

### 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 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. 501, footnotes 160: LG 63; cf. Jn 19: 26-27; Rom 8:29; Rev 12:17; No. 970, footnotes 513: LG 60; 514: LG 62.*

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

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May 14, 2023 ~ Sixth Sunday of Easter ~ Year A  
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** Acts 8:5-8, 14-17

**Responsorial Psalm** Ps 66:1-3, 4-5, 6-7, 16, 20

**Reading II** 1 Pt 3:15-18

**Gospel** Jn 14:15-21

### Opening or Closing Prayer

Dear Lord,

**The world of temporality** constantly pulls on my heart, although I want to seek only God's will for my life.

**Thank you for giving me your Mother** who teaches me, first of all, how to discover Your Love, and then how to trust in Pure Love.

**Transform me with the power of the Eucharist**, giving me your Divine Light to penetrate my heart and reveal its deepest truths.

**Through Mary, give me hope and lead me to contrition.** May my contrition give birth to gratitude for Your constant bestowals, given to me because You Love me just as I am ~ a sinner.

**Let every act of gratitude multiply in my heart** into new acts of gratitude as Blessed Mother carries me securely under Her mantle toward You, my Redeemer.

**I beg for these graces** through You, Jesus Christ our Lord. Amen

*Families of Nazareth USA*  
*Summer Retreat 2006*

## Spiritual Reflection

*"I will not leave you orphans; I will come to you."* Jn 14:18.

### The Call to Communion of Life with Mary

Jesus entrusts John  
and each one of us  
to His mother.

What does it signify?

[St.] John Paul II writes: "Entrusting himself to Mary in a filial manner, the Christian, like the Apostle John, 'welcomes' the Mother of Christ 'into his own home' and brings her into everything that makes up his inner life, that is to say into his human and Christian 'I'"

With His testament from the Cross,  
Jesus calls each one of us  
to build a communion of life with Mary.  
The savior wills that we may introduce His mother  
into our interior life, so that she can form us.

The words he "took her into his home" (Jn 19:27) signify not only that St. John took Mary in his own house and took care of her; they also signify a completely new form of interpersonal relationship – **a communion of life** between St. John and the Mother of God.

The entrusting of Mary as a mother to St. John constitutes a new "intimate relationship of a child with its mother."

The entrusting of oneself to Mary leads to a special relationship with her. Through Christ's death, God pours His unfathomable love, fatherly and motherly love, over the world. He wants it to reach the very depths of our hearts **through the heart of Mary**.

This great grace requires a response.  
The response that God expects  
is your entrustment to Mary,  
which is expressed  
in **living this special relationship with her**.

There is a big difference between these two 'entrustings.' [St.] John Paul II writes: "The Redeemer entrusts Mary to John because he entrusts John to Mary."

Christ "entrusts Mary to John,  
so that he may take care of her.  
On the other hand, he "entrusts" John to Mary,

in the same way God  
a child to its mother.

This act gives birth to her child.  
Mary lives in a singular union with  
and loves him as if he were her only child.  
For this, the child with unwavering trust  
can entrust himself in total abandonment of himself to her.

In entrusting himself to Mary, John introduces her into his interior life in order to share with her everything that constitutes his inner 'I.'

As the Pope says: "Such entrusting is *the response* to a person's love, and in particular *to the love of a mother*."

S.C. Biela, *In the Arms of Mary*, pp. 157-160

## References from the Catechism of the Catholic Church

**501** Jesus is Mary's only son, but her spiritual motherhood extends to all men whom indeed he came to save: "The Son whom she brought forth is he whom God placed as the first-born among many brethren, that is, the faithful in whose generation and formation she co-operates with a mother's love." <sup>160</sup>

**970** "Mary's function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin's salutary influence on men . . . flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it, and draws all its power from it." <sup>513</sup> "No creature could ever be counted along with the Incarnate Word and Redeemer; but just as the priesthood of Christ is shared in various ways both by his ministers and the faithful, and as the one goodness of God is radiated in different ways among his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source." <sup>514</sup>

## Questions for Reflection

1. In daily life, what does communion of life with Mary signify for me?
2. In what ways can I welcome Mary into my most inner life and how can I be formed by her?
3. Mary has accepted God's love to the end. How can I entrust myself "anew" to her in the midst of problems, difficulties, weaknesses?

## 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.*