

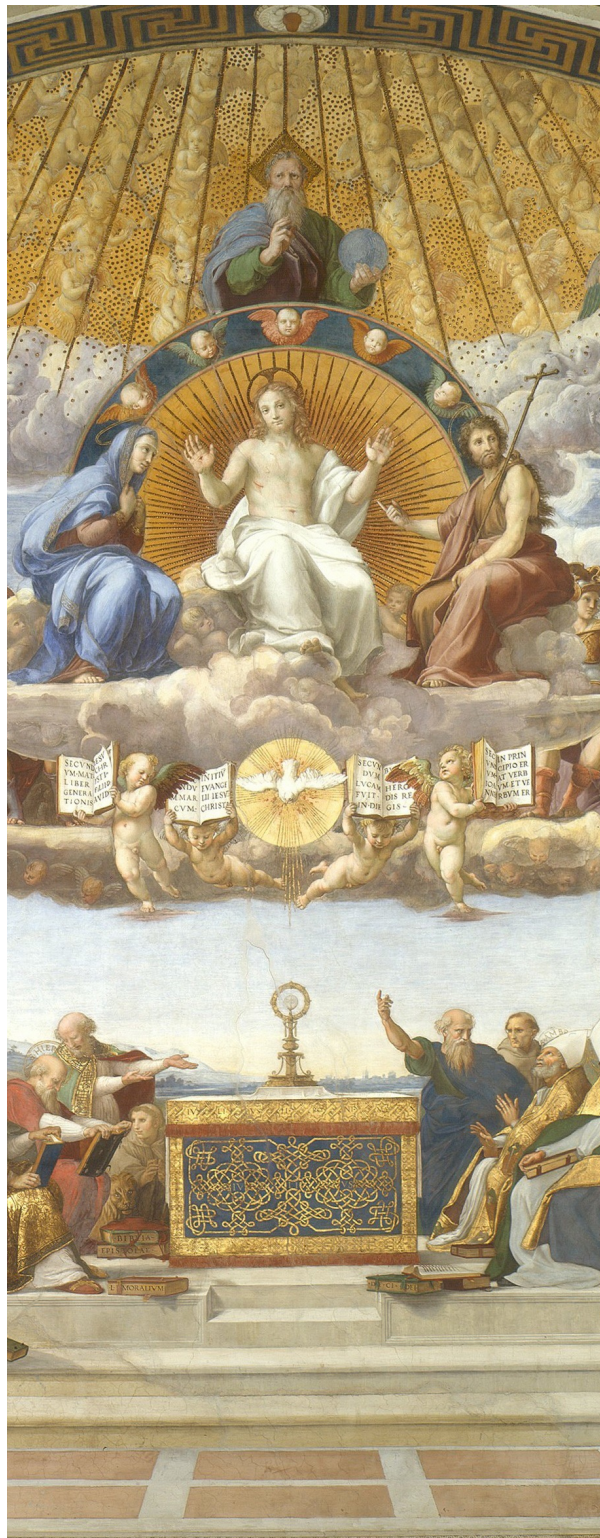
Receiving, Worshipping, Imitating and Sharing Jesus



Fr. Roger J. Landry • Diocese of Fall River Women's and Men's Conference
Stonehill College Ames Sports Complex • March 11, 2023

The Eucharistic Revival

- One of the most significant initiatives the U.S. bishops have ever initiated.
- It's a response to a crisis in Eucharistic knowledge, faith, amazement, love and life.
- This crisis is seen in:
 - Sunday Mass attendance
 - Eucharistic illiteracy
 - Post-COVID problems
 - Eucharistic scandals
 - Ordinary scandal of many not behaving as if we really believe what we profess.





The Eucharistic Revival

- The phases of the Eucharistic Revival:
 - Dioceses (June 19, 2022 to June 11, 2023)
 - Parishes (June 11, 2023 to July 17, 2024)
 - National Eucharistic Congress July 17-21, 2024 in Indianapolis.
 - Mission – July 21, 2024 to June 8, 2025
 - But the most important phase is *personal*.
- Four pillars
 - Mass – Receiving Jesus
 - Adoration – Worshipping Jesus
 - Charity – Imitating Jesus
 - Apostolate – Sharing Jesus

The Mass – Receiving Jesus

- The need for an effective catechesis
- Behaving according to our faith
 - Reverencing Christ
 - Prioritizing Christ – Martyrs of Abitene, 304 AD.
 - Learning to pray the Mass
 - *Ars celebrandi*
 - Active participation – Awareness of the mystery being celebration and its relationship to daily life. It involves “constant conversion,” “recollection and silence,” “fasting,” “when necessary, sacramental confession,” and an “effort to participate actively in the life of the Church.” It means offering ourselves together with Christ.
 - St. Thomas Aquinas: “*O res mirabilis! Manducatur Dominum pauper et servus humilis!*”





St. Manuel Gonzalez Garcia

- St. Manuel Gonzalez Garcia (1877-1940), one of the two co-patrons of the Eucharistic Revival, was Bishop of Malaga and then Palencia and is the founder of the Eucharistic Missionaries of Nazareth (1935), the Disciples of St. John (1910) and the Children of Reparation (1935). Pope St. Pius X very much approved of his work. He is known as the “Bishop of the Tabernacle” for spreading devotion to the Eucharist and encouraging frequent communion. He was beatified in 2001 and canonized in 2016.
- In 1902, the year after his ordination, he went to serve in one of the parishes of his diocese, Palomares del Rio and found the Church filthy and Jesus in the tabernacle abandoned. It changed his life.



St. Manuel Gonzalez Garcia

- “On that afternoon, in that moment in which I was before the tabernacle, I saw that my priesthood would consist of a work of which I had never before dreamt. ... I found myself to be a priest in a town that didn’t love Jesus, and I would have to love him in the name of everybody in that town. I would dedicate my priesthood to taking care of Jesus in the needs of his life in the tabernacle: to feed him with my love, to keep him warm with my presence, to entertain him with my conversations, to defend him against abandonment and ingratitude, to give relief to his Heart with my holy sacrifices, to serve him with my feet by taking him wherever he is desired, and with my hands by giving alms in his name, even to those who do not love him, and with my mouth by speaking of him and consoling others in his name, and by crying out to those who do not want to hear him, until finally they would listen and begin to follow him. This would be a beautiful priesthood!”



St. 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.’”



St. 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.”
- When he was dying, he said, “I ask to be buried next to a tabernacle, so that my bones, after death, as my tongue and my pen in life, are saying to those who pass: there is Jesus! There it is! Do not leave him abandoned!”
- His relics in our Diocese are meant to point to Jesus in the Eucharist saying, “There he is!”

Adoration – Worshipping Jesus

- The Eucharist is the same Jesus who was born in Bethlehem and adored by Mary and Joseph, the angels, the shepherds and the wise men.
- Pope Benedict XVI defined the two movements of adoration: *proskinesis* and *ad-oratio*.
- Pope Francis
 - “The moment I most savor the religious experience, however long it may be, is when I am before the tabernacle.”
 - “What is most important is adoration: the whole community together looks at the altar where the sacrifice is celebrated and adores.”
- Just like with Peter, James and John, Jesus asks us to spend time with him, to develop that *friendship* with him that is at the root of the Christian life.
- Prioritizing time with the King of Kings!



Adoration — Worshipping Jesus



- Jesus' words to St. Margaret Mary Alacoque in 1675: “Behold the heart that has so much loved men that it has spared nothing, even exhausting and consuming itself in testimony of its love. In recognition, I receive from most only ingratitude, by their irreverence and sacrilege, by the coldness and scorn they have for me in this Sacrament of Love. What I feel the most keenly is that it is hearts that are consecrated to me that treat me in this way.”
- The needed response:
 - To ingratitude, unceasing thanks
 - To irreverence, deep piety
 - To coldness and lack of enthusiasm, passion.
 - To scorn, praise and blessing
 - To sacrilege, purity and holiness of life.



Adoration — Worshipping Jesus

- St. John Paul II — *Stay with Us, Lord and The Church Draws Her Life from the Eucharist*
- “There is a particular need to cultivate a lively awareness of Christ's real presence, both in the celebration of Mass and in the worship of the Eucharist outside Mass.”
- “The presence of Jesus in the tabernacle must be a kind of *magnetic pole* attracting an ever-greater number of souls enamored of him, ready to wait patiently to hear his voice and, as it were, to sense the beating of his heart.”
- “The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church. ... It is the responsibility of Pastors to encourage, also by their personal witness, the practice of Eucharistic adoration, and exposition of the Blessed Sacrament in particular, as well as prayer of adoration before Christ present under the Eucharistic species.”



Adoration — Worshipping Jesus

- Benedict XVI — *The Sacrament of Love*
 - “Eucharistic Adoration is simply the natural consequence of the Eucharistic celebration, which is itself the Church's supreme act of adoration. Receiving the Eucharist means adoring him whom we receive. ... The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. Indeed, only in adoration can a profound and genuine reception mature.”
 - “Therefore, I heartily recommend to the Church's pastors and to the People of God the practice of eucharistic adoration, both individually and in community.”



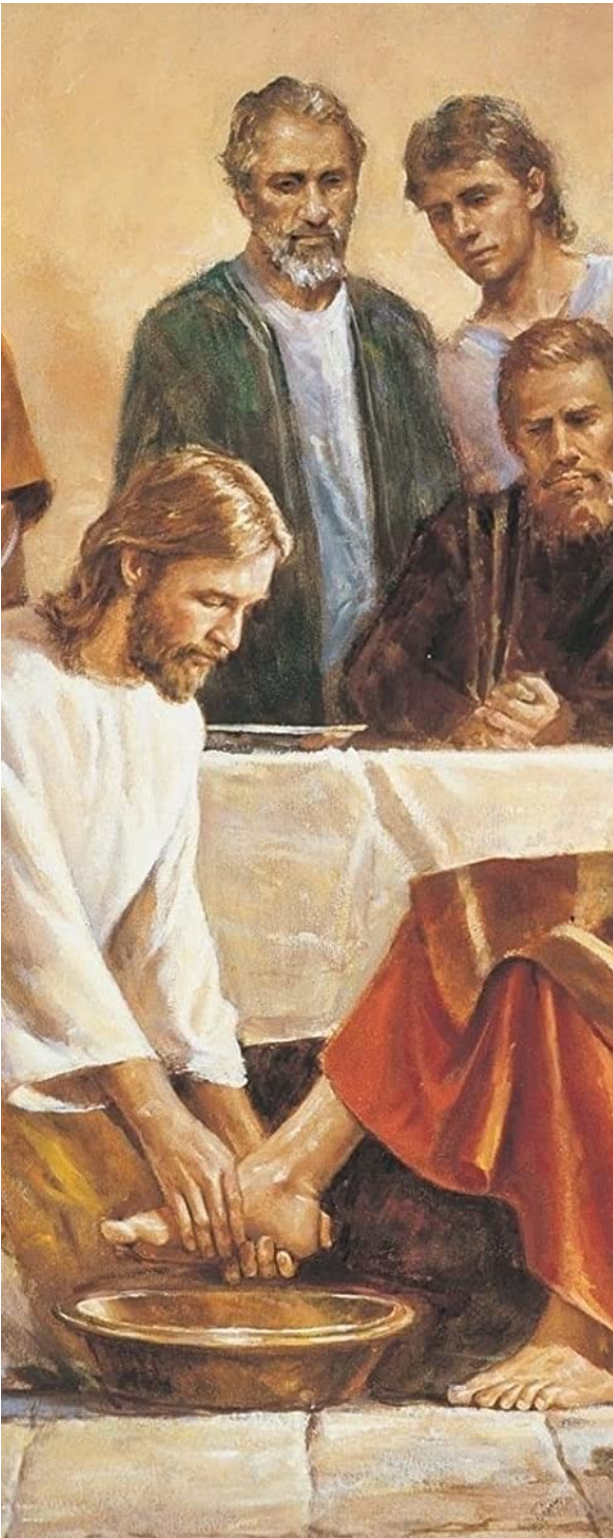
St. Kateri Tekakwitha

- St. Kateri (1656-1680) was born in Auriesville ten years after the martyrdom of St. Isaac Jogues, of a Christian Algonquin mom and a Mohawk dad.
- When she was 19, she had a chance to talk to Jesuit Father Jacques de Lamberville, telling him she wanted to learn more about prayer and be baptized. “Who can tell me what is most pleasing to God that I may do it?,” she asked. After he tested her resolve, she was baptized the following Easter, and grew quickly in faith.
- Her Christian life was such a sign of contradiction to her fellow Mohawks that Father de Lamberville, to save her life, arranged for her escape to the Jesuit village of Caughnawaga, 200 miles north, just south of Montreal. There she made her first Holy Communion on Christmas 1677.



St. Kateri Tekakwitha

- From that point forward she lived a thoroughly Eucharistic life, adoring Jesus outside the locked chapel – on her knees, despite snow, ice and freezing cold –for an hour until it opened at 5 am, attending Mass and adoring Jesus inside until it was time for work and acts of charity, and returning after work for several more hours of adoration. When she traveled outside the village for the hunting season, she prayed in spiritual communion and adoration before a crucifix she would place in a tree.
- She died on the cusp of Holy Thursday in 1680, at the age of 24. Her final words were a summary of her brief but profound Eucharistic faith and life: “Jesus, I love you.”



Eucharistic Charity: Imitating Jesus

- There's a deep connection between the love of God and the love of neighbor.
- Jesus wants the Eucharist to change us, to “do this in memory of” him, to imitate what we celebrate.
- Washing of the Feet:
 - “I have given you an example to follow so that as I have done for you, you also may do for one another.”
- Multiplication of the Loaves and Fish
 - “Give them some food yourselves.”
- 1 Cor 11 – the Eucharist and Charity
 - “Whoever eats the Bread and drinks the Cup of the Lord unworthily...”



Eucharistic Charity: Imitating Jesus

- John Paul II – *Stay with Us, Lord*
 - “In the Eucharist, our God has shown love in the extreme, ... radically affirming the criterion of service: ‘If anyone would be first, he must be last of all and servant of all.’”
- Pope Benedict – *The Sacrament of Love*
 - “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.”
 - “The Eucharist thus compels all who believe in him to become ‘bread that is broken’ for others.”
- *Catechism of the Catholic Church*
 - “The Eucharist strengthens our charity” and “commits us to the poor.”



St. Teresa of Calcutta

- St. Teresa of Calcutta (1910-1997) is 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.
- Her life shows how the Eucharist is meant to make every believer a missionary of charity. 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.
- “The Eucharist and the poor are inseparable,” she said. “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).



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 went with haste to serve her elderly cousin Elizabeth.
- “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.”
- “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 Apostolate: Sharing Jesus

- The Eucharistic apostolate, which means taking the truth about the Eucharist on the road, preaching it not from the pulpit but from the rooftops, something that is essential for the ongoing work of rebuilding the Church that is the Eucharistic Revival.
- In the heart of the Mass, right after the words of consecration bringing Jesus' Body, Blood, Soul and Divinity to the altar, there is a summons to share the gift of the Eucharist as the supreme mystery of faith.
 - “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.”
- When we make 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 our existence.

Eucharistic Apostolate: Sharing Jesus



- 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.

Eucharistic Apostolate: Sharing Jesus



- 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.”

Eucharistic Apostolate: Sharing Jesus

- The importance of Eucharistic Processions
 - Eucharistic processions are an important part of that Eucharistic apostolate, because through them we give bold and unambiguous testimony that we know that what we are carrying in the monstrance is not a piece of bread, but the Living Bread come down from Heaven, who has given us his Body and Blood for the life of the world (Jn 6:51).
 - In Eucharistic processions, we take Jesus Christ out into the world he redeemed. By our joyful witness, devout prayers, and enthusiastic singing, we proclaim Him to be really, truly and substantially among us. And we invite others to join us in following him who is the Way.



Blessed Carlo Acutis



- Blessed Carlo Acutis (1991-2016) is the first millennial to be raised to the altars. He is the second co-patron of the Eucharistic Revival.
- After receiving his first Communion at 7, he became thereafter a daily Mass goer until he died of acute promyelocytic leukemia at 15.
- When he would receive Holy Communion, he'd pray in thanksgiving: "Jesus, come right in! Make yourself at home!"
- At the age of 11, he learned computer programming to build websites to catalogue and promote Eucharistic miracles after learning how effective they were in persuading his friends to come to Mass and adoration. He researched and wrote about them until they grew to a 196-part series. In 2005 it was exhibited in the Vatican during a conference on Eucharistic miracles during the Year of the Eucharist. It now continues to travel the world.



Eucharistic Amazement

- In a “Holiness kit” he made for the students he taught in catechism, he wrote: “Try to go every day to Mass and to receive Holy Communion. ... If you can, stay a few minutes every day in Eucharistic adoration in front of the tabernacle where Jesus is really present, and you will see your level of holiness increase considerably.”
- “I think that many people do not fully understand the value of the Mass, because if they recognized the enormous blessing we have in a Lord who gives himself as our food and drink in the Sacred Host, they would go to Mass every day to participate in the fruits of the sacrifice and let go of so many superfluous things.”
- “The more often we receive the Eucharist, the more we become like Jesus”
- “The Eucharist is my highway to heaven.”



“For the Life of the World”

- Christ told us in John 6 that he wants us to live off of him. He has given us his flesh for the life of the world, for our life.
- The Eucharistic Revival is meant to enhance dramatically our relationship with him in the Sacrament of his Love. To be with him. To receive him. To worship him. To imitate him. To share him.
- This is the revival our Church needs.
- This is the revival our Diocese and every Diocese needs.
- This is the revival each of us needs.
- This is the revival the Lord desires and wants to help us achieve.

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