

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. 1822, No. 1826, footnotes 103: 1 Cor 13:1-4; 104: 1 Cor 13:13; No. 1809, footnotes 72: Sir 5:2; cf. 37:27-31; 73: Sir 18:30; 74: Titus 2:12 New American Bible © USCCB. All rights reserved.

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Tadeusz Dajczer, *The Gift of Faith, 3rd ed.* (Ventura, CA: In the Arms of Mary Foundation, 2012).

André Daigneault, *The Way of Imperfection.* (Fr. Collins, CO: In the Arms of Mary Foundation, 2016) All rights reserved.- www.inthearmsofmary.org

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OCTOBER 14, 2018 ~ 28TH 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	Wis 7:7-11
Responsorial Psalm	Ps 90:12-13, 14-15, 16-17
Reading II	Heb 4:12-13
Gospel	Mk 10:17-30

Opening or Closing Prayer

Dear Lord,

The world of temporality constantly pulls on my heart, although I want to seek only God's will for my life.

Thank you for giving me your Mother who teaches me, first of all, how to discover Your Love, and then how to trust in Pure Love.

Transform me with the power of the Eucharist, giving me your Divine Light to penetrate my heart and reveal its deepest truths.

Through Mary, give me hope and lead me to contrition. May my contrition give birth to gratitude for Your constant bestowals, given to me because You Love me just as I am ~ a sinner.

Let every act of gratitude multiply in my heart into new acts of gratitude as Blessed Mother carries me securely under Her mantle toward You, my Redeemer.

I beg for these graces through You, Jesus Christ our Lord. Amen

*Families of Nazareth USA
Summer Retreat 2006*

Spiritual Reflection

"You are lacking one thing. Go, sell what you have and give it to the poor and you will have treasure in heaven; then come and follow me." Mk 10:

A gift should be accepted with such detachment that at any given moment you could return it...We are gifted so that, in accepting the gifts, we are ready to return them.

The episode of the rich young man, who walked away sadly when the Lord suggested that he should give up material wealth, has its epilogue. After he left, Jesus talked about those who trust in their riches and said, "Children, how hard it is to enter the Kingdom of God!" (Mk 10:24). Note that this young man had fulfilled all the commandments. It appears from this that **it is not enough to fulfill the commandments**. It is about him and others like him that Jesus said, "It is easier for a camel to pass through [the] eye of [a] needle than for one who is rich to enter the kingdom of God" (Mk 10:25).

That young man, who appeared to be open to God, was a slave to the worldly life – a slave to his own riches and to social status...All of his can come between a person and God, and it can become such a great obstacle that, for a person like the young man, it may be very difficult to be saved. Attachment to temporal reality – to what God has created, to that which is only a gift and is not God Himself – can, through enslavement, not only hinder but also make our salvation impossible...

Abraham the father of our faith, received a miraculous gift when he was very old: a son was born to him. This was the greatest joy for him, to receive one of the greatest gifts in human terms, a son, and heir. Parents usually claim children for themselves and maybe Abraham succumbed to this temptation. However, when God told Abraham that He wanted him to sacrifice his son, Abraham agreed. He also agreed to give up the gift he had received in a way that was most traumatic for him. What would have happened if Abraham had not wanted to give up his son?... Isaac would have had to be taken away because he would have stood between Abraham and God...an obstacle preventing Abraham's total devotion to God...Abraham, in giving up his son, not only regained him, but more than that, received a gift multiplied – the grace of sanctity in which his son also shared. Abraham and Isaac were the first Holy Patriarchs of the Old Covenant.

Tadeusz Dajczer, *The Gift of Faith*, 3rd ed., pp. 56-58

"Jesus Christ, being in the form of God did not regard equality with God something to be grasped. Rather he emptied Himself, taking the form of a slave..." (Phil. 2:6).

What are the two main obstacles to faith and holiness? They are *pride* and the *search for human glory*...

Christ emptied Himself...and, in summary, it is the absolute dispossession of his having and his being.

Andre Daigneault, *The Way of Imperfection*, pp. 136-137

References from the *Catechism of the Catholic Church*

1822 Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God.

1826 "If I . . . have not charity," says the Apostle, "I am nothing." Whatever my privilege, service, or even virtue, "if I . . . have not charity, I gain nothing."¹⁰³ Charity is superior to all the virtues. It is the first of the theological virtues: "So faith, hope, charity abide, these three. But *the greatest of these is charity*."¹⁰⁴

1809 *Temperance* is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable. The temperate person directs the sensitive appetites toward what is good and maintains a healthy discretion: "Do not follow your inclination and strength, walking according to the desires of your heart."⁷² Temperance is often praised in the Old Testament: "Do not follow your base desires, but restrain your appetites."⁷³ In the New Testament it is called "moderation" or "sobriety." We ought "to live sober, upright, and godly lives in this world."⁷⁴

Questions for Reflection

1. What do I possess that has not been given to me?
2. Do I consider myself proud? Of what and why? In what ways does it open me to see deeper aspects of my misery and how is God present there?
3. What words of Mary most dispose me to meditate on her humility and try to practice it? How can I beseech Her to bring this same attitude in me?

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.