

## 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. 2090; No. 2839, footnotes 133:* Cf. *Lk* 15: 11-32; 18:13; **134:** *Col* 1:14; *Eph* 1:7; **135:** Cf. *Mt* 26:28; *Jn* 20:23.

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OCTOBER 28 2018 ~ 30<sup>TH</sup> 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** Jer 31:7-9

**Responsorial Psalm** Ps 126:1-2, 2-3, 4-5, 6

**Reading II** Heb 5:1-6

**Gospel** Mk 10:46-52

### 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

*“Jesus, son of David, have pity on me.” Mk 10:47*

### Like the Blind Beggar from Jericho

“Without me you can do nothing” (Jn 15:6). These words signify total dependence on God in everything, similar to the dependence that exists in a little child or a man who has nothing – a beggar. Therefore, it is not about ‘becoming a beggar’ and thereby endearing ourselves to God. In reality, **we are beggars**. All that we have and all that we are comes as a gift from God; these are His alms to us. God is in love with truth, not the ‘assuming posture of a beggar.’ Remaining in illusion is always damaging and dangerous. Why then is it so difficult for us to admit to our true status as God’s beggars?

Cardinal Joseph Ratzinger [Pope Benedict XVI] shares similar surprise when asking why we do not want to place before God our existence, “including our inability to pray and believe.” He sees the main cause of our repressions, and even the neuroses of the contemporary person, in the attachment to false self-reliance. “A person is a beggar of God,” said St. Augustine, and Cardinal Ratzinger adds that “we should never feel proud, but in humility confess our true human condition before God, our state of helplessness, our need to be able to call, to be able to speak, and to have the confidence to beg.”

God’s beggar, living in truth, knows very well that on his own he truly **has nothing**. He also knows that it is impossible to live by nothing and lean on nothing. And because of this his entire existence becomes unceasing, eager calling upon God as the only real and true reliance. St. Teresa of Avila said, “What we must do is beg like the needy poor before a rich and great emperor, and then lower our eyes and wait with humility.”

Cardinal Ratzinger reminds us that when we say the words “*Kyrie eleison*” (Lord, have Mercy) during the Holy Mass we are re-living the situation near Jericho, when the blind beggar called upon God (see Mk 10:46-52). With this plea “we admit of who we truly are and who He is for us.” He also points out that because we attest to the truth, we say: “Look on me, God; I am nothingness, but You are everything; I am poor and in need, but You are all immeasurably rich and able to heal all the needs of the world. I am sinful and evil, but You are full of lavish love.”

In answer to the call of God’s beggar, our Lord comes to be united with him. St. John of the Cross portrays this process of being united with God as the image of a piece of wood that is burnt away in the flame of God’s love.

S.C. Biela, *God Alone Suffices*, pp.143-145

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

**2090** When God reveals Himself and calls him, man cannot fully respond to the divine love by his own powers. He must hope that God will give him the capacity to love Him in return and to act in conformity with the commandments of charity. Hope is the confident expectation of divine blessing and the beatific vision of God; it is also the fear of offending God’s love and incurring punishment.

**2839** With bold confidence, we began praying to our Father. In begging him that his name be hallowed, we were in fact asking him that we ourselves might be always made more holy. But though we are clothed with the baptismal garment, we do not cease to sin, to turn away from God. Now, in this new petition, we return to him like the prodigal son and, like the tax collector, recognize that we are sinners before him.<sup>133</sup> Our petition begins with a "confession" of our wretchedness and his mercy. Our hope is firm because, in his Son, "we have redemption, the forgiveness of sins."<sup>134</sup> We find the efficacious and undoubted sign of his forgiveness in the sacraments of his Church.<sup>135</sup>

## Questions for Reflection

1. What is my usual posture when praying to God and in the daily events of my life? Why am I, or am I not, able to relate to the posture of a beggar?
2. How can I experience God’s love in my ‘actual’ posture or attitude toward Him in my daily life?
3. How can Mary, the lowly handmaid of the Lord, be my model and guide for living in truth so that I may become united with God as in the image of the piece of wood burnt in the flame of God’s love?

## 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.*