

CALLED & SENT

Blessed | Broken | Given

Revival's in the Air

Our world is hurting. We all need healing, yet many of us are separated from the very source of our strength. Jesus Christ invites us to return to the source and summit of our faith: his Real Presence in the Eucharist. The National Eucharistic Revival is a movement to restore understanding and devotion to this great mystery here in the United States.

Why Now?

Scandal, division, disease, doubt. The Church has withstood each of these throughout our very human history. But today we confront all of them, all at once. Our response in this moment is critical.

In the midst of these roaring waves, **Jesus is present**, reminding us that he is more powerful than the storm. He desires to heal, renew, and unify the Church and the world.

National Eucharistic Revival



Diocesan Phase



The revival is a grassroots movement of Catholics, each responding to the gift of the Eucharist in their own way. Avenues have been created to assist our faithful to learn more about the reality of Jesus in the Eucharist and to fall more deeply in love with Him. The diocesan phase began with Bishop James F. Checchio, JCD, MBA celebrating the opening Mass and Eucharistic Procession this past June at our cathedral.

Since the opening Mass, the Office for Evangelization has been actively planning the diocesan phase. Lectures, demonstrations, a retreat for our altar servers, and a diocesan Lenten mission have been planned. This "Called & Sent" newsletter has been created to

Conversion of Heart



The re-Conversion of St. Peter (John 21):

- 1 - Peter encounters the risen Jesus (after denying him 3 times) on the beach.
- 2 - Jesus invites Peter to re-commit himself (by stating his love of Jesus) 3 times.
- 3 - Peter says he loves Jesus, even if imperfectly.
- 4 - Peter ends up leading the new Church after Jesus' ascension.

The Conversion of the Woman at the well (John 4):

- 1 - The woman has an encounter with Jesus, while drawing water at a well in Samaria.
- 2 - Jesus invites her to relationship by drinking of the "water of eternal life" and to worship in "spirit and truth"
- 3 - The woman believes in Jesus and asks to drink of the water
- 4 - She runs and tells the whole town that Jesus is the Messiah (a town that shunned her)

3,000 Conversions at Pentecost (Acts 2):

- 1 - Peter, filled with the Holy Spirit, goes into the streets and proclaims the Gospel.
- 2 - The crowd is invited to accept in faith Jesus as Lord and Savior, repent, and be baptized
- 3 - 3,000 repent of their sins,

keep all people of good will informed of the opportunities to participate in this movement.

The diocesan phase will end this coming June 2023, and the parish phase will begin on Sunday, June 11, 2023. The culmination of this movement will be the National Eucharistic Congress in Indiana in 2024.

It is our hope the diocesan phase will assist in bringing about a better understanding of the Mystery of the Eucharist, a greater love for this gift, and a **conversion of heart** and mind. A conversion of heart is prominent throughout Sacred Scripture. We can learn a lot from the men and women who experienced Jesus Christ and who realigned their hearts and minds with Jesus' message.

"The Eucharist is the heart of the Church. Where Eucharistic life flourishes, there the life of the church will blossom." -Pope Saint John Paul II

Diocesan Planning

Bishop Checchio has asked the Office for Evangelization to put together opportunities for our people to gain keen insights into our church's teachings on the Eucharist, opportunities for prayer and reflection, and an invitation to all pastors to have several opportunities a month to spend time in Eucharistic Adoration.

Already the St. John Neumann Pastoral Center in Piscataway has opened its doors for our people to spend time in **Eucharistic Adoration** and to participate in the Holy Sacrifice of the Mass every Tuesday & Thursday from 9 AM to 11:45 AM

4 - The Church grows and the process of discipleship and mission is started in the new converts.

Conversion of St. Andrew

(John 1:)

1 - While following John the Baptist, St. Andrew encountered Jesus, when pointed out by John.

2 - Jesus invited him to "come and see" where He was staying.

3 - Andrew said "yes" to the invitation and started to follow Jesus.

4 - He brings St. Peter (his brother) to Jesus, because he "found the Messiah".

Eucharistic Saint for September

St. Peter Julian Eymard

"The world is ignorant concerning the Eucharist. It is not preached about often enough. The faithful complain of this and wait for someone who will feed them with the Word of true life. If we do not preach the Blessed Sacrament, the reason is that our hearts do not understand it. If preachers adored the Blessed Sacrament more often, they would preach about it more often. And yet the salvation of the world lies in Jesus Christ abiding in our midst." The faithful today say little about the infrequent preaching; this revival instituted by the U.S. bishops will undoubtedly delve into this situation.

with Mass to follow. Our people have responded well to this endeavor, and we welcome more people to become a regular adorer at the Pastoral Center by visiting <https://diometuchen.org/eucharisticrevival> to register.

Two lecture series on the USCCB document, *The Mystery of the Eucharist in the Life of the Church*, and on the *Liturgy of the Eucharist* with the celebration of Mass are planned in several parishes throughout the diocese beginning in September and concluding in May. Lectures will be available in English and Spanish.

A Eucharistic focused diocesan **Altar Server Retreat** is scheduled for Saturday, **November 19, 2022** at the Cathedral of St. Francis of Assisi, Metuchen.

Array of Hope, in collaboration with the Franciscan Friars of the Renewal will lead a three night Lenten Mission "Behold" on the Eucharist at the Cathedral of St. Francis of Assisi, Metuchen. This mission has three main goals: to provide a solid and substantial catechesis on the Eucharist, to offer profound and powerful moments of encounter with Christ's Real Presence, and to highlight the many Eucharistic Saints and Miracles.

Tuesday, September 20, 7:00 p.m.
St. Thomas the Apostle, Old Bridge, NJ
The Mystery of the Eucharist in the Life of the Church
Presenter: Msgr. John Fell
Director of Priest Personnel



Questions? Please email: jdefillipps@diometuchen.org

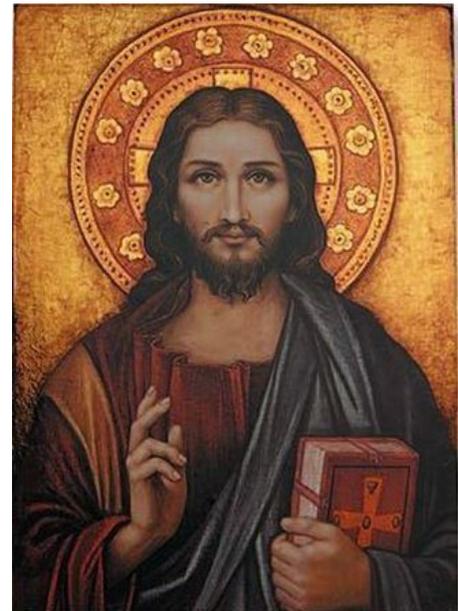
A foretaste of the fullness of joy

The acclamation of the assembly following the consecration appropriately ends by expressing the eschatological thrust which marks the celebration of the Eucharist (cf. 1 Cor 11:26): “until you come in glory”. The Eucharist is a straining towards the goal, a foretaste of the fullness of joy promised by Christ (cf. Jn 15:11); it is in some way the anticipation of heaven, the “pledge of future glory”. In the Eucharist, everything speaks of confident waiting “in joyful hope for the coming of our Savior, Jesus Christ”. Those who feed on Christ in the Eucharist need not wait until the hereafter to receive eternal life: they already possess it on earth, as the first-fruits of a future fullness which will embrace man in his totality. For in the Eucharist we also receive the pledge of our bodily resurrection at the end of the world: “He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day” (Jn 6:54). This pledge of the future resurrection comes from the fact that the flesh of the Son of Man, given as food, is his body in its glorious state after the resurrection. With the Eucharist we digest, as it were, the “secret” of the resurrection. For this reason Saint Ignatius of Antioch rightly defined the Eucharistic Bread as “a medicine of immortality, an antidote to death”.

The eschatological tension kindled by the Eucharist expresses and reinforces our communion with the Church in heaven. It is not by chance that the Eastern Anaphoras and the Latin Eucharistic Prayers honor Mary, the ever-Virgin Mother of Jesus Christ our Lord and God, the angels, the holy apostles, the glorious martyrs and all the saints. This is an aspect of the Eucharist which merits greater attention: in celebrating the sacrifice of the Lamb, we are united to the heavenly “liturgy” and become part of that great multitude which cries out: “Salvation belongs to our God who sits upon the throne, and to the Lamb!” (Rev 7:10). The Eucharist is truly a glimpse of heaven appearing on earth. It is a glorious ray of the heavenly Jerusalem which pierces the clouds of our history and lights up our journey.

A significant consequence of the eschatological tension inherent in the Eucharist is also the fact that it spurs us on our journey through history and plants a seed of living hope in our daily commitment to the work before us. Certainly the Christian vision leads to the expectation of “new heavens” and “a new earth” (Rev 21:1), but this increases, rather than lessens, our sense of responsibility for the world today. I wish to reaffirm this forcefully at the beginning of the new millennium, so that Christians will feel more obliged than ever not to neglect their duties as citizens in this world. Theirs is the task of contributing with the light of the Gospel to the building of a more human world, a world fully in harmony with God’s plan.

From *Ecclesia de Eucharistia*, nos. 18-20, by Pope John Paul II



Christ the Teacher