

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. 2046, footnote 91: Roman Missal, Preface of Christ the King; No. 2632, footnotes 107: Cf. Mt 6:10, 33; Lk 11:2, 13; 108: Cf. Acts 6:6; 13:3; 109: Cf. Rom 10:1; Eph 1:16-23; Phil 1:9-11; Col 1:3-6; 4: 3-4, 12; No. 2633, footnotes 110: Cf. Jn 14:13; 111: Cf. Jas 1:5-8; Eph 5:20; Phil 4:6-7; Col 3:16-17; 1 Thess 5:17-18.

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Tadeusz Dajczer, *The Gift of Faith, 3rd ed.* (Ft. Collins, CO: In the Arms of Mary

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November 24, 2019 ~ Jesus Christ, King of the Universe ~ Year C Spiritual Reflection on Sunday's Readings

Prepared by:
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Communion of Life with Christ through Mary

Opening Prayer
Read Decalogue
Read Scripture
Read Reflection

Reading I	2 Sm 5:1-3
Responsorial Psalm	Ps 122:1-2, 3-4, 4-5
Reading II	Col 1:12-20
Gospel	Lk 23:35-43

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

*Brothers and sisters: Let us give thanks to the Father,
Who has made you fit to share in the inheritance
of the holy ones in light. 1 Col 1: 12-12*

The process of your conversion should lead you to evangelical radicalism – the radicalism of faith to which God calls you through the words of St. John in the book of Revelation: “I wish you were either cold or hot. So, because you are lukewarm, neither hot nor cold, I will spit you out of my mouth” (Rev 3:15-16).

St. John of the Cross stresses the importance of radicalism using an image of two tethered birds. One of them is tied by a cord and the other by a thin thread. In the end, their situation is similar since both birds are tethered. The situation will change only where there are no ties.

The opposite of radicalism is compromise – compromise in desires, in attitude, in prayer. God is a maximalist. He wants to give you everything, but you keep wanting too little and asking for too little. You still do not seek what is most important, that which would be a realization of your purpose in life: Christ fully living and reigning within you. Do you know how much you tie God’s hands when you ask for a little and are content with a compromise? Everything in our lives should be directed toward the one goal **that Christ can grow and reach His full dimension within us**. Everything should work toward this. That is why God requires radicalism in our petitions as well. God may not answer them since we ask for “too little.” The fulfillment of our petitions – for a place to live, for good health, and for work – may make us think that we do not need God anymore. If this would not help us to follow the Lord to the end, then God may not want to answer such prayers. In His folly, God wants to give you everything. He wants to give you the kingdom, but you, wanting so little, make it impossible for Him.

Seek first, meaning primarily, the kingdom of God and His righteousness and everything else will be given to you (cf. Mt 6:33). Someone once said that if you do not primarily seek the kingdom of God, then everything else will be taken from you. Every one of your problems and each difficulty is ultimately a call from God for you to desire more, infinitely more. You should seek above all else the kingdom of God since then all else will be given to you. This is a call from God for your conversion, for your faith.

Marie was speaking about the radicalism of her sister, St. Thérèse, “You are possessed by God.” Possessed, in this context, means the desire to give everything

to the Lord. Try to follow her example by desiring to give everything, increasingly more, so that evangelical radicalism is embraced by your will – so that you too, can become “possessed” by God. You can then repeat these words of St. Thérèse, “I *choose all* that is Your will.”...

St. Ambrose emphasizes that God does not look at what we offer Him as gifts, as much as what we reserve for ourselves. God is a jealous God. He loves you to the end and wants you to open yourself up fully for His gifts so that He can bestow everything on you.

Tadeusz Dajczer, *The Gift of Faith*, pp. 91-93

References from the *Catechism of the Catholic Church*

2046 By living with the mind of Christ, Christians *hasten the coming of the Reign of God*, "a kingdom of justice, love, and peace."⁹¹ They do not, for all that, abandon their earthly tasks; faithful to their master, they fulfill them with uprightness, patience, and love.

2632 Christian petition is centered on the desire and *search for the Kingdom to come*, in keeping with the teaching of Christ.¹⁰⁷ There is a hierarchy in these petitions: we pray first for the Kingdom, then for what is necessary to welcome it and cooperate with its coming. This collaboration with the mission of Christ and the Holy Spirit, which is now that of the Church, is the object of the prayer of the apostolic community.¹⁰⁸ It is the prayer of Paul, the apostle par excellence, which reveals to us how the divine solicitude for all the churches ought to inspire Christian prayer.¹⁰⁹ By prayer every baptized person works for the coming of the Kingdom.

2633 When we share in God's saving love, we understand that *every need* can become the object of petition. Christ, who assumed all things in order to redeem all things, is glorified by what we ask the Father in his name.¹¹⁰ It is with this confidence that St. James and St. Paul exhort us to pray *at all times*.¹¹¹

Questions for Reflection

1. As I contemplate **Christ the King**, what does God reveal to me about my desires?
2. What is my attitude toward radical evangelism? How do I respond to God’s gifts, particularly the difficult ones? How is God present in these situations?
3. How is Mary, my Mother, leading me to love God above all else?

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.