

A photograph of Pope Francis speaking at a golden podium. He is wearing white papal vestments and a white zucchetto. The podium features a circular emblem with a cross and the year 1978. The background is a dark, ornate interior.

# Preaching the Eucharist: Relating the Homily to the Eucharistic Prayer

Fr. Roger J. Landry  
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# The Necessary Revival of Sacred Preaching

- Part of the Eucharistic Revival and its focus on helping to make Jesus in the Mass the practical source and summit, root and center of Christian life, is a renewal of sacred preaching.
- Many surveys have shown that among the reasons why only 1 of 6 Catholics in the US attends Mass each Sunday is because people are drifting away from practice or leaving the Church altogether because of preaching that's poor and unprepared, uninspiring and sometimes focused on "bad news" instead of Good. Many Catholics leave for Protestant Churches where nourishing preaching applying the Bible to life sets them on fire.
- Pope Francis has often decried the quality of Catholic homilies. "Please, the homilies: they are a disaster" (Jan 22, 2023).
- Pope Benedict: "Given the importance of the word of God, the quality of homilies need to be improved" (SC 46).
- St. Bernardine of Siena's 15<sup>th</sup> century contrafactual about the importance of preaching.





# The Necessary Revival of Sacred Preaching

- Not only does Catholic preaching need to be renewed in general, but, within the context of the Eucharistic Revival, there is a need to connect the *Verbum Domini* to the *Verbum Caro Factum Est*.
- The suggestion of Fr. Peter John Cameron, OP, to end every homily with a direct reference to Jesus in the Eucharist.
- St. Manuel Gonzalez Garcia, one of the co-patrons of the Revival, is a genius of linking almost every passage in the Gospel to the Eucharistic Lord. A glimpse of this can be seen in Victoria Schneider's *The Bishop of the Abandoned Tabernacle*.





# Structure of this Conference

- What I would like to do in this conference:
  - A review of some Biblical images connecting the Word of God to the Word made Flesh as well as a clear summons from the Magisterium.
  - A quick summary of the purpose of preaching in general and particularly Pope Francis' words about the messenger, message, and style.
  - A discussion of how some priest saints have responded to this challenge.
  - A focus on how the Eucharist should inspire a Eucharistic apostolate and mission.

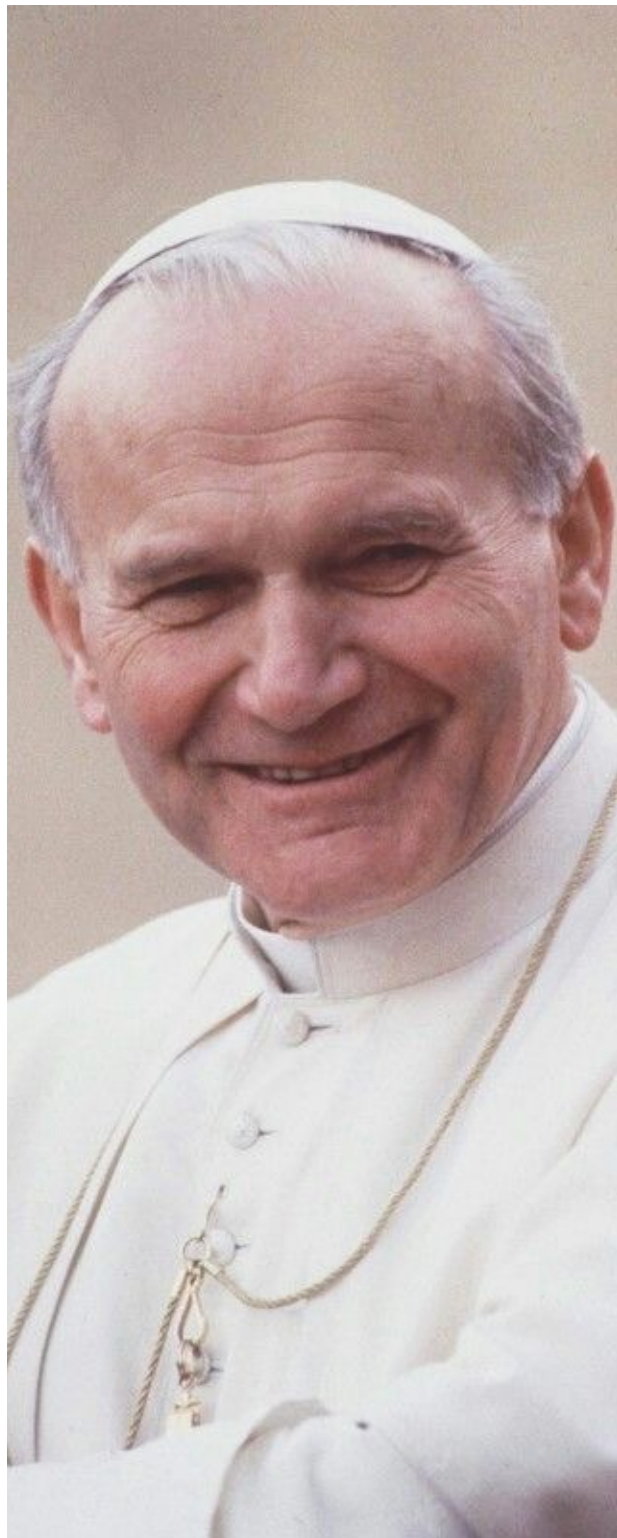




# The Connection Between the Word of God and Word Made Flesh

- Emmaus scene
  - 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. They were "slow of heart," not of head, but after the Liturgy of the Word, their hearts begin to burn and they hungered for Jesus to stay with them.
  - Then Jesus celebrated Mass in their home and they recognized 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.
  - Pope Francis to CELAM bishops in 2013 said that the reasons for others' departure contains the seed for their return. He also asked, challengingly, whether we still have the capacity to warm hearts.





# The Connection Between the Word of God and Word Made Flesh

- John Paul II – *Stay with Us, Lord*
  - “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.”
  - “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.”





# The Connection Between the Word of God and Word Made Flesh

- Pope Benedict: “The sacramentality of the word can be understood by analogy with the real presence of Christ under the appearances of consecrated bread and wine” (SC 56).
- Consuming the Word (Ezek 2, Rev 10)
  - “Open your mouth and eat what I shall give you”
  - The scroll was covered with writing front and back.
  - Sweet as honey in the mouth, then sour in the stomach.
  - Mission: “Speak to the House of Israel.” “You must prophesy.”
- Mary:
  - She didn’t consume a physical scroll but she received the Word so totally that it became flesh in her. She pieced things together like a mosaic and treasured it.





# The Connection Between the Word of God and Word Made Flesh

- Isaiah 6 – Purified to Consume the Word and the Word made flesh
  - Theophany – Holy, Holy, Holy
  - Sense of unworthiness
  - Seraph with a burning ember.
  - Calling – “Whom shall I send?”
  - Response – “Here I am”
  - Commission – “Go to my people”
- Eucharistic significance of Isaiah 6
  - Extraordinary Form: “Cleanse my heart and my lips, Almighty God, who cleansed the lips of the Prophet Isaiah with a burning coal, and mercifully grant through your grace that I might be cleansed so that I may worthily announce your holy Gospel.”



# The Connection Between the Word of God and Word Made Flesh

- St. Cyril of Alexandria
  - “One of the seraphim is sent to Isaiah with a burning coal which he took from the altar with tongs. This is clearly a symbol of Christ, who, on our behalf, offered himself up to God the Father as a pure and unblemished spiritual sacrifice with a most pleasing fragrance. In the same way, Christ is received from the altar.”
- St. John Damascene
  - “In all fear and with a pure conscience and undoubting faith ... let us receive the body of the Crucified One. With eyes, lips, and faces turned toward it, let us receive the divine burning coal, so that the fire of the coal may be added to the desire within us to consume our sins and enlighten our hearts, and so that by this communion of the divine fire we may be set afire and deified.”
- Liturgy of St. James refers to “receiving the fiery coal” from the Eucharistic altar.
- In the liturgy of St. John Chrysostom, the priest, when giving Holy Communion says, “Lo, this has touched your lips and has taken away your impurity.”







# The Connection Between the Word of God and Word Made Flesh

- In the Mass, after 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.”
- This has to have an impact on Sacred Preaching, so that we when we mount the pulpit, will be proclaiming Jesus’ self-giving death, his giving his Body and Blood for us and our salvation, and professing 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.





# The Purpose of Sacred Preaching

- Archbishop Sheen: There are two types of preachers: those who have something to say and those who have to say something.
- Vatican II: Priests have the “primary duty of proclaiming the Gospel of God to all.” The purpose of a homily is “to exhort all men” to “conversion and holiness” (PO 4).
- Pope Benedict XVI: “The homily is ‘part of the liturgical action’ and is meant to foster a deeper understanding of the word of God, so that it can bear fruit in the lives of the faithful” (VD 59).
- Pope Francis: A liturgical homily promotes a heart-to-heart dialogue between God and his people, proclaiming the deeds of salvation and restating the demands of the Covenant. It is part of the offering made to the Father and a mediation of the grace that Christ pours out during the celebration (EG 137-138).





# The Purpose of Sacred Preaching

- US Bishops' *Preaching the Mystery of Faith* (2012):
  - “One of the most important teachings of Vatican II in regard to preaching is the insistence that the homily is an integral part of the Eucharist itself. ... The homily is meant to set hearts on fire with praise and thanksgiving. It is to be a feature of the intense and privileged encounter with Jesus Christ that takes place in the liturgy. ... The homilist connects the two parts of the Eucharistic liturgy as he looks back at the Scripture readings and looks forward to the sacrificial meal. This is why it is preferable for the celebrant of the Eucharistic liturgy also to be the homilist.”





# The Preacher

- Pope Francis says that people today thirst for authenticity, for credible witnesses, for preachers who speak of a God they know.
- He says that the preacher should be close, approachable, welcoming, warm, joyful, unpretentious, ready for dialogue, and patient.
- He says that the preacher should enjoy passing on the faith to others, looking beyond people's weaknesses and failures to see what Jesus sees and loves in them.
- He must strive to know those whom he addresses, the heart of the community, where God is alive and ardent and where the loving dialogue has become barren.
- He should be striving for holiness: "The greater or lesser holiness of the minister does impact the proclamation."





# The Message

- Quoting John Paul II, Pope Francis says that the message is the “joyful, patient, progressive preaching” of the incarnation, birth, life, saving death and resurrection of Jesus Christ.
- Preaching, he says, must begin and emphasize above all the kerygma: “Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you” (EG 164).
- To preach the kerygma, the preacher must believe it. He must know God loves him, that Jesus has saved him, and that love has the last word.
- The Gospel is a gift before a task!





# The Style

- Pope Francis says that good preaching is not just about knowing what to say but how to say it (EG 156). Method is a profoundly spiritual concern.
- He says it's an expression of love of neighbor to refuse to offer a product of poor quality.
- What are the elements of a good homily? He gives 13 characteristics:
  - Well prepared — a preacher who doesn't prepare is not "spiritual" but dishonest and irresponsible.
  - Prayerful — calling on the Holy Spirit in prayer.
  - Scriptural — based on the Word of God with which the preacher is intimately familiar, not just intellectually but existentially.





# The Style

- Elements of a good homily (continued)
  - On fire – They should be words that set hearts on fire.
  - Humble – Christ's message must penetrate his entire being so that the Holy Spirit can really work in him.
  - Simple – Everyone should be able to understand the language used.
  - Clear – Our language can be simple but not clear. There's a need for thematic unity so that people can grasp the point.
  - Practical – It should use familiar, practical, every day images, so that people can understand and savor the message and know what they're being asked.





# The Style

- Elements of a good homily (continued)
  - Positive – Each word of Scripture is a gift before a demand. He should point out not what shouldn't be done, but rather what we can do better. He should be a joyful messenger of challenging proposals, showing the attractiveness of a life of wisdom, rather than experts in dire predictions and dour judges.
  - Beautiful – Preachers should help people recognize what Christ is teaching is not just true but beautiful, capable of filling life with joy even in difficulties. Preaching is more than communicating abstract truths. We can only love what is beautiful.
  - Eschatological – The preacher should help people grasp they live in between the baptismal and eternal embrace.





# The Style

- Elements of a good homily (continued)
  - Maternal – The Church preaches like a mother evangelizing her family, loving her children, listening to them, teaching them what is for their benefit, counting on their trust. A spirit of love guides conversations and corrections. Preaching is better understood in the “mother tongue.”
  - Brief – The homily must not become more important than the celebration of faith or violate its balance or rhythm. He normally says that Sunday homilies should be 8-10 minutes.



# Lessons from the Parable of the Sower and the Seed

- 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 – The Eucharistic Jesus and the Church's Eucharistic knowledge, faith, amazement, love, and life.
- 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.





# Lessons from the Parable of the Sower and the Seed

- As we look out at the field today and take a soil sample, we learn:
  - 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.





# Lessons from the Parable of the Sower and the Seed

- 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.







## 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 those entrusted to him in *Ars* and in the confessional 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.





## The Preaching of Saint John Vianney

- In May 1845, the famous Fr. Henri-Dominique Lacordaire, perhaps the greatest preacher of the 19<sup>th</sup> century, came to Ars.
- He tried to make the trip as a humble disciple, incognito. Someone however caught sight of his white habit underneath his black coat and word began to spread that the most famous person in France had come to Ars. He introduced himself to Fr. Vianney, who couldn't contain his joy in meeting him. At first he couldn't understand how the famous Dominican had been detoured to his tiny village; it didn't even cross his mind that Fr. Lacordaire had come to meet and hear him.
- At the time of the main Sunday Mass at 10 am, Fr. Vianney was moved to see Fr. Lacordaire sitting in the pews. Fr. Lacordaire listened in a spirit of humble recollection to the pastor preach on the Gifts of the Holy Spirit. He later said that Fr. Vianney "uttered in a striking way a thought in connection with the Holy Spirit that I myself have been pondering for a long time."





## The Preaching of Saint John Vianney

- After Mass, Fr. Vianney begged Fr. Lacordaire to go up to the pulpit to preach. He wanted his parishioners to hear him and be converted by him. He announced to them and to the pilgrims that at Vespers that evening someone else would preach who “will speak much better than I can.” At Evening Prayer, Fr. Lacordaire mounted the pulpit and preached to a packed crowd. He admitted to being humbled to have been asked to preach in the same pulpit where the Curé of Ars preached. The people of Ars were filled with a holy pride as the most celebrated preacher in French history ranked himself below their Curé.
- After the homily, Fr. Vianney pronounced himself converted. He later asked someone, “Do you know the thought that came to me during Father Lacordaire’s visit? It was this: he who is greatest in knowledge came to humble himself before the one who is lowliest in ignorance. The two extremes met.”
- A few days later, Fr. Lacordaire was the guest of honor at a clergy gathering in Lyons. One of the priests said, “You must not have thought the Curé of Ars very eloquent.”





## The Preaching of Saint John Vianney

- Fr. Lacordaire forcefully replied to the haughty insult against Fr. Vianney: “This holy priest and I do not speak the same language. But I am happy to be able to give this testimony on my own behalf: our sentiments are the same, even though we do not say the same things.” He added, simply, “He preached as a good pastor should preach.”
- Notwithstanding Fr. Vianney’s many debilities in the pulpit, Fr. Lacordaire considered him a model to be imitated by all parish priests. Lacordaire well knew that many of the parish priests of France were trying to model themselves – unsuccessfully– on him, not on Vianney. These priests focused on the “language” and style of the Dominican rather than the “sentiments” that inspired Vianney and him both. It led to a concentration on rhetorical beauty rather than effective communication toward conversion and holiness.
- Once, during an exorcism, the devil spoke to Vianney, saying, “Why do you preach so simply? It makes you pass for an ignorant man. Why not preach in the big style, like they do in the towns?” Lacordaire, for one, was happy that Vianney never succumbed to that temptation.





## The Preaching of Saint John Vianney

- The Curé of Ars 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!"





## The Preaching of 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.”





## The Preaching of Saint John Vianney

- “God the Father fixes his eyes on the altar: ‘This is my beloved Son in whom I place all my delight!’”
- About Corpus Christi processions, he said, “What happiness! Today our Lord has walked in your parish to bless you. When you pass in the streets where he passed, you can say, ‘Our Lord passed there!’”
- “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.”
- He tried to get them to “upgrade” their faith from weekly communicants to daily. He lamented how many good people remained merely good: “What a shame! If they communicated more often, they would be saints.”
- “Come to communion, come to Jesus, come to live of him, in order to live for him!”



# The Preaching of Saint Peter Julian Eymard



- St. Peter Julian Eymard (1811-1868) is called the Apostle of the Eucharist.
- At 5, he went missing and his family found him in Church, on a small stool, with his ear to the tabernacle. He told his sister he wanted to hear Jesus better.
- His vocation was nourished in southern France at the time after the French Revolution. His father protested against his vocation as an only child (his mother died when he was 17), and he had multiple health problems, including asthma and migraines, which forced him to leave seminary. He returned after his father died.
- A diocesan priest, then a Marist, and finally, in 1856, the founder of the Society of the Blessed Sacrament. Two years later, for religious women, he founded the Servants of the Blessed Sacrament. Both focused on Eucharist devotion, especially preparing children for First Communion and bringing non-practicing Catholics back.





# The Preaching of Saint Peter Julian Eymard

- “The Eucharist is everything, because from the Eucharist, everything is.”
- “Receive Communion often, and Jesus will change you into himself.”
- “Attend Mass daily; it will prosper the whole day. All your duties will be performed better and your soul will be stronger to bear its daily cross. The Mass is the most holy act of religion; you can do nothing that can give greater glory to God or be more profitable for your soul than to attend Mass frequently and devoutly. It is the favorite devotion of the saints.”
- “Have a great love for Jesus in his divine Sacrament of Love; that is the divine oasis of the desert. It is the heavenly manna of the traveler. It is the Holy Ark. It is the life and Paradise of love on earth.”



# The Preaching of Saint Peter Julian Eymard

- “Mary found again in the adorable Host the adorable fruit of her womb... and began in the Cenacle her new maternity at the feet of Jesus in the Eucharist”
- “The Eucharist, behold the Christian's treasure, his delight on earth. Since Jesus is in the Eucharist for him personally, his whole life ought to be drawn to it like a magnet to its center.”
- “Be the apostle of the divine Eucharist, like a flame which enlightens and warms, like the Angel of his heart who will go to proclaim him to those who don't know him and will encourage those who love him and are suffering.”





# The Preaching of Saint Manuel Gonzalez Garcia



- “Every altar is a Calvary where Jesus is immolated and offered up in the sacrifice of redemption. If the first Mass had the power to transform the world, the rest of the Masses celebrated have the power to preserve and deepen that transformation. If only we would live our Masses! To live the Mass is to know the Mass thoroughly, to reverence the Mass highly for its value, to take as our norm of behavior what Jesus does in the Mass, and to delight in the Mass. Our utmost happiness on earth should be these words (if I am a priest): ‘I celebrate Mass’ or (if I am a member of the faithful), ‘I participate in the Mass.’ This knowledge, reverence, imitation and delight in the Mass should be so deeply rooted in me that during every hour of every day, it could be said of me, ‘He is living his Mass.’”
- “A Mass celebrated ... by the simplest of priests in his poor dilapidated church is worth as much as the whole Gospel, as Jesus with his teaching, his works, his pains and death.”



# The Preaching of Saint Manuel Gonzalez Garcia

- “If I make the Mass ever more my own, incorporating myself into the Sacrifice of Jesus, then not only do I celebrate the Mass but also I become the Mass.”
- “It is important that you engrave this announcement more upon your heart than upon your mind: the Heart of Jesus in the tabernacle always has something to say to you. In the same way as with Simon the Pharisee who invited him to dinner but was not polite, Jesus says to you: I have something to say to you.”
- His bones continue to preach still, buried beneath the tabernacle in the Blessed Sacrament Chapel of the Cathedral of Palencia, Spain.







# Magisterial Inspiration about Preaching the Eucharist

- 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.
- SC 84. “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.”





## Magisterial Inspiration about Preaching the Eucharist

- 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.





# Magisterial Inspiration about Preaching the Eucharist

- 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.





## 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](mailto:fatherlandry@catholicpreaching.com)

YouTube: [www.youtube.com/c/FrRogerLandry](https://www.youtube.com/c/FrRogerLandry)

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

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A photograph of Pope Francis speaking at a golden podium. He is wearing white papal vestments and a white zucchetto. The podium features a circular emblem with a cross and the year 1929. The background is dark and out of focus.

# Preaching the Eucharist: Relating the Homily to the Eucharistic Prayer

Questions and Comments

Fr. Roger J. Landry  
Clergy Days for the  
Archdiocese of Philadelphia  
Cape May, New Jersey  
March 21, 2023