

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. 2471, footnotes 266: Jn 18:37, 267: 2 Tim 1:8, 268 Acts 24:16; No.2467, footnote 262: DH 2 § 2.

www.catholicculture.org/culture/library/catechism

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Tadeusz Dajczer, *The Gift of Faith*, 4th ed. (Fort Collins: In the Arms of Mary Foundation, 2020).. All rights reserved. – www.inthearmsofmary.org

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**November 21, 2021 ~ Solemnity of Our Lord Jesus Christ,
King of the Universe ~ 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 | Dn 7:13-14 |
| Responsorial Psalm | Ps 93:1, 1-2, 5 |
| Reading II | Rv 1:5-8 |
| Gospel | Jn 18:33b-37 |

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

“You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” Jn 18:37

If Christ becomes my ideal I, then my self-actualization is brought about. On the other hand, when I sin, when I say *no* to Christ, I rob myself of my own I. Then I become even less myself. When I sin, I close myself off from Christ; I am isolated. If I close myself to Christ I become sad, depressed, and angry. However, I do not want to be like this; this is not my ideal I. It is Christ who is the ideal I—yours and mine—of each one of us. At the same time, it is He who actualizes the ideal I in each one of us. That is why He assumes so many faces. This wonderful reality confirms the words of Christ, “I am the way and the truth and the life” (Jn 14:6).

Our self-actualization is brought about through our living in the truth and through our responding to the divine call to love. Without living in the truth, one cannot talk about love in the supernatural sense. This love is the love of Christ Himself in us. And Christ lives within us to the extent that we beckon Him because we see ourselves in truth, that is, as we come to know our weakness. He lives within us to the extent that we want Him to be our life. A person is not capable of doing supernatural good by himself. The Church does not say that human nature is corrupt; nevertheless, we should be aware that we ourselves are not capable of doing supernatural good, that we are incapable of loving. We ourselves are not capable of undertaking this unusually difficult divine call, especially the call to love our neighbor, which sometimes actually requires heroism. Christ, in His conversation with the rich man, said, “Why do you call me good? No one is good but God alone” (Mk 10:18). Everything that is good in us originates in God: “What do you possess that you have not received?” (1 Cor 4:7).

We have to continually return to these words because self-actualization in Christ is impossible without living in the truth. Christ said about Himself, “For this I was born and for this I came into the world, to testify to the truth” (Jn 18:37). **God is particularly sensitive to the truth.** Ascribing human characteristics to God, it could be said that truth is God’s “weak point.” If you are to be conformed to the image of Christ, then there can be no falsehood in you. Christ, who identifies with truth, is uncompromising toward falsehood and pride, toward our claiming His work in us as our own. The more divine graces that we credit to ourselves, the greater is our foolishness. God, in order to save us from this, will have to limit His graces.

Humility is fundamental to our self-actualization. Humility is so important because **God is ready to give everything to a person who credits nothing to himself.** If you live in the truth and acknowledge that you can do nothing without Christ, it is

as if you are beckoning to Him: *Come and live in me.* It is only then that Christ comes.

In order not to credit the works of Christ to yourself, try to repeat as often as you can: *It is thanks to You, Christ, that I am myself; it is thanks to You that my spouse is so appealing; thanks to You that the people I meet are so good.* This will be a sign of your humility. Everything that appeals to me in another person belongs to Christ and, at the same time, belongs to that person. If we were to suppose that someone who fascinates us with his supernatural good is himself worthy of admiration, then this would be submitting to an illusion. Every one of us will be convinced, someday, of how weak and sinful we are. Meanwhile, Christ wants to create a masterpiece out of us—out of you—that will amaze others. Then you will become more and more yourself and, simultaneously, Christ will grow in you.

Tadeusz Dajczer, *The Gift of Faith*, pp.258-260

References from the *Catechism of the Catholic Church*

2471 Before Pilate, Christ proclaims that he "has come into the world, to bear witness to the truth."²⁶⁶ The Christian is not to "be ashamed then of testifying to our Lord."²⁶⁷ In situations that require witness to the faith, the Christian must profess it without equivocation, after the example of St. Paul before his judges. We must keep "a clear conscience toward God and toward men."²⁶⁸

2467 Man tends by nature toward the truth. He is obliged to honor and bear witness to it: "It is in accordance with their dignity that all men, because they are persons . . . are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth once they come to know it and direct their whole lives in accordance with the demands of truth."²⁶²

Questions for Reflection

1. What is God revealing to me about myself in this reading?
2. During this week, have I experienced this text in any way? How do I see God’s Love and Mercy in these events?
3. How can the example of our holy Mother Mary at the foot of the Cross help me to thank God for revealing the truth about my weaknesses and the “descent” away from falsehood and pride that I am invited to share with Jesus?

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.