

## 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. 568; No. 2584, footnote 36:* Cf. Am 6:5, 8, 11; Jer 1:6; 15:15-18, 20:7-18; **No. 2656; No. 2716.**

[www.catholicculture.org/culture/library/catechism](http://www.catholicculture.org/culture/library/catechism)

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

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

Foundation, 2020). All rights reserved. – [www.inthearmsofmary.org](http://www.inthearmsofmary.org)

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

## March 16, 2025 ~ Second Sunday of Lent ~ 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**

Gn 15:5-12, 17-18

**Responsorial Psalm**

Ps 27:1, 7-8, 8-9, 13-14

**Reading II**

Phil 3:17 – 4:1

**Gospel**

Lk 9:28b-36

**Opening or Closing Prayer**

**Lord Jesus, You were sent by the Father**

to gather together those who are scattered.

You came among us, doing good and bringing healing,  
announcing the Word of salvation  
and giving the Bread which lasts forever.  
Be our companion on life's pilgrim way.

**May your Holy Spirit** inflame our hearts,

enliven our hope and open our minds,

so that together with our sisters and brothers in faith  
we may recognize you in the Scriptures  
and in the breaking of bread.

**May your Holy Spirit** transform us into one body

and lead us to walk humbly on the earth,

in justice and love,

as witnesses of your resurrection.

**In communion with Mary,**

whom you gave to us as our Mother

at the foot of the cross,

through you

may all praise, honor and blessing be to the Father  
in the Holy Spirit and in the Church,

Now and forever. Amen

*50th International Eucharistic Congress Prayer - Dublin 2012  
FNM Summer Retreat 2012*

## Spiritual Reflection

"This is my chosen Son; listen to him." Luke 9: 34

### The Presence of God in the Word

Every person affects the environment by his presence; this does not occur with things. Only when we meet a person do we encounter their presence and, through this, enter into either a desirable or inconvenient sphere of their influence. The Holy Bible is "Someone;" it is the presence of God. Therefore, when taking it into your hands you enter into the realm of that very Presence. It becomes a "mystery" for you, a truth that grasps you and into which you are immersed.

You will find your Lord in the Bible and that is why your contact with the revealed text has such a special meaning. **It is contact with God who loves you and desires to affect you with His grace.** This contact leads you to inner conversion – its greatest purpose. You should, therefore, not read the Bible just to satisfy your curiosity, or to gain knowledge, or to find a solution to a problem that is nagging you – although this will be needed at times. You should take advantage of this form of contact with the Lord in the hope that he will bestow the grace of conversion on you. **If you enter into a person-to-person relationship with Christ who is present throughout the inspired text, this text will permeate you.** Then you will begin to **listen intently to the Word of God**, understand better the thoughts and desires of Jesus, and begin to know Him even better. St. Jerome warns: "Ignorance of the Holy Scripture is ignorance of Christ." Listening intently to the Word of God will influence your choices and decisions. You will want them to be in accordance with His teachings and His desires. **Reading of the Holy Scriptures is fundamental to your growth in faith and of your sharing in God's life.** It is looking at oneself and surrounding realities as though through the eyes of God. God reveals Himself to us through the intercession of the Word, leading us toward love through knowledge of Himself. He reveals Himself so that, by believing in His Word, we may adhere to Him and entrust ourselves to Him. If you attempt to share in the thoughts and desires of Jesus in faith, then they will eventually become your thoughts and desires. If you remain in the realm of His presence, the genuine Presence, then you will become like Him in the same way that you become like the people you associate with: "like father, like son." By listening to the Word of God and taking in its essence you will begin to empathize with Christ in His experiences in the Gospel and in what He was presently experiencing. **Your intense contact with Christ who is present in the Word of God will cause you to identify with Him even more.**

Every word recorded in the New Testament and every gesture of Jesus is an expression of this mystery of the Presence. You should allow it to overwhelm you; you should learn to listen intently to it. This unimaginable Presence requires your particular openness that will, in time, cause your total transfiguration – so that you **become as if transformed into Christ.** The purpose of your life will then be achieved – Christ increasing within you and reaching His fullness.

Fr. Tadeusz Dajczer, *The Gift of Faith*, pp. 215-216

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

**568** Christ's Transfiguration aims at strengthening the apostles' faith in anticipation of his Passion: the ascent on to the "high mountain" prepares for the ascent to Calvary. Christ, Head of the Church, manifests what his Body contains and radiates in the sacraments: "the hope of glory" (*Col* 1:27; cf.: St. Leo the Great, *Sermo* 51, 3: PL 54, 310C).

**2584** In their "one to one" encounters with God, the prophets draw light and strength for their mission. Their prayer is not flight from this unfaithful world, but rather attentiveness to The Word of God. At times their prayer is an argument or a complaint, but it is always an intercession that awaits and prepares for the intervention of the Savior God, the Lord of history.<sup>36</sup>

**2656** One enters into prayer as one enters into liturgy: by the narrow gate of *faith*. Through the signs of his presence, it is the Face of the Lord that we seek and desire; it is his Word that we want to hear and keep.

**2716** Contemplative prayer is *hearing* the Word of God. Far from being passive, such attentiveness is the obedience of faith, the unconditional acceptance of a servant, and the loving commitment of a child. It participates in the "Yes" of the Son become servant and the *Fiat* of God's lowly handmaid.

### Questions for Reflection

1. Why do I read the Bible? What am I searching for?
2. When have I experienced His presence while reading the Word of God?
3. How can Blessed Mother – as an instrument of the Holy Spirit – help me listen to the Word of God and allow it to influence my thoughts, my choices and my decisions?

### 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.*