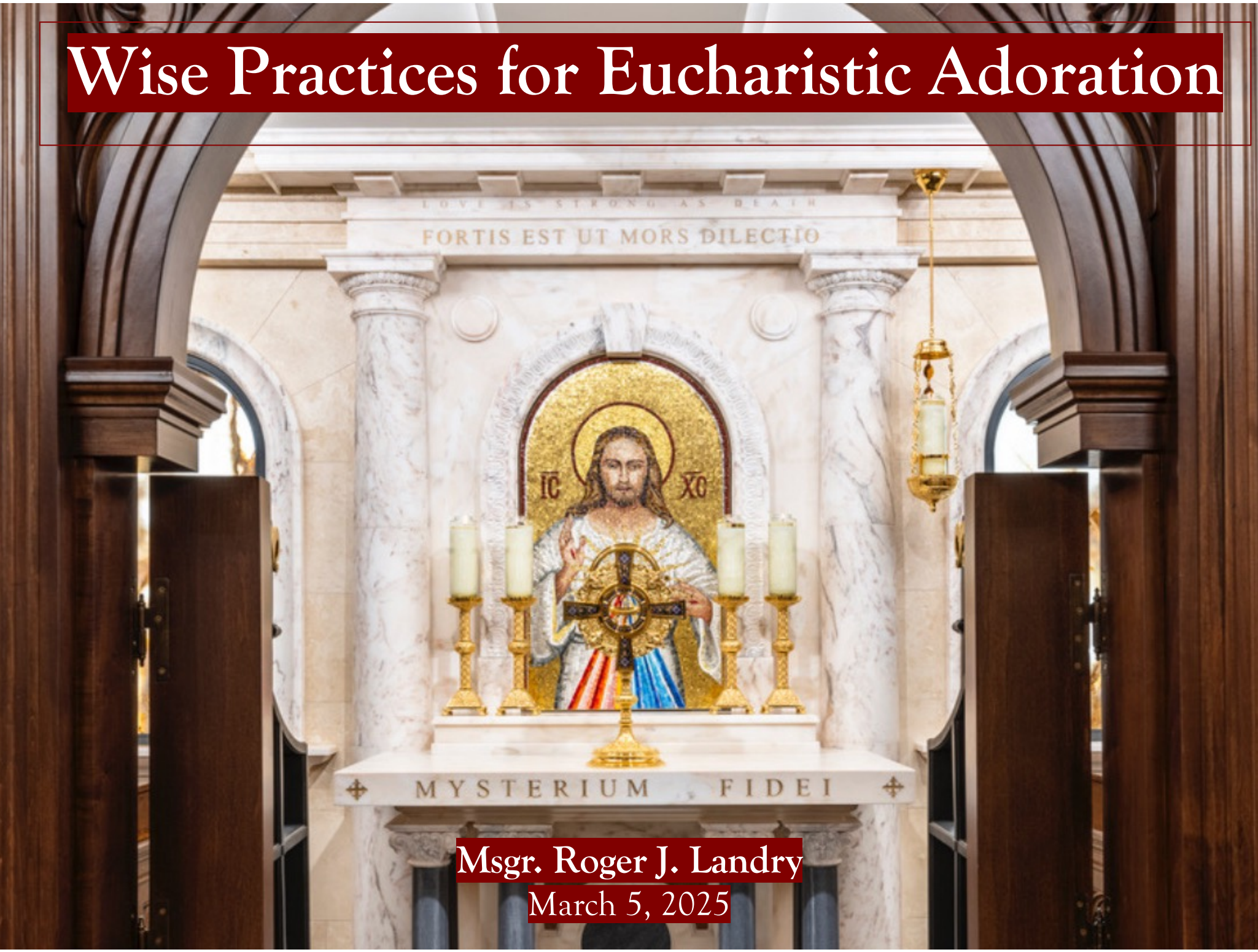


Wise Practices for Eucharistic Adoration



Msgr. Roger J. Landry

March 5, 2025

“When You Pray...”

- Today in the Gospel, Jesus told us, “When you pray...”
- Lent is a time in which we prioritize time with God in prayer.
- During the first Lent, Jesus’ 40 days in the desert, he went away from the synagogue, from the temple, from his habitual places of prayer, into desert, apart from distractions.
- Lent is a time in which we all go into the “state” of the desert. It’s super helpful when we have a place to go.
- We in Manhattan have such a place in the heart of a busy metropolis!



Operation Divine Mercy



- Divine Mercy Adoration Chapel at St. Joseph's Church in Greenwich Village is an attempt by the priests and faithful of the parish to bring truly perpetual Eucharistic exposition and adoration to Manhattan.
- They have built a beautiful chapel with mosaics, marbles and wood, installed state of the art computer software and security systems, and everything needed to have adoration around the clock.
- The only thing that's needed are adorers who will commit to at least one hour a week so that Jesus can remain exposed.

Operation Divine Mercy

- Operation Divine Mercy is an initiative, originated by NYC members of the Seton Route of the National Eucharistic Pilgrimage to try to supplement the work of those at St. Joseph's to bring perpetual exposition and Eucharistic Adoration to Manhattan.
- We thank all those who have signed up and made a commitment to respond to Jesus' request on Holy Thursday to Saints Peter, James and John to spend an hour with him.
- We thank all those who are still thinking about it but are tuning in to this presentation to find out more and have a chance to ask questions.



Wise Practices

- Tonight's session is a direct response to some young adults in the NYC Chapter of the Leonine Forum who humbly said that they're hesitant to sign up because they've never been taught what to do during a holy hour and are a little intimidated about how to fill 60 minutes of prayerful adoration fruitfully. Often many just presume people know how to pray and how to worship the Eucharistic Lord or know where they might learn or to whom to turn.
- Even those who are comfortable in holy hours and fill the time fruitfully have kind of learned as they've gone along without ever getting some formal training. Tonight is for them too.



Structure of Tonight

- We will begin with some basic principles about adoration.
- Then we will discuss some wise practices as well as various tips of adoration based on those principles.
- We will finish with ample time for your questions and input.
- To make that part of the talk efficient, please type your questions or comments into the chat box below at any part during the night. We will try to get to as many of them as time allows.



The Eucharist is Not a Thing But a Person, the God-Man

- The Eucharist is:
 - The same Jesus who was in Mary's womb, adored by the shepherds, wisemen, angels, animals and Holy Family.
 - The same Jesus who healed so many throughout the Gospels.
 - The same Jesus who gave us so many moving Parables, the Sermon on the Mount, the Eucharistic Discourse.
 - The same Jesus who celebrated the Last Supper, gave his body and blood on Calvary, rose from the dead and ascended.
- He just looks different! We need to approach Jesus with this perspective. God-with-us is still with us fulfilling his valedictory promise to remain with us always until the end of time.



What's Involved in Eucharistic Adoration?



- In 2005, at World Youth Day in Cologne, Germany, where the relics of the wisemen are kept and venerated, Pope Benedict spoke about the two actions involved in adoration.
- *Proskinesis* – The Greek word for “pay homage.” Literally it means to throw ourselves down before someone. It’s a sign of the incredibly sublime divine majesty of God and points to the infinite distance between God and us.
- *Ad-oratio* – The Latin comes from “ad” (toward) and “os, oris” (mouth). It means mouth-to-mouth contact or a kiss. God bridges the infinite distance to embrace us with love!

Focusing On What God is Doing!

- We can sometimes look at prayer as our work, but it's principally God's work.
- He's blessing us with himself, even when we don't hear a word or feel a thing, and even if we're having a bad day! And he's surely pleased we are there.
- Prayer is supposed to focus foremost on God. One danger is to focus too much on us, or on our list of needs or petitions.
- Country singer Toby Keith: "I wanna talk about me, wanna talk about I. Wanna talk about number one, oh my, me my, What I think, what I like, what I know, what I want, what I see."



The Importance of Silence

- Sacred Scripture teaches us the importance of silence in prayer in several places:
 - The young Samuel: “Speak, Lord, for your servant is listening!”
 - Elijah praying in the cave on Mt. Sinai, hearing God in the gentle breeze, not in the earthquake, fire or hurricane.
 - Gabriel’s medicinal punishment for Zechariah’s doubt.
 - Mary’s contemplative heart.
 - St. Joseph, whose only word in Sacred Scripture is Jesus.



The Importance of Silence

- Pope Benedict (August 10, 2010, Catechesis)
 - “The word can only be spoken and heard in silence, outward and inward. Ours is not an age that fosters recollection; at times one has the impression that people are afraid of detaching themselves, even for a moment, from the mass media. For this reason, it is necessary nowadays that the People of God be educated in the value of silence.” (VD 66).
 - “Silence is the environmental condition most conducive to contemplation, to listening to God and to meditation. The very fact of enjoying silence and letting ourselves be ‘filled,’ so to speak, with silence, disposes us to prayer. ... God speaks in silence, but we must know how to listen.”



The Importance of Silence

- Cardinal Robert Sarah in his 2017 Book *The Power of Silence*.
- “God’s first language is silence....Everything else is a poor translation. In order to understand this language, we must learn to be silent and to rest in God. ... He waits for our silence to reveal Himself. Regaining the sense of silence is therefore a priority, an urgent necessity. ... The true revolution comes from silence; it leads us toward God and toward others.”
- “By living with the silent God, and in Him, we ourselves become silent.”
- “The devil is noisy. From the beginning, Satan has sought to mask his lies beneath a deceptive, resonant agitation. ... Our busy, ultra-technological age has made us even sicker. Noise has become like a drug on which our contemporaries are dependent. ... I am not afraid to call on all people of good will to enlist in a form of resistance. What will become of our world if it cannot find oases of silence?”



The Forms of Prayer Before God

- There are five different forms of prayer, the types of conversations we're called to have with God
 - Praise, Blessing or Adoration proper
 - Thanksgiving
 - Contrition and Reparation
 - Intercession for the needs of others
 - Petition for our own needs
- We can enliven our conversation with God, and keep it truly personal, by regularly speaking to him about these forms, like we would with a friend.





Praise, Blessing or Adoration proper

- This form of prayer focuses on loving God because he is lovable.
- It's the highest form of prayer.
- But it's also the hardest for many, because they don't yet really love God. Rather they love being loved by him, or fear him, or seek to use him.
- To praise God we can profit from many of the Psalms of Praise or canticles of praise in St. Paul. We can use the prayer called the Divine Praises. We can listen to and sing hymns and various theocentric praise and worship songs. We can use some of the prayers of saints.

Thanksgiving

- This form of prayer expresses gratitude to God for everything he's done, Creation, salvation history, the gift of life, family, vocation, mission, his gifts to others, his gifts to us.
- This should over time become the easiest and most characteristic form of our prayer. "In all circumstances give thanks, for this is the will of God for you in Christ Jesus." (1 Th 5:18).
- Scriptural examples: Ps 136, Magnificat.
- Liturgical example: "It is right and just, our duty and our salvation, always and everywhere to give you thanks..."
- Very important to finish our prayer with thanks!



Contrition and Reparation

- This form of prayer expresses sorrow to God for our sins and for the sins of others, beg for his mercy and ask for the grace of conversion.
- At Mass, each of us beats our breasts and confesses to God, the saints and others, that “I have greatly sinned ... by my own most grievous fault.”
- We respond to Jesus’ words, “Repent and believe,” to St. Paul’s summons on Ash Wednesday, “Be reconciled to God.”
- The Chaplet of Divine Mercy is particularly appropriate as we offer the Eucharistic Jesus to God the Father “in atonement for our sins and those of the whole world.”



Intercession

- This form of prayer brings to God the needs and prayers of others:
 - Those who have asked us to pray for them;
 - Those who are in need of prayers like the sick and suffering, the homeless and unemployed, the addicted, depressed, lonely, being tempted to suicide or to take the life of another;
 - Those for whom we have a duty to pray (like our family members, the Pope, our Bishop, our pastor, our confessor or spiritual director, our civil leaders, etc.);
 - Others like peace in the world, the needs of the Church, a future spouse, vocations, vocational clarity, greater love for God or our Lady, the success of this Operation Divine Mercy initiative, etc.



Petition



- This form of prayer brings to God our own needs.
 - The grace to pray well.
 - Holiness!
 - Help with a particular situation
 - Various virtues we know we need: greater courage, temperance, compassion, faith, hope, love, humility, etc.
 - To relieve us of a particular suffering or help us better and more fruitfully to unite it to Jesus.
- We're called to pray with confidence, knowing God the Father loves us more than lilies and sparrows. But this shouldn't become the whole of our prayer, lest our prayer become egocentric rather than theocentric.

Expressions of Prayer

- There are various “expressions” of prayer that the Catechism highlights, each of which can form the bedrock of our time of adoration.
- Spontaneous prayer in which we fundamentally use our own words or thoughts with God, like the forms of prayer just mentioned.
- Vocal Prayer – in which we use words given to us by others, whether we say them out loud or not.
- Meditation (Mental Prayer) – on Sacred Scripture or other sources.
- Contemplation – or prayer of the heart.



Vocal Prayer

- Vocal Prayer begins with words that are not our own that we make our own.
- They can be a huge help in adoration, especially at the beginning, to help fill the time fruitfully, benefitting from the words that the Holy Spirit has inspired in Scripture or the saints and others whom he has helped.
- Principle of *mens concordet voci*
 - “The mind should align itself to what is said,”
 - We allow the words to penetrate our mind, heart, lips and being, so that we really mean what we say.



Vocal Prayer

- Examples of helpful forms of vocal prayer for Eucharistic adoration holy hours:
 - Spiritual communions
 - Holy Rosary
 - Divine Mercy Chaplet
 - Prayers of St. Thomas Aquinas to the Eucharistic Jesus (before and after Holy Communion) or his five great Eucharistic hymns.
 - The Liturgy of the Hours
 - The Psalms
 - The Jesus Prayer – “Jesus, Son of God, Have Mercy on Me a Sinner”
 - The Divine Praises
 - Litanies
 - Novenas
 - The Way of the Cross
 - Sacred music lyrics helpful to prayer



Meditation

- Meditation comes from the Latin word for “rumination.” We break things down so that we can digest the nutrition contained.
- It’s the classic form of “mental prayer,” because it really depends on mind and thought.
- There are two classic forms of mental prayer:
 - *Compositio Locis* (“putting ourselves in the place where it happened”) taught by St. Ignatius and the Jesuit school of spirituality;
 - *Lectio Divina* or (“Sacred Reading”) taught by the Benedictines.



Meditation



- Composition of Place heavily involves our imagination as we place ourselves in the Gospel scene, trying to use our senses to become eyewitnesses to what occurred or even feel ourselves participants.
- What do we observe with our eyes? Who's there. Where are they in relations to Jesus or to you? What do we hear? What's the pitch of Jesus' voice? How does he say particular phrases? Is he loud or soft? Do we smell anything, like flowers, or animals, or other people? What are our feet and hands touching or skin feeling? If the miracle involves food, like the multiplication of loaves and fish, what does the food taste like?
- How do we respond to the scene today as if it were happening right now?

Meditation

- *Lectio Divina* involves five different steps:
 - *Lectio* (reading), in which we read a passage of Scripture and focus on what it means in itself
 - *Meditatio* (meditation), in which we ask what that God is saying to us in that passage.
 - *Oratio* (prayer), in which we speak back to God in response to what we believe he is saying to us, asking him for clarity, for strength, etc.
 - *Contemplatio* (contemplation), in which we envision living the lesson being taught to us.
 - *Actio* (action), in which we resolve to do what we've contemplated and set out to put it into practice.



Meditation



- We can meditate on more than Sacred Scripture:
 - we can ponder the prayers of the Mass or of the other Sacramental rites
 - on icons or works of art.
 - On prayers written by saints or poems
- We can listen to meditations on apps or websites.
- Some find using a prayer journal a helpful form of meditation before God. The key, however, is to examine one's day or life in the light of God rather than just examine it.

Contemplation

- Instead of principally involving our mind like meditation, contemplation chiefly involves our “heart” or affections of the will and emotions.
- Prayer is not mainly about an exchange of thoughts or ideas, after all, but about an exchange of persons, in which God comes to abide in us and we abide in him (Jn 15:4)
- In contemplation, God shuts down our capacity to meditate and introduces us to a much simpler stage of resting in his presence, where we can just “be” with the Lord, heart speaking to heart (cor ad cor loquitur).
- St. John Vianney: “I look at him and he looks at me.”



The Posture of Prayer



- We are body and soul and our body can impact the state of our soul as we pray.
- St. Dominic mentioned nine different prayer postures: bow, prostration, repentance through discipline, genuflection, standing with hands in prayer like at Mass, standing with hands outstretched in form of a cross, standing with hands folded and raised up in supplication, sitting for reading, and walking in solitude.
- What do we do with the body in adoration? There are three main postures:
 - Kneeling – highlights reverence, supplication, and love
 - Sitting – most comfortable for receptivity, but can become sloppy and somniferous
 - Standing – It's a posture of attention and reverence, but it can be distracting for others.

The Posture of Prayer



- What to do with the eyes?
 - Our eyes are normally focused on Jesus in the Monstrance or behind the door of the Tabernacle
 - They can also be open while reading Sacred Scripture or a vocal prayer.
 - They can be closed, blocking out distractions and pondering the Lord.
- Hands
 - Our hands are often folded in prayer, which can be helpful to getting to an interior state more quickly.
 - But they can also be used to help hold the Bible, a book, an iPad or phone that we're using for meditation, etc.

Spiritual Reading

- The reading of a good spiritual book, especially one containing meditations or other forms of prayer, can be helpful during a Holy Hour.
- St. Teresa of Avila, one of the great doctors of the Church on prayer, always had a book by her side in case she was distracted or struggling.
- It's it just “reading” instead of prayer — like, for example, perusing the life of a saint — it's certainly not a bad thing, and at least one is present for the Holy Hour, but it would be like reading a book in the presence of the author or subject. Prayer is not meant to be a classroom or a library but an encounter!



Various Tips

- Be patient with yourself if you're getting into a fruitful rhythm in adoration
- Ask God for help! If you do, you're already praying well. No two holy hours will ever be fully alike.
- Write "Jesus" into your calendar, just like you would any important appointment. It will help you to keep it, just like you're faithful to other appointments.
- When possible, dress well, for an appointment with the King of Kings. It will help with reverence.



Various Tips

- To adore the Lord better outside of Mass begins with the way we adore the Lord inside of Mass, with our genuflections, with our interior silence, with the way we receive Holy Communion and reverence him within. Adoration outside of Mass likewise helps, in a virtuous spiral, our adoration in Mass.
- Try not to distract others by your postures, by making noise with your rosary beads, or backpacks, or praying out loud, or talking to others even softly, or by rings, alerts, vibrations, and other things from your phone.



Various Tips

- When Jesus is exposed, the proper genuflection is still with one knee (the right knee), the same as when Jesus is in the tabernacle.
- Try to keep to your predetermined plan, so that your fidelity to the Lord in prayer isn't too dependent on your feelings in the moment. So if you're planning to be there for one hour, stay the whole hour, even if it seems like you're just killing the time and surviving. Likewise, if prayer is coming easily, don't extend it to two hours unless you're convinced the Lord is asking that of you, lest your prayer be too convinced on whether you like it or not that day.



Various Tips

- Don't be too worried by distractions. They happen to everyone. There are two ways to recover:
 - Talk to Jesus about the distraction and somehow use it as fuel for your prayer. (“Jesus, I’m sorry I’m distracted by thoughts of breakfast. Help me to hunger for every word that comes from your mouth!”)
 - Admit the distraction and use it as a means to ask Jesus for the final end of prayer, which is transforming union with God. (“Jesus, I’m sorry I’m distracted, but I give you permission and implore you to transform me by bringing me into greater and greater union with you.”)



Various Tips

- Invite others to pray with you, including friends who show up unannounced, family members, and others.
- We are never supposed to leave the Blessed Sacrament unattended. This is one of the reasons why there are normally two or more adorers signed up for every hour.
- Benediction — the blessing with the Blessed Sacrament — may be done only by a Bishop, Priest, or Deacon.
- Formally instituted acolytes can expose or repose, as can certain religious superiors in their convents with their bishop's permission.



Suggestions for the Flow

- Prepare spiritually for the encounter with Jesus ahead of time. Know Whom you're going to see. Get excited to meet him. Recognize how awesome a privilege it is.
- Prepare some things you might want to speak to him about if there's time and occasion.
- Try to arrive a few minutes early, not just out of courtesy, but it allows you to prepare better to make the most out of the hour.
- If you have distractions or burdens you're carrying that you're not planning to bring to prayer, find a ritual to leave them outside the chapel, so that they don't hijack your time.



Suggestions for the Flow

- Before you open the door, perhaps you could take off your jacket and get out what you'll use during prayer so that you won't distract those praying inside.
- Open the chapel door with reverence.
- Get to where you want to be and make a slow genuflection, making sure your heart really acknowledges the presence of God.
- Kneel, close your eyes, fold your hands and make a prayer of the presence of God to start your time of prayer. The one I use is this: "My Lord and my God, I firmly believe that you are here, present for and before me in the Most Blessed Sacrament. I adore you with profound reverence. I ask your ..."



Suggestions for the Flow



- ... forgiveness for my sins and for all the graces I need to make this time of adoration fruitful. My Immaculate Mother, St. Joseph, [The Saint of the Day], my guardian angel: intercede for me!”
- Keep silence for a while just pondering God looking at you with love.
- Praise God and tell him how lovable you find him.
- Thank Him for the gift of another day, for the gift of this time of prayer, in advance for the graces to make it fruitful, for the various things he’s given you in life, including the Crosses, as well as the many other things for which you need to thank him, from the world, salvation, the Sacraments, etc.

Suggestions for the Flow

- Ask for forgiveness for the sins you remember since your last confession, for the sins you have forgotten, for the sins of your life, and for the sins of the world. You can ask forgiveness for atrocities and crimes, etc., that you've seen on the news.
- Bring to him the prayers others have asked you to pray for or those for which you should pray.
- Then bring him your own needs and petitions. Don't forget to ask for his help to stay focused in prayer, to bear great fruit from the seeds he wants to plant, for the salvation of the world, for your sanctification and those you know, etc.
- Then return to a period of silence for at least a little while.



Suggestions for the Flow

- In the core of your Holy Hour, pray the vocal prayers you've prepared, or do a meditation on a passage of Scripture or journal, or, if you're at a stage of contemplation, rest in the Lord with short aspirations or affections.
- As you get toward the end of the Holy Hour, kneel and start to thank the Lord for the graces he's given you during that time. Try to call them to mind specifically. Ask for his help to incorporate those graces into your life.
- I finish with a set prayer: "I thank you, my Lord, present for and before me in the Most Blessed Sacrament, for the good resolutions, affections and inspirations you have communicated to me during this time of adoration. I beg your help to act on ..."



Suggestions for the Flow

- those graces. My Immaculate Mother, St. Joseph, [The Saint of the Day], my Guardian Angel, intercede for me.”
- Slowly genuflect with gratitude.
- Pick up your belongings and reverentially exit. I normally make one last turn and say, “See you soon, Jesus. Thanks again.”
- If you left “burdens” outside, you might “pick them up” again and ask Jesus, whom you’ve just adored but who wants to remain with you, to help you confront those problems together.



Some Inspirational Quotations

- John Paul II (MND 18). 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. “O taste and see that the Lord is good!” (Ps 34:8).



Some Inspirational Quotations

- John Paul II (MND 18). Eucharistic adoration outside Mass should become a particular commitment for individual parish and religious communities. Let us take the time to kneel before Jesus present in the Eucharist, in order to make reparation by our faith and love for the acts of carelessness and neglect, and even the insults which our Savior must endure in many parts of the world. Let us deepen through adoration our personal and communal contemplation, drawing upon aids to prayer inspired by the word of God and the experience of so many mystics, old and new. The Rosary itself, when it is profoundly understood in the biblical and christocentric form ... will prove a particularly fitting introduction to Eucharistic contemplation, a contemplation carried out with Mary as our companion and guide.



Some Inspirational Quotations

- John Paul II (EE 25). The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church. This worship is strictly linked to the celebration of the Eucharistic Sacrifice. ... 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 Eucharist is a priceless treasure: by not only celebrating it but also by praying before it outside of Mass we are enabled to make contact with the very wellspring of grace. A Christian community desirous of contemplating the face of Christ... cannot fail also to develop this aspect of Eucharistic worship, which prolongs and increases the fruits of our communion in the body and blood of the Lord.”



Some Inspirational Quotations



- Pope Benedict XVI: (Seminarians in Altotting Sept 11, 2006): “Eucharistic adoration is an essential way of being with the Lord.”
- (SC 67.) “I heartily recommend to the Church's pastors and to the People of God the practice of Eucharistic adoration, both individually and in community. Great benefit would ensue from a suitable catechesis explaining the importance of this act of worship. ... Wherever possible, it would be appropriate, especially in densely populated areas, to set aside specific churches or oratories for perpetual adoration. I also recommend that, in their catechetical training, and especially in their preparation for First Holy Communion, children be taught the meaning and the beauty of spending time with Jesus and helped to cultivate a sense of awe before his presence in the Eucharist.”

Some Inspirational Quotations

○ 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.



Some Inspirational Quotations



- 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.
- “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.”

Exposition of the Blessed Sacrament on Mondays - Fridays from 8am - 6pm.



The below is required for chapel entry.

The chapel is only accessible by keycard. Once you register for an adoration account, please allow **2-3 business days** for it to be created. **A STATE ID AND VERIFIABLE ADDRESS IS REQUIRED FOR PICK UP, NO EXCEPTIONS.**

You may pick up your keycard at the parish office, located at 371 (6th Ave) Avenue of the Americas Monday - Friday, between the hours: **8:00am - 4:00pm**. No appointment necessary!

To pick up **after** the **11:30am** Sunday Mass, please give the parish secretary advance notice on Friday before end of business day. Thank you!

If you are not able to pick up your card during the hours above, please call the parish office to speak with an adoration coordinator. We're here to help you find a time that works: 212-741-1274

Adoration Schedule

Click on any hour to sign up!

Mar 2 - Mar 8 >

Legend ▾

	Sun 2	Mon 3	Tue 4	Wed 5	Thu 6	Fri 7	Sat 8
12:00 AM (midnight)	1 needed	1 needed			1 needed		1 needed
1:00 AM	2 needed	2 needed	1 needed		2 needed	2 needed	2 needed
2:00 AM	2 needed	2 needed	1 needed	1 needed	2 needed	2 needed	2 needed
3:00 AM	2 needed	2 needed	2 needed	2 needed	2 needed	1 needed	2 needed
4:00 AM	2 needed	2 needed	2 needed	2 needed	2 needed	2 needed	2 needed
5:00 AM	1 needed	2 needed	1 needed	1 needed	2 needed	2 needed	2 needed
6:00 AM	2 needed		1 needed	1 needed		2 needed	2 needed
7:00 AM	2 needed	1 needed	1 needed	1 needed			2 needed
8:00 AM	2 needed	1 needed					
9:00 AM	1 needed		1 needed		1 needed		1 needed
10:00 AM	2 needed	1 needed		1 needed		1 needed	1 needed
11:00 AM	2 needed	2 needed	1 needed	1 needed	1 needed		
12:00 PM (noon)	2 needed	1 needed	1 needed		1 needed	1 needed	1 needed
1:00 PM	1 needed	2 needed		1 needed		1 needed	2 needed
2:00 PM	2 needed	2 needed	2 needed	1 needed	1 needed	1 needed	2 needed
3:00 PM	2 needed		1 needed	1 needed			
4:00 PM		1 needed	1 needed	1 needed	1 needed	1 needed	
5:00 PM							
6:00 PM	1 needed	1 needed			1 needed		2 needed
7:00 PM	1 needed	2 needed	1 needed			1 needed	2 needed
8:00 PM	2 needed		1 needed				2 needed
9:00 PM	1 needed			1 needed		1 needed	2 needed
10:00 PM	1 needed	1 needed	1 needed	1 needed	1 needed		2 needed
11:00 PM	1 needed		1 needed	1 needed	1 needed	1 needed	1 needed



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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Wise Practices for Eucharistic Adoration



Questions and Comments