

## 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.1323, footnote 135: SC 47; No. 1393, footnote*

**230:** St. Ambrose, *De Sacr.*4, 6, 28: PL 16, 446; cf. *I Cor* 11:26.

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

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## June 19, 2022 ~ Most Holy Body and Blood of Christ ~ 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 14:18-20

**Responsorial Psalm** Ps 110:1, 2, 3, 4

**Reading II** 1 Cor 11:23-26

**Gospel** Lk 9:11b-17

### Opening or Closing Prayer

**My Lord Jesus,**

**Thank you** for Your gift of the Eucharist in which You desire to meet with me, accept me, and love me just as I am.

**Forgive me** for constantly submerging myself in the world, seeking its innumerable temporal treasures, proving that You are not my one true treasure.

**O my Lord**, during Holy Mass, and during every moment of this day, I entrust to You all my affairs, fears, uncertainties and distractions, and I beg You to...

**Open my soul** to ever deeper contrition for wasting so many graces, and to gratefulness for Your constant bestowals.

**Help me** to have the attitude of a helpless child and a contrite sinner in need of Your Mercy.

**Heal me** of my spiritual leprosy.

**Help me** to discover You in the Eucharist and to desire You as my only true treasure – my only Love.

**Transform me** that I may decrease and You may increase.

**Unite me** to You, my Eucharistic Savior.

**May our Blessed Mother** await and receive in me and through me Your kenosis – Eucharist – and may she always be grateful within me for Your Sacrament of Love.

**I ask this through Christ our Lord** who lives and reigns with You and the Holy Spirit, one God, for ever and ever. Amen.

*Families of Nazareth USA  
Summer retreat 2007*

## Spiritual Reflection

*"This is my body that is for you. Do this in remembrance of me... This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." 1 Cor 11:24-25*

The prayer of awaiting the Eucharist is the supplication that allows you to be constantly immersed in the graces of Redemption and cleansed of the leprosy of unfaithfulness. All of your illnesses are nothing in the face of God's mercy which overflows into your heart when you beg for it. "In my misfortune I called, the LORD heard and saved me from all distress" (Ps 34:7).

Each time something of the mystery of the whitewashed tomb is exposed before you or when, in God's light, you see that you are still immersed in your daily sins, try to immediately free yourself from these sins, to be purified, and to be reborn. In fact, it is sufficient to call for mercy – to ask to be immersed in the fruits of the Most Holy sacrifice...

Perhaps one day, you will see your pride and your bad will, which cause you to constantly forget about the prayer of awaiting the Eucharist...Each time you see your unfaithfulness but fail to ask to be purified by the power of the Most Sacred Sacrifice, you destroy yourself and, even more, you damage your relationship with God. In this way, you are then like a leper who knows that Christ can heal him, however, upon seeing Christ pass by, the leper does not want to go out to meet Christ. Instead, he tells himself, "I will not ask for healing. I prefer that my body decay." It is unbelievable that human pride can reach such a degree.

Surely, saints consider themselves as the most infectious lepers. They, however, are the ones who ask God for mercy most frequently. They live each day so as to await the Eucharist. When they die, they also long to be immersed and purified once more in Christ's sacrifice.

Christ cannot leave the prayer of a person who hungers for the Eucharist and humbly awaits the fruits of Holy Mass unanswered. We can be sure that torrents of graces will be poured upon such a person and that he will be cleansed from his leprosy; for such a person responds to the Lord's biddings: "Ask and you will receive; seek and you will find; knock and the door will be opened to you" (Lk 11:9). This is why saints do not need to go to Purgatory, and the gates of Heaven are immediately opened before them.

Nothing compares to the purifying and healing action of the Eucharist. There is no other cure like it for our spiritual diseases. When you await the fruits of the Holy Mass you are already purified to a certain extent because you meet with the Eucharistic Christ through faith and hope...

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. S. C. Biela, *Open Wide the Door to Christ*, pp. 74-77

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

**1323** "At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'<sup>135</sup>

**1393** *Holy Communion separates us from sin.* The body of Christ we receive in Holy Communion is "given up for us," and the blood we drink "shed for the many for the forgiveness of sins." For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins:

For as often as we eat this bread and drink the cup, we proclaim the death of the Lord. If we proclaim the Lord's death, we proclaim the forgiveness of sins. If, as often as his blood is poured out, it is poured for the forgiveness of sins, I should always receive it, so that it may always forgive my sins. Because I always sin, I should always have a remedy.<sup>230</sup>

## Questions for Reflection

1. In the events of my daily life, how do I recognize the need for the Holy Eucharist? How do I approach the most Holy Body and Blood of Christ – with hunger and desire, or routine and lukewarmness?
2. How is God present in situations of weak will or helplessness? What is His invitation?
3. How can Mary, who lived out the Eucharistic mystery, help my attitude and dispositions so that I may receive the fruits of this Blessed Sacrament?

## 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.*