

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 listen attentively 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.

. www.catholicculture.org/culture/library/catechism

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S. C. Biela, *God Alone Suffices*, 4th American Edition (Ft. Collins, CO: In the Arms of Mary

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Families of Nazareth Movement – www.familiesofnazareth.us

June 15, 2025 ~ Solemnity of the Most Holy Trinity ~ 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	Prv 8:22-31
Responsorial Psalm	Ps 8:4-5, 6-7, 8-9
Reading II	Rom 5:1-5
Gospel	Jn 16:12-15

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

*But when he comes, the Spirit of Truth,
He will guide you to all truth. John 16:12*

Each person's life is a continuous dialogue with the Creator, a dialogue directed toward the truth. Regardless of whether or not we acknowledge it, the truth is that we are only creatures whose wealth is powerlessness. We are sinners whose only capital is spiritual misery. God wants us to acknowledge this truth, to place our powerlessness in front of His omnipotence, and to place our abyss of unfaithfulness in front of His unending mercy.

Do we have another solution? We do not have any reliance within ourselves. We can only grab onto the hand of our Creator, relying on His omnipotence and unceasing love, so that in us this wondrous marriage can take place, the perspective of which the Lord Himself unfolds before us. It is the encounter between our human 'nothingness' with the 'Divine Everything.' The Divine Everything desires to give Himself to us without reservation, to transform us and fill us with the happiness of God alone.

Everything that God has created is permeated with His breath, His will, and His action. The Creator is present in the world surrounding us – in animals, vegetation, and things – through the very act of creation and through the concrete design that God has connected with every living thing. He is present, in a special way, in rational creatures, abiding in them as if in His own temple. The whole created world fulfills God's will and is permeated with His presence. The created world can become a true source of reliance for a person who is poor in spirit. The Creator's love also permeates every event, which by the design of God is meant to direct us toward Him and toward our union with Him.

If we look at the world through the eyes of faith, we will notice that our Creator is present in everything, and that this is the presence of Love- – our only authentic reliance. St. Paul, in his discourse at the Areopagus in Athens, spoke to us about God's presence permeating the whole world: "In him we live and move and have our being" (Acts 17:28). If we truly remembered this fundamental truth of our faith, we would attempt to assume a prayerful posture in our contact with the surrounding world so that we can praise God, who permeates the whole of creation.

S. C. Biela, *God Alone Suffices*, pp 113-116.

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.¹⁰⁰ 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":¹⁰¹

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.¹⁰²

- 2672** The Holy Spirit, whose anointing permeates our whole being, is the interior Master of Christian prayer. He is the artisan of the living tradition of prayer. To be sure, there are as many paths of prayer as there are persons who pray, but it is the same Spirit acting in all and with all. It is in the communion of the Holy Spirit that Christian prayer is prayer in the Church.

Questions for Reflection

1. What kind of dialogue have I had with my Creator this week?
2. Looking at the events of this past week/month – in which might God have been wanting to help me acknowledge my powerlessness?
3. Where can Mary, a perfect dwelling for the Most Holy Trinity, be leading my spiritual 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.