual writers...is the invocation, “Lord Jesus Christ, Son of God, have mercy on us sinners.” It combines the Christological hymn of Philippians 2: 6-11 with the cry of the publican and the blind men begging for light.<sup>18</sup> By it, the heart is opened to human wretchedness and the Savior’s mercy.

**2839** With bold confidence, we began praying to our Father. In begging him that his name be hallowed, we were in fact asking him that we ourselves might be always made more holy. But though we are clothed with the baptismal garment, we do not cease to sin, to turn away from God. Now, in this new petition, we return to him like the prodigal son and, like the tax collector, recognize that we are sinners before him.<sup>133</sup> Our petition begins with a "confession" of our wretchedness and his mercy. Our hope is firm because, in his Son, "we have redemption, the forgiveness of sins."<sup>134</sup> We find the efficacious and undoubted sign of his forgiveness in the sacraments of his Church.<sup>135</sup>

## Questions for Reflection

1. What is my own posture before God when I pray?
2. How is the hierarchy that is portrayed in the Lord’s Prayer (God as my only support) reflected in my way of life?
3. My imitation of the Blessed Mother, the humble maiden of the Lord, should consist of undertaking acts of humility and by admitting my sin before it is actually committed. How do I do this?

## Prayer after Sharing

*Thank you, God, for allowing me to see the truth about my weaknesses and how it calls upon the abyss of your merciful Love.*