

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. 555; No.786, No. 682.

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

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Families of Nazareth Movement – www.familiesofnazareth.us

**November 25, 2018 ~ 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, 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

“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 18:37

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 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...

The way of the Spirit is a path of descent and poverty. It is a question of self-emptying, of abandoning oneself, and not of self-satisfaction. One must forget oneself, and what can better encourage self-forgetting than the joy of loving and serving like Jesus?

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

References from the *Catechism of the Catholic Church*

- 555** For a moment Jesus discloses his divine glory, confirming Peter's confession. He also reveals that he will have to go by the way of the cross at Jerusalem in order to "enter into his glory"...
- 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. 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." "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." The People of God fulfills its royal dignity by a life in keeping with its vocation to serve with Christ...
- 682** When he comes at the end of time to judge the living and the dead, the glorious Christ will reveal the secret disposition of hearts and will render to each man according to his works, and according to his acceptance or refusal of grace.

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” 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.