

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 "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. 989, footnotes: 44 *1 Jn* 4:8, 16; 45 Cf. 1 *Cor* 2:7-16; *Eph* 3:9-12.; No. 221: 44 *1 Jn* 4:8, 16; 45 Cf. 1 *Cor* 2:7-16; *Eph* 3:9-12; No. 1024.

www.catholicculture.org/culture/library/catechism

New American Bible © USCCB. All rights reserved. <https://bible.usccb.org/readings>

André Daigneault, *The Way of Imperfection: holiness for the poor*. (Ft. Collins, CO: In the

Arms of Mary Foundation, 2016). All rights reserved. – www.inthearmsofmary.org

Families of Nazareth Movement – www.familiesofnazareth.us

JUNE 4, 2023 ~ THE MOST HOLY TRINITY ~ YEAR A
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 [Ex 34:4b-6, 8-9](#)
Responsorial Psalm [Dn 3:52, 53, 54, 55, 56](#)
Reading II [2 Cor 13:11-13](#)
Gospel [Jn 3:16-18](#)

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

“For God did not send his Son into the world to condemn the world, but that the world might be saved through him.” John 3:17

To be rejected by one’s friends, to be calumniated, to feel as an “object of scorn,” and to see one’s supposed virtues fleeing, is the way of humiliation that brings Light. The true fruitful apostolate must first pass through the cross: “the messenger is not greater than the one who sent him” (Jn 13:16). Since Jesus saved the world and resurrected after his Passion and painful death, the apostle cannot seek another way. The hours of darkness are a prelude to victory rather than a sign of defeat for him. They are confirmation that God is with him instead of having abandoned him, and this is precisely because he directs him in the same way of descent that his Son, the Lowliest, has also experienced. . .

The poor can reach holiness through their miseries and poverty in this descent into humiliation brought by their weaknesses and falls. . .

Passive purifications can, therefore, begin even before entry into the state of grace, maintains Father Molinié, which means that a poor drug addict or an alcoholic who suffers and accepts the destruction of his ego can gain ground through this descent that humiliates him, that impoverishes him, and that shatters the “idealized image” of his own making. Sometimes God uproots all our human expectations in order that we hope against hope. . .

Dominique Barthélemy says:

God gives everything to the one he has first deprived of everything, the one he has taken from a state of poverty and dereliction, from total abandonment, from being utterly destroyed; this is the one filled by God. First, he eradicates all human hope in order to give pure hope. Afterward, he acts.

God’s love is a consuming fire that destroys and burns, and all that is an obstacle to union must disappear and die. Apostolic work needs to be purified of all motives that are too human in order to become fully supernatural. Tauler writes that this purification of the apostolate is like a crucible, and includes “exterior trials, failures, contradictions from high places, sickness, persecutions, infirmities, loss of goods, painful doubts on the state of the soul, etc.” The best cross is always the one we have not chosen, but that God allows for our purification and sanctification. There is no resurrection without a preceding death by love. It is when we have nothing that God can give us everything.

Failure is a part of dying to oneself. Within a very brief span of time, the Apostles faced a series of failures: at the Last Supper, at Gethsemane, when Jesus

was arrested, at the crucifixion, and after the Resurrection. **These painful failures made them ready to receive the power of the Holy Spirit at Pentecost.** Jesus said: “Without me you can do nothing” (Jn 15:5). We quote this text, we sometimes preach it, but we must experience it in our own Christian life. Very often we count too much on ourselves and, yet, it is in desperate situations, when no human solution is possible, that the glory of God manifests itself.

André Daigneault, *The Way of Imperfection*, pp. 89-91

References from the *Catechism of the Catholic Church*

989 We firmly believe, and hence we hope that, just as Christ is truly risen from the dead and lives forever, so after death the righteous will live forever with the risen Christ and he will raise them up on the last day.⁵³⁴ Our resurrection, like his own, will be the work of the Most Holy Trinity:

If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you.⁵³⁵

221 But St. John goes even further when he affirms that "God is love":⁴⁴ God's very being is love. By sending his only Son and the Spirit of Love in the fullness of time, God has revealed his innermost secret:⁴⁵ God himself is an eternal exchange of love, Father, Son and Holy Spirit, and he has destined us to share in that exchange.

1024 This perfect life with the Most Holy Trinity – this communion of life and love with the Trinity, with the Virgin Mary, the angels and all the blessed – is called "heaven." Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness.

Questions for Reflection

1. What does the sign of the cross mean to me regarding the mysteries of the Blessed Trinity—Father, Son, and Holy Spirit – when I am sorely experiencing my woundedness and failure?
2. How often, when, do I make the Sign of the Cross as a path to welcoming the Holy Trinity – with Jesus’ redeeming love – into all areas of my life?
3. How can our Blessed Mother help me to make a determined effort to be more conscious of the presence of the Trinity in all aspects of my daily life?

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.