

## 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. 260, footnotes 100:*; Cf. *Jn* 17:21-23; **101:** *Jn* 14:23;

**102:** Prayer of Blessed Elizabeth of the Trinity.

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

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## May 22, 2022 ~ Sixth Sunday of Easter ~ Year C 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** Acts 15:1-2, 22-29

**Responsorial Psalm** Ps 67:2-3, 5, 6, 8

**Reading II** Rev 21:10-14, 22-23

**Gospel** Jn 14:23-29

### 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

*“Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you..” Jn 14:23-29*

When there is no human peace left, fear – its opposite – appears. Fear promotes sickness and causes neurosis. Fear is born out of the seeking of human peace. It is a result of losing those bits of peace for which we begged, and which were taken from us. At other times, fear is the consequence of losing someone’s esteem or positive perception of us, or not receiving a sincere smile and a small acceptance of our deeds. In this way, we have become dependent on human whims and moods, on what “makes our day” and on that which the world gives us.

The second peace, **the peace of Christ, flows from His presence.** It is His gift. “My peace I give to you,” (Jn 14:27) says Christ. He is our peace given to us through faith (cf. Eph 2:14). **Accepting peace from Christ through faith is accepting His person; it is totally opening the door of our hearts to Him.**

Anxiety and sadness are always bad and always flow from self-love. But peace and happiness do not always come from Christ. Not every peace is good, just as not every joy is good. If you are glad that you yourself have accomplished something, then this is a human, very short-lived happiness – a piece of scrap. If we strive for this type of happiness and this kind of peace, then it will always be like a bubble that can burst for no reason because our Lord does not allow our human peace, the peace of this world, to be something lasting in our life.

True peace is the fruit of spiritual life, the fruit of faith deepened as a result of trials. We receive this peace not at the start, but at the finish. True peace is not so much the evidence of achievement, but the result of a choice. If there are idols in your life – attachments and enslavements that hamper you – there will be no peace. **When something or someone stands between you and God, you cannot fully adhere to God through faith.** Moreover, there will be no peace in you. It would be a pity for you to succumb to the suffering flowing from this.

The peace of Christ comes as a result of your choosing Him. This basic choice, which is called the fundamental option, is the most important one. Is Christ really of the greatest value to you? He redeemed you on the Cross and was raised, giving you the opportunity to gain true peace and true happiness.

This kind of peace evoking permanent joy is within your grasp, thanks to the sacrifice on the Cross and the Resurrection. You, however, must make a choice. You have to choose Christ with His peace by taking advantage of the fruits of the Cross and the Resurrection. This should be a process of your acceptance of Christ. You cannot choose peace and happiness if you have not chosen Christ. However, He Himself helps you with this choice by taking away whatever hampers and enslaves you. He overthrows your idols. When you accept that, then this will be your choice – your declaration for peace, happiness, and freedom. It will be the choice made by your faith.

Tadeusz Dajczer, *The Gift of Faith*, pp.130-132

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

**260** The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity.<sup>100</sup> But even now we are called to be a dwelling for the Most Holy Trinity: "If a man loves me", says the Lord, "he will keep my word, and my Father will love him, and we will come to him, and make our home with him":<sup>101</sup>

O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in you, unmovable and peaceful as if my soul were already in eternity. May nothing be able to trouble my peace or make me leave you, O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest. May I never abandon you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action.<sup>102</sup>

## Questions for Reflection

1. In my daily life, what is my experience of peace and happiness; where or in what do I most often seek it? How long does it last?
2. What helps me to realize that I have not chosen Christ completely, and how does this affect my spiritual and temporal life?
3. How can I ask Mary to allow me to share in her abandonment to God, so that I may stop trusting myself, things and people, and that I may perceive the continual presence of her Son who is close to me and is my only security?

## 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.*