

### 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 "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. 2074, footnote 33: Jn 15:5; 34: Jn 15:12; No. 2086, footnote 8: Roman Catechism 3, 2, 4.*

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Tadeusz Dajczer, *The Gift of Faith, 4th ed.*, (Ft. Collins, CO: In the Arms of Mary Foundation, 2020). All rights reserved. – [www.inthearmsofmary.org](http://www.inthearmsofmary.org)  
Families of Nazareth Movement – [www.familiesofnazareth.us](http://www.familiesofnazareth.us)

### November 3, 2024 ~ 31st Sunday in Ordinary Time ~ Year B Spiritual Reflection on Sunday's Readings Year of Eucharistic Revival

Prepared by:  
**Families of Nazareth Movement USA**  
**Communion of Life with Christ through Mary**

Opening Prayer  
Read Decalogue  
Read Scripture  
Read Reflection

<b>Reading I</b>	Dt 6:2-6
<b>Responsorial Psalm</b>	Ps 18:2-3, 3-4, 47, 51
<b>Reading II</b>	Heb 7:23-28
<b>Gospel</b>	Mk 12:28b-34

#### 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](http://euchristicrevival.org)

## Spiritual Reflection

*You shall love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength... You shall love your neighbor as yourself.*  
Mk12:30-31

### You Cannot Love People If You Do Not Love God

The truth that Christ loves another person through you implies that you cannot love a person without loving God. You alone are unable to love. It is Christ who loves in you. By loving Christ and becoming open to Him – becoming open to the divine agape that descends upon you – you allow Him to love you and to love others through you. Opening yourself to the descent of Christ, whether it is through the Holy Sacraments or in prayer, allows you to love others. **You can give Christ to others to the extent that you accept Him and to the extent that you allow Him to encompass you.** To love another person means to impart Christ to him. You cannot impart that which you do not have. The more you love God and accept Him in this love by allowing Him to live and act in you, the more capable you are of loving others.

To love means to give oneself, to impart good to others. However, it is not sufficient to give only material goods; in the light of faith, spiritual goods are more important. If you do not give them to those close to you, then a specific spiritual “theft,” a specific spiritual “harm,” takes place. Surely they have a right to these spiritual goods. Those around you have a right for you to become a pure channel of grace for them as you grow in sanctifying grace and in striving toward sanctity. Your growth in sanctity becomes, in the light of faith, the most precious gift for those close to you. You have to question your love, you have to stand in the truth and ask yourself whether you really love. You are most certainly convinced that you love your child because not only are you concerned about temporal matters, but you also pray for him. Yet the value and efficacy of your prayer depends not on feelings, but on the greatness of sanctifying grace, on the greatness of your faith and love of God. If there is no spiritual life in you, if there is a lack of growth in faith and in God’s love, then, in the spiritual sense, you become a “thief” to those around you.

A mother who is a “lukewarm” Christian and has not adhered to Christ through faith should realize that, because she has not come to love Christ, she does not fully love her child. In not receiving Holy Communion, she also deprives her child, who is precious to her, of special graces. Not being aware of it, she is stealing the graces that he would receive thanks to her Holy Communion. This is because every participation in the Eucharist and in the sacrament of Penance, every time you receive one of the other sacraments, and every one of your prayers are always the giving of good to others due to the “system of connected vessels.” These connected vessels are a system of our tight mutual bonds within the Mystical Body of Christ.

You love your husband, son, daughter, parents, those close to you or those who are not, to the extent that you strive for sanctity, and to the extent that you no longer live, but that Christ lives in you. He, who is the only love and only good, desires to love you boundlessly and is always seeking souls that He may flood with the boundless ocean of His love. One cannot love man without loving God. In fact, only saints truly love others; they are the ones who have fully opened themselves to Christ and in whom Christ can fully live and love.

Tadeusz Dajczer, *The Gift of Faith*, pp.252-254

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

**2074** Jesus says: "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing."<sup>33</sup> The fruit referred to in this saying is the holiness of a life made fruitful by union with Christ. When we believe in Jesus Christ, partake of his mysteries, and keep his commandments, the Savior himself comes to love, in us, his Father and his brethren, our Father and our brethren. His person becomes, through the Spirit, the living and interior rule of our activity. "This is my commandment, that you love one another as I have loved you."<sup>34</sup>

**2086** "The first commandment embraces faith, hope, and charity. When we say 'God' we confess a constant, unchangeable being, always the same, faithful and just, without any evil. It follows that we must necessarily accept his words and have complete faith in him and acknowledge his authority. He is almighty, merciful, and infinitely beneficent. Who could not place all hope in him? Who could not love him when contemplating the treasures of goodness and love he has poured out on us? Hence the formula God employs in the Scripture at the beginning and end of his commandments: 'I am the LORD.'"<sup>8</sup>

### Questions for Reflection

1. Do I really love God? What encourages/hinders me from accepting Christ fully?
2. What does it mean for me that, to love others, I need to be converted, to strive for sanctity? Do I have such a desire? How do I respond?
3. The Almighty has done great things for Mary. How can she teach and guide me to be more open to Christ in order that He can live and love in me so that I may truly love others?

### 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.*