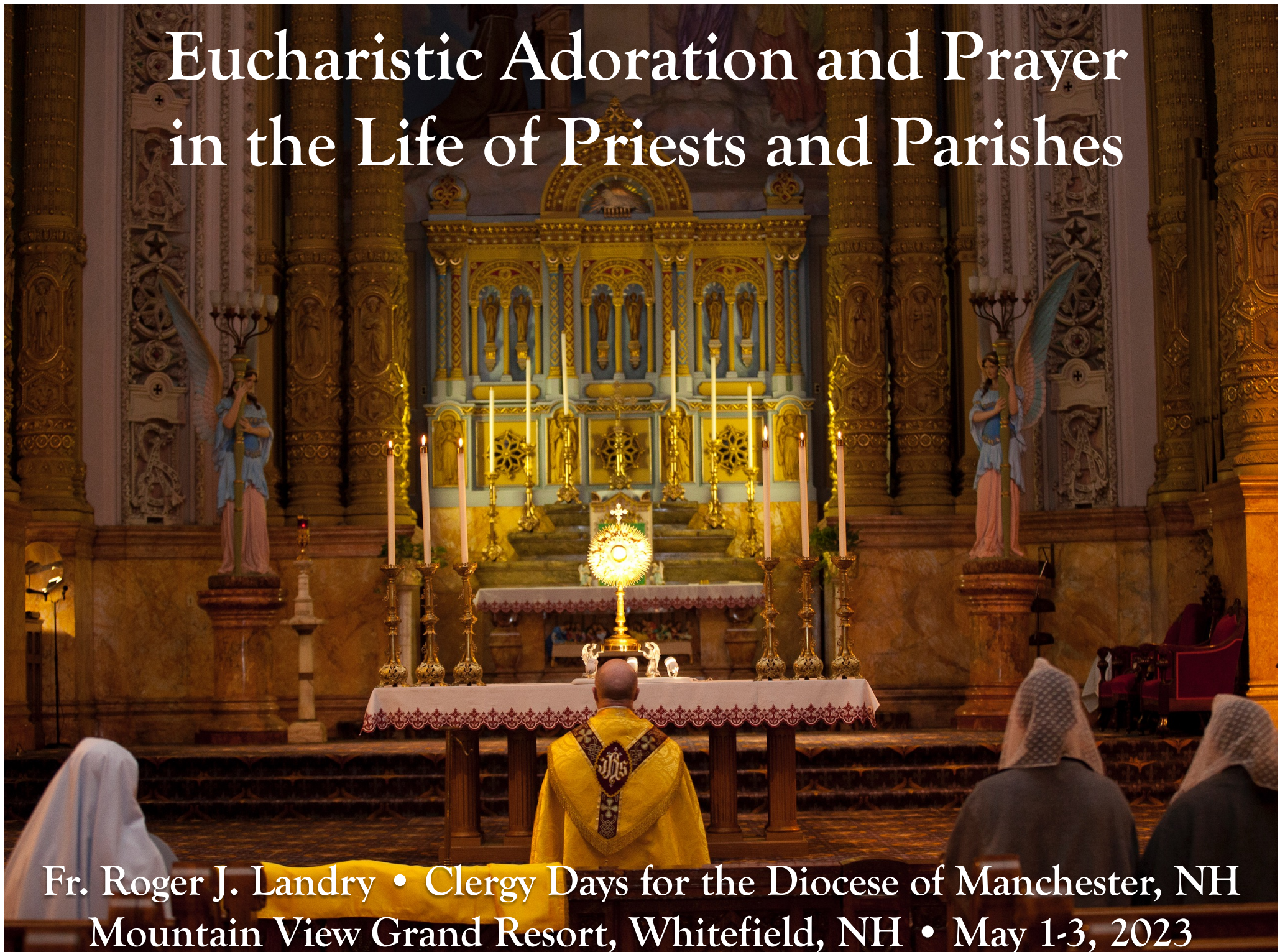


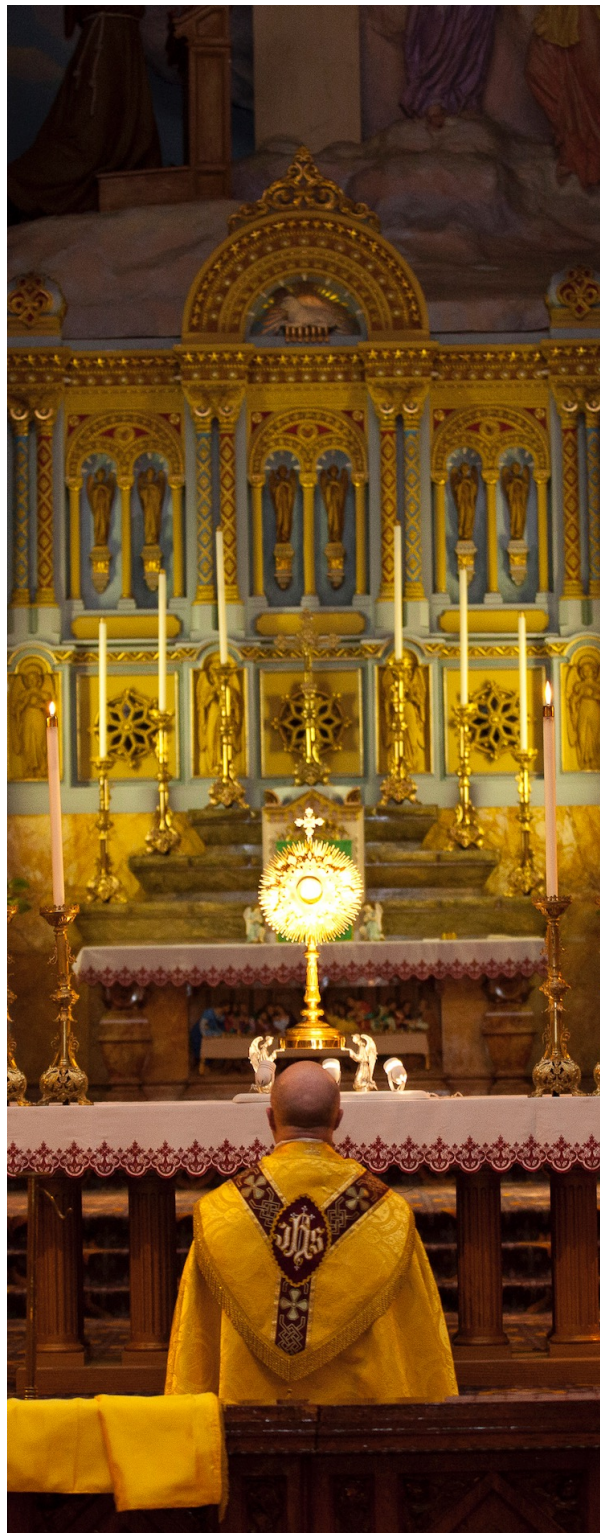
# Eucharistic Adoration and Prayer in the Life of Priests and Parishes



Fr. Roger J. Landry • Clergy Days for the Diocese of Manchester, NH  
Mountain View Grand Resort, Whitefield, NH • May 1-3, 2023

# Eucharistic Adoration in the Eucharistic Revival

- Every Eucharistic Revival in the Church has been accompanied by Eucharistic adoration. We've seen this in the 12<sup>th</sup> and 13<sup>th</sup> centuries with the birth of Corpus Christi. We've seen it in response to the Protestant Reformation. We've seen it in response to the secularism flowing from the Enlightenment in France and elsewhere. We saw it in the flourishing of the Church in the United States in its growth.
- There's the hopeful sign that so many young people are asking for adoration and coming and featuring it on their retreats, conferences and beyond.
- We've seen it in the rise of so many chapels of perpetual adoration — 800 locations — throughout the country.
- At the same time there is a stubborn resistance from some priests and parish leaders, formed in a mindset that the “Eucharistic gifts are for eating, not for looking at” and similar slogans.



# Eucharistic Adoration in the Eucharistic Revival

- One of the most important issues for the revival is to increase the general reverence given to Christ in the Eucharist, because lack of reverence, lack of treating the Eucharistic Jesus as Lord, is one of the reasons why so many take him in the Eucharist for granted.
- If Jesus is truly present in the Blessed Sacrament, then we should treat him the way we would if he were visible in his humanity. 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.
- We should make time for him who is “God with us” literally with us on our altars and in our tabernacles, monstrances.
- Adoration is essential likewise for worthy reception of Holy Communion. St. Augustine: “No one eats that flesh without first adoring it; we should sin were we not to adore it.” Adoration outside of Mass strengthens our adoration during Mass.



# The Church's Promotion of Adoration Today



- St. Paul VI (Mysterium Fidei 1965)
- “No one can fail to see that the divine Eucharist bestows an incomparable dignity upon the Christian people. For it is not just while the Sacrifice is being offered and the Sacrament is being confectioned, but also after the Sacrifice has been offered and the Sacrament confectioned—while the Eucharist is reserved in churches or oratories—that Christ is truly Emmanuel, which means "God with us." For He is in the midst of us day and night; He dwells in us with the fullness of grace and of truth.”
- “He raises the level of morals, fosters virtue, comforts the sorrowful, strengthens the weak and stirs up all those who draw near to Him to imitate Him, so that they may learn from his example to be meek and humble of heart, and to seek not their own interests but those of God. Anyone who has a special devotion to the sacred Eucharist and who tries to repay Christ's infinite love for us with an eager and unselfish love of his own, will experience and fully understand—and this will bring great delight and benefit to his soul—just how precious is a life hidden with Christ in God and just how worthwhile it is to carry on a conversation with Christ, for there is nothing more consoling here on earth, nothing more efficacious for progress along the paths of holiness.”
- “The Eucharist is reserved in churches or oratories to serve as the spiritual center of a religious community or a parish community, indeed of the whole Church and the whole of mankind, since it contains, beneath the veil of the species, Christ the invisible Head of the Church, the Redeemer of the world, the center of all hearts, "by whom all things are and by whom we exist.”

# The Church's Promotion of Adoration Today

- St. John Paul II – *The Supper of the Lord, Stay with Us, Lord and The Church Draws Her Life from the Eucharist*
- “The encouragement and the deepening of Eucharistic worship are proofs of that authentic renewal that the Council set itself as an aim of of which they are the central point. ... The Church and the world have a great need of Eucharistic worship. Jesus waits for us in this Sacrament of Love. Let us be generous with our time in going to meet Him in adoration and in contemplation. ... May our adoration never cease.”
- “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.”



# The Church's Promotion of Adoration Today

- 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.”



# The Church's Promotion of Adoration Today

- 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.”
  - “I want to encourage everyone to visit – if possible, every day – especially amid life’s difficulties, the Blessed Sacrament of the infinite love of Christ and His Mercy, preserved in our churches and often abandoned, to speak filially with Him, to listen to Him in silence and to peacefully entrust yourself to him.”
  - “We cannot know the Lord without this habit of worship, to worship in silence, adoration.”
  - He says that Eucharistic adoration crushes our idols.





# What Is Adoration?

- Pope Benedict XVI: (Priests and Seminarians in Altotting, Sept 11, 2006): “Eucharistic adoration is an essential way of being with the Lord.”
- In Cologne in 2005: “I like to illustrate this new step urged upon us by the Last Supper by drawing out the different nuances of the word ‘adoration’ in Greek and in Latin. The Greek word is *proskynesis*. It refers to the gesture of submission, the recognition of God as our true measure, supplying the norm that we choose to follow.’
- “We can only fully accept it when we take the second step that the Last Supper proposes to us. The Latin word for adoration is *ad-oratio* — mouth to mouth contact, a kiss, an embrace, and hence, ultimately love. Submission becomes union, because he to whom we submit is Love. In this way submission acquires a meaning, because it does not impose anything on us from the outside but liberates us deep within.”



# Saint Manuel Gonzalez Garcia: A Life Spent in Adoration



- Conversion experience: “My faith was looking at Jesus through the door of that tabernacle, so silent, so patient, so good, gazing right back at me...His gaze was telling me much and asking me for more. It was a gaze in which all the sadness of the Gospels was reflected; the sadness of ‘no room in the Inn’; the sadness of those words, ‘Do you also want to leave me?’; the sadness of poor Lazarus begging for crumbs from the rich man’s table; the sadness of the betrayal of Judas, the denial of Peter, of the soldier’s slap, of the spittle of the Praetorium, and the abandonment of all.”
- “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. ... This would be a beautiful priesthood!”
- “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.”



## Saint Peter Julian Eymard: Another Life Spent in Adoration

- 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 to the seminary after his father died.



## Saint Peter Julian Eymard: Another Life Spent in Adoration

- He was ordained a priest of the Diocese of Grenoble in 1823. He was happy and fruitful, but because of his devotion to the Blessed Mother, he decided to join that Society of Mary (Marists), where he promoted Marian devotion and became a national speaker.
- The more he learned about Eucharistic devotion, the more he wanted to promote it, asking the Marist superiors to form a Marist community dedicated to adoration. After denials, he left the Marists to found, in 1856, under the Bishop of Paris, the Society of the Blessed Sacrament, and two years later, for religious women, the Servants of the Blessed Sacrament. Both focused on Eucharist devotion, especially preparing children for First Communion and bringing non-practicing Catholics back to the sacraments.



## Saint Peter Julian Eymard: Another Life Spent in Adoration

- “It was Mary who first adored the Incarnate Word. He was in her womb, and no one on earth knew of it. Oh! how well was our Lord served in Mary's virginal womb! Never has He found a ciborium, a golden vase more precious or purer than was Mary's womb! Mary's adoration was more pleasing to Him than that of all the Angels.”
- “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.”
- “How kind is our Sacramental Jesus! He welcomes you at any hour of the day or night. His Love never knows rest. He is always most gentle towards you. When you visit Him, He forgets your sins and speaks only of His joy, His tenderness, and His Love. By the reception He gives to you, one would think He has need of you to make Him happy.”



## Saint Peter Julian Eymard: Another Life Spent in Adoration

- “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.”
- “Our Lord did not want to remain on earth only through His grace, His truth or His words; He remains in person. We possess the same Lord Jesus Christ Who lived in Judea, although under a different form of life. He has put on a sacramental garment, but He does not cease being Jesus, the Son of God and the Son of Mary.”
- “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.”



## St. Kateri Tekakwitha: A New Life Spent in Adoration

- 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.”



# 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.



# *In Sinu Iesu*

## IN SINU JESU



*When Heart Speaks to Heart*

THE JOURNAL OF A PRIEST AT PRAYER



A BENEDICTINE MONK

- *In Sinu Iesu: When Heart Speaks to Heart – The Journal of a Priest at Prayer*, was published in 2017 by Angelico Press. It contains the fruit of the prayer and what to me seems the credible private revelations given to an anonymous Benedictine priest from October 3, 2007 through June 2, 2016.
- The words *In Sinu Iesu* come from the Latin Vulgate of how St. John reclined during the Last Supper “on Jesus’ breast” (Jn 13:23). This priest’s journal, in which he humbly and plausibly claims to have regularly heard Jesus and Mary speaking to him, reminds us that Jesus desires to have an intimate heart-to-heart relationship with all of his beloved disciples, but especially with his priests.
- Throughout its 308 pages, Jesus and Mary – and also on rarer occasions God the Father and a few saints – cover many fundamental aspects of the Christian spiritual life in such a profound, direct and moving way that it’s the most compelling text of spiritual reading besides Sacred Scripture that I’ve read in years.

## *In Sinu Iesu*

# IN SINU JESU



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- Among many other things, Jesus communicates to his interlocutor the source of the priestly scandals and what God is asking the clergy and all the faithful to do in response. But what he says about priests can be said, too, about the way faithful lose their Christian sense.
- “All of heaven weeps over the sins of my priests,” Jesus states, which are a “grievous affront to my own priesthood,” adding, “Every time a priest sins, he sins directly against me and against the most Holy Eucharist **toward which his whole being is ordered.** When a priest approaches my altar laden with sins that have not been confessed or for which he has not repented, my angels look on with horror, my mother grieves, and I am again wounded in my hands and my feet and in my heart.” Would we expect any less?

# IN SINU JESU



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## *In Sinu Iesu*

- Jesus' desire, however, is not to condemn but to convert: "I am about to renew the priesthood of my Church in holiness. I am very close to cleansing my priests of the impurities that defile them. Soon, very soon, I will pour out graces of spiritual healing upon all my priests. I will separate those who will accept the gift of my divine friendship from those who will harden their hearts against me." He emphasizes about the latter what we now all know: "Those who do not live in my friendship betray me and impede my work. They detract from the beauty of holiness that I would see shine in my Church."

# IN SINU JESU



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A BENEDICTINE MONK

## *In Sinu Jesu*

- “The root of priestly sins, Jesus says, is the “loneliness” that comes from a lack of friendship with him. Jesus desires to be the friend each priest needs, “the Friend with whom they can share everything, the Friend to whom they can tell everything, the Friend who will weep over their sins without, for a moment, ceasing to love them.” He laments, “If priests lived in my friendship, how different my Church would be! ... Many of the sufferings and hardships experienced with my Church at the hands of her ministers, my priests, would not exist.” The lack of “experiential knowledge of my friendship and love,” Jesus continues, “is the root of the evil that eats away at the priesthood from within.”

## *In Sinu Iesu*

- This lack of friendship, he says, is seen in the “coldness and indifference” with which priests approach Jesus in the Eucharist. “There are priests who go into my church only when they have a function to perform.” They receive little from their daily communion “because they expect so little.” He adds sorrowfully, “Even after two thousand years of Eucharistic presence in my Church, I remain unknown, forgotten, forsaken, and **treated like a thing to be kept here or there.**” Priests, moreover, “keep themselves apart from me. Their lives are compartmentalized. They treat with me only when duty obliges them to do so.” And because of loneliness, they look for love “in other places and in creatures unworthy of the undivided love of their consecrated hearts,” as they try to “fill the emptiness within with vain pursuits, with lust, with possessions, with food and drink.”

## IN SINU JESU



*When Heart Speaks to Heart*

THE JOURNAL OF A PRIEST AT PRAYER



A BENEDICTINE MONK

## *In Sinu Jesu*

- What's the remedy? "The sins of my priests call for reparation," Jesus declares. The particular reparation he implores is Eucharistic adoration. "The renewal of my priesthood in the Church will proceed from a great return to the adoration of my real presence in this the Sacrament of my love. ... This is the remedy for the evil that has so disfigured my holy priesthood in the Church." He underlines, "I want priest adorers and repairers," "priests who will adore for priests who do not adore, priests who will make reparation for priests who do not make reparation for themselves or for others." He says that priests "will be renewed in holiness and purity when they begin to seek me out in the Sacrament of my love," meaning the Eucharist.

## IN SINU JESU



*When Heart Speaks to Heart*

THE JOURNAL OF A PRIEST AT PRAYER



A BENEDICTINE MONK

# IN SINU JESU



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A BENEDICTINE MONK

## *In Sinu Iesu*

- Time with Christ in prayerful adoration is meant to develop that friendship that is the source of true priestly life. “The secret of priestly holiness,” Jesus states, is “a life of friendship with me, a ‘yes’ renewed each day to the gift of divine friendship that I offer each priest.” This is where priests learn to identify “with all my interests, with all my sorrows, with all that offends me, and ... with my burning zeal for the glory of my Father and for the holiness of all my people.” He adds, “**All the rest is secondary.**”
- “There has never been in all of history a single priest whom I have not destined for a great holiness,” Jesus says. “A holy priest is quite simply one who allows me to live in him,” and for this reason, “I offer them my presence in the Eucharist. **Yes, this is the great secret of priestly holiness.**”



# The Importance of a Eucharistic Holy Hour

- Archbishop Fulton Sheen made a resolution on the day of his ordination to “spend a continuous Holy Hour every day in the presence of our Lord in the Blessed Sacrament.”
- He gave several reasons why he encouraged it.
  - First, the Holy Hour is not a devotion; it is a sharing in the work of redemption. When Jesus asked for the apostles to spend an hour with him, he was asking for an hour of reparation to combat the “hour” of evil.
  - Second, the only time Our Lord asked the Apostles for anything was the night he went into his agony. He asked not for an hour of activity but for an hour of companionship.
  - Third, it is an opportunity to grow in Jesus’ likeness. We become like that which we gaze upon. Looking at the Eucharistic Lord for an hour transforms the heart in a mysterious way as the face of Moses was transformed after his companionship with God on the mountain.





# The Importance of a Eucharistic Holy Hour

- Sheen said that the purpose of a daily Eucharistic holy hour was “to encourage deep personal encounter with Christ. The holy and glorious God is constantly inviting us to come to Him, to hold converse with Him, to ask for such things as we need and to experience what a blessing there is in fellowship with Him.” This becomes more necessary, he added, when the “honeymoon” phase of the priesthood wears off. “Neither theological knowledge nor social action alone is enough to keep us in love with Christ unless both are preceded by a personal encounter with him.”
- “It is impossible for me to explain how helpful the Holy Hour has been in preserving my vocation.”



# The Importance of a Eucharistic Holy Hour

- Sheen: “A priest begins to fail his priesthood when he fails in his love of the Eucharist. Too often it is assumed that Judas fell because he loved money. ... [But] the beginning of the fall of Judas and the end of Judas both revolved around the Eucharist. The first mention that Our Lord knew who it was who would betray him is at the end of the sixth chapter of John, which is the announcement of the Eucharist. The fall of Judas came the night Our Lord gave the Eucharist, the night of the Last Supper.”
- “The Holy Hour, quite apart from all its positive spiritual benefits, kept my feet from wandering too far. **Being tethered to a tabernacle, one's rope for finding other pastures is not so long.** That dim tabernacle lamp, however pale and faint, had **some mysterious luminosity to darken the brightness of 'bright lights.'** Even when it seemed so unprofitable and lacking in spiritual intimacy, I still had the sensation of being at least like a dog at the master's door, ready in case he called me.”



## Some Thoughts on Priestly Prayer from Pope Benedict

- To priests in Poland, he said, “In a world where there is so much noise, so much bewilderment, **there is a need for silent adoration of Jesus concealed in the Host. Be assiduous in the prayer of adoration and teach it to the faithful.** It is a source of comfort and light, particularly to those who are suffering” (May 25, 2006)
- To priests in Rome, he said, “We have now rediscovered that **without adoration** as an act consequent to Communion received, this center which the Lord gave to us, that is, the possibility of celebrating his sacrifice and thus of entering into a sacramental, almost corporeal, communion with him, loses its depth as well as its human richness. **Adoration means entering the depths of our hearts in communion with the Lord,** who makes himself bodily present in the Eucharist. In the monstrance, he always entrusts himself to us and asks us to be united with his Presence, with his risen Body.”



## Some Thoughts on Priestly Prayer from Pope Benedict

- “Dear brother priests, if your faith is to be strong and vigorous, as you well know, it must be nourished with assiduous prayer. **Thus be models of prayer, become masters of prayer.** May your days be marked by times of prayer, during which, after Jesus' example, you engage in a regenerating conversation with the Father. **I know it is not easy to stay faithful to this daily appointment with the Lord, especially today when the pace of life is frenetic and worries absorb us more and more. Yet we must convince ourselves: the time he spends in prayer is the most important time in a priest's life, in which divine grace acts with greater effectiveness, making his ministry fruitful. The first service to render to the community is prayer. And therefore, time for prayer must be given a true priority in our life. ... If we are not interiorly in communion with God, we cannot even give anything to others. Therefore, God is the first priority.** We must always reserve the time necessary to be in communion of prayer with our Lord” (Brindisi, June 15, 2008).



## Some Thoughts on Priestly Prayer from Pope Benedict

- “The faithful expect only one thing from priests: that they be specialists in promoting the encounter between man and God. The priest is not asked to be an expert in economics, construction or politics. He is expected to be an expert in the spiritual life. ... In the face of the temptations of relativism or the permissive society, there is absolutely no need for the priest to know all the latest, changing currents of thought; what the faithful expect from him is that he be a witness to the eternal wisdom contained in the revealed word.” (Warsaw, May 25, 2006)
- “People understand and also appreciate it when a priest is with God, when he is concerned with his office of being the person who prays for others: ‘we,’ they say, ‘cannot pray so much, you must do it for us: basically, it is your job, as it were, to be the one who prays for us.’ They want a priest who honestly endeavours to live with the Lord and then is available to men and women, the suffering, the dying, the sick, children, young people (Bolzano-Bressanone, August 6, 2008)

# Eucharistic Adoration: Saint Thomas Aquinas



- For the first celebration of Corpus Christi in 1264, he responded to Pope Urban IV's request to write the liturgical prayers. Besides the prayers and the breviary lessons, antiphons, etc. he ended up writing five Eucharist hymns – *Lauda Sion Salvatorem*, *Adoro Te Devote*, *Sacris Solemnis*, *Pange Lingua Gloriosi*, and *Verbum Supernum Prodiens* – catechizing us about the Eucharist through what we would prayerfully sing. In this way we see an illustration of *lex orandi lex credendi*.
- We can focus on some of a few of insights relevant to Eucharistic Adoration.



## Eucharistic Adoration: Saint Thomas Aquinas

- “Quantum potes, tantum aude: Quia major omni laude, Nec laudare sūfficis.”
- “Tantum ergo sacramentum Venerémur cernui. ... Præstet fides supplementum Sensus defectui.”
- “Adoro te devote, latens Deitas, qui sub his figuris vere latitas. Tibi se cor meum totum subjicit, Quia te contemplan totum deficit.”
- “In Cruce latebat sola Deitas, At hic latet simul et Humanitas.”
- “Non aliam nisi Tu, Domine!”



## 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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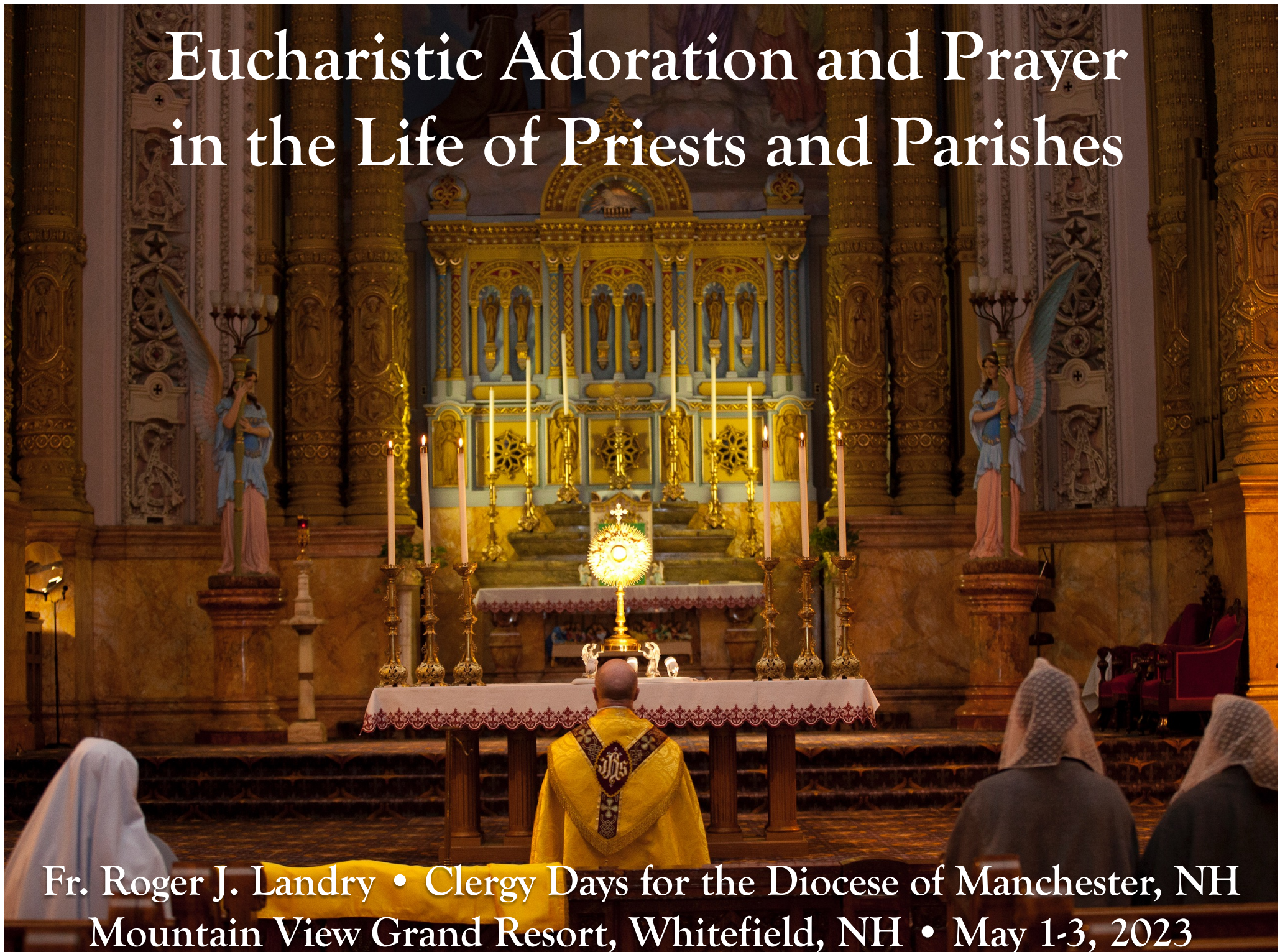
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# Eucharistic Adoration and Prayer in the Life of Priests and Parishes



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