



*"Come to me, all you who labor and are burdened, and I will give you rest." (Mt 11:28)*

# EUCCHARISTIC PRESENCE *Bulletin*

Archdiocese of Newark

Volume 2 Issue 4

EUCCHARISTIC LOVE COMMUNITY

February 2013

## Servant's Prayer

Not to us, Lord, not to us but to your name give glory because of your mercy and faithfulness. In the joy and comfort of your love we live in peace with faith and hope in your grace. You guide and lead us to the path of holiness through the light of Christ and the truth of the Holy Spirit. As members of the body of Christ, we humbly submit our lives to your holy will and incline our ear to your living word.

*continue on page 4*

## Directions

1. *Persevere in prayer*
2. *Receive Sacrament of Reconciliation*
3. *Participate in corporal and spiritual works of mercy*
4. *Invite people to attend Catholicism Study Group*

## VISION

With technological advancement to propagate the faith, the Eucharistic Love Community adheres to the evangelization effort of the Roman Catholic Church. Its global presence shall become the cornerstone of the individual calling of all servants. All for God's glory!

## MISSION

As zealous friends of the Lord, the Eucharistic Love Community promotes and shares God's healing presence through the Holy Eucharist with strong Marian Devotion.

## THE GRACE OF THE PASCHAL MYSTERY

The grace of the Paschal Mystery of Christ substantiates the love of the Father and the fellowship of the Holy Spirit present in the Holy Tabernacle in all churches of the world. During Lent, the gift of grace is more active and alive among the baptized children of God. It is active because it invites us to renew the baptismal commitment as members of the Body of Christ. It is alive because during Lent we walk with Christ through meditation of the "Way of the Cross." We do acts of love and penance by seeking forgiveness from those we hurt and offering forgiveness to those who wronged us as a sign of our faithfulness to our God. Though we may not fully comprehend the mystery of our Faith, we have the Holy Spirit to enlighten us with the truth and wisdom of the gospel of Jesus Christ. By the same spirit we profess one God, one faith and one hope in Jesus Christ who is the icon of the supreme God and the fruit of Mary's womb. He who is both human and divine patiently waits for us in the Blessed Sacrament day and night, conveying words of love, assurance and comfort. "Come to me, all of you who are weary and burdened, and I will give you rest." Mt 11:28

As Eucharistic adorers, let us fervently embrace and approach the Season of Lent with enthusiasm and



sincerity. With knees bent filled with somber thoughts, we need to humbly implore the Holy Spirit to enkindle in us the fire of God's love to fortify us in pursuit of a God-centered life and a Christ-centered spirituality. Lent is a celebration of the Paschal Mystery of the Holy Lamb of God slain for our salvation. It is a special

*continue on page 2*

## Spiritual Journey

Growing Spiritually is honestly recognizing and confessing our human sameness where we can participate in the care of God who came, not to the powerful but to the powerless, not to be different but to be the same, not to take our pain away but to share it. Through this participation, we can open our hearts to each other and form the new Eucharistic community

*continue on page 4*

# THE GRACE OF THE PASCHAL ...

*from page 1*

occasion for us to calm down and rest in the resplendent beauty of the Holy Eucharist as we think about the Life, Death and Resurrection of Jesus Christ. To enhance our experience of Lent, we need to contemplate the dynamic initiative of the Holy Spirit in the spiritual life of Jesus. So, as we are praying in harmony with the Holy Spirit, we will get a clearer view of God's purpose for us. In knowing our purpose, we can look within and recognize the presence of God in all areas of our daily living. We will be encouraged to die to ourselves in pursuit of eternal life.

## DYNAMIC INITIATIVE OF THE HOLY SPIRIT

The Vatican Holy See sermon with audience states: We read in Mark's Gospel: "At once (after the baptism) the Spirit drove him out into the desert" (Mk 1:12). In addition Matthew (4:1) and Luke (4:1) say that Jesus "was led by the Spirit into the desert." These texts offer us indication that the Holy Spirit initiated the plan that Jesus should endure seclusion in the desert for forty days. In solitude, Jesus felt the

need for a period of reflection and of austerity, even though he personally had no need for penance since he was "full of grace" and "holy" from the moment of his conception (cf. Lk 1:35; Jn 1:14), in preparation for his messianic mission. His mission also demanded that he live in the midst of sinful people whom he was sent to evangelize and save (cf. St. Thomas, Summa Theol., III, q. 40, a. 1), in a struggle with demonic powers. Out of this the occasion arises for this pause in the desert "to be tempted by the devil." Therefore Jesus complied with the inner impulse and went where the Spirit willed.

Besides being a place to meet God, the desert is also a place of temptation and spiritual struggle. During their long desert pilgrimage the people of Israel had experienced many temptations and also yielded to them (cf. Ex 32:1-6; Num 14:1-4; 21:4-5; 25:1-3; Ps 78:17; 1 Cor 10:7-10). Jesus went into the desert almost as a way of linking himself with his people's historical experience. But unlike the behavior of Israel, at the beginning of his messianic activity Jesus was above all docile to the action of the Holy Spirit. The Spirit demanded of him a

definitive interior preparation for the carrying out of his mission, with the help of God's Word and by prayer:

Jesus, therefore, was led into the desert so that he could face the temptations of Satan and be able to have a freer and more intimate contact with the Father. Here we must also keep in mind that in the Gospels the desert is presented many times as the place where Satan dwells. One need only recall the passage in Luke on the "unclean spirit" which "when it goes out of someone, roams through arid regions searching for rest..." (Lk 11:24); and the other passage about the Gerasene demoniac who was "driven by the demon into deserted places" (Lk 8:29). (End of sermon)

Just as the Holy Spirit led Jesus to the desert for forty days to be tempted by the devil, the Holy Spirit quietly leads us to a place of solitude to pray and recall the times when we encountered temptations. Hopefully, after our solemn meditation of our desert experiences, we will be awakened to a certain reality. This reality is God's active presence in us; especially in the days when we are exposed to worldly enticements and distractions. The reality is we are strengthened by God's grace through the Holy Spirit to rebuke the temptations that may come our way. The love and power of God through Jesus and the Holy Spirit surrounds us; keeping us grounded and firm to face unexpected challenges in our spiritual journey heavenward. With this realization, we ought to live out the Life, Death and Resurrection of Jesus through Prayer, Almsgiving, Fasting and Penitence. Like Jesus, let us be submissive to the promptings of the Holy Spirit as we carry out the mission of the Eucharistic Love Community.

**"THE REALITY IS WE ARE  
STRENGTHENED BY  
GOD'S GRACE  
THROUGH THE HOLY SPIRIT  
TO REBUKE THE  
TEMPTATIONS THAT  
MAY COME OUR WAY."**



