

Great Female Eucharistic Saints

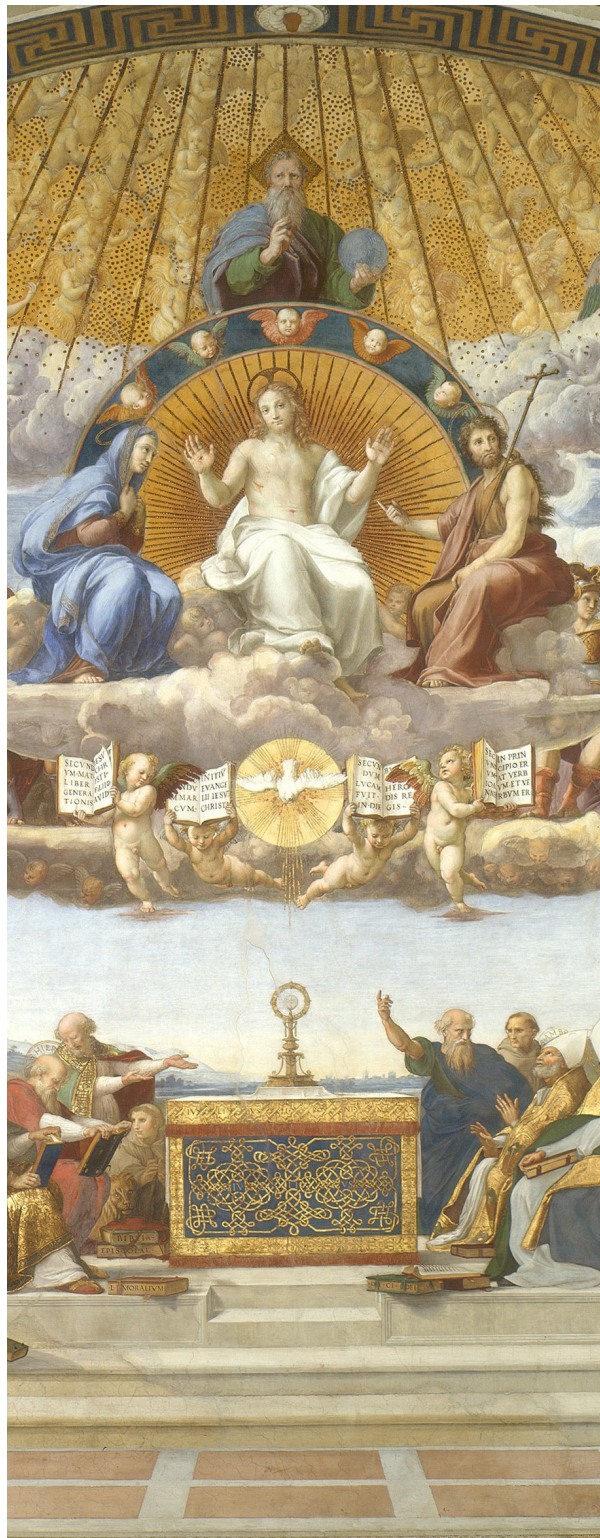
Catholic Women as Catalysts for the Church's Eucharistic Revival



Fr. Roger J. Landry • Diocese of Gary Women's Conference
Bishop Noll High School, Hammond, Indiana • April 1, 2023

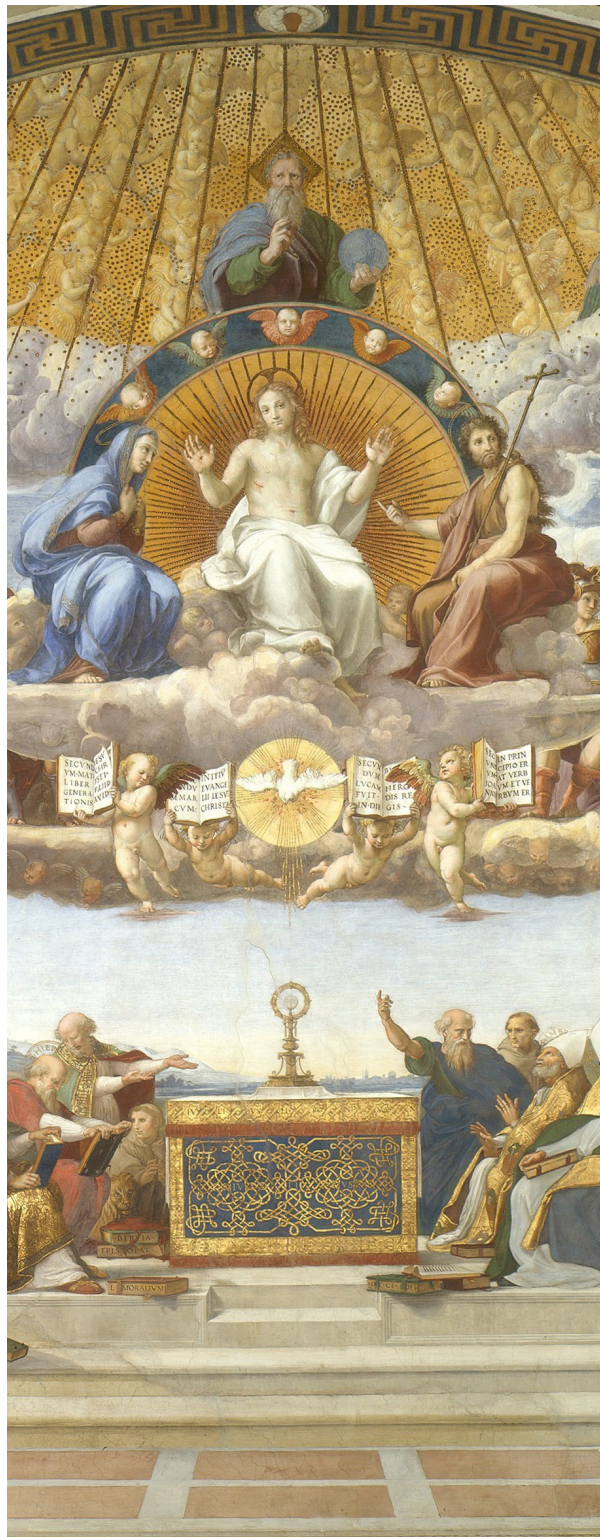
The Eucharistic Revival

- One of the most significant initiatives the U.S. bishops have ever initiated.
- It's a response to a crisis in Eucharistic knowledge, faith, amazement, love and life.
- This crisis is seen in:
 - Sunday Mass attendance
 - Eucharistic illiteracy
 - Post-COVID problems
 - Eucharistic scandals
 - Ordinary scandal of many not behaving as if we really believe what we profess.



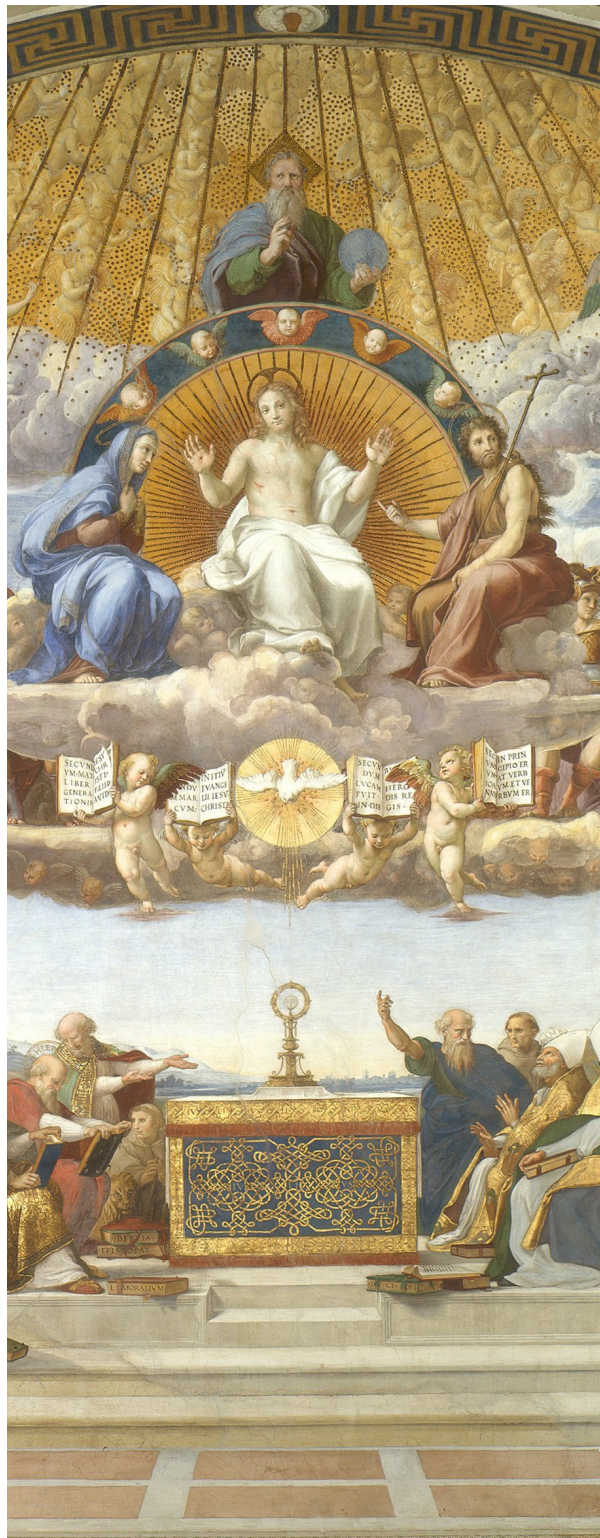
The Eucharistic Revival

- The phases of the Eucharistic Revival:
 - Dioceses (June 19, 2022 to June 11, 2023)
 - Parishes (June 11, 2023 to July 17, 2024)
 - National Eucharistic Congress July 17-21, 2024 in Indianapolis.
 - Mission – July 21, 2024 to June 8, 2025
 - But the most important phase is *personal*.
- Four pillars
 - Mass – Entering Jesus' Sacrifice and Receiving Him
 - Adoration – Worshipping Jesus
 - Charity – Imitating Jesus
 - Apostolate – Sharing Jesus



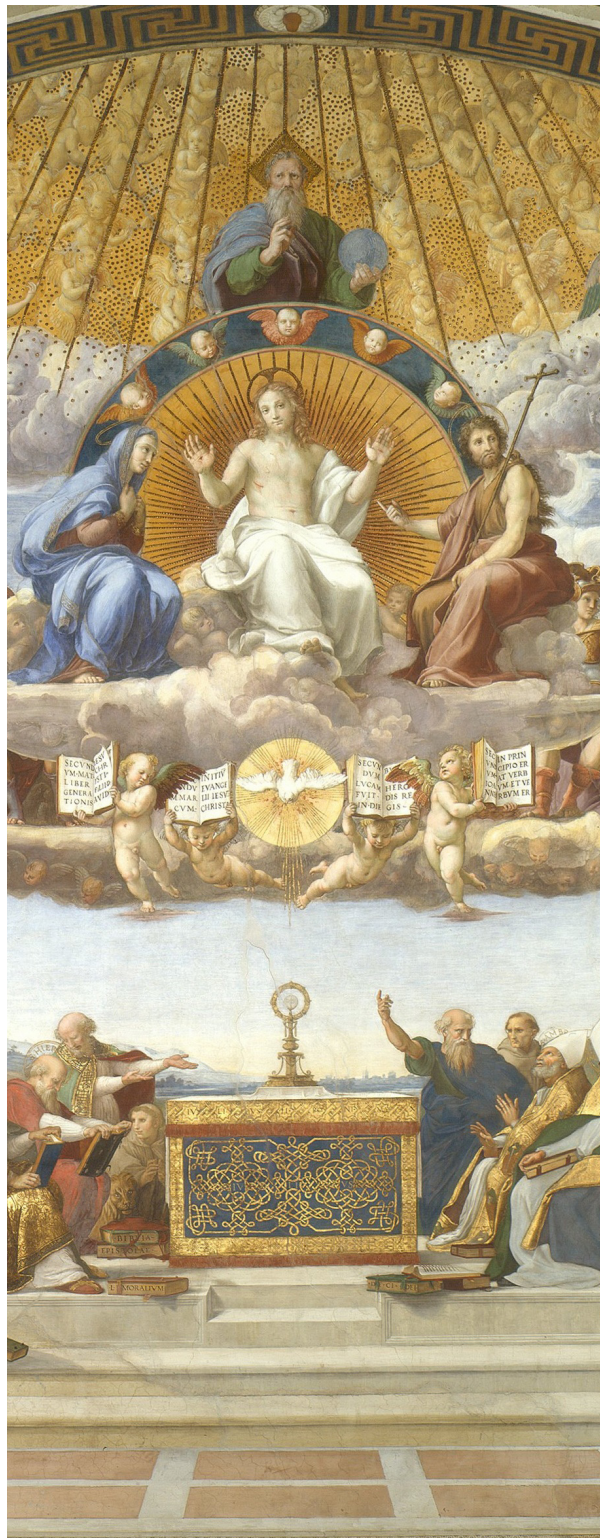
Revival through the Saints

- The saints are the great teachers of the Christian life. We see in them the impact the Holy Eucharist is meant to have in our life.
- Pope Benedict XVI: “The Eucharist is at the root of every form of holiness, and each of us is called to the fullness of life in the Holy Spirit. How many saints have advanced along the way of perfection thanks to their eucharistic devotion! ... Holiness has always found its center in the Sacrament of the Eucharist” (*Sacramentum Caritatis* 94).



Revival through the Saints

- The saints show us how to make Jesus — really, truly, and substantially present in the Holy Eucharist — the source, summit, root and center of our life.
- They teach us how to unite ourselves in Holy Communion with Him who is “Holy, Holy, Holy,” and how to allow that holiness to flourish in a Eucharistic life.
- Today we can focus on fifteen different female saints who teach us various attributes of Eucharistic faith, amazement, love and life, asking them to intercede for us that we may obtain their Eucharistic virtues.





The Blessed Mother

The Word's Becoming Flesh

- In his 2004 encyclical on the Eucharist, St. John Paul II called Mary a “woman of the Eucharist in her whole life.”
- **Eucharistic Faith** – She lived her Eucharistic faith even before the institution of the Eucharist by offering her womb for the Incarnation of the Word of God. She anticipated what happens in every believer who receives, under the signs of bread and wine, the Lord’s Body and Blood. Her *Fiat* was like every believer’s *Amen*.
- **Eucharistic Tabernacle** – She became the first “tabernacle” in history as she brought Jesus to Elizabeth and John.
- **Eucharistic Joy** – Her *Magnificat* shows the truly Eucharistic attitude of grateful jubilation.



The Blessed Mother

The Word's Becoming Flesh

- **Eucharistic Amazement** – Her enraptured gaze as she contemplated the baby Jesus is a model of love for us as we receive the Eucharist.
- **Eucharistic Preparation** – After Simeon's words, she daily prepared for Calvary and lived an “anticipated Eucharist” or “spiritual communion.”
- **Sacrificial Participation** – Standing prayerfully at the foot of the Cross, She shows the way we are supposed to cooperate in the sacrificial dimension of the Eucharist.
- **Eucharistic Exultation** – Mary was present in the Upper Room when the first generation of Christians dedicated themselves to the “breaking of Bread” and then with St. John the Apostle. Receiving the Eucharist meant receiving once more in her womb what she experienced in the Incarnation and at Calvary.



Saint Elizabeth Ann Seton

Eucharistic Longing

- In Italy, as an Anglican mourning the shocking death of her husband, she developed an insatiable longing for the Eucharistic Lord. She was struck by how Catholics acted around the the Eucharist: “Old men and women, young women and all sorts of people kneeling promiscuously about the altar.” She witnessed a priest unlocking a chapel door “with that composed and equal eye as if his soul had entered before Him,” confessing, “My soul would willingly have followed after.” Before long, her fascination became focused on the Eucharistic host itself.
- She was mesmerized by Eucharistic processions. “How happy we would be if we believed what these dear souls believe: that they possess God in the Sacrament. ... When they carry the Blessed Sacrament under my window, ... I cannot stop the tears at the thought: My God how happy I would be ... if I could find you in the church as they do.”
- One day as a procession passed, she threw herself down on the floor and, looking at a picture of Mary, begged for faith in the Eucharist. She was given this faith and, afterward, as the founder of the Catholic school system in the United States, impart that faith to generations of children



Saint Bernadette Soubirous

Eucharistic Happiness

- Because she was illiterate and couldn't read her catechism, she still hadn't made her first Holy Communion by the time the Blessed Virgin started appearing to her when she was 14. The pastor quickly sought to remedy the situation.
- After she had made her first Holy Communion, Mademoiselle Estrade asked her, "What made you happier, Bernadette, first Holy Communion or the Apparitions?" Bernadette replied, "The two go together. They cannot be compared. I only know that I was very happy on both occasions."
- St. Bernadette is famous today because God chose her to be the recipient of Mary's apparitions, but she was clearly indicating that the gift each of us receives in Holy Communion is at least *just as important*. She teaches us to treat the reception of Holy Communion each day as a gift as valuable as a rare apparition of the Blessed Mother that would make us famous 165 years after our death.
- Later in life, St. Bernadette wrote about how God had exalted her, not so much through the apparitions, but through the Eucharist. "I was nothing and of this nothing God made something great. In Holy Communion I am heart-to-heart with Jesus. How sublime is my destiny!"



Blessed Imelda Lambertini

Eucharistic Viaticum

- There's a prayer that's been made popular among Catholics by St. Teresa of Calcutta in which we ask the Lord for the grace to receive Him in Holy Communion that day with the same love with which we received him in our first Communion, with which we hope to receive him at our last communion, and with which we would want to receive him if that were the only communion. The three parts of this beautiful prayer all came together on May 12, 1333 for an 11 year-old girl in Bologna, Italy.
- When Imelda Lambertini turned nine, she begged her parents to allow her to go to the school at the Dominican convent in her city. She endeared herself to everyone by her great piety, goodness and zeal. She fervently desired to be able to receive Jesus in Holy Communion like the sisters and several of the older students, but this was six centuries prior to St. Pius X's lowering the first Communion age to the "age of reason," or about the age of 8. Prior to that 20th century change, many young people received the Lord for the first time during their teenage years, in some places as late as 18.
- Because she was not able to receive Jesus in holy Communion, she used to go to the chapel to adore him and she would make many "spiritual communions" throughout the day and especially when others were receiving him at Mass. She always asked those older and able to receive communion what the experience was like. She used to pepper them with the question, "Tell me, can anyone receive Jesus in his heart and not die?" That question would prove prophetic.



Blessed Imelda Lambertini

Eucharistic Viaticum

- On the vigil of the Ascension in 1333, she was praying in Church after Mass. The sisters were preparing to leave the church when some of them were startled to see a strange light, what appeared to be a small sacred host, hovering in the air above her head as she was kneeling before the tabernacle. They ran to get the pastor. Knowing of her burning desire to receive holy Communion and taking this theophany as a sign from heaven that she was ready, the priest gave her Jesus in holy communion. To her enormous joy, she devoutly received her Long-Awaited for the first time ... and the last and only time.
- Soon after receiving Holy Communion, she fell first into what seemed like an ecstasy of love. She had a most serene and angelic smile. With the Lord within the temple of her body, her soul ascended out of her body with Him to heaven. While all the sisters were praying in thanksgiving, they watched her slowly sink to the floor. They thought that she had simply fainted, but she had died out of love for Christ in the Eucharist, her face transfixed by a smile that has never worn off. Her body remains incorrupt seven centuries later and lies in a Church in Bologna.
- In 1826, Pope Leo XII declared her blessed and proclaimed her to be the patroness of first communicants.



St. Kateri Tekakwitha

Eucharistic Amazement

- St. Kateri (1656-1680) was born in Auriesville, NY, 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

Eucharistic Amazement

- 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, far from the chapel, 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.”



Saint Gemma Galgani

The School of Paradise

- Gemma was born in Camigliano, Italy in 1878. Her mother used to take her to Mass and passed on to her a great love for Jesus in the Eucharist. Around the time of her mother's death when Gemma was seven, she began to have intense experiences of prayer. Her father sent her to be educated at the convent of the Sisters of St. Zita in Lucca. Under the guidance of the sisters, she developed a great love for the passion of the Lord, for the Blessed Virgin Mary, and for Jesus in the Holy Eucharist.
- She begged her parish priest to allow her to make her first Communion, but he said she was too young. She said to him, the sisters and others, "Give me Jesus and you will see how good I will be: I will not sin again. I shall be quite changed!" Eventually her desire became all consuming and her wise pastor recognized that there was no alternative: "otherwise, we will see her die of grief."
- During her retreat in preparation for first Communion, the preacher, Fr. Raphael Cinetti, said, "He who eats of Jesus will live off his life." She commented later, "These words filled me with consolation and I reasoned: when Jesus comes to me, I will no longer live of myself because Jesus will live in me. And I nearly died of the desire to be able to say these words soon, 'Jesus lives in me.' Sometimes I would spend whole nights meditating on these words, being consumed with desire."



Saint Gemma Galgani

The School of Paradise

- On the feast of the Sacred Heart in 1887, when she was nine, she received the Love of her life for the first time. She said innocently to one of her friends, pointing to her breast, “I feel a fire burning here. Do you feel like that, too?”
- Lest she ever take Jesus in holy Communion for granted, she made two resolutions: “I will receive Confession and Communion each time as though it were my last,” and “I will visit Jesus in the Blessed Sacrament often.”
- Her love for Jesus in the Eucharist only grew. She wrote to Jesus, “What would become of me if I did not dedicate all my affections to the Sacred Host? ... In order to make me deserve paradise in heaven, you give me Communion here on earth!” She would call the Eucharist “the school of paradise where one learns how to love.”
- She wrote to her spiritual director. “What precious moments are those at Holy Communion! Communion is a happiness, Father, that seems to me cannot be equaled even by the beatitude of the saints and angels. They admire the face of Jesus and are certain of not committing sin or of being lost; and I admire those two things, and I should like to be of their company, but I too have reason for exulting, for Jesus enters everyday into my heart. Jesus gives me all of Himself!”
- She received stigmata in 1899 and died of tuberculosis on Holy Saturday in 1903 at age 25.



Saint Theresine of Lisieux

Becoming A Living Temple

- St. Theresine's Eucharistic love began very young, in the Eucharistic piety of her parents, Saints Louis and Zélie Martin, who were daily Mass-goers and frequent recipients of Holy Communion. They would bring little Theresine along with them to Mass each morning and her father would take her on afternoon walks, which would climax in a visit to the Blessed Sacrament in some Church or chapel.
- She rejoiced to participate in Eucharistic processions and to throw rose petals before Jesus' path. She would make 15-minute visits to the Blessed Sacrament during school recess and eagerly took part in Benediction.
- Children at the time were able to make their Holy Communion only in the year in which they were ten on January 1. Because St. Theresine was born on January 2, she needed to wait until she was 11. But after years of spiritual communions and intense longing, her day finally came on May 8, 1884.



Saint Theresese of Lisieux

Becoming A Living Temple

- She called it “the most wonderful day of my life, ... that first kiss of Jesus in my heart – it was truly a kiss of love. I knew that I was loved and said, ‘I love you, and I give myself to you forever.’” Thereafter, she would go to Mass daily and receive Holy Communion, like her father, even five days a week.
- It was a brutal shock after she entered Carmel at 15 that the superior, influenced by Jansenism, would only allow the nuns to receive on a few set days a year. Theresese considered it the hardest cross of her religious life. She prayed through St. Joseph for a change. In 1890, Pope Leo XIII took such authority away from religious superiors and gave it to confessors; her confessor, however, intimidated by the superior, kept Holy Communion infrequent. The only respite came during the influenza pandemic of 1891-92, when the confessor gave Theresese “the unspeakable consolation of receiving Holy Communion every day,” a privilege lost once the pandemic abated and the superior was out of the infirmary.
- For Theresese, the question wasn’t simply one of human desire, but of divine: “It is not to remain in a golden ciborium that [Jesus] comes to us each day from Heaven,” she declared. “It’s to find another Heaven, infinitely dearer to Him than the first: the Heaven of our soul, made to His image, the living temple of the adorable Trinity!”



Saint Theresese of Lisieux

Becoming A Living Temple

- At 16, she wrote her cousin, Marie Guerin, who because of scrupulosity was refraining from receiving Jesus regularly: “Dear little sister, receive Communion often, very often. ... Jesus hasn't placed this attraction in your soul for nothing! ... It is impossible that a heart that rests only at the sight of the Tabernacle offends Jesus to the point of not being able to receive Him; what offends Him and what wounds His Heart is the lack of trust!”
- For her, Holy Communion was something for which there was no price too high to pay. In the throes of the tuberculosis that would end her life, she would still go down to the chapel, and forsake medication that was deemed to break the Eucharistic fast, on the days on which the nuns were permitted to receive. “There is no suffering too great to gain one Communion!”
- Theresese told us how she would prepare for Holy Communion: “I picture my soul as a piece of land and beg the Blessed Virgin to remove from it any rubbish that would prevent it from being free; then I ask her to set up a huge tent worthy of heaven, adorning it with her own jewelry; finally, I invite all the angels and saints to come and conduct a magnificent concert there. It seems to me that when Jesus descends into my heart, he is happy to find Himself so well received and I, too, am happy.”



Saint Theresese of Lisieux

Becoming A Living Temple

- The year before she died, she wrote a beautiful poem entitled *My Wishes Before the Tabernacle*, in which she compared herself to the tabernacle key, the sanctuary lamp, the altar stone, the corporal, the monstrance, the paten for the host, the chalice, and the grapes and wheat that are the raw materials for the Eucharistic sacrifice.
- The poem witnesses to the depth of her Eucharistic faith but also to her prayerful familiarity with these objects as Church history's most famous sacristan.
 - She begged for faith like the tabernacle key, to open the place where the God of love resides and for the grace to burn like the sanctuary lamp to draw many souls to Christ's Eucharistic love.
 - She asked for her soul to be a fitting place, like the altar stone and the Bethlehem stable, for Christ to rest, and for her heart to be like a beautiful corporal to receive him purely.
 - She petitioned to be like a priest's paten to hold him, like a monstrance to reveal him, and like a chalice where his saving blood might flow anew.
 - She entreated to be a ripe grape crushed each day to unite her sufferings to Christ's blood, and a grain of wheat falling to the ground and dying so that she might be transformed into her Eucharistic spouse and with him bear much fruit.



Saint Teresa of Avila

Embracing Our Treasure

- She lived during the time of the Protestant Reformation, which gradually rejected the Church's teaching on transubstantiation and practice of Eucharistic piety. She fought against this through founding sisters who adored and did reparation, loving Jesus in the Eucharist and praying for priests.
- She tried to bring a Eucharistic revival to Carmelite life: "I think that if we were to approach the Most Blessed Sacrament with great faith and love, once would be enough to make us rich. How much richer from approaching as many times as we do! The trouble is we do so out of routine, and it shows."
- "After having received the Lord, since you have the Person Himself present, strive to close the eyes of the body and open those of the soul and look into your heart. ... Acquire the habit of doing this every time. ... Though He comes disguised, the disguise does not prevent Him from being recognized in many ways, in conformity with the desire we have to see Him. And you can desire to see Him so much that He will reveal Himself to you entirely."



Saint Teresa of Avila

Embracing Our Treasure

- She talked about prayer to the Eucharistic Lord: “If when He went about in the world, the mere touch of His robes cured the sick, why doubt, if we have faith, that miracles will be worked while He is within us and that He will give what we ask of Him, since He is in our house? His Majesty is not accustomed to paying poorly for His lodging if the hospitality is good!”
- “Be with Him willingly. Don’t lose so good an occasion for conversing with Him as is the hour after having received Communion. ... If you immediately turn your thoughts to other things, if you pay no attention and take no account of the fact that He is within you, how will He be able to reveal Himself to you? This, then is a good time for our Master to teach us and for us to listen to Him.”
- She talked about divine desire: “Since the Father has already given us His Son and, just because he wanted to, sent Him into the world, the Son, just because He wants to, desires not to abandon us but to remain here with us. ... No matter how many ways the soul may desire to eat, it will find delight and consolation in the most Blessed Sacrament. ... There is no need or trial or persecution that is not easy to suffer if we begin to enjoy the delight and consolation of this sacred Bread.”



St. Margaret Mary Alacoque

Eucharistic Reparation

- 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.



Saint Faustina Kowalska

The Eucharist and Divine Mercy

- When the one who would eventually be called Sr. Mary Faustina of the Blessed Sacrament was working as a maid, she would attend daily Mass.
- The "Secretary of Divine Mercy" would in her own life connect the Eucharist to Divine Mercy. The Chaplet of Divine Mercy, taught to her by Jesus, is explicitly Eucharistic, offering his Body and Blood, Soul and Divinity to the Father, in atonement for the sins of the world.
- The Lord revealed to her that he was pained at the number of religious souls who receive the Eucharist "merely out of habit as if they did not distinguish this food. I find neither faith nor love in their hearts."
- Jesus would say to her, "Here, I am entirely yours, soul, body and divinity as Your Bridegroom. You know what love demands, one thing only, reciprocity. (Diary 1770)
- She prayed that her love for Christ be set on fire. "Divinize me that my deeds may be pleasing to you. May this be accomplished by the power of the Holy Communion which I receive daily." She would say: "All the good that is in me is due to the Holy Communion. I owe everything to it."



Saint Faustina Kowalska

The Eucharist and Divine Mercy

- In her notebook, *My Preparation for Holy Communion*, she wrote: “The most solemn moment of my life is the moment when I receive Holy Communion. I long for each Holy Communion, and for every Holy Communion. I give thanks to the Most Holy Trinity. If the angels were capable of envy, they would envy us for two things: one is the receiving of Holy Communion, and the other is Suffering.”
- She would add in her *Diary*: “I have come to know that Holy Communion remains in me until the next Holy Communion. A vivid and clearly felt presence of God continues in my soul. The awareness of this plunges me into deep recollection, without the slightest effort on my part. My heart is a living Tabernacle in which the living Host is reserved. I have never sought God in some far-off place, but within myself. It is in the depths of my own being that I commune with my God.”
- As Sr. Faustina approached her death, the Lord reminded her that the Eucharist is a preparation for the eternal heavenly banquet: “I want to tell you that eternal life must begin already here on earth through Holy Communion. Each Holy Communion makes you more capable of communing with God throughout eternity.”



St. Teresa of Calcutta

Eucharistic Charity

- St. Teresa of Calcutta (1910-1997) is without doubt one of the greatest and most compelling saints of modern times. A 1979 Nobel Peace Prize winner, she was voted in a 1999 Gallup poll the most widely admired person of the twentieth century.
- Her life shows how the Eucharist is meant to make every believer a missionary of charity. Recognizing, adoring, loving and receiving Jesus under the appearances of bread and wine in the Holy Eucharist propelled her to recognize, love, welcome and care for him under even the most distressing disguise of the poorest of the poor.
- “The Eucharist and the poor are inseparable,” she said. “The One who said, ‘This is my body’ is the same one who said, ‘I was hungry and you gave me to eat’” (cf. Mt 26:26; 25:35).



St. Teresa of Calcutta

Eucharistic Charity

- 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,” she 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, may become full of Jesus, that we too, like her, may be in haste to give him to other, that we too, like her, may 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.”

Saint Frances of Rome

Eucharistic Charity



- St. Frances had wanted to become a religious sister, but her noble parents insisted she marry at 13, and she consented. God permitted her to live a Eucharistic life, however, overflowing in the corporal and spiritual works of mercy.
- She had Mass each day in her private chapel, received Jesus and adored him. Often when she received, a luminous orb appeared above her. During adoration, if her husband, children, or the poor call for her, she would leave Christ in the tabernacle to care for Christ in need. One holy hour she was interrupted five times. Returning after the last interruption, she saw that the words of the Divine Office on which she was meditating had turned to gold.
- Together with a sister-in-law, she used her position and means to care for the poor like loving moms for needy children. They opened up their homes to feed the indigent. They ministered to victims of the plague. They cared for the sick. They washed, folded and perfumed their clothes. They sold their jewels in order to provide what was necessary.
- She eventually founded an association of lay women to assist this work as Benedictines Oblates. After her husband died, she moved in with them at 52 and became their superior.

Saint Catherine of Siena

Eucharistic Charity



- She had a mystical experience at 6 that filled her with a desire to give herself entirely to God. Her parents did not allow her to join a convent, but she became a Third Order Dominican.
- In her day it was highly unusual to receive the Eucharist daily. One had to have permission and most times it was denied. Fr. Raymond of Capua said that “Pope Gregory XI... to content this longing of hers published a Bull that granted her the right to have a priest at her disposal to absolve her and administer Communion to her and also to have a portable altar, so that she could hear Mass and receive Communion whenever and wherever she liked.”
- Capua added: “For the seven-year period prior to her death, she took no food into her body other than the Eucharist. Her fasting did not affect her energy, however. She maintained a very active life during those seven years. As a matter of fact, most of her great accomplishments occurred during that period. Not only did her fasting not cause her to lose energy, but became a source of extraordinary strength, she becoming stronger in the afternoon, after having received our Lord in His Eucharist.”
- Capua: “One day, a Priest who did not believe in Catherine’s visions and her special relationship with the Eucharist gave her an unconsecrated host, under the guise it was Holy Communion,” and she immediately knew that it was not the Body and Blood of Christ.

Saint Catherine of Siena

Eucharistic Charity



- Once during the Consecration, she saw the Priest transform into Jesus, and another time the Eucharist became the Baby Jesus in the Priest's hands.
- She often received many graces from her reception, including ecstasies lasting several hours. Christ's blood was key for her. In one recurring vision, she fed at Christ's wounded side like a baby feeding at his mother's breast. It became one of her main messages: the Flesh we are given to eat, the Blood to drink, is the source, the center, the wellspring of our life, just as the mother's milk is the only sustenance for her child.
- It was Catherine's tremendous love of Jesus in the Eucharist that allowed her to go out to the poor and especially to the very ill and to minister to them. She cared for plague victims, for the abandoned in homes and hospitals, and for those for whom no one else would, washing their wounds and bandaging them, burying them with her own hands.
- She took very seriously the words of Jesus in Matt 25: "Whatever you do to the least of my brethren you do unto me" (v. 40). Jesus tells her in *The Dialogue*: "They love their neighbors with the same love with which they love me" and "The soul, as soon as she comes to know Me, reaches out to love her neighbors."



Saint Claire of Assisi

Eucharistic Strength

- St. Clare of Assisi (1194-1253) ran away from home in 1212 to live, under the guidance of St. Francis, “according to the manner of the holy Gospels,” which meant a truly Eucharistic Life by which we unite ourselves to the poor, chaste and obedient Christ.
- Her whole life was Eucharistic because, like Francis, she raised up a continual "thanksgiving" to God in her prayer, praise, intercession, weeping, offering and sacrifice. She accepted everything and offered it to the Father in union with Christ's thanks.
- On her sickbed she embroidered corporals and sent them to the poor churches in the Spoleto valley.
- In 1241, when Frederick II of Sweden attacked Assisi, he and his troops put up ladders against the Convent of San Damiano. St. Clare, though sick, got the Blessed Sacrament, asking Jesus to defend his handmaids. He replied, “I will always defend you.” She asked for him likewise to protect the city. He said, “It will be troubled, but defended by my protection.” She held the monstrance out the window and Frederick's troops, gazing upon the monstrance as upon God, retreated and fled. It's called the “Eucharistic Miracle of Assisi.”

Blessed Alexandrina da Costa

Eucharistic Suffering



- Alexandrina da Costa was born on March 30, 1904 in Balasar, Portugal. She received a good Christian education and used to do long hours of heavy farm work in the fields to help her family. When she was 12, she became sick with an infection and nearly died. This would become the first sign of her vocation as a “victim soul” united to the Eucharistic Christ as Priest-Victim.
- On Holy Saturday of 1918, when she was 14, as she, her older sister and another girl were sewing, three men entered their home to try to rape them. Alexandrina jumped from a window, falling 13 feet to the ground. She was paralyzed. Until age 19, she was still able to 'drag herself' to church where, hunched over, she would remain in prayer, to the amazement of the parishioners. Her paralysis and pain worsened, however, and she needed to remain bedridden for the rest of her life.



Blessed Alexandrina da Costa

Eucharistic Suffering

- She asked the Blessed Mother for the grace of a miraculous healing, promising to become a missionary. Little by little, however, she grasped that suffering was her vocation. She embraced her Mission: "Our Lady has given me an even greater grace: first, abandonment [to God's will]; then, complete conformity to God's will; finally, the thirst for suffering."
- The desire to suffer continued to grow. She understood she was called to open the eyes of others to the effects of sin, by offering a living witness of Christ's passion. From October 3, 1938 until March 24, 1942, Alexandrina lived the three-hour 'passion' of Jesus every Friday. During that time, despite her paralysis, she would relive the Stations of the Cross, her movements and gestures accompanied by excruciating physical and spiritual pain.
- Human misunderstanding and incredulity were also a great cross for her, especially from members and leaders of the Church. An investigation conducted by the Archdiocese of Braga resulted in various prohibitions, but a Salesian priest, Fr Umberto Pasquale, came to her aid as a spiritual director in 1944.

Blessed Alexandrina da Costa

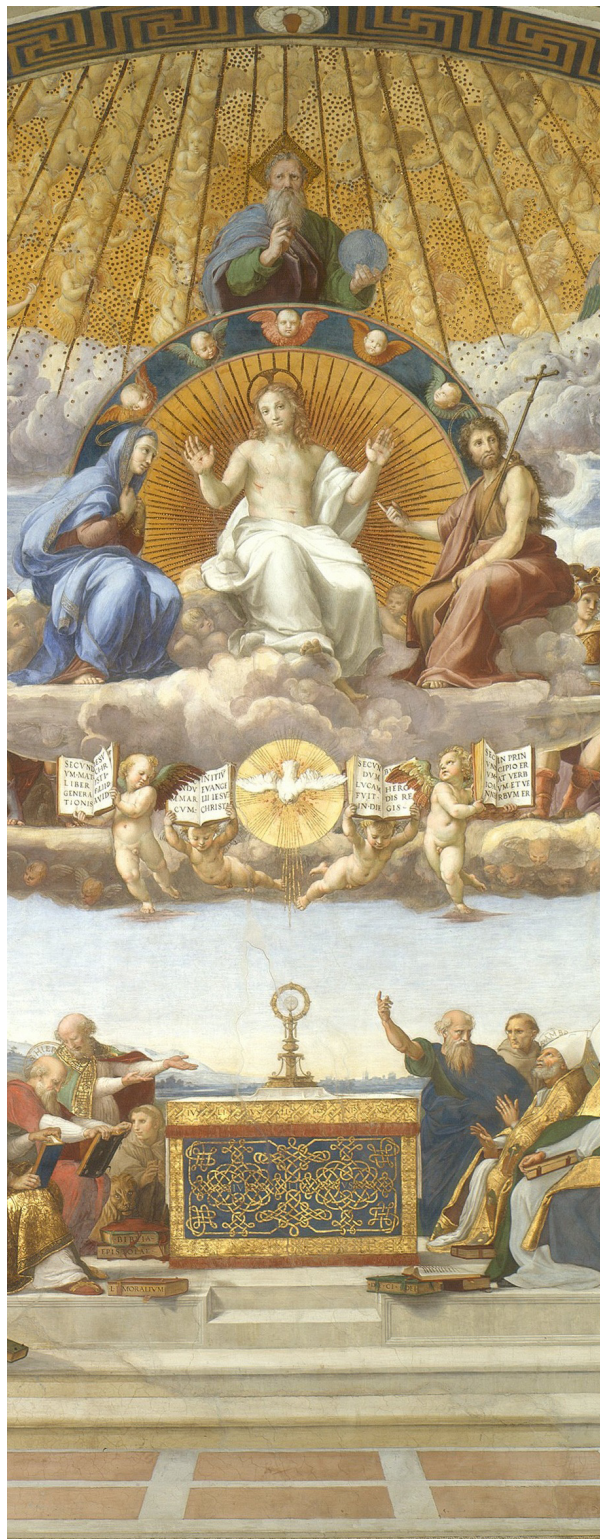
Eucharistic Suffering



- On March 27, 1942 until her death in 1955, she received no nourishment except the Holy Eucharist, eventually weighing only 73 pounds. She suffered from the coldness and suspicion of doctors who tested her, but Jesus told her: “You will very rarely receive consolation... I want that while your heart is filled with suffering, on your lips there is a smile.”
- She was always outwardly joyful, smiling, and peaceful, while experiencing not just physical pain but interior desolation, which she offered for the salvation of souls and for the sanctification of youth. She asked that the following words be written on her tombstone: “Sinners, if the dust of my body can be of help to save you, come close, walk over it, kick it around until it disappears. But never sin again: do not offend Jesus anymore! Sinners, how much I want to tell you: ... Do not risk losing Jesus for all eternity, for he is so good. Enough with sin. Love Jesus, love him!” She died on October 13, 1955, with her last words: “I am happy, because I am going to Heaven.”
- She was beatified by St. John Paul II on April 20, 2004, who preached of her, “Permeated and burning with ... love, she wished to deny nothing to her Savior. ... A ‘spouse of blood,’ she relived mystically Christ's passion and offered herself as a victim for sinners, receiving strength from the Eucharist: this became her only source of nourishment for the final 13 years of her life. Following the example of Blessed Alexandrina, expressed in the trilogy ‘suffer, love, make reparation,’ Christians can discover the stimulus and motivation to make ‘noble’ all that is painful and sad in life through the greatest evidence of love: sacrificing one's life for the beloved.”

Imitating and Invoking the Saints

- The saints we have encountered have shown us Eucharistic faith, longing, amazement, gratitude, delight, love, praise, prioritization, conversion, transformation, prayer, reparation, charity, piety, passion, purity, courage, sacrifice and joy.
- They have shown us how to prepare for and pray the Mass, to adore the Lord with reverential awe, to imitate what we celebrate, and contagiously to spread our wonder.
- They have understood and communicated God's tremendous love to give us himself in the Eucharist and how the Eucharist is the end of salvation history and the greatest means to holiness, happiness and heaven.
- They have shown us how to make Jesus in the Eucharist the source, summit, root and center of our life.





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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Email: fatherlandry@catholicpreaching.com

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Great Female Eucharistic Saints

Catholic Women as Catalysts for the Church's Eucharistic Revival



Fr. Roger J. Landry • Diocese of Gary Women's Conference
Bishop Noll High School, Hammond, Indiana • April 1, 2023