



"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 3 Issue 17

EUCCHARISTIC LOVE COMMUNITY

March 2014

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 you

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Directions

- 1) *Seek first the kingdom of God and meditate on his word.*
- 2) *Pray for the grace to obey God's commands.*
- 3) *Share your blessings to those in need.*

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.

LENTEN MESSAGE OF OUR HOLY FATHER FRANCIS 2014

Taken from <http://www.vatican.va>

He became poor, so that by his poverty you might become rich (cf. 2 Cor 8:9)

Dear Brothers and Sisters,

As Lent draws near, I would like to offer some helpful thoughts on our path of conversion as individuals and as a community. These insights are inspired by the words of Saint Paul: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor 8:9). The Apostle was writing to the Christians of Corinth to encourage them to be generous in helping the faithful in Jerusalem who were in need. What do these words of Saint Paul mean for us Christians today? What does this invitation to poverty, a life of evangelical poverty, mean for us today?

1. Christ's grace

First of all, it shows us how God works. He does not reveal himself cloaked in worldly power and wealth but rather in weakness and poverty: "though He was rich, yet for your sake he became poor ...". Christ, the eternal Son of God, one with the Father in power and glory, chose to be poor; he came amongst us and drew near to each of us; he set aside his glory and emptied himself so that he could be like us in all things (cf.



Phil 2:7; Heb 4:15). God's becoming man is a great mystery! But the reason for all this is his love, a love which is grace, generosity, a desire to draw near, a love which does not hesitate to offer itself in sacrifice for the beloved. Charity, love, is sharing with the one we love in all things. Love makes us similar, it creates equality, it breaks down walls and eliminates distances. God did this

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Spiritual Journey

To be grateful for the good things that happen in our lives is easy, but to be grateful for all of our lives-the good as well as the bad, the moments of joy as well as the moments of sorrow, the successes as well as the failures, the rewards as well as the rejections - that requires hard spiritual work.

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LENTEN MESSAGE ...

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with us. Indeed, Jesus “worked with human hands, thought with a human mind, acted by human choice and loved with a human heart. Born of the Virgin Mary, he truly became one of us, like us in all things except sin.” (*Gaudium et Spes*, 22).

By making himself poor, Jesus did not seek poverty for its own sake but, as Saint Paul says “*that by his poverty you might become rich*”. This is no mere play on words or a catch phrase. Rather, it sums up God’s logic, the logic of love, the logic of the incarnation and the cross. God did not let our salvation drop down from heaven, like someone who gives alms from their abundance out of a sense of altruism and piety. Christ’s love is different! When Jesus stepped into the waters of the Jordan and was baptized by John the Baptist, he did so not because he was in need of repentance, or conversion; he did it to be among people who need forgiveness, among us sinners, and to take upon himself the burden of our sins. In this way he chose to comfort us, to save us, to free us from our misery. It is striking that the Apostle states that we were set free, not by Christ’s riches but *by his poverty*. Yet Saint Paul is well aware of the “the unsearchable riches of Christ” (*Eph 3:8*), that he is “heir of all things” (*Heb 1:2*).

So what is this poverty by which Christ frees us and enriches us? It is his way of loving us, his way of being our neighbour, just as the Good Samaritan was neighbour to the man left half dead by the side of the road (cf. *Lk 10:25ff*). What gives us true freedom, true salvation and true happiness is the compassion, tenderness and solidarity of his love. Christ’s poverty which enriches

us is his taking flesh and bearing our weaknesses and sins as an expression of God’s infinite mercy to us. Christ’s poverty is the greatest treasure of all: Jesus’ wealth is that of his boundless confidence in God the Father, his constant trust, his desire always and only to do the Father’s will and give glory to him. Jesus is rich in the same way as a child who feels loved and who loves its parents, without doubting their love and tenderness for an instant. Jesus’



wealth lies in his being *the Son*; his unique relationship with the Father is the sovereign prerogative of this Messiah who is poor. When Jesus asks us to take up his “yoke which is easy”, he asks us to be enriched by his “poverty which is rich” and his “richness which is poor”, to share his filial and fraternal Spirit, to become sons and daughters in the Son, brothers and sisters in the firstborn brother (cf. *Rom 8:29*).

It has been said that the only real regret lies in not being a saint (L. Bloy); we could also say that there is only one real kind of poverty: not living as children of God and brothers and sisters of Christ.

2. Our witness

We might think that this “way” of poverty was Jesus’ way, whereas we who come after him can save the world with the right kind of

human resources. This is not the case. In every time and place God continues to save mankind and the world *through the poverty of Christ*, who makes himself poor in the sacraments, in his word and in his Church, which is a people of the poor. God’s wealth passes not through our wealth, but invariably and exclusively through our personal and communal poverty, enlivened by the Spirit of Christ.

In imitation of our Master, we Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it. *Destitution* is not the same as *poverty*: destitution is poverty without faith, without support, without hope. There are three types of destitution: material, moral and spiritual. *Material destitution* is what is normally called poverty, and affects those living in conditions opposed to human

dignity: those who lack basic rights and needs such as food, water, hygiene, work and the opportunity to develop and grow culturally. In response to this destitution, the Church offers her help, her *diakonia*, in meeting these needs and binding these wounds which disfigure the face of humanity. In the poor and outcast we see Christ’s face; by loving and helping the poor, we love and serve Christ. Our efforts are also directed to ending violations of human dignity, discrimination and abuse in the world, for these are so often the cause of destitution. When power, luxury and money become idols, they take priority over the need for a fair distribution of wealth. Our consciences thus need to be converted to justice, equality, simplicity and sharing.

No less a concern is *moral destitution*, which consists in slavery

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to vice and sin. How much pain is caused in families because one of their members – often a young person - is in thrall to alcohol, drugs, gambling or pornography! How many people no longer see meaning in life or prospects for the future, how many have lost hope! And how many are plunged into this destitution by unjust social conditions, by unemployment, which takes away their dignity as breadwinners, and by lack of equal access to education and health care. In such cases, moral destitution can be considered impending suicide. This type of destitution, which also causes financial ruin, is invariably linked to the *spiritual destitution* which we experience when we turn away from God and reject his love. If we think we don't need God who reaches out to us through Christ, because we believe we can make do on our own, we are headed for a fall. God alone can truly save and free us.

The Gospel is the real antidote to spiritual destitution: wherever we go, we are called as Christians to proclaim the liberating news that forgiveness for sins committed is possible, that God is greater than our sinfulness, that he freely loves us at all times and that we were made for communion and eternal life. The Lord asks us to be joyous heralds of this message of mercy and hope! It is thrilling to experience the joy of spreading this good news, sharing the treasure entrusted to us, consoling broken hearts and offering hope to our brothers and sisters experiencing darkness. It means following and imitating Jesus, who sought out the poor and sinners as a shepherd lovingly seeks his lost sheep. In union with Jesus, we can courageously open up new paths of evangelization and human promotion.

Dear brothers and sisters, may this Lenten season find the whole Church ready to bear witness to all those who live in material, moral

and spiritual destitution the Gospel message of the merciful love of God our Father, who is ready to embrace everyone in Christ. We can do this to the extent that we imitate Christ who became poor and enriched us by his poverty. Lent is a fitting time for self-denial; we would do well to ask ourselves what we can give up in order to help and enrich others by our own poverty. Let us not forget that real poverty hurts: no self-denial is real without this dimension of penance. I distrust a charity that costs nothing and does not hurt.

May the Holy Spirit, through whom we are “as poor, yet making many rich; as having nothing, and yet possessing everything” (2 Cor 6:10), sustain us in our resolutions and increase our concern and responsibility for human destitution, so that we can become merciful and act with mercy. In expressing this hope, I likewise pray that each individual member of the faithful and every Church community will undertake a fruitful Lenten journey. I ask all of you to pray for me. May the Lord bless you and Our Lady keep you safe.

*From the Vatican, 26 December 2013
Feast of Saint Stephen, Deacon and
First Martyr*

FRANCISCUS

Spiritual Journey

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When we have the courage to say thank you to all that has brought us to the present moment is the fruit of the Holy Spirit. When we learn not to divide our lives between events and people we would like to remember and those we would rather forget, only then can we claim the fullness of our beings as a gift of God to be grateful for. To be Spiritually mature is not to be afraid to look at everything that has brought us to where we are now and trust that we will soon see in it the guiding hand of a loving God.

Healing Prayers

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grief due to family members who suffered from terminal illnesses, your strength prevailed and your love comforts not only the afflicted but also those who care for them. When trials and hopelessness sets in, the finger of God is there to lift us up from our anxieties. The Holy Spirit soothes our hearts with a sense of peace and hope. These are the moments that we emptied ourselves of control and self-reliance. Instead we turn to you O Jesus and seek you in spirit and in truth in front of the Blessed Sacrament where you are present and alive. Dear Lord, grant us the grace to unite our sufferings to your passion and death so we will find joy and renewed hope in your resurrection. Lord, you remember your covenant forever and we thank you for the life you have given us. Mama Mary, pray for us. Amen.

Gracious Lord, You have told the rich, young man the means to inherit eternal life. He could have been one of the apostles and could have given his life a much greater transcendence, but he was imprisoned by his material possessions and his attachment to it prevented him from pursuing higher goals, especially in following You, Lord Jesus. How hard it is to enter the kingdom of God, if we become self-absorbed and conceited, seeking only self-fulfillment & self-gratification! “For men, it is impossible but not for God. All things are possible for God”. Lord Jesus, grant us the grace to follow Your laws and live moral lives in the service of others, all for Your glory. Assist us to see beyond the materialistic values of things and become more cognizant of being generous in our service to God and fellowmen, most especially the sick, the poor and lonely. Mother Mary, pray for us. Amen.

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Servant's Prayer

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holy will and incline our ear to your living word.

Jesus, present and alive in the Sacrament of Love, you said to your apostles; the kingdom of heaven is at hand. Cure the sick, raise the dead, cleanse the lepers, drive out demons and strengthen the weak. Without cost you have received; without cost you are to give.

You are my hands, my heart, my voice and my feet.

Go forth and become fishers of men.

Offer your time, talent and treasure to those in need.

Spread my word and proclaim my Eucharistic Kingdom.

Abide in my love and remain in my word so you will have eternal life ...

Here we are O Lord, ready to do your will. Amen.



Healing Prayers

Loving Jesus, as you spoke to the young man, I heard your voice telling me the same words. You made me feel understood of my human craving. You made me feel loved and cared for accepting me to who I am. You have reminded me that things in the world are gifts from you. All these things are to help me come closer to you and experience your love. Help me not to become too attached with the world that will prevent me from knowing, loving and following you with a free and joyful heart.

Jesus our master and teacher, I believe that nothing is impossible for God. Lord, when we experience hopelessness and

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Prayer Requests

“Come to me, all you who labor and are burdened and I will give you rest.” (Matt 11:28)

Lord, we lift up to you all prayer intentions of our brothers and sisters who need your healing love and presence, especially those petitions we received through <http://EucharisticLove.org>, <http://2000HailMarys.org> and individual forms submitted during our community services.

**Dear Lord,
we thank you
for all
the blessings
you showered
upon us
and all
answered prayers.**

HEALING THROUGH THE HOLY EUCHARIST

COMMUNITY CALENDAR

ACTIVITY	WHEN	VENUE
Healing Service with Eucharistic Celebration	Every First Monday of the month 8:00 PM	St. Bridget Church
Healing Service with Eucharistic Adoration	All other Mondays of the month 8:00 PM	St. Bridget Church
2000 Hail Mary's with Eucharistic Celebration	Frequently Scheduled (Please check website)	St. Bridget Church
Holy Hour of Eucharistic Adoration	Every second Saturday of the month 9:00 AM Every Monday before 2000 Hail Mary's 8:30 PM	St. Bridget Church
Catholicism Study Group	Every second Saturday of the month 11:00 AM	St. Bridget Church

[HTTP://EUCHARISTICLOVE.ORG](http://EucharisticLove.org)

[HTTP://2000HAILMARYS.ORG](http://2000HailMarys.org)

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