

AUGUST 2026 PRAYER SERVICE

By Fr. Eli Lopez, USA-SR Spiritual Counselor

John 14:27 - ***"Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid."***

Key Elements of the Passage

What Jesus means by "my peace", Not the peace the world gives

Jesus contrasts his gift with "the world's" way of achieving peace—often by settling disputes externally, or through pressures that cannot truly heal hearts. Augustine notes that the "peace" sought by those who love the world aims at avoiding trouble, but "there can be no true peace where there is no real harmony, because their hearts are at variance."

John Paul II similarly explains that Christ's peace is not merely a calming feeling or a political balance of powers; it is "Christ's own peace," given "not as the world gives it," and it "reconciles souls, purifies hearts, [and] converts minds."

Peace that casts out fear and sadness

Thomas Aquinas clarifies that Jesus's "let not your heart be troubled" refers to sadness over present evil, while "neither let them be afraid" refers to fear over future evil.

John Chrysostom adds that this peace is not merely "external" (and sometimes unhelpful), but the kind that enables believers to be at peace with one another, making them stronger.

A peace that is rooted in Christ himself

Augustine links Jesus's "peace" to Christ's own presence and work. Christ "is our peace who has made both one," and this peace conquers the enemy even while we are still in this life.

Why this matters for Christian life

Benedict XVI draws an important ethical connection: "Human peace obtained without justice is illusory and ephemeral," and authentic justice must be the fruit of reconciliation in the "truth of love." This helps explain why Christ's peace is not superficial—it aims at reconciliation in truth and love.

In short: Jesus' "my peace" is a gift of Christ that steadies the heart against fear and sadness, reconciles people inwardly, and grows into a peace grounded in justice and love—not merely the absence of conflict.

Complementary Scripture passages to John 14:27

Scripture passages that closely complement **John 14:27 ("Peace I leave with you...")**, typically by speaking to Christ's peace vs. the world's peace, freedom from fear and troubled hearts, and the interior reconciliation that flows from God.

Peace that is not "as the world gives"

- **Ephesians 2:14** — Christ "made both one," becoming our peace (connects directly to Augustine's explanation of Christ's own peace reconciling believers).

- **John 14:30** — the “ruler of this world” is coming, showing the setting in which Jesus gives peace amid impending conflict.
- **John 14:16-17** — the Holy Spirit, “the Advocate,” is given; the Spirit is presented as the deeper source of Christ’s peace.

“Let not your hearts be troubled” (sadness over present evil)

- **Psalms 112:6** — “the righteous will never be moved,” used to clarify that Jesus’s “troubled” refers to sadness over present evil.

“Neither let them be afraid” (fear about future evil)

- **Isaiah 51:12** — “Who are you that you are afraid...?” used to explain that “afraid” refers to fear about what is to come, especially fear of humans.
- **Matthew 10:28 / Luke 12:14** — “fear him who can destroy both soul and body...,” complementing **John 14:27** by locating fear in God rather than in death or human threats.

Peace that produces reconciliation and unity with others

- **1 Corinthians 4:5** — the call to avoid premature judgment connects to Augustine’s point that Christ’s peace helps believers not to judge what is hidden.
- **Romans 14:17** — “the kingdom of God... is... peace,” emphasizing that peace is not grounded in “things of earth” but in spiritual goods.
- **2 Corinthians 5:6-7** — believers “walk by faith,” and peace is tied to Christ’s presence even in distance (supporting Augustine’s theme that Christ’s peace abides with His followers).

Peace that includes forgiveness and inner renewal

- **Matthew 6:12** — “forgive us our debts” (Augustine uses this to show that even peace in this life is real yet still accompanied by our need for forgiveness).
- **Romans 7:22-23** — the “law of God” within and the “other law” at war in the members; used to describe why peace here is not yet full peace.

Peace given in the Paschal/Upper Room context

- **John 14:2-3** — Jesus’ “I will come again” setting, in which the Church receives peace amid the approaching Cross.
- **John 20:21-22** — “Peace be with you... Receive the Holy Spirit,” complementing **John 14:27** as the risen fulfillment of Christ’s peace.

Ultimate peace beyond conflict

- **1 John 3:2** — the hope of seeing Christ “as he is” (linked by Augustine to peace that reaches fullness).
- **2 Corinthians 5:6-7 (again)** — faith now, fuller sight later.

Christ’s peace in John 14:27 is therefore complemented throughout Scripture by passages about fear rightly ordered toward God, forgiveness and reconciliation, unity in Christ, and the Spirit’s role in sustaining peace through the Cross toward final hope.

Complementary Psalms to John 14:27 (“My peace...not as the world gives”)

Psalm 4 – Theme: peace that steadies the heart even amid distress.

“I will both lie down and sleep in peace; for you alone, O Lord, make me lie down in safety” (Ps 4:8).

This matches Jesus’ “Do not let your hearts be troubled... neither let them be afraid,” because the Psalmist’s peace is anchored in **the Lord’s security** rather than circumstances.

Pope Francis also explicitly connects Christ’s peace with this Psalm: **“In peace I will both lie down and sleep; for you alone, O Lord, make me dwell in safety” (Ps 4:8)**, in the same passage that quotes John 14:27.

Psalm 27 (26) – Theme: inner calm that comes from sheltering in the Lord.

- **“Whom shall I fear?... My heart shall not fear... Yet I will trust” (Ps 27:1, 3).**
John 14:27’s refusal of fear (“neither... be afraid”) is closely echoed by the Psalm’s repeated, faith-grounded questions and declarations that trust removes fear.
John Paul II describes the Psalm’s “inner peace” as a gift preserved by prayer and by recourse to the temple (i.e., communion with God).
(He also connects the Lord’s help to “a horizon of peace” that blocks “the clamor of evil.”)

Psalm 45 (46) – Theme: stability and fearlessness when the earth is shaken.

- **“God is our refuge and strength... a helper in the troubles which have found us exceedingly” (Ps 45:2).**
- **“Therefore, we will not fear when the earth shall be troubled...” (Ps 45:3).**
Aquinas highlights the Psalm’s logic: divine help grounds the confidence, so fear does not conquer the heart when external stability collapses.
This complements **John 14:27** because Jesus speaks precisely to hearts endangered by trouble and fear—yet offers a peace that can endure upheaval.

Psalm 56 (57) – Theme: fear experienced in assault—yet dissolved by God’s protection.

John Paul II explains that **Psalm 56** begins with fear before an “assault of the evil,” but the “tense atmosphere is suddenly dissolved” when the “protective symbol of the divine wings” appears.
This complements **John 14:27** by showing the pattern: **real danger can be felt**, but God’s presence turns fear into serenity and confidence.

Psalm 131 (130) – Theme: trust that expands “life and peace” into the future.

- **John Paul II’s/poetic framing for the Psalm** (as presented by Benedict) highlights that the praying person’s trust is “extended to the entire community,” where “life and peace” come from God, and hope “now” extends “to the future.”
That aligns with John 14:27’s double reassurance: peace against present trouble and fear, and confidence that reaches beyond the moment.

Psalm 46 (as expounded by Augustine) – Theme: tribulation where Christ seems “asleep,” until Christ “awakens” peace.

Augustine describes a passage where the ship is tossed in the world’s tempest when faith is forgotten—yet when Christ “awoke” and “commanded the winds,” there is tranquility, and he ties it to Jesus’ question, “Where is your faith?”

This directly complements **John 14:27's** promise of an interior peace that holds when hearts would otherwise be troubled or afraid.

READING OF SCRIPTURE:

John 14:27

Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid.

A TIME OF SILENT MEDITATION:

SHARED PRAYER ON SCRIPTURAL TEXT:

The intent is reflection in the form of a prayer, not discussion.

PRAYER INTENTIONS:

- Pass card or cross, so people can pass gracefully and the team knows when the prayer is complete.
- The team should respond at the end of each person's turn, for example, "Lord, hear our prayer".

LITURGICAL PRAYER:

Psalm 46:2-8

Response: God is our refuge and our strength, an ever-present help in distress.

*Thus we do not fear, though earth be shaken
and mountains quake to the depths of the sea,
Though its waters rage and foam
and mountains totter at its surging.*

Response: God is our refuge and our strength, an ever-present help in distress.

*Streams of the river gladden the city of God,
the holy dwelling of the Most High.
God is in its midst; it shall not be shaken;
God will help it at break of day.*

Response: God is our refuge and our strength, an ever-present help in distress.

*Though nations rage and kingdoms totter,
he utters his voice and the earth melts.
The Lord of hosts is with us;
our stronghold is the God of Jacob.*

Response: God is our refuge and our strength, an ever-present help in distress.

CONCLUSION OF PRAYER TIME:

ALL:

+In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Lord Jesus Christ, you promised your disciples: “Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.”

Look upon husband and wife who have been joined in your covenant of love. Give them the tranquility of a heart ordered within, peace with God, and peace with one another and their neighbor—so that your love may conquer whatever unsettles the interior life of the home.

Teach them to receive your peace not as the world gives it, but as true peace that is both inward and outward, and that makes them one in heart even when trials come.

Holy Spirit, Spirit of Love, pour your charity into these spouses, that they may become one heart and one soul, and that nothing may separate those whom you have united.

Father, you are Love and Life; guide the thoughts and works of these married couples toward the good of their families and toward the good of all families in the world.

Strengthen them by the grace of the Sacrament of Marriage, so that their love may be stronger than every weakness and every crisis through which families sometimes pass.

Make their home a sanctuary of life and love, where their children—and all the young in their care—find strong support for their humanity and growth in truth and love.

Let their unity become a living “household church,” where your presence dwells among them and their life together becomes your witness.

And when worry, misunderstanding, or fear rises within them, remind them that your own presence never withdraws; abide with them, and let your peace help them conquer the enemy and love one another.

Through Christ our Lord, who is the way, the truth, and the life, now and forever. Amen.

DEEP POOLING:

This is a time to share on more serious matters or when the input of the group is requested. This will not necessarily happen at all meetings.

SHARING ON THE ENDEAVORS:

We join teams in order to enlist the help of others in growing closer to God. The “endeavors” are practices which we voluntarily assume. They have been found to be a means of drawing us closer as a couple and in furthering our spiritual growth. By sharing on the endeavors at the team meeting we seek help and encouragement from our teammates in our journey.