

## 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, my 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.733, footnotes 124: I Jn 4:8, 16; 125: Rom 5:5; No.1823, footnotes 96: Cf. Jn 13:34; 97: Jn 13:1; 98: Jn 15:9, 12; No. 2658, footnote 10: Rom 5:5.. [www.catholicculture.org/culture/library/catechism](http://www.catholicculture.org/culture/library/catechism)

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Tadeusz Dajczer, *The Gift of Faith*, 4th. ed. (Ft. Collins, CO: IAMF, 2012). All rights reserved.. – [www.inthearmsofmary.org](http://www.inthearmsofmary.org)

Families of Nazareth Movement – [www.familiesofnazareth.us](http://www.familiesofnazareth.us)

MAY 5, 2024 ~ SIXTH SUNDAY OF EASTER ~ 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

<b>Reading I</b>	Acts 10:25-26, 34-35, 44-48
<b>Responsorial Psalm</b>	Ps 98:1, 2-3, 3-4.
<b>Reading II</b>	1 Jn 4:7-10
<b>Gospel</b>	Jn 15:9-17

### Opening or Closing Prayer

**Dear Lord,**

**The world of temporality** constantly pulls on my heart, although I want to seek only God's will for my life.

**Thank you for giving me your Mother** who teaches me, first of all, how to discover Your Love, and then how to trust in Pure Love.

**Transform me with the power of the Eucharist**, giving me your Divine Light to penetrate my heart and reveal its deepest truths.

**Through Mary, give me hope and lead me to contrition.** May my contrition give birth to gratitude for Your constant bestowals, given to me because You Love me just as I am ~ a sinner.

**Let every act of gratitude multiply in my heart** into new acts of gratitude as Blessed Mother carries me securely under Her mantle toward You, my Redeemer.

**I beg for these graces** through You, Jesus Christ our Lord. Amen

*Families of Nazareth USA  
Summer retreat 2006*

## Spiritual Reflection

*This is my commandment: love one another as I love you.*

*No one has greater love than this, to lay down one's life for one's friends.*

*You are my friends if you do what I command you. Jn 15:12-14*

The truth that Christ loves another person through you implies that you cannot love a person without loving God. You alone are unable to love. It is Christ who loves in you. By loving Christ and becoming open to Him—becoming open to the divine agape that descends upon you—you allow Him to love you and to love others through you. Opening yourself to the descent of Christ, whether it is through the Holy Sacraments or in prayer, allows you to love others. **You can give Christ to others to the extent that you accept Him and to the extent that you allow Him to encompass you.** To love another person means to impart Christ to him. You cannot impart that which you do not have. The more you love God and accept Him in this love by allowing Him to live and act in you, the more capable you are of loving others.

To love means to give oneself, to impart good to others. However, it is not sufficient to give only material goods; in the light of faith, spiritual goods are more important. If you do not give them to those close to you, then a specific spiritual “theft,” a specific spiritual “harm,” takes place. Surely they have a right to these spiritual goods. Those around you have a right for you to become a pure channel of grace for them as you grow in sanctifying grace and in striving toward sanctity. Your growth in sanctity becomes, in the light of faith, the most precious gift for those close to you. You have to question your love, you have to stand in the truth and ask yourself whether you really love. You are most certainly convinced that you love your child because, not only are you concerned about temporal matters, but you also pray for him. Yet the value and efficacy of your prayer depends not on feelings, but on the greatness of sanctifying grace, on the greatness of your faith and love of God. If there is no spiritual life in you, if there is a lack of growth in faith and in God’s love, then, in the spiritual sense, you become a “thief” to those around you.

A mother who is a “lukewarm” Christian and has not adhered to Christ through faith should realize that, because she has not come to love Christ, she does not fully love her child. In not receiving Holy Communion, she also deprives her child, who is precious to her, of special graces. Not being aware of it, she is stealing the graces that he would receive thanks to her Holy Communions. This is because every participation in the Eucharist and in the sacrament of Penance, every time you receive one of the other sacraments, and every one of your prayers are

always the giving of good to others due to the “system of connected vessels.” These connected vessels are a system of our tight mutual bonds within the Mystical Body of Christ. You love your husband, son, daughter, parents, those close to you or those who are not, to the extent that you yourself are converted to God, to the extent that you strive for sanctity, and to the extent that you no longer live, but that Christ lives in you. He, who is the only love and only good, desires to love you boundlessly and is always seeking souls that He may flood with the boundless ocean of His love. One cannot love man without loving God. In fact, only saints truly love others; they are the ones who have fully opened themselves to Christ and in whom Christ can fully live and love.

Tadeusz Dajczer, *The Gift of Faith*, pp. 252-254

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

- 733** "God is Love"<sup>124</sup> and love is his first gift, containing all others. "God's love has been poured into our hearts through the Holy Spirit who has been given to us."<sup>125</sup>
- 1823** Jesus makes charity the *new commandment*.<sup>96</sup> By loving his own "to the end,"<sup>97</sup> he makes manifest the Father's love which he receives. By loving one another, the disciples imitate the love of Jesus which they themselves receive. Whence Jesus says: "As the Father has loved me, so have I loved you; abide in my love." And again: "This is my commandment, that you love one another as I have loved you."<sup>98</sup>
- 2658** "Hope does not disappoint us, because God's love has been poured into our hearts by the Holy Spirit who has been given to us."<sup>10</sup> Prayer, formed by the liturgical life, draws everything into the love by which we are loved in Christ and which enables us to respond to him by loving as he has loved us. Love is the source of prayer; whoever draws from it reaches the summit of prayer.

## Questions for Reflection

1. In the light of this reflection and the Catechism references, how do I perceive the love that I have for my family, friends, others?
2. When I question my love, as proposed in this text, what do I discover about God’s love for me and that which flows from me to others?
3. How deeply aware am I of Blessed Mother’s love for me? How can her dialogue of the Annunciation – Her Fiat to God’s request – be an example and pattern of my openness to God’s love for others around me?

## 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.*