

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 my 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. 608, footnotes 422:** *Jn* 1:29; cf. *Lk* 3:21; *Mt* 3:14-15; *Jn* 1:36; **423:** *Isa* 53:7, 12; cf. *Jer* 11:19; *Ex* 12:3-14; *Jn* 19:36; *I Cor* 5:7; **424:** *Mk* 10:45; **No. 716, footnotes 87:** Cf. *Zeph* 2:3; *Ps* 22:27; 34:3; *Isa* 49:13; 61:1; etc.; **88:** *Lk* 1:17; **No. 2667, footnote 18:** Cf. *Mk* 10:46-52; *Lk* 18:13.

<http://www.catholicculture.org/culture/library/catechism>

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Andre Daigneault, *The Way of Imperfection* (Ft. Collins, CO: In the Arms of Mary

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Families of Nazareth Movement – www.familiesofnazareth.us

OCTOBER 20 , 2024 ~ 29TH SUNDAY OF ORDINARY TIME ~ YEAR B
YEAR OF EUCHARISTIC REVIVAL

SPIRITUAL REFLECTION ON SUNDAY'S READINGS
PREPARED BY:
FAMILIES OF NAZARETH MOVEMENT USA
COMMUNION OF LIFE WITH CHRIST THROUGH MARY

Reading I	Is 53:10-11
Responsorial Psalm	Ps 33:4-5, 18-19, 20, 22
Reading II	Heb 4:14-16
Gospel	Mk 10:35-45 or 10:42-45

Opening or Closing Prayer

Lord Jesus Christ,

You give us your flesh and blood for the life of the world, and you desire that all people come to the Supper of the Sacrifice of the Lamb.
Renew in your Church the truth, beauty, and goodness contained in the Most Blessed Eucharist.

Jesus living the Eucharist, come and live in me.
Jesus healing in the Eucharist, come and heal me.
Jesus sacrificing yourself in the Eucharist, come and suffer in me.
Jesus rising in the Eucharist, come and rise to new life in me.
Jesus loving in the eucharist, come and love in me.

Lord Jesus Christ, through the paschal mystery of your death and resurrection made present in every Holy Mass,
pour out your healing love on your Church and on our world.

Grant that as we lift you up during this time of Eucharistic Revival, your Holy Spirit may draw all people to join us at this Banquet of Life.

You live and reign with the Father and the Holy Spirit,
God forever and ever.

FNM Summer Retreat Prayer
2024 USCCB – euchristicrevival.org

Spiritual Reflection

“Whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all.” Mk 10:42-45

Running to Save Others

We often seek to project an image of ourselves which is of a good and generous person in order to be admired. We fire ourselves up. We develop projects, we organize an abundance of things, but this action does not always come from the interior and the depth of our heart. One bustles about, runs to assist others, one desires to “save” them, but refuses to face one’s own woundedness, and tries to dazzle by presenting an “idealized image” of oneself, the image of a savior.

Not Leaning Over the Poor

The true apostle needs to undergo certain purifications so that Christ may use him, and he may humbly become a “servant” of the Gospel, for we can be Pharisees in our apostolate toward the poor and the wounded. For example, one often speaks of becoming poor with the poor – and that is good. But repeatedly, one speaks of it like a rich man leaning over a poor man from the height of his riches. We think instinctively: we on the one side from above; those poor who need us on the other side, at the bottom. We then present ourselves as superior to them.

True conversion is to *become* poor in spirit, vulnerable and fragile, and to finally accept our poverty of heart – the wound which brings us side by side with the poorest and the most wounded of our brothers and sisters. To live the Gospel is to desire to be poor ourselves in order to reach the poor.

Nevertheless, to reach the poor and the little ones with the heart of a poor, one needs to learn how to receive from the poor. It is not enough to reach the poor who need bread, love, or light with our projects, our generosity, or even from a sense of duty since the Gospel tells us to visit the poor. The danger would then be that we “use” the poor to embellish our “image” of being a good and generous Christian. To love the poor, one must live compassion of heart; one must be like Jesus, “poor of heart,” “gentle and humble,” “compassionate,” and receive from the poor by saying like Jesus: “Give me to drink.”

Andre Daigneault, *The Way of Imperfection*, pp.73-74

References from the *Catechism of the Catholic Church*

608 After agreeing to baptize him along with the sinners, John the Baptist looked at Jesus and pointed him out as the "Lamb of God, who takes away the sin of the world".⁴²² By doing so, he reveals that Jesus is at the same time the suffering Servant who silently allows himself to be led to the slaughter and who bears the sin of the multitudes, and also the Paschal Lamb, the symbol of Israel's redemption at the first Passover.⁴²³ Christ's whole life expresses his mission: "to serve, and to give his life as a ransom for many."⁴²⁴

716 The People of the "poor"⁸⁷ - those who, humble and meek, rely solely on their God's mysterious plans, who await the justice, not of men but of the Messiah - are in the end the great achievement of the Holy Spirit's hidden mission during the time of the promises that prepare for Christ's coming. It is this quality of heart, purified and enlightened by the Spirit, which is expressed in the Psalms. In these poor, the Spirit is making ready "a people prepared for the Lord."⁸⁸

2667 This simple invocation of faith developed in the tradition of prayer under many forms in East and West. The most usual formulation, transmitted by the spiritual writers of the Sinai, Syria, and Mt. Athos, 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.¹⁸ By it the heart is opened to human wretchedness and the Savior's mercy.

Questions for Reflection

1. What image do I try to project to others?
2. What experience of purification have I received from God that has helped me be a humble servant?
3. How has Mother Mary helped me to accept my human wretchedness and the Savior’s mercy?

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.