

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 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. 741, footnote 134: Rom 8:26; No. 2671, footnote 23: Cf. Lk 11:13; 24: Cf. Jn 14:17; 15:26; 16:13.

www.catholicculture.org/culture/library/catechism

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Tadeusz Dajczer, *The Gift of Faith*, 4th ed. (Ft. Collins, CO: In the Arms of Mary

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May 26, 2024 ~ Solemnity of the Most Holy Trinity ~ 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 Dt 4:32-34, 39-40

Responsorial Psalm Ps 33:4-5, 6, 9, 18-19, 20, 22

Reading II Rom 8:14-17

Gospel Mt 28:16-20

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

“All power in heaven and on earth has been given to me.

Go, therefore, and make disciples of all nations...

And behold, I am with you always, until the end of the age.” Mt 28:18-20

...**Everything depends on** God; it is He who decides, and only He can give you strength. If He involves you in His work it does not mean that you are irreplaceable. So many times God has shown us that He can manage very well without us. If you have seen this in your life then you have received a great grace. God needs us only because He Himself has wanted it. He can save people who have not attended classes in religious education, as we have often witnessed. There are some people who come to church and to confession and have never attended a single religion lesson, and yet the seed sown by God has formed new shoots in their souls. God does not need human intervention but, despite this, **He wants to involve us in His redeeming works of saving the world.** If, however, we feel that everything depends on us and on our work, then we are trying to carry water in a sieve. When overworked, it is easy to forget that we should first of all want to have an audience with the One upon whom everything depends, who holds the fate of the world and the fate of each one of us in His hands.

In the light of faith, the most important activity in our day is prayer. It must take precedence over all other activities. **Contact with God determines the value and importance of our work.** Its efficacy depends on what is, as it were, in the back room; therefore, it may depend on your knees that might be hurting very much from kneeling.

According to John Paul II, it is not important what you do; it is important who you are. It is important that you are like this pope, a person of faith and prayer. When a Christian, as a disciple of Christ, stops being a person of prayer, he becomes useless to the world; he becomes like tasteless salt worth only to be “trampled underfoot” (cf. Mt 5:13).

The issue of prayer is a major issue in our Christian vocation. By praying, we not only pay homage to Christ on our own behalf, but we worship Him in the name of the whole world, which either does not know how, is unable to, or does not want to pray. One thing is certain: if we do not pray, no one will need us. The world does not need empty souls and hearts. When we ask what the relationship is between prayer and action, then the priority of prayer and sacrifice should be emphasized more than action. We can bring God into the lives of children whom we catechize at home or in school only to the extent of our having begged for it earlier on our knees. The issue of the relationship between prayer and action can be summarized in this statement: all authentic action is born of prayer and

contemplation. For everything that is great in this world comes from God; everything that is great in this world is born of sacrifice and prayer .

...Someone once said that among all gifts God likes humble gifts the best – gifts that are not something to be proud of. It is this that is needed also in prayer... Your prayer may be just like a handful of dust, but it will become priceless because God, your loving Father, accepts it...

It may also be that you do not have anything to offer God in prayer. Then you will give him your “nothingness,” your complete helplessness. Offer everything to the Lord. Offer yourself to His disposal, such as you are: small, helpless, and poor in spirit. This is the best prayer, the best because it is in accordance with the first Beatitude. The prayer of the poor in spirit is a prayer of a man who is empty in the sense of an emptiness that summons the descent of the Lord – the descent of the Holy Spirit. When God sees a soul such as this, stripped of its own strength, He then descends into it with His strength.

Tadeusz Dajczer, *The Gift of Faith*, pp. 226-228; 235-236

References from the Catechism of the Catholic Church

- 741** “The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with sighs too deep for words.”¹³⁴ The Holy Spirit, the artisan of God's works, is the master of prayer.
- 2671** The traditional form of petition to the Holy Spirit is to invoke the Father through Christ our Lord to give us the Consoler Spirit.²³ Jesus insists on this petition to be made in his name at the very moment when he promises the gift of the Spirit of Truth.²⁴ But the simplest and most direct prayer is also traditional, “Come, Holy Spirit,” and every liturgical tradition has developed it in antiphons and hymns.

Questions for Reflection

1. What is my relationship between prayer and action in my involvement in God’s work? Which one comes first?
2. When I sense my helplessness, in what way do I want to respond in order to serve a needy world?
3. How does Blessed Mother, the spouse of the Holy Spirit, help me to remember that everything depends on God? How does this influence my prayer 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.