

## 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 (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. 1375, footnotes 204:* St. John Chrysostom, prod. Jud. 1:6: PG 49, 380; **205:** St. Ambrose, De myst. 9, 50; 52: PL 16, 405-407.

<http://www.catholicculture.org/culture/library/catechism>

*New American Bible* © USCCB. All rights reserved. [www.usccb.org/nab/index.shtml](http://www.usccb.org/nab/index.shtml)

Slawomir Biela, *Open Wide the Door to Christ* (Ventura, CA: In the Arms of Mary

Foundation, 2005). All rights reserved. - [www.inthearmsofmary.org](http://www.inthearmsofmary.org)

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

**June 6, 2021 – The Most Holy Body and Blood of Christ – Year B  
Spiritual Reflection on Sunday's Reading**

**Families of Nazareth Movement, USA  
Communion of Life with Christ through Mary**

Opening Prayer  
Read Decalogue  
Read Scripture  
Read Reflection

<b>Reading I</b>	Ex 24:3-8
<b>Responsorial Psalm</b>	Ps 116:12-13, 15-16, 17-18
<b>Reading II</b>	Heb 9:11-15
<b>Gospel</b>	Mk 14:12-16, 22-26

### Opening or Closing Prayer

**Dearest Father,** Your Son tells us, "Unless you turn and become like children, you will not enter the kingdom of heaven." I long to be Your smallest child. Help me to rediscover You as the One Who delights in me, Who calls me as His own.

**My Jesus,** You say to us, "Whoever humbles himself like this child is the greatest in the kingdom of heaven." You are the way to heaven. Thank You for saving me and giving me Yourself in the Holy Eucharist. Reactivate the call of my Baptism to serve the Church in childlike humility, "boasting only in God."

**Holy Spirit,** reveal to me my weaknesses that I may seek Jesus' strength. Reveal to me my nothingness, that I may await all things from Him. Convince me of Jesus' words, "What is impossible for human beings is possible for God."

**Blessed Mother,** I entrust my prideful doubt, fear, discouragement and ingratitude to your intercession so that I will believe, as God's beloved child and yours, "Ask and you will receive; seek and you will find; knock and the door will be opened to you."

**We ask this through Jesus Christ our Lord** who lives and reigns with the Father and the Holy Spirit, one God, forever and ever. Amen

*FNM Summer Retreat 2010  
Families of Nazareth USA*

## Spiritual Reflection

*"Take it; this is my body." Then he took a cup, gave thanks, and gave it to them...  
"This is my blood of the covenant, which will be shed for many." Mt 14: 22-24*

Are you really being transformed by Christ's Redemptive Sacrifice when you participate in the Eucharist? Are you really being transformed when you receive God who offers Himself to you in Holy Communion? Does something change in your life?...

If you are immersed in the temporal world and your heart finds its treasure in it, then meeting with God in the Eucharist is only an episode or a passing effect. At the same time, this meeting is also a drama that reveals the emptiness of your faith...

God's Divine light reveals to us the truth about our lack of awaiting to meet and to receive Him in the Eucharist. However, we should not look at this truth by ourselves; this would not be good. By knocking with His light, Jesus tells us: *Let us, you and I, look at you, whom I love, together.* Jesus desires that, upon seeing the darkness of your soul, you experience His love. He wants you to long to be united with this love in the whole truth that is revealed to you...

God wants to give you so much through the Eucharist. His desire to bestow graces upon you, however, needs the space that is created by your interior hunger for Him. Evangelical poverty creates this space. The statement, "Blessed are the poor in spirit," refers to those who have nothing except for God, who gives Himself over to them in the form of bread. They are blessed because the Kingdom of God, of which they become worthy thanks to the Eucharistic Sacrifice, will belong to them. They have nothing; because of this, they await the Kingdom. Consequently, the Kingdom is bestowed upon them...

Can this inconceivable bestowal take place automatically, without our participation? God, who knocks on the doors of our hearts, does not want to impose Himself on us. Therefore, we can receive the gift of the Eucharist only **to the degree of our interior dispositions**. By coming to the altar in the form of bread and wine, Christ wants to purify us and transform us. He can do this, however, only to the extent to which we allow Him – to the extent to which we await and desire to be purified and transformed. Therefore, it is not enough to go to church in order to participate in the Holy Mass, even daily Mass. Rather, it is necessary to have an **unceasing prayer of awaiting** this meeting with Christ. Only then we can say that one lives by the Eucharist...

At the beginning of the day, during your morning prayer, you can entrust yourself to Jesus, through Mary. During this time, you may ask Mary herself to immerse you in the Redemptive Sacrifice of her Son. If you see that you lack good will and

you do not want to live by the Eucharist, ask Mary to await the Holy Mass in you, ask her to thirst and quest for the Lord in you, and ask her to live with a hunger for God according to the example of her Son. Ask her to pray for mercy for you and for all those you entrust to God. If you do not ask for her intercession, then how can she help you? She does not want to take away your freedom.

The Mother of God is the one who knows best how desperately you need to live by awaiting the Holy Mass. She also knows how you damage your relationship with God by lacking this attitude. The more often you ask to be immersed in the Most Holy Sacrifice, the more you will be opened to the action of grace and the more you will be obedient to God's will. This, in turn, will make you a more effective instrument in the Lord's hands; you will become a sign of hope for a world immersed in sin. Slawomir Biela, *Open Wide the Door to Christ*, pp 55-59,77

### Reference from the Catechism of the Catholic Church

**1375** It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion. Thus St. John Chrysostom declares:

It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered.<sup>204</sup>

And St. Ambrose says about this conversion:

Be convinced that this is not what nature has formed, but what the blessing has consecrated. The power of the blessing prevails over that of nature, because by the blessing nature itself is changed... Could not Christ's word, which can make from nothing what did not exist, change existing things into what they were not before? It is no less a feat to give things their original nature than to change their nature.<sup>205</sup>

### Questions for Reflection

1. What has this reflection revealed about my attitude when approaching the altar to receive Jesus in the Eucharist?
2. In what way is my relationship with our Eucharistic Christ different than what He desires for me?
3. What is my thought about inviting Mary to participate in the Eucharist with 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.*