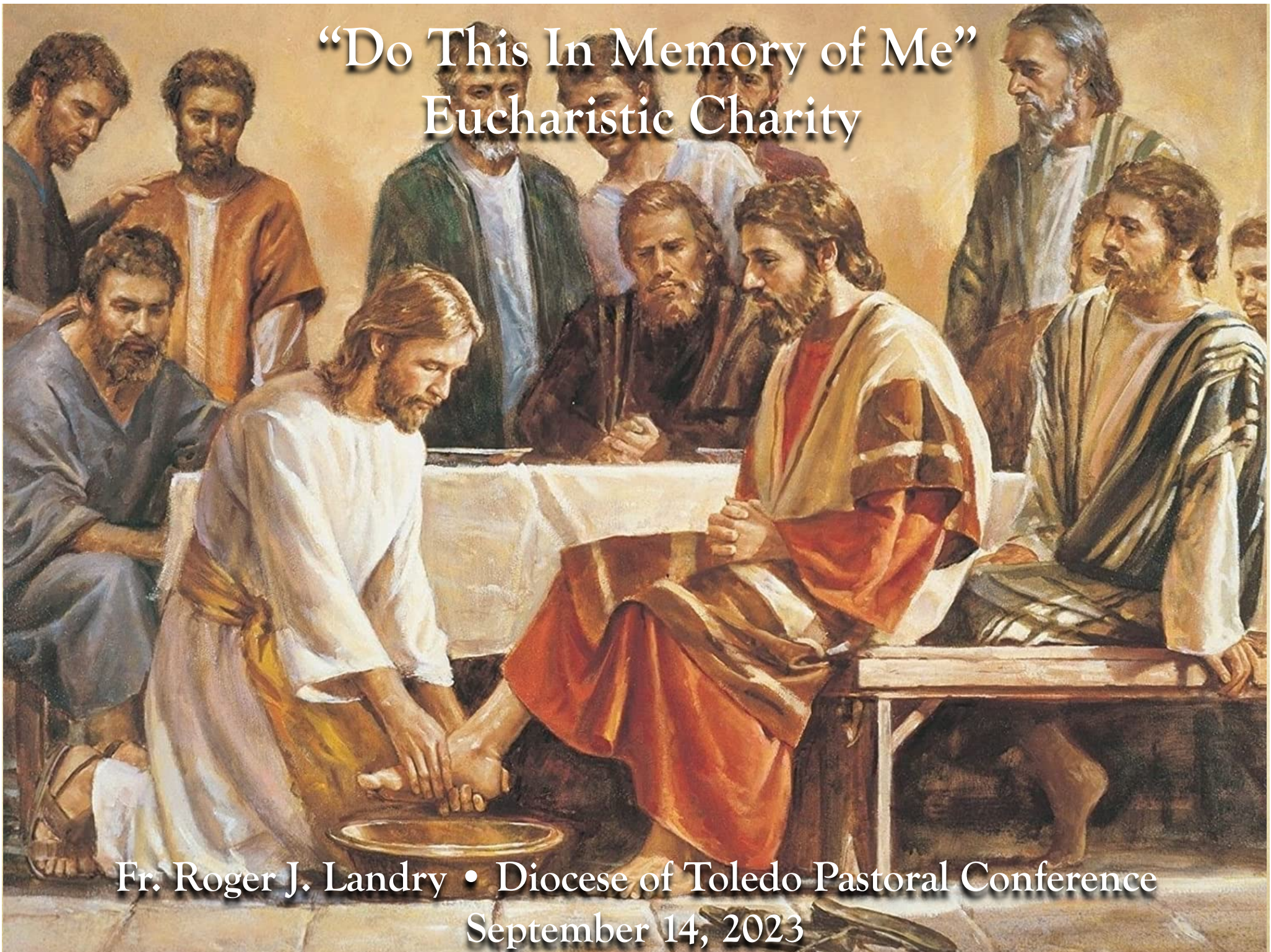


“Do This In Memory of Me”  
Eucharistic Charity



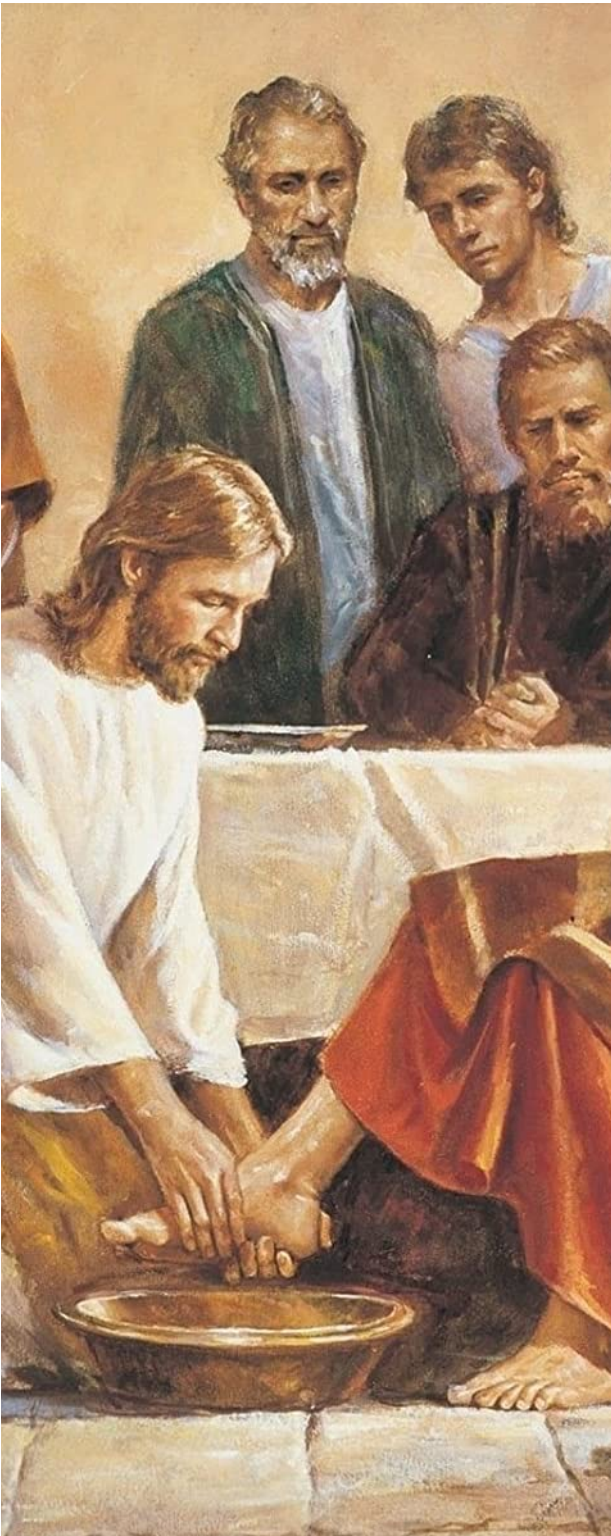
Fr. Roger J. Landry • Diocese of Toledo Pastoral Conference  
September 14, 2023

ישוע בן נצרתי מלך יהודה  
IHSOVS NAZOROE BATHAYE IOYMAIEN  
IESVS NAZARENVS REX IYDAEORVM

# Imitating the Lord's Cruciform Love

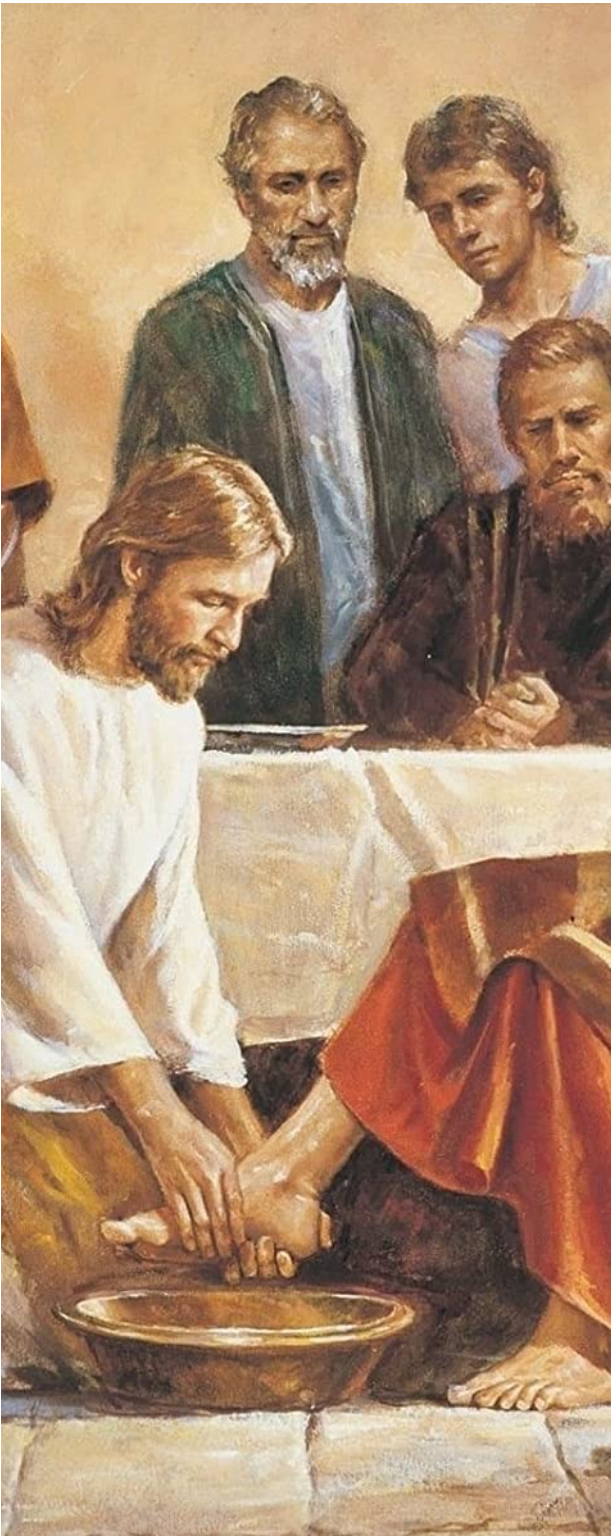
- Today on the Feast of the Exaltation of the Cross, we remember that the Cross is not so much a sign of torture, suffering and literally excruciating pain, but a sign of the love that bore all of that pain for us.
- When Christ calls us to deny ourselves, pick up our Cross each day and follow him along the Way of the Cross, he's calling us to imitate his love to the extreme: to give our body, our blood, our sweat, our tears, all we are and have out of love for him and others.
- St. Augustine's second conversion was to this form of service: "Christ died for all, so that those who live might live no longer for themselves but for Him who for their sake died and was raised" (2 Cor 5:15).
- Christ's basic command: "Love one another as I have loved you! Whoever does not love a brother whom he has seen cannot love God whom he has not seen" (1 Cor 4:10,20).

# A Eucharistic Life Overflowing in Charity



- One of the most unfortunate divisions in the Church is between those who emphasize worship and doctrine and those who emphasize social justice, which sometimes can seem to pit those who prioritize love of God versus those who stress love of neighbor. It's clearly meant to be a both-and, but the devil, the great divider, constantly tries to exploit and worsen these divisions.
- Going back to the early Church, we see two tendencies the Lord criticizes:
  - Those who say “qorban” to the need to care for their family members or the attitude of the priest and the levite in the Parable of the Good Samaritan who pass by the other side of the road when someone is dying;
  - Judas Iscariot's objection to Mary of Bethany's lavish love of the Lord, when she poured aromatic nard on his feet, as Judas claimed that the money should have been given to the poor, because he was scandalized by munificent love for the Lord.
- The best way forward is for us to become truly great in both. This is the path of saints. It's the path of the Church. Our love of God is meant to translate into love of neighbor. And the greatest objective love we could show to our neighbors would be to fulfill the spiritual work of mercy of helping them to come to know, love and serve God better so as to be happy with him forever.”

# A Eucharistic Life Overflowing in Charity



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



# A Eucharistic Life Overflowing in Charity

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



# A Eucharistic Life Overflowing in Charity

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

# A Eucharistic Life Overflowing in Charity

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





# The Eucharistic Charity of 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).





# The Eucharistic Charity of 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.”



# The Eucharistic Charity of St. John Chrysostom

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



# The Eucharistic Charity of St. John Chrysostom

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



# The Magisterium

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

# The Magisterium



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

A close-up photograph of a person's face, focusing on the nose and mouth. The person has dark skin and is wearing a dark, possibly black, garment. The background is a warm, reddish-brown color.

# The Magisterium

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



# The Eucharistic Charity of Saint John Vianney

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



# The Eucharistic Charity of Saint John Vianney

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





# The Eucharistic Charity of Saint John Vianney

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



# The Eucharistic Charity of Blessed Carlo Acutis

- The Eucharist drew Carlo into the dynamic of divine self-giving.
- “The only thing that will make us truly beautiful in God’s eyes is the way that we have loved him and our brothers.”
- “Life is a gift because as long as we are on this planet, we can increase our charity. The higher it is, the more we will enjoy the eternal Blessedness of God.”
- To the homeless, he would spend his allowance on buying them sleeping bags, blankets and thermoses so that he could fill them with warm drinks with food to take to them.
- He would defend students from bullying, whether because they had physical disabilities, were wearing a Sari, or had made mistakes.



# The Eucharistic Charity of Blessed Carlo Acutis

- Once when he was young, he brought his entire piggy bank to school to give to kids who needed it more.
- He would tutor students, especially in computer programming.
- He had a special solicitude for classmates who were experimenting with drugs or struggling with chastity.
- He would turn down the offer for new clothes or sneakers and ask that the money instead go to the poor.
- He would go “litter hunting” while walking his dog in the park to make his corner of the world more beautiful.

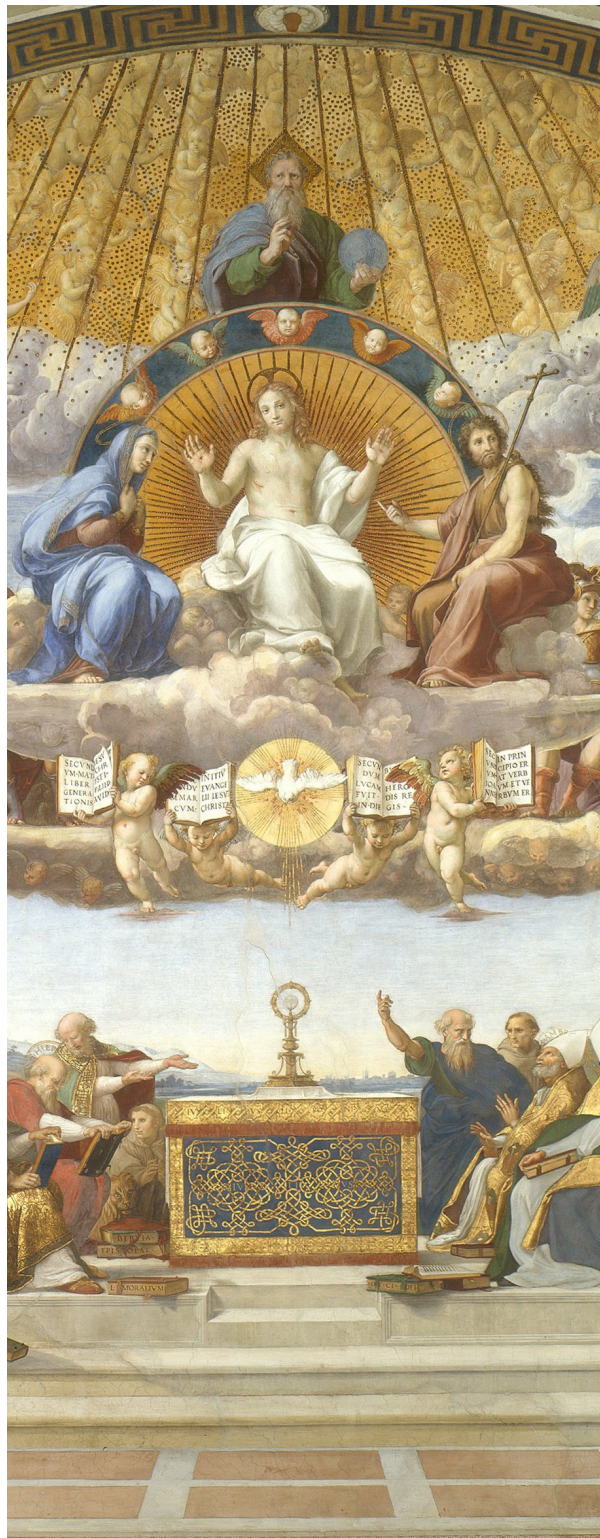


## The Eucharistic Charity of Blessed Carlo Acutis

- He would greet all of the doormen and janitors at school by name even though immigrants.
- He would help the housekeeper with ironing so that she could get home to her family early.
- “Money is nothing more than shredded paper. What counts in life is the nobility of the soul, that is, the way we love God and neighbor.”

# Discussion Questions

- St. Teresa of Calcutta used to say that the same one who said, “This is my Body” tells us, “I was hungry and you gave me food. ... Whatever you did to the least of my brothers and sisters, you did to me.” How do I understand the Eucharistic connection between love of God and love of neighbor? How do I live out that connection now? How might I live it out with greater intensity?
- Almsgiving comes from an old English word for mercy, and mercy in Latin comes from the word “misericordia,” which means a “heart for the poor.” How does receiving Jesus in Holy Communion and adoring him change my heart to become more like him his toward our brothers and sisters in need?
- Within the Diocese of Toledo and beyond, many people are attracted to the Church because of her enormous charity: founding hospitals for the sick, schools to educate those who otherwise would have no education, various charities to care for the poor, the hungry, immigrants, pregnant moms in need, etc. What can be done to help those who are stalwarts in loving their neighbor in need to make the Eucharistic Jesus the “source” of their charity and the “summit” or goal of their assistance?





## 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

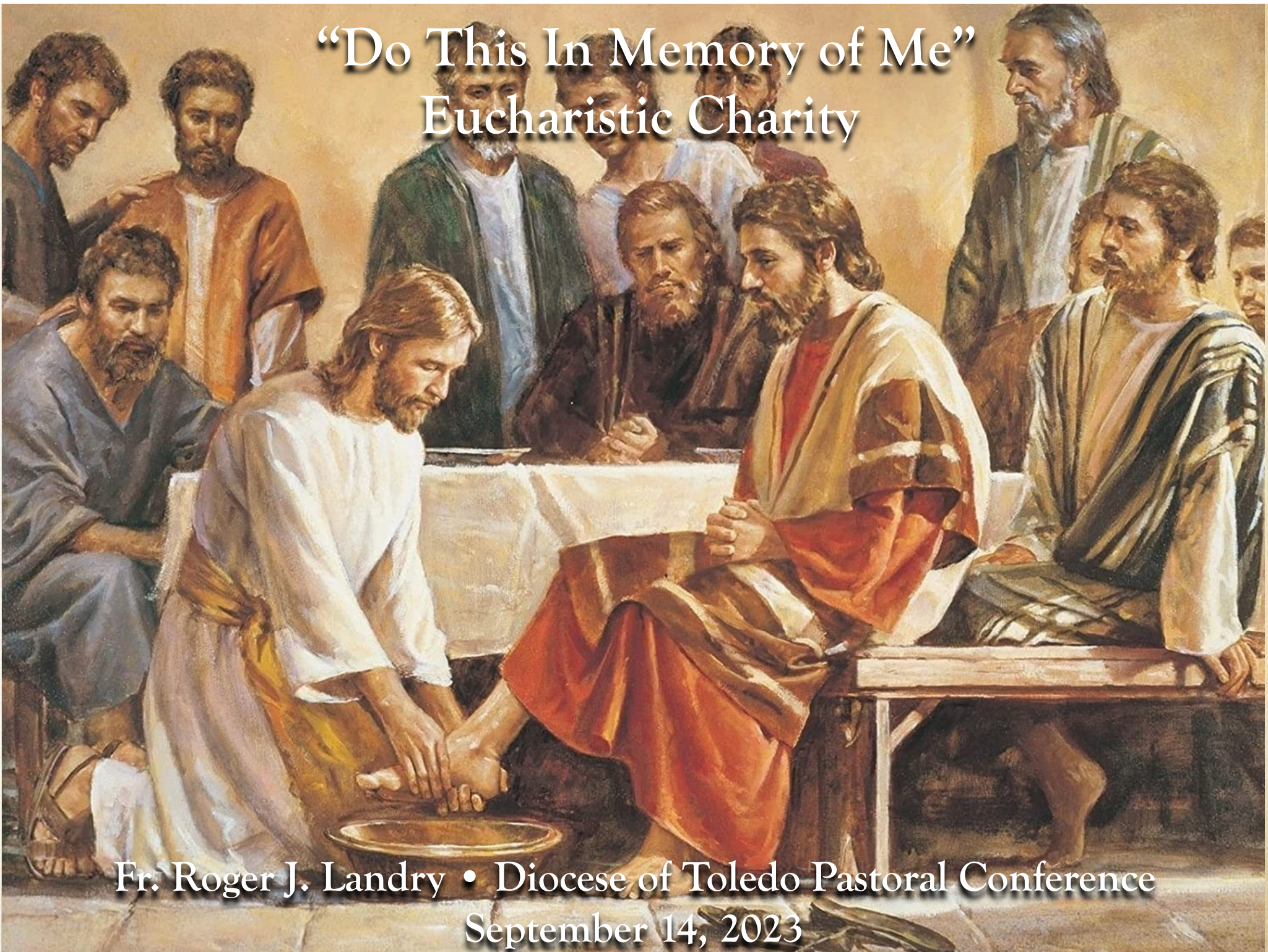
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Eucharistic Charity



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