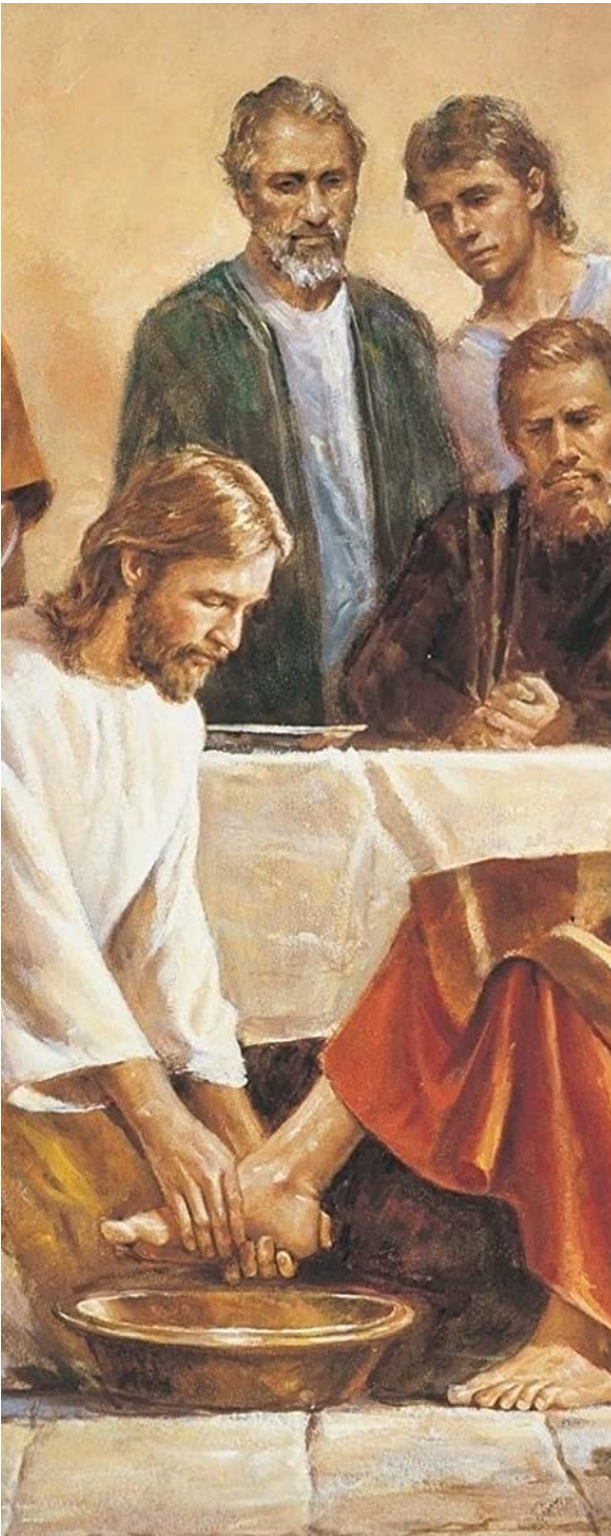




The Word Made Flesh:
Priests as Catalysts for the Church's Eucharistic Revival
Eucharistic Charity and Witness

Fr. Roger J. Landry • Clergy Days for the Diocese of Green Bay
Holiday Inn, Manitowoc, Wisconsin • October 3-4, 2022

A Eucharistic Life Overflowing in Charity



- The fruit of prayer is always meant to be charity, and the fruit of the Mass and of adoration is to help us to imitate Christ's charity, to love others as he has loved us first.
- We see the connection between the Eucharist and charity on Holy Thursday in Christ's washing the feet of the apostles (Jn 13): **"Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do. Amen, amen, I say to you, no slave is greater than his master nor any messenger greater than the one who sent him. If you understand this, blessed are you if you do it."**
- Jesus introduced the Mass by doing the "dirty work," this gesture of service to the task of a slave. This is an interpretive key to the impact his kenotic love is supposed to have on us. As he has done, we also should do.



A Eucharistic Life Overflowing in Charity

- We also see it in the Miracle of the Multiplication of the Loaves and Fish.
- Jesus says, “Give them some food yourselves.” In this miracle pointing to the Eucharist, Jesus wants our collaboration, to care about those who are hungry and do something about it.
- Matthew introduces the miracle of the feeding of the 5,000 in this way: “When he disembarked and saw the vast crowd, his heart was moved with pity for them.”
- *Splagchnizomai.*
- In response to being sick to his stomach, he taught, fed, healed, forgave, instructed to pray for harvesters and then called those harvesters.
- As we receive this mercy, Jesus wants to transform us, personally and ecclesially, to share it.



A Eucharistic Life Overflowing in Charity

- St. Paul pointed to the intrinsic connection between the Eucharist and charity in 1 Cor 11, specifically as an instance of unworthy reception of Holy Communion.
- “I hear that when you meet as a church there are divisions among you. ... When you meet in one place, then, it is not to eat the Lord’s supper, for in eating, each one goes ahead with his own supper, and one goes hungry while another gets drunk. Do you not have houses in which you can eat and drink? Or do you show contempt for the church of God and make those who have nothing feel ashamed?”
- “Whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.”
- “Therefore, my brothers, when you come together to eat, wait for one another. If anyone is hungry, he should eat at home, so that your meetings may not result in judgment.”




A Eucharistic Life Overflowing in Charity

- The Magisterium has continually emphasized the connection between the Eucharist and charity.
- SC 88. "The bread I will give is my flesh, for the life of the world" (*Jn* 6:51). In these words, the Lord reveals the true meaning of the gift of his life for all people. These words also reveal his deep compassion for every man and woman. ... Each celebration of the Eucharist makes sacramentally present **the gift that the crucified Lord made of his life**, for us and for the whole world. In the Eucharist Jesus also makes us **witnesses of God's compassion towards all our brothers and sisters**. The eucharistic mystery thus gives rise to a service of charity towards **neighbor**, ... for whom the Lord gave his life, loving them 'to the end' (*Jn* 13:1). Our communities, when they celebrate the Eucharist, must become ever more conscious that the sacrifice of Christ is for all, and **that the Eucharist thus compels all who believe in him to become "bread that is broken" for others**, and to work for the building of a more just and fraternal world."



A Eucharistic Life Overflowing in Charity

- SC 91. The mystery of the Eucharist inspires and impels us to **work courageously within our world to bring about that renewal of relationships** that has its inexhaustible source in God's gift. The prayer that we repeat at every Mass: "Give us this day our daily bread," obliges us to do everything possible ... to end or at least reduce the scandal of hunger and malnutrition afflicting so many millions of people in our world, especially in developing countries."
- MND 28. I would like to emphasize... the impulse that the Eucharist gives to the community for a *practical commitment to building a more just and fraternal society*. **In the Eucharist, our God has shown love in the extreme, overturning all those criteria of power which too often govern human relations and radically affirming the criterion of service: 'If anyone would be first, he must be last of all and servant of all' (Mc 9:35).** It is not by chance that the Gospel of John contains no account of the institution of the Eucharist, but instead relates the 'washing of feet' (cf. Jn 13:1-20): by bending down to wash the feet of his disciples, Jesus explains the meaning of the Eucharist unequivocally. **Saint Paul vigorously reaffirms the impropriety of a Eucharistic celebration lacking charity expressed by practical sharing with the poor (cf. 1Cor 11:17-22, 27-34).**



A Eucharistic Life Overflowing in Charity

- CCC 1394 As bodily nourishment restores lost strength, so the Eucharist strengthens our charity, which tends to be weakened in daily life; and this living charity wipes away venial sins. By giving himself to us Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him.”
- CCC 1397: The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren.”

A Eucharistic Life Overflowing in Charity

- In recognizing Jesus in the Eucharist, Jesus helps us to recognize him in others with whom he personally identifies.
- Matt 25:31-46: “Then the king will say to those on his right, “Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.’ Then the righteous will answer him and say, “Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?’ And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’”





Eucharistic Witness: St. Teresa of Calcutta

- On Monday, Sept. 5, the Church celebrated the 25th anniversary of the death and birth into eternal life of St. Teresa of Calcutta, foundress of the Missionaries of Charity, and without doubt one of the greatest and most compelling saints of modern times.
- A 1979 Nobel Peace Prize winner, she was voted in a 1999 Gallup poll the most widely admired person of the twentieth century, far outdistancing Martin Luther King, Albert Einstein, St. John Paul II, Mahatma Gandhi, Nelson Mandela, Winston Churchill and scores of other famous leaders.
- To a world afflicted by the separation of faith from life, to a Church plagued by a fissure between those who prioritize true worship and doctrine and those who give precedence to community and social justice, she prophetically incarnated the intrinsic unity between love of God and love of neighbor.



Eucharistic Witness: St. Teresa of Calcutta

- She was clear where that synthesis came from: living a truly Eucharistic life. Recognizing, adoring, loving and receiving Jesus under the appearances of bread and wine in the Holy Eucharist propelled her to recognize, love, welcome and care for him under even the most distressing disguise of the poorest of the poor.
- Her life shows how the Eucharist is meant to make every believer a missionary of charity.
- “The Eucharist and the poor are inseparable,” she said. “This is not anything new for the Church, for we can clearly see it in the Gospels. The One who said, ‘This is my body’ is the same one who said, ‘I was hungry and you gave me to eat’” (cf. Mt 26:26; 25:35). The same purity of heart that enabled her to see and adore Jesus in the Eucharist helped her to perceive him in others.



Eucharistic Witness: St. Teresa of Calcutta

- She compared the work of the Missionaries of Charity to that of our Lady, who after conceiving Jesus by the power of the Holy Spirit in the Annunciation went with haste to serve her elderly cousin Elizabeth, whom the Archangel Gabriel had told her was pregnant.
- “Every Holy Communion fills us with Jesus,” St. Teresa of Calcutta said to her spiritual daughters, “and we must, with Our Lady, go in haste to give him to others. For her, it was on her first Holy Communion day that Jesus came into her life, and so for all of us, also. He made himself the Bread of Life so that we, too, like Mary, become full of Jesus. We too, like her, be in haste to give him to others. We too, like her, serve others.”
- In order to carry out the arduous work of caring for the poorest in often miserable circumstances, she knew she needed the Eucharistic Jesus as her “one thing necessary.” She begged the archbishop, “One thing I request of you, Your Grace, is to give us all the spiritual help we need. If we have our Lord in the midst of us, with daily Mass and Holy Communion, I fear nothing for the sisters nor myself. He will look after us. But without him I cannot be. I am helpless.”



Eucharistic Witness: St. Teresa of Calcutta

- The Eucharist is what perpetually gave her and her fellow missionaries strength. “People ask,” she confessed, “Where do the sisters get the joy and the energy to do what they are doing?” She replied, “The Eucharist.” At the 1976 Eucharistic Congress in Philadelphia, she elaborated on that source of power: “To be able to live this life, ... we need our life to be woven with the Eucharist. That’s why we begin our day with Jesus in the Holy Eucharist. With him, we go forward.”
- That self-giving vigor flows from authentic Eucharistic spirituality. “To make our lives a true sacrifice of love,” she wrote to her fellow sisters, “we will consciously and actively enter into the spirit of the Eucharistic sacrifice and offer ourselves with Christ to be broken and given to the poorest of the poor, ... so that they may have life and may have it in abundance.”



Eucharistic Witness: St. Teresa of Calcutta

- She spoke often of the transformative power of the Mass, but, especially among faithful Catholics, she tried to get them to upgrade their Eucharistic spirituality through Eucharistic adoration.
- In a talk in Los Angeles, she encouraged Catholics in the United States to spend more time praying before Jesus in the Holy Eucharist, saying, “People ask me: ‘What will convert America and save the world?’ My answer is prayer. What we need is for every parish to come before Jesus in the Blessed Sacrament in holy hours of prayer.”
- She spoke of the benefits: “Nowhere on earth are we more welcomed or loved than by Jesus in Eucharist. When you look at the crucifix, you understand how much Jesus loved you. When you look at the Sacred Host you understand how much Jesus loves you now. This is why we need Perpetual Eucharistic Adoration in every Parish throughout the entire world.”



Eucharistic Witness: St. Teresa of Calcutta

- She expanded: “Perpetual adoration is the most beautiful thing you could ever think of doing. ... Imagine for a moment that we are living in Jesus’ time and He has invited us to visit with Him and spend some quiet time getting to know Him better. Being aware who He was, we would be humbled and honored by such an invitation. The good news is that Jesus is here with us today – body, blood, soul and divinity – in the Holy Eucharist. Although Jesus comes to us under the appearance of bread and wine, His presence is as real to us now as He was flesh-and-blood-real to His disciples when he walked this earth. He can perform miracles, heal us, teach us, and love us. We can talk to Him and He can speak to us.”
- She summarized, “The time you spend with Jesus in the Blessed Sacrament is the best time that you will spend on earth.”



Eucharistic Witness: St. John Chrysostom

- “Do you want to honor Christ’s body? Then do not scorn him in his nakedness, nor honor him here in the church with silken garments while neglecting him outside where he is cold and naked. For he who said: *This is my body*, and made it so by his words, also said: ‘You saw me hungry and did not feed me, and inasmuch as you did not do it for one of these, the least of my brothers, you did not do it for me.’”
- “What we do here in the church requires a pure heart, not special garments; what we do outside requires great dedication. ... Give [God] the honor ... by giving your riches to the poor. For God does not want golden vessels but golden hearts. Now, in saying this I am not forbidding you to make such gifts; I am only demanding that along with such gifts and before them you give alms. He accepts the former, but he is much more pleased with the latter. In the former, only the giver profits; in the latter, the recipient does too. A gift to the church may be taken as a form of ostentation, but an alms is pure kindness.



Eucharistic Witness: St. John Chrysostom

- “Of what use is it to weigh down Christ’s table with golden cups, when he himself is dying of hunger? First, fill him when he is hungry; then use the means you have left to adorn his table. Will you have a golden cup made but not give a cup of water? What is the use of providing the table with cloths woven of gold thread, and not providing Christ himself with the clothes he needs? What profit is there in that? Tell me: If you were to see him lacking the necessary food but were to leave him in that state and merely surround his table with gold would he be grateful to you or rather would he not be angry? What if you were to see him clad in worn-out rags and stiff from the cold, and were to forget about clothing him and instead were to set up golden columns for him, saying that you were doing it in his honor? Would he not think he was being mocked and greatly insulted?
- “Apply this also to Christ when he comes along the roads as a pilgrim, looking for shelter. You do not take him in as your guest, but you decorate floor and walls and the capitals of the pillars. You provide silver chains for the lamps, but you cannot bear even to look at him as he lies chained in prison. Once again, I am not forbidding you to supply these adornments; I am urging you to provide these other things as well, and indeed to provide them first. No one has ever been accused for not providing ornaments, but for those who neglect their neighbor a hell awaits with an inextinguishable fire and torment in the company of the demons.
- “Do not, therefore, adorn the church and ignore your afflicted brother, for he is the most precious temple of all.”



Contagiously Sharing the Gift of the Eucharist with Others

- Among the charity we owe to our neighbor is to share with them our Jesus' love for them in the Holy Eucharist. There is, in the heart of the Mass, right after the words of consecration bringing Jesus' Body, Blood, Soul and Divinity to the altar, a summons to this type of charity.
- The priest says, "the Mystery of faith" and two of the three responses show the connection between our faith in Jesus' Real Presence and our sharing it:
 - "We proclaim your death, O Lord, and profess your Resurrection until you come again."
 - "When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again."
- In the Eucharist, we proclaim Jesus' self-giving death, his giving his Body and Blood for us and our salvation. We also profess his Resurrection, that the Eucharist is Jesus' Risen Body and Blood, come to be with us until the end of time in the new modality the Resurrection makes possible.
- When we make the celebration of the Eucharist, the encounter with our Eucharistic Lord, the source, summit, root and center of our life, then we make proclaiming his new and eternal Passover and the reality of his risen presence in our life the heart of existence.



Contagiously Sharing the Gift of the Eucharist with Others

- We see this connection in what happens with the disciples on the Road to Emmaus
 - They're walking dejected away from Jerusalem and all it symbolizes going downhill into the darkness.
 - Jesus meets them and leads them on a liturgy of the word, helping them to see that the crucifixion wasn't a contradiction to their hopes for a Messiah but a confirmation. Their hearts begin to burn.
 - Then he celebrates Mass in their home and they recognize him in the Breaking of Bread.
 - Immediately thereafter they run seven miles up hill, in darkness, to share that they have seen the Risen Lord. The Liturgy of the Word, the Liturgy of the Eucharist, and Christian Mission are all foreshadowed in this Gospel event.

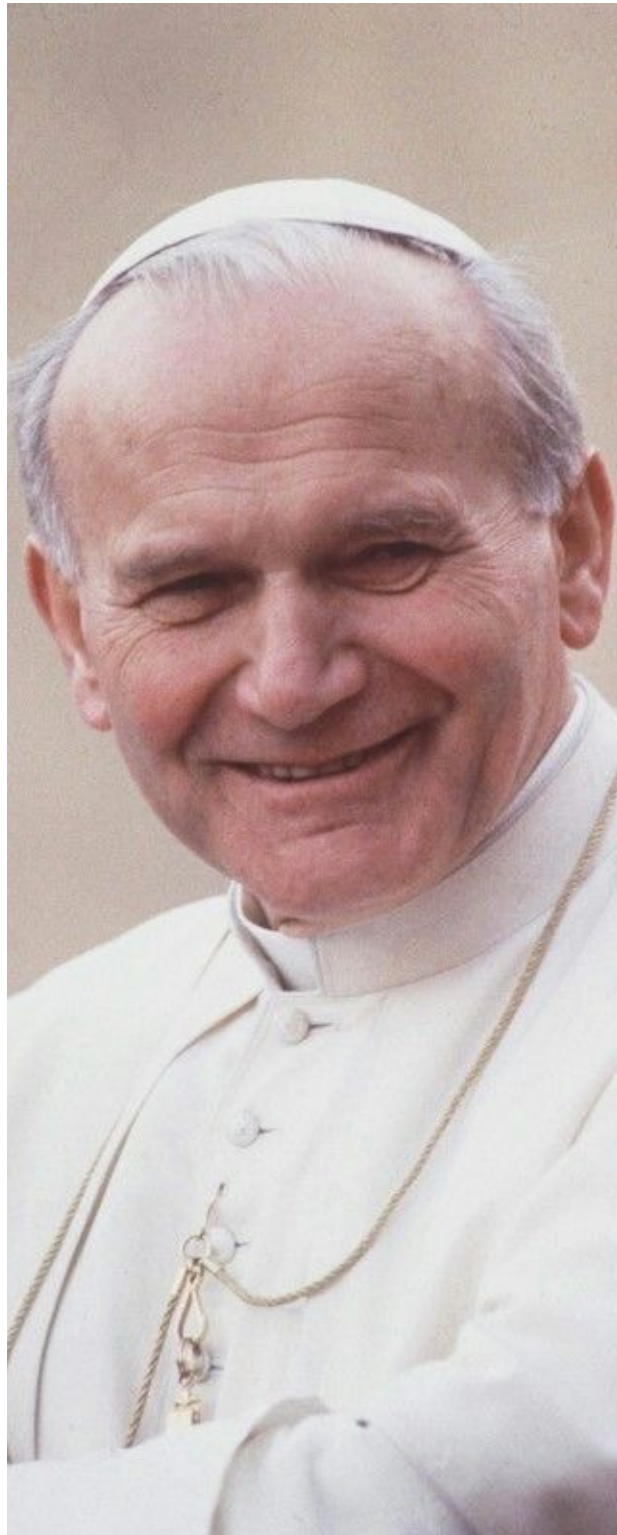


Contagiously Sharing the Gift of the Eucharist with Others

- St. John Paul II talked about the importance of the Emmaus scene in his exhortation, *Mane Nobiscum Domine*, “Stay With Us, Lord,” in 2004, given during the Year of the Eucharist to increase our Eucharistic amazement.
- MND 24. The two disciples of Emmaus, upon recognizing the Lord, “set out immediately” (cf. *Lk* 24:33), in order to report what they had seen and heard. **Once we have truly met the Risen One by partaking of his body and blood, we cannot keep to ourselves the joy we have experienced.** The encounter with Christ, constantly intensified and deepened in the Eucharist, issues in the Church and in every Christian *an urgent summons to testimony and evangelization.* ... Entering into communion with Christ in the memorial of his Pasch also means sensing the duty to be a missionary of the event made present in that rite. The dismissal at the end of each Mass is *a charge* given to Christians, inviting them to work for the spread of the Gospel and the imbuing of society with Christian values.”

Contagiously Sharing the Gift of the Eucharist with Others

- MND 25. The Eucharist not only provides the interior strength needed for this mission but is also – in some sense – *its plan*. For the Eucharist is a mode of being, which passes from Jesus into each Christian, through whose testimony it is meant to spread throughout society and culture. For this to happen, each member of the faithful must assimilate, through personal and communal meditation, the values that the Eucharist expresses, the attitudes it inspires, the resolutions to which it gives rise.
- MND 26. Christians ought to be committed to bearing more forceful witness to God's presence in the world. We should not be afraid to speak about God and to bear proud witness to our faith. The “culture of the Eucharist” promotes a culture of dialogue, which here finds strength and nourishment
- St. Paul would say to the first Christians, *Caritas Christi urget nos* (2 Cor 5:14), the love of Christ impels us to share him!



Contagiously Sharing the Gift of the Eucharist with Others

- To learn how to proclaim the gift of the Eucharist effectively, we can examine what Jesus teaches in the Parable of the Sower and the Seed.
- The Seed – Our Eucharistic faith, amazement, love and ultimately the Eucharistic Jesus.
- The Soil
 - Hardened soil by the path, stubborn, resistant, either because of opposition or entrenched habit.
 - Superficial rocky soil, initially responsive but gets torched whenever the heat and spotlight gets turned up and suffering ensues.
 - Thorny soil, in which worldly cares and anxieties, the lure of riches and pleasure choke the growth of the seed.
 - Good soil, which bears 30, 60 or 100-fold fruit.





Contagiously Sharing the Gift of the Eucharist with Others

- As we look out at the field, we see:
 - Secularism, living as if God doesn't exist, which can lead to stubbornness.
 - Emotivism, which focuses almost exclusively on how things make us feel, making us superficial.
 - Lots of thorns, other priorities or concerns that get in the way. One of the biggest problems is a general religious illiteracy, what Pope Benedict called an “educational emergency.”



Contagiously Sharing the Gift of the Eucharist with Others

- What needs to be sown and passed on?
 - The sacrificial nature of the Mass: how we enter in time into Jesus' eternal sacrifice on Calvary. The Mass is not just a Sunday spiritual get-together.
 - The doctrine of transubstantiation, that after the consecration by a validly ordained priest, what started out as bread and wine because really, truly, substantially the Body, Blood, Soul and Divinity of Christ.
 - The Real Presence. Jesus is present as long as the species of the Eucharist remain, on the altar, in our tabernacles, within us.
 - That the “res” of the Eucharist is to make us one with him and with each other, one body and one Spirit in Christ. The Eucharist builds up the Church as his Body and Bride.
 - The need to share our faith in the Eucharistic Lord with others.



Contagiously Sharing the Gift of the Eucharist with Others

- The joy of sharing the Eucharist and the modality.
- SC 84. “There is nothing more beautiful than to know [Jesus] and to speak to others of our friendship with him. These words are all the more significant if we think of the mystery of the Eucharist. **The love that we celebrate in the sacrament is not something we can keep to ourselves. By its very nature it demands to be shared with all.** What the world needs is God's love; it needs to encounter Christ and to believe in him. **The Eucharist is thus the source and summit not only of the Church's life, but also of her mission: an authentically eucharistic Church is a missionary Church.** We too must be able to tell our brothers and sisters with conviction: “That which we have seen and heard we proclaim also to you, so that you may have fellowship with us” (1 Jn 1:3). Truly, nothing is more beautiful than to know Christ and to make him known to others. **The institution of the Eucharist, for that matter, anticipates the very heart of Jesus' mission:** he is the one sent by the Father for the redemption of the world (cf. Jn 3:16-17; Rom 8:32). At the Last Supper, Jesus entrusts to his disciples the sacrament which makes present his self-sacrifice for the salvation of us all, in obedience to the Father's will. **We cannot approach the eucharistic table without being drawn into the mission** that, beginning in the very heart of God, is meant to reach all people. **Missionary outreach is thus an essential part of the eucharistic form of the Christian life.”**



Contagiously Sharing the Gift of the Eucharist with Others

- Preaching by Example.
- SC 85. The first and fundamental mission that we receive from the sacred mysteries we celebrate is that of **bearing witness by our lives**. The wonder we experience at the gift God has made to us in Christ gives new impulse to our lives and **commits us to becoming witnesses of his love**. We become **witnesses when, through our actions, words and way of being, Another makes himself present**. Witness could be described as the means by which the truth of God's love comes to men and women in history, inviting them to accept freely this radical newness. ... Even if the test of martyrdom [ultimate witness] is not asked of us, we know that worship pleasing to God demands that we should be inwardly prepared for it. **Such worship culminates in the joyful and convincing testimony of a consistent Christian life, wherever the Lord calls us to be his witnesses.**”

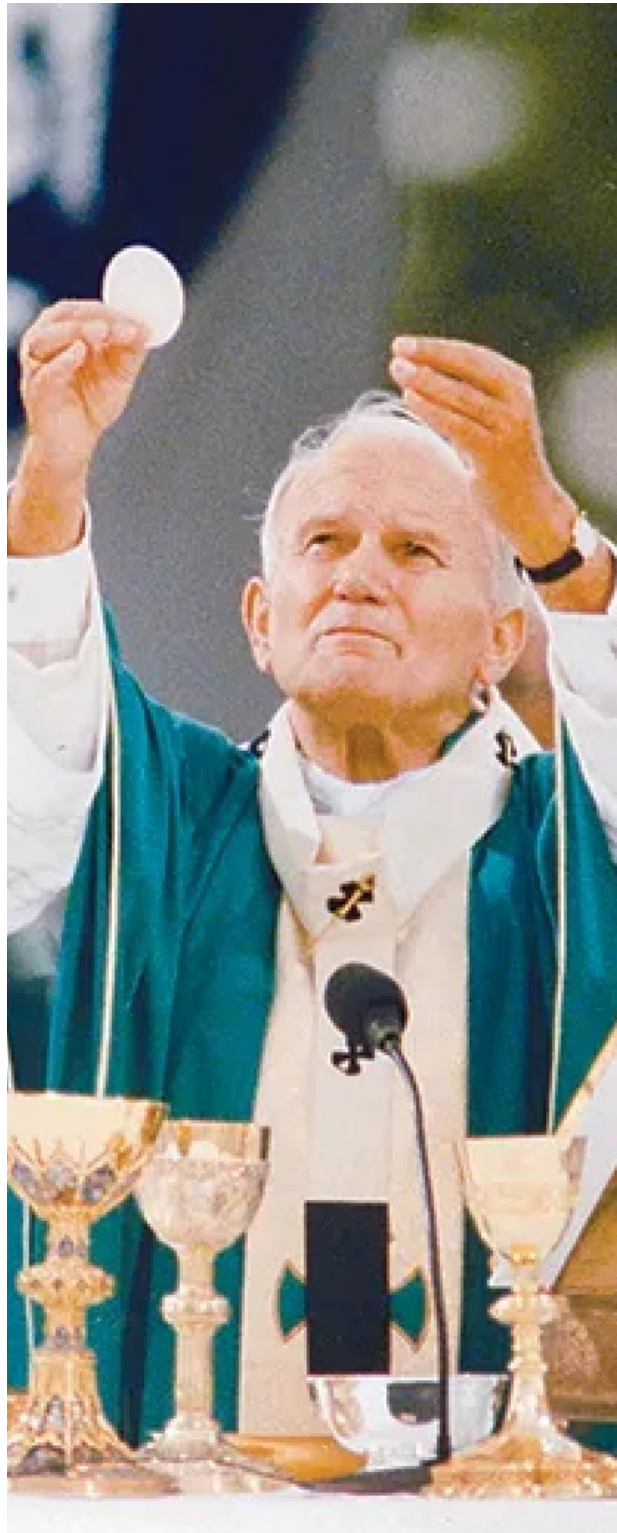


Contagiously Sharing the Gift of the Eucharist with Others

- The content of our proclamation.
- SC 86. Emphasis on the intrinsic relationship between the Eucharist and mission also leads to a rediscovery of the **ultimate content of our proclamation**. The more ardent the love for the Eucharist in the hearts of the Christian people, the more clearly will they recognize the goal of all mission: *to bring Christ to others*. Not just a theory or a way of life inspired by Christ, but the gift of his very person. Anyone who has not shared the truth of love with his brothers and sisters has not yet given enough. ... The mystery of the Eucharist, believed in and celebrated, demands a constant catechesis on the need for all to engage in a missionary effort centered on the proclamation of Jesus as the one Savior. This will help to avoid a reductive and purely sociological understanding of the vital work of human promotion present in every authentic process of evangelization.

Contagiously Sharing the Gift of the Eucharist with Others

- St. John Paul II:
 - EE 21. The celebration of the Eucharist is at the center of the process of the Church's growth.
 - EE 22. By its union with Christ, the People of the New Covenant, far from closing in upon itself, *becomes a “sacrament” for humanity*, a sign and instrument of the salvation achieved by Christ, the light of the world and the salt of the earth (cf. Mt 5:13-16), for the redemption of all. **The Church's mission stands in continuity with the mission of Christ: “As the Father has sent me, even so I send you” (Jn 20:21).** From the perpetuation of the sacrifice of the Cross and her communion with the body and blood of Christ in the Eucharist, the Church draws the spiritual power needed to carry out her mission. **The Eucharist thus appears as both the source and the summit of all evangelization**, since its goal is the communion of mankind with Christ and in him with the Father and the Holy Spirit.



Eucharistic Witness: Blessed Carlo Acutis



- One of the co-patrons of the Eucharistic Revival, Carlo died at 15 of acute leukemia in 2006. He'd be 31 today (born May 3, 1991).
- He made his first Holy Communion at 7 and became a daily Mass goer and regular adorer.
- He learned computer programming to spread love of the Eucharist (as well as of Mary, the Saints, the angels and four last things). His series on the Eucharistic miracles is 196-parts.
- He called the Eucharist, “My highway to heaven.” “To be always united to Jesus is my program of life.”
- “Non io, ma Dio” was his mantra. “Not me, but Thee”



Eucharistic Witness: Blessed Carlo Acutis

- He was a Catechist from 11. He created a holiness kit, with nine steps: love God with all your heart; **each day to try to go to Mass and receive Communion**, pray the Rosary, read a passage of Sacred Scripture, and **make a visit to Jesus in the Tabernacle each day**; to go to confession once a week; to help others as often as you can; and to rely on your guardian angel as your best friend.
- “All people are born as originals, but many die as photocopies,” he said. He urged us to become original through adoration of the God who gave us our origin, rather than trying to copy others in the world.
- He was beatified October 10, 2020 and his feast is October 12.



Eucharistic Witness: Saint John Vianney

- Priests unsurprisingly find this witness between Eucharistic love and adoration for Jesus, charity, and witness in the patron saint of parish priests. Everything about his life was Eucharistic.
- His hours spent in the confessional were not just so that he could reconcile the people to God, but to prepare them to lead a Catholic life, which entails full participation in the Holy Mass by receiving Holy Communion worthily.
- As a boy, with his family, he risked his life to go to Mass, leaving in the middle of the night to go to some isolated barn. If caught, the priest and everyone in attendance could have been sent to the guillotine. He made his First Communion with decoys outside the barn. Jesus in the Eucharist was worth this risk. Like the martyrs of Abitene, the Vianney's lived *Sine Dominico non possumus*.



Eucharistic Witness: Saint John Vianney

- His pastoral strategy for the holiness of his parishioners was totally Eucharistic and involved five steps. He sought to help them grasp and live:
 - The importance of the Lord's day.
 - What the Sacrifice of the Mass really is.
 - The Real Presence of Jesus.
 - The importance of frequent communion.
 - Eucharistic charity, receiving others like one receives the Lord.



Eucharistic Witness: Saint John Vianney

- He preached about Christ's real presence first by his example. He spent as much time as he could kneeling at the foot of the altar in his little church gazing at the tabernacle. His reverence for the Blessed Sacrament was renowned: the way he comported himself around the sanctuary could leave no doubt in the faithful about his belief in the real Presence of Jesus in the Most Blessed Sacrament. Often his actions at the altar were far more powerful than his preaching.
- When he would speak on the holy Eucharist, he often could not achieve words and would speak only in tears. When he could enunciate, he spoke with so much conviction that the words went straight to the soul. With eyes full of tears, he would often only be able to point to the tabernacle and repeat, "He is there!"



Eucharistic Witness: Saint John Vianney

- “Attending Mass is the greatest action we can do.”
- “The whole life of a Christian has to be a preparation for this great action.”
- “All the good works taken together do not equal the sacrifice of the Mass, because they are the works of men and the holy Mass is the work of God. The martyr is nothing in comparison, because martyrdom is the sacrifice that man makes to God of his life; the Mass is the sacrifice that God makes for man of his body and blood.”
- “If one were to say, ‘At such a time, one is going to raise a dead man,’ we would all quickly run to see it. But the consecration, isn’t it a greater miracle than raising a dead man?”
- “After the consecration, the good God is there, like he is in heaven. If man knew this mystery, he would die of love.”



Eucharistic Witness: Saint John Vianney

- “We would never have thought of asking God for his own Son. But what man couldn’t say or conceive, what he never would have dared desire, God in his love has said, conceived and given. We would never have dared to say to God to have his Son die for us, to give us his body to eat, his blood to drink. Since all this is true, man cannot imagine the things that God will do. He went further in his designs of love than we could have dreamed.”
- “Next to this sacrament, we are like someone who dies of thirst next to a river, just needing to bend the head down to drink; or like a poor man next to a treasure chest, when all that is needed is to stretch out the hand.”
- “Come to communion, come to Jesus, come to live of him, in order to live for him!”
- “What is our Lord doing in the tabernacle? He is awaiting us!”



Eucharistic Witness: Saint John Vianney

- But St. John Vianney also gave the example of Eucharistic charity.
- It began very young in his family, when the Vianneys would take in over 20 mendicant families at a time.
- He had once experienced what it meant to be poor on a pilgrimage to the Shrine of St. Francis Regis to save his vocation. People refused him such that he was eating grass. “I begged only one time in my life, and it was awful. It’s then that I know that it’s better to give than to ask.”
- He would often exchange his clothes with the poor and give them his shoes. He would give away the shirts from his wardrobe.
- He would similarly exchange his food with the poor, giving them the food prepared for him in exchange for their crusts of bread.



Eucharistic Witness: Saint John Vianney

- He called his cassock pocket the “shuttle pocket” because whatever money was put there was soon doled out.
- Toward the end of his life, he was paying the rent for 30 of his parishioners’ houses and farms. He would donate the money for parishioners to start small businesses so that they could support themselves.
- He sacrificed his entire familial inheritance to found a school – *La Providence* – for orphaned girls.
- He wasn’t afraid of being taken advantage of, because he was giving to God. He would often preach about St. Martin of Tours and St. John of God who recognized they were giving to Christ.
- He sought to give anonymously or through others whenever he could.



Eucharistic Witness: Saint John Vianney

- “I would even sell my cadaver in order to have money for my poor.”
- “Your well-being is nothing other than a depository that God has put in your hands; after taking what is necessary for you and your family, the rest is owed to the poor.”
- “All of our religion is but a false religion and all our virtues are mere illusions and we ourselves are only hypocrites in the sight of God if we have not that universal charity for everyone, for the good and for the bad, for the poor people as well as for the rich, for all those who do us harm as much as those who do us good.”
- “The obligation we have to love our neighbor is so important that Jesus Christ put it into a Commandment that he placed immediately after that by which he commands us to love Him with all our hearts. He tells us that all the law and the prophets are included in this commandment to love our neighbor. Yes, my dear brethren, we must regard this obligation as the most universal, the most necessary and the most essential to religion and to our salvation. In fulfilling this Commandment, we are fulfilling all the others.”



Eucharistic Witness: Saint John Vianney

- Eventually St. John Vianney rejoiced that every morning the 7 am Mass was packed with Catholics who were receiving the Lord as the source and the summit of their life.
- He rejoiced just as much that visitors to Ars soon began to be amazed not just with the holy Curé of Ars but with the holy Catholics of Ars, who converted many people by their loving hospitality as people waited an average of eight days for five minutes in the confessional with their pastor.
- Helping Catholics learn to live a truly Eucharistic life – loving God and neighbor with all they have and are – was the goal of St. John Vianney. It's the aim of the Church. It will always be the top priority for parish priests who wish their people to come to the Eternal Banquet.



Welcome!

I warmly welcome you to this website, put together at the insistence and with the assistance of friends.

During my diaconal ordination, Cardinal Edmund Szoka gave me the following instruction from the Ordination Rite as together we gripped the Book of the Gospels:

*"Receive the Gospel of Christ, whose herald you now are.
Believe what you read.
Teach what you believe.
Practice what you teach."*

Those words have never lost their resonance.

Since that day -- October 8, 1998 -- I have tried to live up to that commission to be a "herald of the Gospel," by striving to teach what the Church believes, to practice what I preach to others, and to spread with joy and enthusiasm the truth Christ has entrusted to His church -- in and out of season, in and out of the pulpit.

This website is a chronicle of those attempts. You may also follow postings of articles, homilies and teachings on Facebook, Twitter and Youtube.

You can also subscribe to the podcast of daily homilies, lectures and talks through Apple Podcasts and Google Podcasts.

It constitutes the "five loaves and two fish" (or even less!) that I have placed into the hands of the Lord as an attempt to feed a hungry crowd, confident that, if He wishes, He can multiply and supplement that meager offering to nourish many more (Jn 6:1-14).

In Christ,
Fr. Roger J. Landry



Most Recent Homilies

God's Comfort and the Conversion Required to Receive It, Second Sunday of Advent (B), December 6, 2020

Accepting, Following and Announcing Jesus without Offense, Second Sunday of Advent (EF), December 6, 2020

Walking the Way of the Kingdom Jesus Indicates, First Saturday of Advent, December 5, 2020

Running to Meet Our Light, Strength and Salvation, First Friday of Advent, December 4, 2020

Listening to and Acting on the Long Awaited One's Words, First Thursday of Advent, December 3, 2020

Going Hungry to Meet Christ in a Three-Fold Banquet, First Wednesday of Advent, December 2, 2020

Childlike Eyes to See, First Tuesday of Advent, December 1, 2020

Singing the Song of the Lamb, 34th Wednesday (II), November 25, 2020

Turning to the Lord Who Comes to Judge the Earth, 34th Tuesday (II), November 24, 2020

Following the King and Lamb Wherever He Goes, 34th Monday (II), November 23, 2020

Most Recent Articles

Our Duty and Salvation, The Anchor, November 27, 2020

Living the Reality of the Kingdom of Christ, National Catholic Register, November 19, 2020

The Knights Our Age Needs, The Anchor, November 13, 2020

Remembering Andrew Walther, November 7, 2020

Just a Parish Priest, The Anchor, October 30, 2020

Coming to Know the Original Three-Dimensional Carlo Acutis, The Anchor, October 16, 2020

A Good Shepherd Full of Christian and Priestly Virtues, The Pilot, October 5, 2020

Returning to the Sacrament of Divine Love, The Anchor, September 18, 2020

The Pastoral Malpractice of Liturgical Abuse, The Anchor, September 4, 2020

The Chosen, The Anchor, August 21, 2020

Most Recent Talks

Receiving the Lord Jesus as Mary and Joseph, Advent Day of Recollection for the Leonine Forum, December 5, 2020

Novena in Preparation for the Immaculate Conception, Leonine Forum, November 28 to December 8, 2020

Blessed Michael McGivney and the Call to Holiness, McGivney Festival Young Adult Prayer Vigil, October 31, 2020

Apprenticeship in the Art of Living, Duc in Altum Virtual Schools Summit, October 28-30, 2020

Preaching on Marital Love and Accompanying Couples toward the Full Embrace of the Church's Teaching, Diocese of Gary Clergy Convocation, October 20, 2020

The Divorced and Remarried, Challenges and Triumphs in Pastoral Care, Diocese of Gary Clergy Convocation, October 20, 2020

The Heart of the New Evangelization: Meeting, Knowing and Loving Jesus Back, New Zealand Evangelion's In his Name Virtual Conference, October 10-11, 2020

Christian Anthropology: The Human Person in the Modern World, Leonine Forum Opening Lecture, October 8, 2020

Introduction to Catholic Social Teaching, UNSRC Catholic Club, August 27, 2020

Making Better Confessions, Catholic Information Conference, July 24, 2020

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Email: fatherlandry@catholicpreaching.com

YouTube: www.youtube.com/c/FrRogerLandry

Twitter: [@FrRogerLandry](https://twitter.com/FrRogerLandry)

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The Word Made Flesh:
Priests as Catalysts for the Church's Eucharistic Revival
Eucharistic Charity and Witness

Thank you!