

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, 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. 786, footnotes 211: Cf. Jn 12:32; 212: Mt 20:28; 213: LG 8; cf. 36; No. 1717.

www.catholicculture.org/culture/library/catechism

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André Daigneault, *The Way of Imperfection*. (Fort Collins: In the Arms of Mary

Foundation, 2016).. All rights reserved. – www.inthearmsofmary.org

Families of Nazareth Movement – www.familiesofnazareth.us

**November 24, 2024 ~ 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 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

“My kingdom does not belong to this world...

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 18:36; 37.

The two kings, Herod and Jesus, cross paths with each other but are totally opposite. King Herod represents the search for power at whatever price: “Climb, control, serve yourself and be powerful.” Jesus, God of Love incarnate, *descends* – lowers himself, kneels near the poor, lets himself be dispossessed, and dies abandoned, nailed to a cross – rather than accept a power that could have made him king. He is the *King of Love*.

Herod is a tyrant; Jesus is a servant. One manipulates the weak and the poor; the other serves, heals, empathizes, and loves with total self-denial. We should not forget that these two kings always battle within ourselves. It is the fight between pride and humility.

Jesus is the King of Love in supreme poverty. He always *descends* lower. Everything in him is dispossession. Everything in him is poverty. No one looks or turns toward him. In Jesus, King of Love, we can see that God is not at the top of a hierarchy of domination but a hierarchy of humility. He always *descends*. He is the new Adam who, instead of exalting himself, lowers himself in becoming small and vulnerable. . .

Rich in what the world considers great and precious, Herod was nevertheless a failure from a human perspective. He thought that the more he controlled others and held on to his power, the more he was becoming invincible. He believed himself to be as great as God, untouchable, eternal.

Fortunately, we can say that we are not like Herod. But if we are honest and truthful, we must admit that sometimes we utilize our gifts, our talents, and our charm to manipulate others in order to obtain what we desire, hiding our deep motivation under charitable or apostolic pretexts.

We greatly desire to be servants, but “useful” servants that God is fortunate to have.

Isn’t there a little Herod who prowls somewhere inside us? Like him, we are inhabited by this pride of power which wants to control rather than submit, and we want to be honored rather than lowering ourselves to honor others.

One must choose between *descend* or *ascend*, *lowering* oneself or *elevating* oneself; one must decide who will be king of our hearts: Jesus or Herod.

Here is the great temptation of Christian leaders, the pastors of the Church and those responsible for communities, beside which all other temptations pale in comparison: the temptation to seek admiration and prestige in *climbing* the ladder; the temptation (even under religious and apostolic pretexts) to choose prestige and power instead of humility and weakness; the temptation to desire a Church that would sacrifice people in the name of a project and efficiency, and that would sacrifice love and poverty to safeguard its image and power.

André Daigneault, *The Way of Imperfection*, pp.47-49

References from the *Catechism of the Catholic Church*

786 Finally, the People of God shares in the *royal* office of Christ. He exercises his kingship by drawing all men to himself through his death and Resurrection.²¹¹ Christ, King and Lord of the universe, made himself the servant of all, for he came "not to be served but to serve, and to give his life as a ransom for many."²¹² For the Christian, "to reign is to serve him," particularly when serving "the poor and the suffering, in whom the Church recognizes the image of her poor and suffering founder."²¹³ The People of God fulfills its royal dignity by a life in keeping with its vocation to serve with Christ.

1717 The Beatitudes depict the countenance of Jesus Christ and portray his charity. They express the vocation of the faithful associated with the glory of his Passion and Resurrection; they shed light on the actions and attitudes characteristic of the Christian life; they are the paradoxical promises that sustain hope in the midst of tribulations; they proclaim the blessings and rewards already secured, however dimly, for Christ's disciples; they have begun in the lives of the Virgin Mary and all the saints.

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.