

Extraordinary Ministers of Holy Communion and the National Eucharistic Revival



Fr. Roger J. Landry • Archdiocese of New Orleans EMHC Redlegation Session
Saint Dominic Church, New Orleans • April 22, 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

- Like priests and deacons, Extraordinary Ministers of Holy Communion, because of their special connection to the Eucharist, have a role to help catalyze, as disciples and ministers, the 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 – The Source and Summit of Christian life!
 - Adoration – Treating Jesus as God
 - Charity – Modeling Our Life on the Eucharist
 - Apostolate – Sharing this great news



Praying and Living The Mass

- 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 preach a 10-day Mission 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, traveling now throughout the United States, are meant to point to Jesus in the Eucharist saying, “There he is!”



Adoration: Loving Worship of 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 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.”
 - He says that Eucharistic adoration crushes our idols.
- Just like with Peter, James and John in Gethsemane, Jesus asks us to spend time with him, to develop that *friendship* with him that is at the root of the Christian life.
- Pope Benedict XVI defined the two movements involved in adoration: *proskinesis* and *ad-oratio*.



Adoration:

Loving Worship of 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: Loving Worship of 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.”



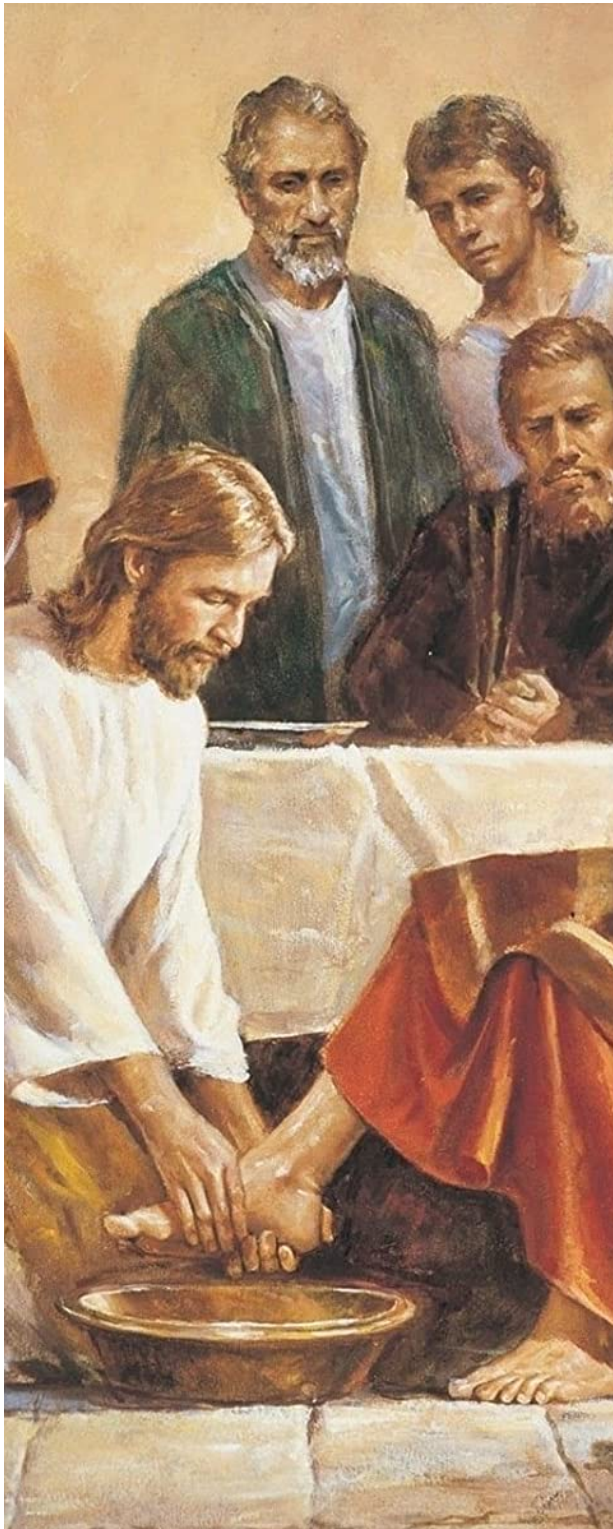
St. Kateri Tekakwitha

- 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: Helping People Come to 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: Helping People Come to 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.”



Blessed Carlo Acutis

- Blessed Carlo Acutis (1991-2016) is the first millennial to be raised to the altars. With St. Manuel Gonzalez he is the co-patron of the 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.



Blessed Carlo Acutis

- “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”
- 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.”
- “The Eucharist is my highway to heaven.”

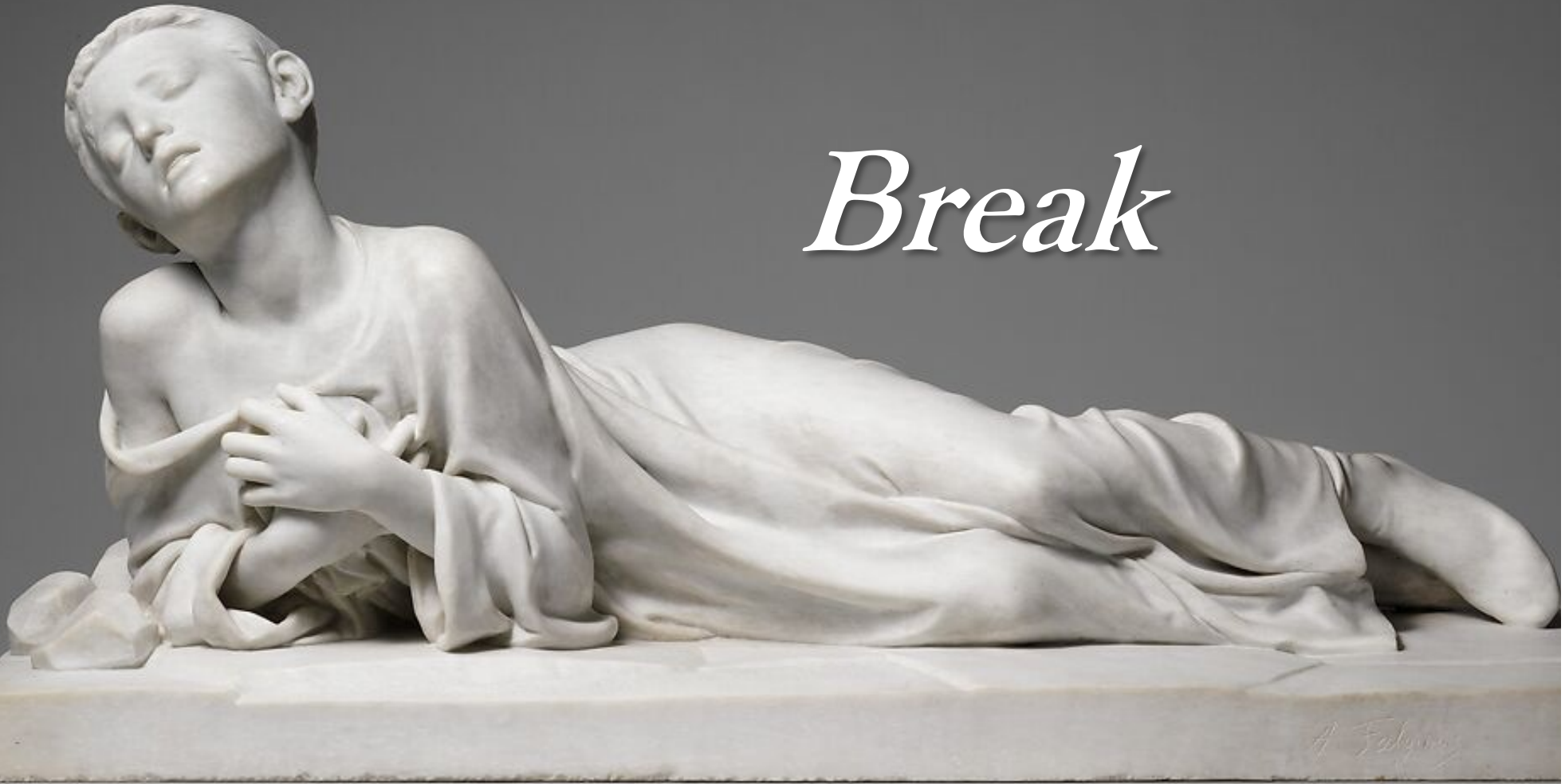


“For the Life of the World”

- 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 every parish and Diocese needs.
- This is the revival each of us needs.
- This is the revival the Lord desires and wants to help us achieve and for priests, deacons and EMHCs to help catalyze!

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Break



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Extraordinary Ministers of Holy Communion

- “Extraordinary” is contrasted in Church instructions to “Ordinary Ministers of Holy Communion”: Bishops, Priests and Deacons.
- But “extraordinary” has another meaning: unusually great, exceptional, astounding. If priests are told at their ordination, with regard to the Mass, to “understand what you will do, imitate what you will celebrate, conform your life to the mystery of the Lord’s Cross,” then EMHCs should likewise seek to have a profound understanding of the mystery of the Eucharist and endeavor to imitate and conform their life to it.
- In this talk, I’d like to get very practical about ways to do this, building upon what we pondered in the first talk.





EMHCs and the Mass

- Distributing Holy Communion is not just something EMHCs do, one activity among many. They have a chance to hold Jesus Christ and give Him to others!
- There are many ministries that are done to help the Church – proclaiming the Word of God, teaching Catechism, ushering and taking the collection – but none is anywhere comparable to being an EMHC.
- Among all lay people, EMHCs have the highest summons to live a Eucharistic life, drawing their life from the Eucharist, making the Mass the source and summit, root and center of their existence.



EMHCs and Adoration

- The Eucharist is not a thing, but God, the second Person of the Blessed Trinity, Jesus Christ's Body, Blood, Soul and Divinity under sacramental form. We should hold him the way Mary and Joseph did, the way Simeon did, with the reverence of the angels, of the shepherds and Magi.
- St. Augustine taught, "No one eats that flesh without first adoring it; we should sin were we not to adore it." We must first adore the Lord we receive, hold, and give.
- The best way to adore the Lord we give to others is to spend time in prayer with him and adoration of him outside of Mass. The EMHC Guidelines for NOLA: "They should manifest a devotion to the Eucharist in both their public and private lives of prayer."

EMHCs and Charity

- The Eucharist is meant to make us holy and holiness is the perfection of charity.
- Jesus calls us to love others as he has loved us, to show our love for him by feeding and tending his sheep and lambs. The real test of a genuinely Eucharistic life is the way we joyfully sacrifice for others.
- NOLA EMHC Guidelines: they must be “exemplary in their living out of the Christian life, faith and morals” and “in good standing with the local Church community.”
- If an EMHC does not live coherently with Jesus in the Eucharist and with the Catholic faith, the scandal can undermine people’s Eucharistic and ecclesial faith. Real holiness in the minister, however, can strengthen people’s perception of the holiness of the One we’re privilege to handle.





EMHCs and Sharing Our Eucharistic Faith

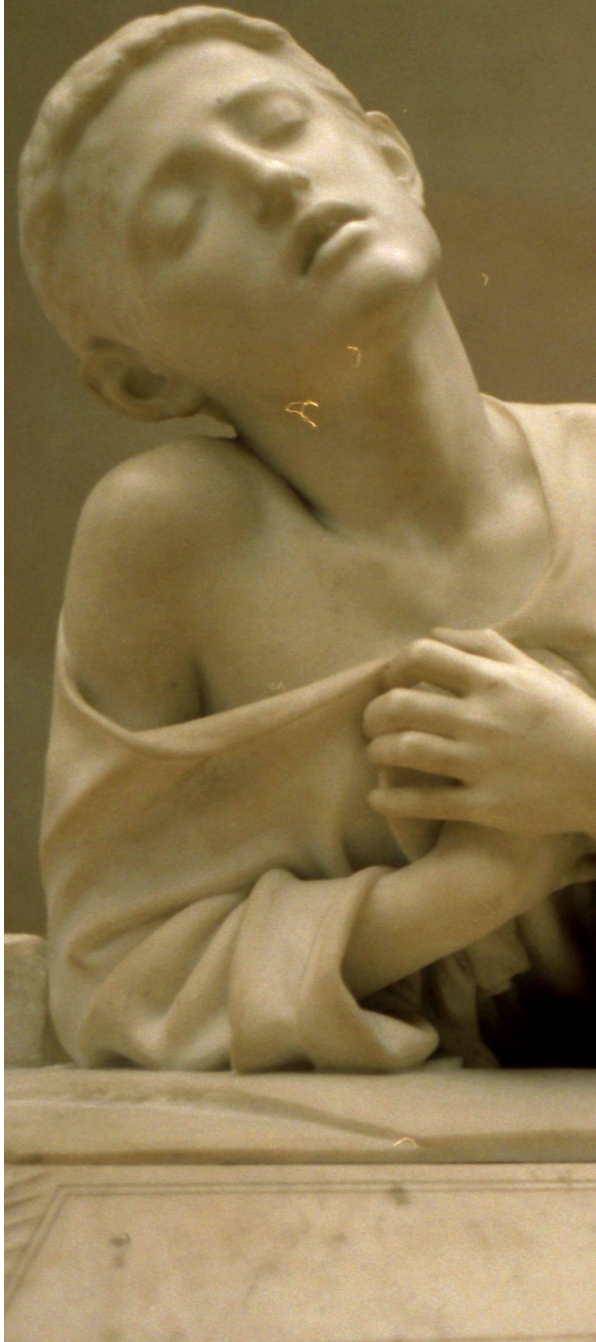
- The EMHC's Eucharistic love and identity is meant to overflow in their zeal to help others, by their word and example, to come to love the Eucharistic Lord like they do.
- This comes from giving witness to the Real Presence of Jesus, the gift and importance of the Mass, and the mind-blowing *res mirabilis* of Holy Communion. Every EMHC is called to be a Eucharistic apostle!
- It is important that we speak of the Eucharist correctly to catalyze and strengthen Eucharistic faith rather than weaken it. "Sacred Host," "Body of Christ" and "Precious Blood" instead of, after the consecration, "bread" and "wine" or "cup." Our vocabulary matters and is an expression of Eucharistic reverence and faith.



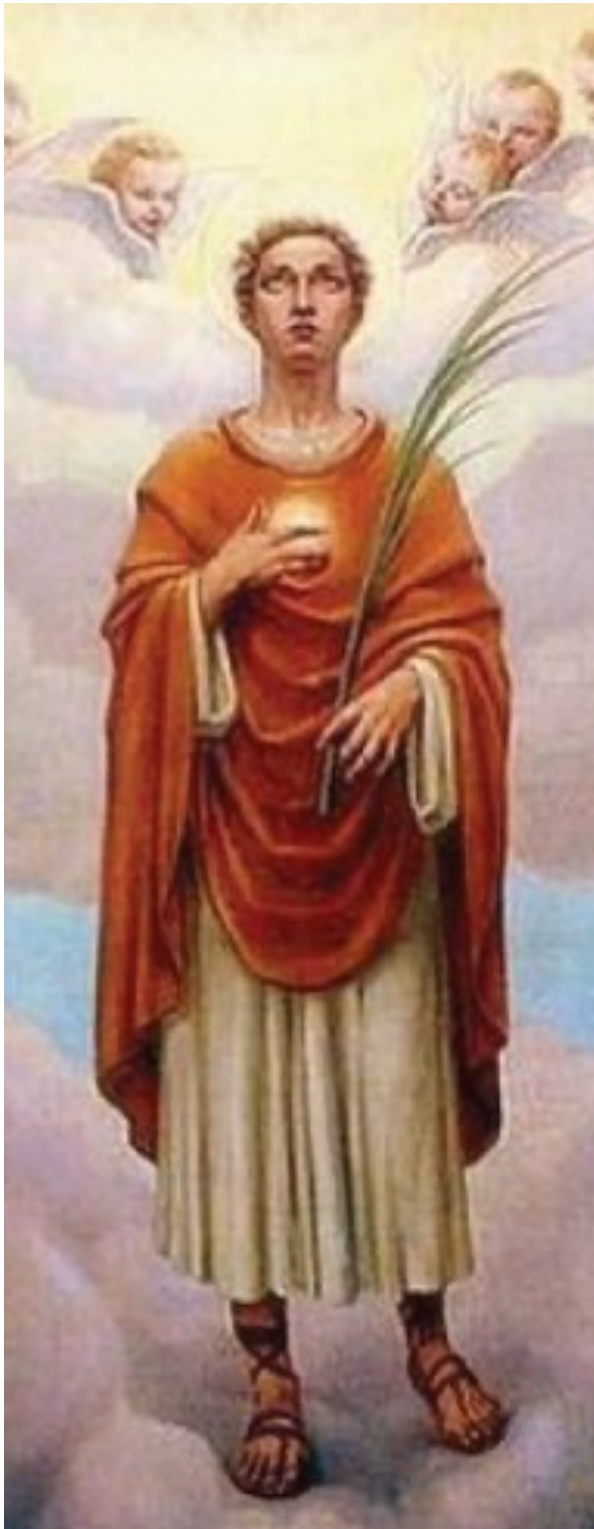
Giving With Awe, Joy and Loving Vigilance

- EMHCs are not supposed to be highly efficient spiritual vending machines whose major goal is speed. They give God to others and participate in one of the greatest moment in a person's life. What they do is far more significant than if they were giving someone a check for a billion dollars in the midst of hurricane winds, or placing their infant son or granddaughter in someone's hands.
- They affirm first with conviction the truth about the Real Presence of Christ when they say, "The Body of Christ" or "The Blood of Christ." And they do so to a *person* receiving.
- Their reverence and joy is supposed to be infectious, spurring people to imitation. They are giving others the One who came to make our joy complete!
- They likewise are called to be guardians of Jesus trying to prevent something from happening to him – accidental or intentional – that shouldn't.

An Early EMHC: Saint Tarcisus



- St. Tarcisus was an acolyte during the ferocious anti-Christian persecution of the Roman emperor Valerian in 258. The Christians would meet each morning in a hidden part of the catacombs to celebrate Mass and then normally a deacon would take the Eucharist to those Christians condemned to die in prison.
- After the death of Pope St. Sixtus and several of the deacons with him, there were no deacons left to transport the Eucharist as viaticum to the Christians on death row, so they entrusted the task to the young altar boy who knew the routine and had long shown a both fidelity and courage.
- As he was heading up the Appian Way with the Blessed Sacrament concealed under his shirt, a group of pagan boys met him. They asked them to join their games but he politely declined. They noticed he was carrying something.



An Early EMHC: Saint Tarcisius

- They had some sense that he was a forbidden Christian and they surmised that he might be carrying the Christian "mysteries." So the mob of boys started to gang up on him to get him to show them what he was transporting.
- Tarcisius knew the boys and had no doubt that they would treat the Eucharist sacrilegiously, so he refused to allow them to get their hands on the Eucharist, even as they beat, clubbed, kicked and stoned him until death.
- The Roman Martyrology wrote, "When they turned over his body, the sacrilegious assailants could find no trace of Christ's Sacrament either in his hands or in his clothing."



An Early EMHC: Saint Tarcisius

- The Christians took up the body of the young martyr and buried him in the cemetery of Callistus.
- A little over a century later, Pope St. Damasus wrote a poem about this "boy martyr of the Eucharist," saying that, like St. Stephen, he was willing to suffer a violent death at the hands of a mob rather than give up the sacred Body of the Lord to "raging dogs."
- His life points to the reality that all those who receive and give holy Communion are called to remember: the Eucharist is not something but Someone, and St. Tarcisius indicates the true value of Jesus in the Eucharist.
- Most EMHCs, thanks be to God, will not need to risk or give their life to protect Jesus in the Eucharist, but St. Tarcisius shows how each of us is called to live and be willing to die for the one who died out of love for us.



Bringing Holy Communion to the Sick and Homebound

- One of the greatest acts of charity to bring God to those who can't come to him, in hospitals, nursing homes, and in their homes.
- An incredible privilege to travel with Jesus, one of the most intimate times with God in human life.
- Reverence is needed, receiving the pyx, leaving Church, traveling in one's car, interacting with others along the way or with the communicants. There's a temptation to try to be "normal," but *we are on a Corpus Christi procession* even if others are unaware. We should try to do everything we can to reinforce our and other's reverence, so that everyone knows we are doing one of the most sacred things anyone ever can! Prayerfulness. Pouch. Corporal. Candles. Holy Water.
- Sometimes communicants may value our company more than they do receiving Jesus. With gentleness and understanding, however, we must help them to appreciate the greatness of the One who comes to visit, decreasing so he may increase!



Twelve Virtues of EMHCs

- **Faith** – EMHCs should excel in both the *fides qua* (total trust in God) and the *fides quae* (the content of the faith to be able to pass it on). With St. Thomas Aquinas they should be saying, *Fac me tibi semper magis credere* (make me always believe more) and *Praestet fides supplementum sensuum defectui* (may faith make up for what the senses can't grasp)
- **Reverence and Awe** – At the Commissioning, EMHCs are asked, “Are you resolved to administer the holy Eucharist with the utmost care and reverence?” It should never become routine that we are holding, transporting and giving *the Lord* to others. Our reverence for him under the appearances of bread and wine ought to lead us to greater recognition for his image in those to whom we give Him. Reverence is likewise shown in the way we dress and speak, the way we genuflect and bow, the way we pray the rest of the Mass, etc.
- **Charity** – Ardent love for God, first, and then with Him for others to whom we seek to bring the greatest gift they could ever receive. Commissioning: “In this ministry, you must be examples of Christian living in faith and conduct; you must strive to grow in holiness through this sacrament of unity and love. Be, therefore, especially observant of the Lord’s command to love your neighbor. For when he gave his body as food to his disciples, he said to them: ‘This is my commandment, that you should love one another as I have loved you.’”



Twelve Virtues of EMHCs

- **Humility** – “O Lord, I am not worthy!” EMHCs must be ready regularly not to serve if ordinary ministers are present, to decrease so that others may increase. They must likewise humbly recognize that there is no “right” to be an EMHC but a privilege granted with specific mandates that may expire.
- **Integrity** – EMHCs are called to live a life coherent with the Eucharist: with God’s holiness and his desire to give his life as a ransom for the many.
- **Zeal** – Just like Jesus was zealous for the Temple as the Father’s House, so we are all called to be zealous for Christ, the true Temple, who seeks to make us his tabernacle. This should be characterized by a ravenous hunger to spread love of the Eucharist and defend him against indifference, abandonment, coldness and scorn.



Twelve Virtues of EMHCs

- **Courage** – Closely related with zeal, courage is needed to defend the Eucharistic Jesus against attacks, whether verbal or physical.
- **Dependability** – EMHCs should be able to be counted on to show up for their duties, to be punctual at Church and at the homes of the sick. They should also be able to be counted on for bigger initiatives of the parish and diocese because of their communion with Christ.
- **Patience** – EMHCs have to work with many who have not been properly catechized, with people who may have various disabilities, with even sometimes with priests and other EMHCs who may be having bad days. “Love is patient,” as St. Paul reminds us!

Twelve Virtues of EMHCs

- **Precision and Clarity** – Very important for us to understand precisely and be able to articulate clearly and persuasively the Church’s Eucharistic faith in an age in which many find still find Jesus’ teaching “hard.”
- **Ecclesial Love** – We’re called to love the Church as Jesus loves the Church. Commissioning: “Are you resolved to undertake the office of giving the Body and Blood of the Lord to your brothers and sisters, *and so serve to build up the Church?*” At a time in which the Church is easy to criticize, EMHCs, without denying just criticism, are called to love Christ’s Body and Bride like we love the Head and Groom.
- **Gratitude** – Gratitude is the principal “Eucharistic” (*eucharistein* = thanksgiving) attitude. It’s right, just, our duty and salvation, always and everywhere to thank God, for everything, but especially for Christ’s self-giving in the Holy Eucharist.





EMHC Renewal and Revival

- The National Eucharistic Revival is a grace-filled time for the whole Church to grow in deeper Eucharistic knowledge, faith, amazement, love and life.
- The whole Church is now in unison focusing on what has long captivated priests, deacons, adorers and EMHCs!
- Now is a time for EMHCs in particular to help the entire Church respond to Christ's Eucharistic outpouring and, like them, live more and more with the Eucharist as their alpha and omega, root and center.
- Prayer from the Commissioning: "Merciful Father, Creator and Guide of your Family, bless + our brothers and sisters. May they faithfully give the Bread of Life to your people. Strengthened by this sacrament, may they come at last to the banquet of heaven. Through the same Christ our Lord."



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.

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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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Extraordinary Ministers of Holy Communion and the National Eucharistic Revival

Questions and Comments



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Saint Dominic Church, New Orleans • April 22, 2023