



# Our Mission of Proclaiming Mercy

Msgr. Roger J. Landry  
Missionaries of Mercy USA National Gathering  
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# The Missionaries of Mercy Mandate



- There are three parts of our mandate as Missionaries of Mercy, which will be the subject of the various talks on this national gathering.
- First, **we are to be “above all, persuasive preachers of mercy”** (MV 18). To be “heralds of joy and forgiveness” who remind everyone in the Church that God desires mercy and “rejoices more for one repentant sinner.”





## The Missionaries of Mercy Mandate



- Second, the Missionaries of Mercy are to dedicate themselves in a particular way to hearing confessions. We are to be **“living signs of the Father’s readiness to welcome those in search of his pardon”** and of “the Church’s maternal solicitude for the People of God” (MV 18). “Merciful like the Father,” we are supposed to be living examples of God’s mercy as well as God’s means, his “channels,” to bring about that forgiveness.





# The Missionaries of Mercy Mandate



- Third, we are to be **exemplary and contagious witnesses to the corporal and spiritual works of mercy**. “Jesus introduces us to these works of mercy in his preaching so that we can know whether or not we are living as his disciples” (MV 15). The works of mercy are the means by which Missionaries will be signs and agents of the communion to which mercy is meant to lead.





## “Above all, persuasive preachers of mercy.”



- We will focus in this conference on the first of our duties: preaching mercy.
- We recall that the Second Vatican Council said that “priests, as co-workers with their bishops, **have the primary duty of proclaiming the Gospel of God to all**” (PO 4).
- We are called to preach, in a special way, as *missionaries*, sent to proclaim the Gospel of mercy to those who might be hearing it for the first time, to those who might be resistant to it.





## “Above all, persuasive preachers of mercy.”



- Within the context of this gathering’s focus on Pope Francis’ encyclical *Dilexit Nos* dedicated to the Sacred Heart of Jesus and Pope Leo’s *Dilexi Te*, centered on the Church’s love for the poor, it’s good for us to get from them the coordinates of our missionary preaching.
- It’s particularly important for us as priests in the USA to familiarize ourselves with *Dilexit Nos* insofar as the US Bishops are going to be consecrating the United States to the Sacred Heart of Jesus on June 11 at the Basilica of Our Lady Queen of the Universe in Orlando.



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- At the end of *Dilexit Nos*, Pope Francis wrote extensively about the connection between devotion to the Sacred Heart and the missionary dimension of the Christian life. “The enduring relevance of devotion to the heart of **Christ**,” he said, “**is especially evident in the work of evangelization.**”
- Evangelization is more than just preaching the Gospel, but it obviously features preaching the merciful love of God.



## “Above all, persuasive preachers of mercy.”



- Pope Francis added, “The flames of love of the Sacred Heart of Jesus **expand through the Church’s missionary outreach**, which proclaims the **message of God’s love revealed in Christ.**”
- He quoted Saint Vincent de Paul, who taught that “the heart of our Lord ... disposes us to go as he went.... He sends us, like [the apostles], **to bring fire everywhere**” (207).
- Mission is “**a radiation of the love of the heart of Christ**” and “requires missionaries who are themselves in love and who, enthralled by Christ, **feel bound to share this love that has changed their lives**” (209).



## “Above all, persuasive preachers of mercy.”



- “The **greatest desire of every missionary of souls**,” he added, is “to be able to speak of Christ, by witness or by word, in such a way that others seek to love him. **For a heart that loves, this is not a duty but an irrepressible need**” (210).
- We cannot help but make our own, he underlined, St. Paul’s words, “Woe to me if I do not proclaim the Gospel!” (1 Cor 9:16) as well as Jeremiah’s “Within me there is something like a burning fire shut up in my bones” (Jer 20:9).



## “Above all, persuasive preachers of mercy.”



- Pope Francis concluded: “**Jesus is calling you and sending you forth** to spread goodness in our world. ... Wherever you may be, you can hear his call and realize that he is sending you forth to carry out that mission. **He himself told us, ‘I am sending you out’** (*Lk 10:3*). It is part of our being friends with him. For this friendship to mature, however, it is up to you to let him send you forth on a mission in this world. ... **He will always be there to encourage and accompany you.** He has promised, ... ‘For I am with you always, to the end of the age’ (*Mt 28:20*) (215).



## “Above all, persuasive preachers of mercy.”



- In *Dilexi Te*, Pope Leo XIV, completing the work of Pope Francis, focused on Christian love for the poor.
- Part of that love, he emphasized, was remedying spiritual poverty. “In reality,” he write, “the worst discrimination which the poor suffer is the lack of spiritual care... Our preferential option for the poor must mainly translate into a privileged and preferential religious care” (113). That involves the Church’s preaching, teaching and prayer.



## “Above all, persuasive preachers of mercy.”



- Pope Leo said that the substance of the Church’s preaching should involve a preferential proclamation of mercy. He highlighted:
  - Jesus preached about mercy and then showed that “love and compassion” in his deeds (21).
  - The Church showed it in its care for the poor in the ordination of the first deacons (32).
  - St. John Chrysostom, “perhaps the most ardent preacher on social justice,” showed in his homilies that true worship of God involves preferential care for the poor (41).
  - St. Augustine prophetically preached on mercy (43).
  - St. Dominic and the first members of the Order of Preachers discovered through their own poverty greater freedom to preach and greater effectiveness (66).



## Jesus' Mandate to Preach Mercy



- Jesus “stood in their midst and said to them, ‘Peace be with you.’ But they were startled and terrified and thought that they were seeing a ghost. ... He said to them, ‘These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled.’ **Then he opened their minds to understand the scriptures.** And he said to them, “Thus it is written that the Messiah would suffer and rise from the dead on the third day **and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem. You are witnesses of these things**” (Lk 24:36-48).



## Jesus' Mandate to Preach Mercy



- “On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, “Peace be with you.” When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. [Jesus] said to them again, ‘Peace be with you. **As the Father has sent me, so I send you.**’ And when he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.’” ’ (Jn 20:19-21).



## Jesus' Mandate to Preach Mercy



- “[Jesus] said to them, **‘Go into the whole world and proclaim the gospel to every creature.** Whoever believes and is **baptized** will be saved; whoever does not believe will be condemned. **These signs** will accompany those who believe: in my name they will drive out demons, they will speak new languages. They will pick up serpents [with their hands], and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover.’ So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. But **they went forth and preached everywhere,** while the Lord worked with them and confirmed the word through accompanying signs.. (Mk 16:15-20).



## Jesus' Mandate to Preach Mercy



- “The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached and said to them, “All power in heaven and on earth has been given to me. **Go, therefore, and make disciples of all nations, baptizing them** in the name of the Father, and of the Son, and of the holy Spirit, **teaching them to observe all that I have commanded you.** And behold, **I am with you always**, until the end of the world. Amen..’ (Mt 28:18-20).



## Jesus' Example of Preaching Mercy



- Jesus' whole public ministry formed the apostles and the Church to preach mercy.
- First homily: “This is the time of fulfillment. **The kingdom of God** is at hand. **Repent** and **believe in the gospel**” (Mk 1:15).
- “Blessed are the merciful, for they will be shown mercy” (Mt 5:7))
- “Be merciful as your Heavenly Father is merciful (Lk 6:36)
- The calling of Peter and Matthew
- Jesus' *splagchnizomai*



## Jesus' Example of Preaching Mercy



- The healing of the paralytic (Mk 2:3-12)
- The forgiveness of the woman in Simon the Pharisee's House (Lk 7:36-50)
- The forgiveness of the woman caught in adultery (Jn 8:1-11).
- Jesus' forgiving of Zacchaeus (Lk 19:1-10)
- The Parables of the Lost Sons, Lost Sheep and Lost Coin.
- The Parable of the Two Debtors
- The Our Father and Jesus' gloss on mercy afterward.



## Jesus' Example of Preaching Mercy



- “Father, forgive them for they know not what they do” (Lk 23:34)
- The interaction with the Good Thief (Lk 23:43)
- Jesus’ post-resurrection restoration of St. Peter (Jn 21:15-19)
- Jesus’ calling of Saul of Tarsus (Acts 9:1-20)



# The Early Church's Preaching Mercy: St. Peter



- St. Peter on Pentecost:  
“**God raised this Jesus; of this we are all witnesses. ...** Therefore let the whole house of Israel know for certain that God has made him both Lord and Messiah, this Jesus **whom you crucified.**’ Now when they heard this, they were **cut to the heart**, and they asked Peter and the other apostles, “What are we to do, my brothers?” Peter [said] to them, ‘**Repent and be baptized, every one of you**, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit’. ...” (Acts 2:14-41).



## The Early Church's Preaching Mercy: St. Peter



- St. Peter and St. John in the Temple:  
“You denied the Holy and Righteous One and asked that a murderer be released to you.... **The author of life you put to death, but God raised him from the dead; of this we are witnesses.** And **by faith in his name**, this man, whom you see and know, his name has made strong, and the faith that comes through it has given him this perfect health, in the presence of all of you. Now I know, brothers, that **you acted out of ignorance**, just as your leaders did; ...



## The Early Church's Preaching Mercy: St. Peter



- “But God has thus brought to fulfillment what he had announced beforehand through the mouth of all the prophets, that his Messiah would suffer. **Repent, therefore, and be converted, that your sins may be wiped away,** and that the Lord may grant you times of refreshment **and send you the Messiah already appointed for you, Jesus.** ... For you first, God raised up his servant and sent him to bless you **by turning each of you from your evil ways**” (Acts 3:11-26).



## The Early Church's Preaching Mercy: St. Peter



- “Like obedient children, do not act in compliance with the desires of your former ignorance but, as he who called you is holy, be holy yourselves in every aspect of your conduct, for it is written, ‘Be holy because I [am] holy.’ ... **Conduct yourselves with reverence** during the time of your sojourning, realizing that **you were ransomed from your futile conduct**, handed on by your ancestors, not with perishable things like silver or gold **but with the precious blood of Christ as of a spotless unblemished lamb**” (1 Pet 1:14-20).



## The Early Church's Preaching Mercy: St. Peter



- “You are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises of him **who called you out of darkness into his wonderful light**. Once you were ‘no people’ but now you are God’s people; **you had not received mercy but now you have received mercy**. Beloved, I urge you as aliens and sojourners to **keep away from worldly desires that wage war against the soul**” (1 Pet 2:9-11).



## The Early Church's Preaching Mercy: St. Peter



- “Christ suffered for you, leaving you an example that you should follow in his footsteps. He committed no sin, and no deceit was found in his mouth. When he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly. **He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed**” (1 Pet 2:9-11).



## The Early Church's Preaching Mercy: St. Peter



- “For **Christ also suffered for sins once**, the righteous for the sake of the unrighteous, **that he might lead you to God. Put to death in the flesh**, he was brought to life in the spirit” (1 Pet 3:18).
- “Be sober and vigilant. **Your opponent the devil is prowling around like a roaring lion looking for [someone] to devour**. Resist him, steadfast in faith, knowing that your fellow believers throughout the world undergo the same sufferings. The God of all grace who called you to his eternal glory through Christ [Jesus] will himself restore, confirm, strengthen, and establish you after you have suffered a little” (1 Pet 5:8-11).



# The Early Church's Preaching Mercy: St. Paul



- St. Paul in Antioch in Pisidia: “On the sabbath they entered the synagogue and took their seats. After the reading of the law and the prophets, the synagogue officials sent word to them, ‘My brothers, if one of you has a word of exhortation for the people, please speak.’ So Paul got up, motioned with his hand, and said, ‘Fellow Israelites and you others who are God-fearing, listen...’
  - He preached about their hopes for the Messiah.
  - Jesus is the fulfillment of their hopes
  - **You killed him** but God raised him from the dead.
  - **Now is the time to choose.**



## The Early Church's Preaching Mercy: St. Paul



- “When they had accomplished all that was written about him, they took him down from the tree and placed him in a tomb. **But God raised him from the dead**, and for many days he appeared to those who had come up with him from Galilee to Jerusalem. **These are [now] his witnesses before the people.** We ourselves are proclaiming this good news to you that what God promised our ancestors he has brought to fulfillment for us, [their] children, **by raising up Jesus. ...** You must know, my brothers, that through him **forgiveness of sins is being proclaimed to you.** (Acts 13:14-38).



## The Early Church's Preaching Mercy: St. Paul



- **“For the love of Christ impels us. ... He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised. ... All this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation,** namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are **ambassadors for Christ**, as if God were appealing through us. We implore you on behalf of Christ, **be reconciled to God**. For our sake he made him to be sin who did not know sin, **so that we might become the righteousness of God in him.** (2 Cor 5:14-21).



## The Early Church's Preaching Mercy: St. John



- “If we walk in the light as he is in the light, then we have fellowship with one another, and **the blood of his Son Jesus cleanses us from all sin. If we say, ‘We are without sin,’ we deceive ourselves, and the truth is not in us.** If we acknowledge our sins, he is faithful and just and **will forgive our sins and cleanse us from every wrongdoing.** If we say, “We have not sinned,” we make him a liar, and his word is not in us” (1 John 1:7-10)



## The Early Church's Preaching Mercy: St. John



- “My children, I am writing this to you so that you may not commit sin. **But if anyone does sin, we have an Advocate with the Father, Jesus Christ the righteous one.** He is expiation for our sins, and not for our sins only but for those of the whole world. ” (1 John 2:1-2)



## The Early Church's Preaching Mercy: St. John



- “Everyone who commits sin commits lawlessness, for **sin is lawlessness**. You know that **he was revealed to take away sins, and in him there is no sin**. No one who remains in him sins; no one who sins has seen him or known him. ... Whoever sins belongs to the devil, because the devil has sinned from the beginning. Indeed, **the Son of God was revealed to destroy the works of the devil.**” (1 John 3:3-10)



## The Early Church's Preaching Mercy: St. John



- “This is the one who came through water and blood, Jesus Christ, not by water alone, but by **water and blood**. ... I write these things to you so that you may know that you have eternal life. ... **If anyone sees his brother sinning, if the sin is not deadly, he should pray to God and he will give him life.** This is only for those whose sin is not deadly. There is such a thing as deadly sin, about which I do not say that you should pray. All wrongdoing is sin, but there is sin that is not deadly. We know that no one begotten by God sins; but the one begotten by God he protects, and the evil one cannot touch him” (1 John 5:5-21)



## The Early Church's Preaching Mercy: St. James



- **“Blessed is the man who perseveres in temptation,** for when he has been proved he will receive the crown of life that he promised to those who love him. No one experiencing temptation should say, “I am being tempted by God”; for God is not subject to temptation to evil, and he himself tempts no one. Rather, **each person is tempted when he is lured and enticed by his own desire.** Then desire conceives and brings forth sin, and when sin reaches maturity it gives birth to death. Do not be deceived, my beloved brothers” (James 1:12-16).



## The Early Church's Preaching Mercy: St. James



- “God resists the proud but gives grace to the humble. So submit yourselves to God. **Resist the devil**, and he will flee from you. **Draw near to God**, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you of two minds. Begin to lament, to mourn, to weep. Let your laughter be turned into mourning and your joy into dejection. **Humble yourselves before the Lord and he will exalt you**” (James 4:6-10).



## The Early Church's Preaching Mercy: St. James



- “Is anyone among you suffering? ... He should summon the presbyters of the church, and they should pray over him and anoint [him] with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up. **If he has committed any sins, he will be forgiven.** Therefore, **confess your sins to one another and pray for one another, that you may be healed.** ... My brothers, if anyone among you should stray from the truth and someone bring him back, he should know that **whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins** (James 5:13-20).



## The Early Church's Preaching Mercy: St. Jude



- **“May mercy, peace, and love be yours in abundance.** ... I feel a need to write to encourage you to contend for the faith that was once for all handed down to the holy ones. ... Keep yourselves in the love of God and **wait for the mercy of our Lord Jesus Christ that leads to eternal life.** On those who waver, have mercy; save others by snatching them out of the fire; on others have mercy with fear, abhorring even the outer garment stained by the flesh” (Jude 2-23).



# The Necessary Revival of Sacred Preaching



- “Many surveys have shown that one of the great complaints of US lay faithful is the state of preaching. There’s a huge scandal of Catholics’ leaving for the preaching in Protestant Churches.
- Pope Francis often decried the quality of Catholic homilies. “Please, the homilies: they are a disaster” (Jan 22, 2023).
- Pope Benedict XVI: “Given the importance of the word of God, the quality of homilies need to be improved” (SC 46).
- St. Bernardine of Siena’s 15th century contrafactual about the importance of preaching.



# The Theology of Sacred Preaching



- God is logos: conversation, speech. The Trinity seeks to bring us into his interior eternal dialogue.
- Sacred preaching is meant to be a cooperation with the Holy Spirit, with whom we give joint witness. He comes upon the Church as tongues of fire. Jesus tells us not to worry about what we are to say, because the Spirit of the Father will teach us what to say.
- Preaching — “prophecy,” actualizing the word of God, together with “teaching” — is one of the charismatic gifts St. Paul describes (1 Cor 12:10).



# The Purpose of Sacred Preaching



- Vatican II: The purpose of a homily is “to exhort all men” to “**conversion and holiness**” (PO 4).
- Pope Benedict XVI: “The homily is ‘part of the liturgical action’ and is meant to foster **a deeper understanding of the word of God, so that it can bear fruit** in the lives of the faithful” (VD 59).
- Pope Francis: A liturgical homily promotes a **heart-to-heart dialogue** between God and his people, proclaiming the deeds of salvation and restating the demands of the Covenant. It is part of the offering made to the Father and a mediation of the grace that Christ pours out during the celebration (EG 137-138).



# The Purpose of Sacred Preaching



- Soon to be Blessed Fulton Sheen: There are two types of preachers: those who have something to say and those who have to say something.
- US Bishops' *Preaching the Mystery of Faith* (2012): “One of the most important teachings of Vatican II in regard to preaching is the insistence that **the homily is an integral part of the Eucharist itself**. ... The homily is meant to **set hearts on fire with praise and thanksgiving**. It is to be a feature of the intense and privileged encounter with Jesus Christ that takes place in the liturgy” connecting “the two parts of the Eucharistic liturgy. This is why it is preferable for the celebrant of the Eucharistic liturgy also to be the homilist.”



## Pope Francis on the Sacred Preacher



- Pope Francis wrote that people today thirst for authenticity, for credible witnesses, for preachers who speak of a God they know.
- He says that the preacher should be close, approachable, welcoming, warm, joyful, unpretentious, ready for dialogue, and patient. He should enjoy passing on the faith to others, looking beyond people's weaknesses and failures to see what Jesus sees and loves in them.
- He should be striving for holiness: "The greater or lesser holiness of the minister does impact the proclamation."



# Pope Francis on the Content of Sacred Preaching



- Quoting John Paul II, Pope Francis says that the message is the “joyful, patient, progressive preaching” of the incarnation, birth, life, saving death and resurrection of Jesus Christ.
- Preaching, he says, must begin and emphasize above all the **kerygma**: “Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you” (EG 164).
- To preach the kerygma, the preacher must believe it. He must know God loves him, that Jesus has saved him, and that his mercy has the last word.
- The Gospel is a gift before a task!



# Pope Francis on the Style of Sacred Preaching



- Pope Francis says that good preaching is not just about knowing what to say but how to say it (EG 156). Method is a profoundly spiritual concern.
- He says it's an expression of love of neighbor to refuse to offer a product of poor quality.
- He gives 13 different characteristics elements of a good homily.





# Pope Francis on the Style of Sacred Preaching



1. **Well prepared** — a preacher who doesn't prepare is not "spiritual" but dishonest and irresponsible.
2. **Prayerful** — calling on the Holy Spirit in prayer.
3. **Scriptural** — based on the Word of God with which the preacher is intimately familiar, not just intellectually but existentially.
4. **On fire** — His words should set hearts on fire.
5. **Humble** — Christ's message must penetrate his entire being so that the Holy Spirit can really work in him.
6. **Simple** — Everyone should be able to understand the language used.



# Pope Francis on the Style of Sacred Preaching



7. **Clear** — Our language can be simple but not clear. There's a need for thematic unity so that people can grasp the point.
8. **Practical** — It should use familiar, practical, everyday images, so that people can understand and savor the message and know what they're being asked.
9. **Positive** — Each word of Scripture is a gift before a demand. He should point out not what shouldn't be done, but rather what we can do better. He should be a joyful messenger of challenging proposals, showing the attractiveness of a life of wisdom, rather than experts in dire predictions and dour judges.



# Pope Francis on the Style of Sacred Preaching



- 10. Beautiful** — Preachers should help people recognize what Christ is teaching is not just true but beautiful, capable of filling life with joy even in difficulties. Preaching is more than communicating abstract truths. We can only love what is beautiful.
- 11. Eschatological** — The preacher should help people grasp they live in between the baptismal and eternal embrace.





# Pope Francis on the Style of Sacred Preaching



- 12. Maternal** — The Church preaches like a mother evangelizing her family, loving her children, listening to them, teaching them what is for their benefit, counting on their trust. A spirit of love guides conversations and corrections. Preaching is better understood in the “mother tongue.”
- 13. Brief** — The homily must not become more important than the celebration of faith or violate its balance or rhythm. He normally says that Sunday homilies should be 8-10 minutes.





# The Settings for our Mission of Proclaiming Mercy



- The settings extend far beyond the pulpit during normal Mass. They extend also to preaching at:
- Baptisms, funerals, penance services, Divine Mercy Sunday, weddings (God's mercy and their mutual mercy), holy hours.
- Retreats, recollections and parish missions
- Through the Prayers of the Faithful, bulletins, flocknotes, parish websites and parish social media sites.
- Print articles in Catholic, secular and local newspapers.
- Social media in general. Posts. Videos.
- Television series.
- Radio programs and appearances, talk shows
- Podcasts (Who wants to start a mercy podcast?)





## Some Final Words from Pope Leo XIV



- During his live video appearance during the National Catholic Youth Conference last November, Pope Leo responded in an exemplary way to a question from Mia Smothers who asked, “Is it hard for you to accept God’s mercy when you make mistakes or feel like you’ve let people down?”
- Pope Leo responded: “Mia, I want to thank you for your question. It’s an important one because all of us struggle with this at times. The truth is that none of us is perfect. St. Paul teaches that everyone has sinned and fallen short of the glory of God. He tells us that in his Letter to the Romans. ...”



## Some Final Words from Pope Leo XIV



- “Because of original sin, we sometimes do the opposite of what we know is right. **But there’s good news. Sin never has the final word. Whenever we ask for God’s mercy, he forgives us.**
- “Pope Francis said that God never gets tired of forgiving. We sometimes get tired of asking for forgiveness. So even when we fall again, we should remember St. Paul’s words. **Christ Jesus came into the world to save sinners. He came for us knowing our weaknesses.** Jesus told many stories about God’s joy when someone returns to him....





## Some Final Words from Pope Leo XIV



- “For example, we all know the story of the prodigal son: that son who made terrible choices and yet, when he came home, his father ran to embrace him. Jesus also called himself the Good Shepherd who searches for the lost sheep. Even on the cross, he forgave the Good Thief and prayed for those who crucified him. **We may struggle to forgive. But God’s heart is different. God never stops inviting us back.**
- We experience this mercy of God in a special way in the sacrament of reconciliation. In confession, Jesus meets us through the priest. ...





## Some Final Words from Pope Leo XIV



- “When we honestly confess our sins and accept our penance, the priest gives absolution and we know with certainty that we are forgiven.
- “So, yes, it can be discouraging when we fall. But do not focus only on your sins. Look to Jesus. Trust his mercy and go to him with confidence. He will always welcome you home.”



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## 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, Google Podcasts and iHeart 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,  
Msgr. Roger J. Landry



### Most Recent Homilies

Building Our Life on the Word of God  
Calling Us to Holiness, 12th Thursday (I),  
Memorial of St. Josemaria Escrivá, June 26,  
2025

Remembering the Lord in the Way He  
Asks, Solemnity of the Most Holy Body and  
Blood of the Lord, June 22, 2025

Christ's Prayers for the Church's Mission of  
Unity, 7th Thursday of Easter, June 5, 2025

The Ascension, St. Peter and Future  
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Interview on the Priests' Podcast,  
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A Pope From the Missions, National  
Catholic Register, May 15, 2025

What Our Lord Saw From the Cross,  
National Catholic Register, April 19, 2025

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# Our Mission of Proclaiming Mercy

## Questions and Conversation

Msgr. Roger J. Landry

Missionaries of Mercy USA National Gathering

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