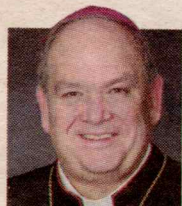


FROM THE ARCHBISHOP

ONLY JESUS | ARCHBISHOP BERNARD HEBDA

The Eucharist and sinners

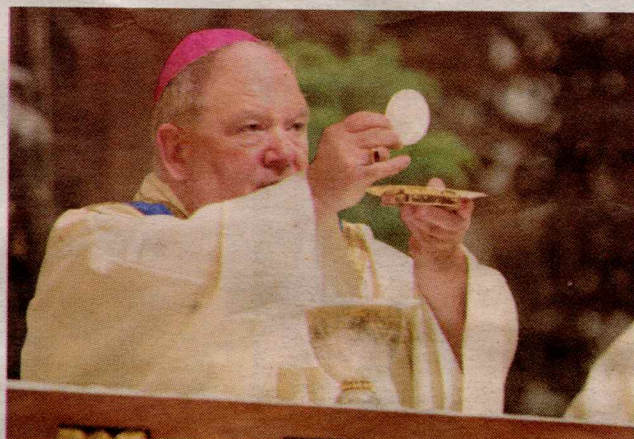


I am told that I have finally “arrived” on the St. Paul scene, albeit not in any way that I would have anticipated. My name was brought up in a recent conversation between Joe Soucheray and Patrick Reusse on their Monday Night Sports Talk. No, it was not because of my high school tennis forehand. Rather, it had to do with my weight. With what some might consider uncharacteristic restraint, Joe commented on my “stoutness,” speculating that my girth may have mercifully abbreviated a recent funeral in a church without air conditioning as St. Paul temperatures hovered around 100.

For most of my life, I’ve struggled with my weight. Were it not for the sacramental seal, five decades of confessors could attest that it would be a rare confession when I didn’t recognize the sinfulness of my overeating or my failure to be more attentive to health. It’s never lost on me while I am celebrating the Eucharist that it’s painfully obvious to others that I’m a sinner. If there is any silver lining in my girth, it’s that it may serve as a reminder for me and those gathered for Mass that the Eucharist isn’t only for the perfect. As Pope Francis has said on more than one occasion, “the Eucharist is not the reward of saints, but the bread of sinners.”

How blessed we are that the Lord gives us not only the Eucharist but also the sacrament of reconciliation. I love how confession gives us countless chances. I know that we should never presume God’s mercy, but the Church teaches that there is always the hope of forgiveness as long as we humbly confess our sins, have sincere sorrow for them, and truly desire to amend our lives.

For nearly 2,000 years, the Church has been offering guidance about the reception of the Eucharist by us sinners. Writing in the second century, St. Justin Martyr documented that the celebration of the Eucharist in his time was amazingly similar to our celebration of the Mass today (see the Catechism of the Catholic Church, No. 1345). He also gave eloquent witness to the early Church’s understanding of the Real Presence, teaching that what we receive in holy Communion is truly the Lord’s body and blood and noting that the Eucharist would only be shared with those who were baptized,



DAVE HRBACEK | THE CATHOLIC SPIRIT

Archbishop Bernard Hebda elevates the Eucharist during Mass Dec. 8 at the Cathedral of St. Paul in St. Paul.

“living as Christ has enjoined,” and believing that “the things which we teach are true.”

Last week, the bishops of the United States, gathered as the U.S. Conference of Catholic Bishops (USCCB), showed nearly unanimous support for a proposal presented by our very own Bishop Cozzens and the Committee on Evangelization and Catechesis that he leads for a Eucharistic Revival. The bishops also, however, entered into a vigorous debate about the need to offer additional teaching on the Eucharist at this point in history and in the context of modern American life. While the bishops echoed St. Justin in their great love for the Eucharist and appreciation of its singular importance, it was also clear that there were, at times, differences of opinions with respect to the pastoral response called for by the unique circumstances of our day. (See story on page 10.)

It is precisely to address pastoral matters that episcopal conferences were mandated and strengthened in the wake of the Second Vatican Council. The Conference of Bishops is intended to be a permanent institution with which the bishops of a given country or territory can “jointly exercise certain pastoral functions on behalf of the Christian faithful of their territory in view of promoting that greater good which the Church offers humankind, especially through forums and programs of the apostolate which are fittingly adapted

to the circumstances of the time and place" (Canon 447 of the Code of Canon Law). Up to this point in its history, its fundamental purpose has not been to propose new teachings, but rather to practically assist individual bishops in exercising their role as pastors. Given the breadth and diversity of the Church in the USA, it shouldn't be surprising that there could be different senses of what precisely the pastoral needs might be, and how they might be best addressed.

Each episcopal conference has statutes that set out the procedures for how the bishops are to work together. For 13 years, I worked in the office at the Vatican that assisted episcopal conferences in writing or modifying those statutes, taking into consideration the particularities of each country or region. I may be biased, but I would consider the USCCB's protocols to be among the very best for promoting collaboration. According to those protocols, the conference's Committee on Doctrine, working with expert theological consultants, will now be tasked to produce a draft of a document reflective of the bishops' discussions about the Eucharist last week. The topic is

slated to be discussed further at the regional level this August, and then again by the USCCB's Administrative Committee next September, to determine if the draft is ready to be submitted for consideration by the whole body of bishops next November. It would then be published only if it would be supported by more than two-thirds of the active bishops in our country. While some media have already speculated about the eventual content of the document, my experience would suggest that the content of the eventual document could be surprising, given the extensive process for development and refinement.

In light of the extensive media attention that the project is receiving, I would ask for your prayers for the bishops of our country and for all those involved in the drafting process. May this work be one that furthers the deep unity that is characteristic of Christ's Church. As we pray in one of the options for our Eucharistic Prayer: "Lord, renew your Church by the light of the Gospel. Strengthen the bond of unity between the faithful and the pastors of your people, together with Francis our Pope and the whole order of bishops, that in a world torn by strife, your people may shine forth as a prophetic sign of unity and concord."

June 24, 2021

Eucharist at crux of U.S. bishops' Spring General Assembly

Catholic News Service

The Eucharist was a major focus of the U.S. bishops' June 16-18 virtual spring assembly.

On June 17, they heard a full presentation on a proposal to draft a document on the "meaning of the Eucharist in the life of the Church," followed by a lengthy discussion and vote. And by a wide margin, announced June 18, the bishops gave the green light for the drafting process to proceed.

The U.S. Conference of Catholic Bishops' Committee on Doctrine will draft the document and present it for discussion when the bishops reconvene in person in November. The action to move forward passed 168 to 55. There were six abstentions.

For more than two hours, 43 bishops expressed differing views about drafting such a document. Some stressed the document was necessary to provide clarity about the significance of the Eucharist, while others questioned its timing and if it could be perceived as fracturing the unity of a Church already faced with numerous challenges.

Although the bishops reached no consensus during the discussion, most of those who spoke during the comments session welcomed the idea of strengthening teaching about the Eucharist.

Bishop Kevin Rhoades of Fort Wayne-South Bend, Indiana, chairman of the doctrine committee, presented a proposed outline to the bishops in a prerecorded

message.

He said this was developed in light of the decline in Catholics' belief in the Real Presence in the Eucharist as well as the long absences from regular Mass attendance, which may have led to people placing less significance on the Eucharist in their lives. (See related Q&A below.)

The Communion document also was a key point of discussion in the news conferences June 16 and 17. Bishop Rhoades stressed June 17 that creating national norms in regards to Catholics who publicly dissent from Church teaching but present themselves for Communion was never the intent behind a proposal to write a new statement on the Eucharist. He said it would be aimed at providing guidance for bishops.

"We have taught in years past about Catholics in political life, the importance of adherence to Church teaching in the document on worthiness to receive holy Communion, back in 2006," Bishop Rhoades said. "But with this new strategic plan that's going to be focused on the Eucharist, this three-year plan, we have to teach this again, on different levels."

The bishop was referring to a multi-year National Eucharistic Revival initiative that is part of the U. S. Conference of Catholic Bishops' 2021-2024 strategic plan. The revival has been in the planning stages for more than a year. It is meant to place added emphasis on the Eucharist at all levels of the Church in the United States beginning next summer and culminating in a large-scale national event in 2024. (See story on page 14.)

On the first day of the bishops' virtual spring assembly, Archbishop Christophe Pierre, papal nuncio, and Los Angeles Archbishop José Gomez, USCCB president, gave addresses stressing the need for unity as the Church emerges from the pandemic year.

Some of Archbishop Pierre's remarks June 16 seemed to predict the difficulty the bishops could face in debating approval of the drafting of the Communion document.

"At the heart of dialogue is the communication of one's own personal life to others," he said, adding the goal of such dialogue "should be unity and not merely doctrinal and juridical unity."

Archbishop Gomez said the events of the past year will likely shape the vision of the Church "for years to

come." That's why unity is important, he added. He also noted that unity doesn't mean bishops will never disagree, because even the apostles disagreed, "but never about the truth of the Gospel."

During their virtual assembly, the U.S. bishops also discussed their efforts on immigration, Native American/Alaskan Native ministry, catechesis and pastoral frameworks for youth and young people and marriage and family ministries. They also voted to approve three sets of translations from the International Committee on English in the Liturgy, and gave their go-ahead to two dioceses to continue their efforts to make their case for a priest and a brother to be considered for sainthood.

Eucharist's centrality

Bishop Rhoades: There's a great need to better understand

By Gretchen R. Crowe
Catholic News Service

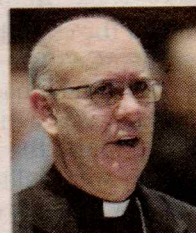
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In the months leading up to the U.S. bishops' spring general assembly held June 16-18, headlines in both secular and Catholic media focused primarily on one issue: the potential of a document on eucharistic consistency and what that would mean in the political sphere. Since the bishops' vote to move forward with drafting the statement, media attention has become even more acute — and confusing. In an interview with Gretchen R. Crowe of Our Sunday Visitor, a national Catholic newsweekly based in Huntington, Indiana, Bishop Kevin Rhoades of Fort Wayne-South Bend, Indiana, who chairs the U.S. Conference of Catholic Bishops' Committee on Doctrine and who also is chair of the OSV board of directors, explained why the bishops voted to write a teaching document on the mystery of the Eucharist and what it means for all U.S. Catholics. Catholic News Service staff contributed to the exchange with the final two questions.

Q Can you explain why a document on the Eucharist, including a section on eucharistic consistency, is so important in our current time and culture?

A As the bishops discussed at our meeting, there is a great need for a eucharistic revival in the Church, a deeper understanding of the eucharistic mystery and its centrality in our life. The doctrine committee has been entrusted with the task of preparing this document. The outline we presented to the body of bishops uses the outline followed by Pope Benedict XVI in his apostolic exhortation "Sacramentum Caritatis" ("The Sacrament of Charity"): the Eucharist as a mystery to be believed, a mystery to be celebrated and a mystery to be lived. Within the section on the Eucharist as a mystery to be lived, the topic of eucharistic consistency arises. We are called to live what we receive, to live in a way that is consistent with the self-

giving love of Jesus that is made present in the eucharistic sacrifice. This is related to our call to be missionary disciples. In our current time and culture, there is a temptation to privatize our faith or to separate our celebration and reception of holy Communion from our responsibility to live in communion with the Church and to live lives that are consistent with the deep meaning of the Eucharist, the sacrament of charity.



**BISHOP
KEVIN RHOADES**

Q Now that the drafting of the document has been approved, what will the process be as it moves forward?

A The doctrine committee will soon be getting to work writing a draft of the document. As was recommended by several of my brother bishops, we will be receiving input from regional meetings of bishops throughout the country. I am looking forward to their ideas and contributions. We will then share the eventual draft with several other committees of the USCCB to receive their suggestions and observations. We will also send the draft document to the Congregation for the Doctrine of the Faith, as we always do in preparing doctrinal statements. I think this wide consultation will be very helpful. Most importantly, throughout this process, I am especially praying to the Holy Spirit for an outpouring of his gifts of wisdom and counsel as we prepare the text. I have also asked many of the faithful to pray for us in these coming months.

Q Some media outlets have reported that, with the vote to proceed with the drafting of the document, the bishops have defied the Vatican. Is that what happened?

A No. I am disappointed in that

erroneous interpretation. As bishops, we are committed to teaching in communion with the pope. As I mentioned, we will be in consultation with the Vatican Congregation for the Doctrine of the Faith during this process since this will be a teaching document on the Eucharist. I am grateful for the letter Archbishop (José) Gomez received from Cardinal (Luis) Ladaria emphasizing dialogue and unity among the bishops. We are preparing a doctrinal reflection and not drawing up national norms, since such would be beyond the competency of our committee.

Q Some commentators have said that it was "unprecedented" for the body of bishops to push forward on an issue when so many bishops are opposed to it. In the end, though, 75% of the bishops voted to move forward with the drafting — not exactly a narrow majority. In your experience as a member of the conference for almost 20 years, is this decision to proceed with the drafting of the document after such a margin unprecedented?

A I really don't remember, since the conference has prepared many documents and statements the past two decades. I am hopeful that, come November, there will be an even larger number of bishops who will support the document that we will have prepared.

Q Several bishops asked, or recommended, that the third part of the statement's outline — the part that includes the section on eucharistic consistency — be removed, but you disagreed with that approach, saying, "I don't think we should ignore what is the actual discipline of the Church." What is that discipline, and what is it meant to do?

A First of all, I don't think we can present the full teaching on the Eucharist without including the section on the Eucharist as a mystery to be lived, and,

within that section, the call to eucharistic consistency. This is related to the Church's discipline which goes back to the New Testament. St. Paul wrote to the Corinthians: "Whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself" (1 Cor 11:27-29). The Church's tradition throughout the ages has included discipline about reception of holy

Communion. That discipline is expressed today in Canons 915 and 916 of the Code of Canon Law and Canons 711 and 712 of the Code of Canons of the Eastern Churches. In our document, we hope to present a clear understanding of why the Church has these laws, explaining the profound teaching that is the basis for these canons. Canon 915 regards

those who are not to be admitted to holy Communion. Canon 916 regards the necessity of being in a state of grace to receive holy Communion. The Church's laws are ordered to the salvation of souls. And these disciplinary laws have a medicinal, rather than punitive, purpose.

Q Many bishops said within the context of the meeting that a pastoral problem has emerged from the fact that the United States now has a Catholic president who is pushing a strong pro-abortion agenda, as well as advocating for many other social issues that are contrary to the Catholic Church's social doctrine — all while still receiving holy Communion. Is it fair to say that this document is a necessary pastoral tool in response to this reality?

A This document will be addressed to all Catholics. All of us are called to continual conversion and to eucharistic consistency. We are all called to go

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forth from Mass to glorify the Lord by our lives, to bear witness to Christ in our words and actions. We are called to bear witness to the Gospel of life and to respect and defend the life and dignity of every human person, including the child in the womb. The Catechism (of the Catholic Church) teaches that the Eucharist educates us in love and commits us to the poor. Pope St. John Paul II, Pope Benedict XVI and Pope Francis have all written beautifully about the social implications of the Eucharist. I hope that our document will highlight this. It is important that we understand that, as Pope Benedict wrote, "worship pleasing to God can never be a purely private matter, without consequences for our relationship with others: It demands a public witness to our faith."

Q It has become a popular argument in recent months that a document that includes teaching on eucharistic consistency may "weaponize the

to that?

A I believe that the Church's teaching on eucharistic consistency honors the Lord's presence in the Blessed Sacrament and helps us to understand that the Eucharist is a mystery to be lived. The Eucharist is an amazing gift from the Lord that we are called to receive humbly and gratefully and that the Lord has given to us as nourishment for our souls. The notion of

eucharistic consistency reminds us that we must be properly disposed to receive the Eucharist. This includes ecclesial communion and assent to the deposit of faith contained in Scripture and tradition, which the apostles entrusted to the Church. Eucharistic consistency involves our communion with the mystical body of Christ, the Church, which the eucharistic body of Christ builds.

Q What else would you like to add that might help bring clarity to the proceedings?

A We are striving to write a document that will contribute to a real eucharistic revival in the Church in our nation by highlighting the truth about the amazing gift Jesus gave us on the night before he died, the importance of beauty and reverence in our celebration of this great mystery, and the wonderful graces we receive in the Eucharist to grow in our Christian lives. Though there are some disagreements among us bishops, I pray that, with our common faith in this great sacrament of the body and blood of the Lord, we will be united as shepherds and teachers and help our people to grow as faithful disciples of the Lord Jesus.

Q You mentioned in your comments that this is not solely a matter of abortion. Critics have asked if you also would include Catholic leaders who support the death penalty or who have approved executions in the course of their duties?

A In a document addressed to all Catholics, it will cover the broad range of Catholic social teaching. All of us as Catholics will be able to find ourselves in this teaching.

Q Many bishops have expressed concern about the impact of this debate on the unity of the conference and the Church. To what extent will this be a concern of the drafters of the document, and what guidance will you give them in this regard as they are drafting it?

A What we saw last week was a passionate dialogue about how much

the Eucharist means to my brother bishops. The love for the Eucharist and the gratitude that we all feel and want to share in meeting the Real Presence of Jesus Christ in holy Communion are powerfully unifying realities for the entire body of Christ. Important discussions about the details of conference process still won't distract from the bond we share in Christ. As the dialogue and consultation continue in the weeks ahead, we will embark on them prayerfully and together. I hope we can serve as a model for a society that needs to address difficult issues with greater civility.

June 24, 2021 (15)

Eucharistic Congress

Brooklyn Center man recalls 1941 National

By Debbie Musser
For The Catholic Spirit

Eighty years ago, Paul Ditter boarded a school bus with his fellow classmates at Holy Name of Jesus School in Medina, heading to a special destination: the Pontifical Mass for Children at the Ninth National Eucharistic Congress. Held at the Minnesota State

Fairgrounds grandstand in St. Paul, the event drew 14,000 upper grade school students from Catholic schools throughout the Twin Cities and suburbs.

"It was June 25, 1941; I was 13 years old at the time and had just graduated from Holy

Name with my eighth-grade classmates," said Ditter, 93, now a parishioner of St. Alphonsus in Brooklyn Center.

"The school bus dropped us off at Como Park, and from there we had to walk in procession to the grandstand," he said. "There were loudspeakers overhead and we were singing and praying as we went along, the boys in white shirts and dark pants and the

girls in white dresses with veils on their heads. It rained lightly when we walked and we got a little wet, but we made it."

The Pontifical Mass for Children was one of a number of events comprising the Eucharistic Congress, a four-day meeting of clergy, religious and laity from across the U.S., celebrating the sacrament of the holy Eucharist. Public adorations and Masses, processions and meetings took place June 23-26, 1941, drawing 475,000 people to various locations throughout the Twin Cities, including the Cathedral of St. Paul in St. Paul, Basilica of St. Mary in Minneapolis, the municipal auditoriums of Minneapolis and St. Paul, the armory at the then-College of St. Thomas in St. Paul, the former Corpus Christi parish building in Falcon Heights and the State Fairgrounds.

The altar of exposition at the State Fairgrounds grandstand, with the Blessed Sacrament enshrined in a magnificent silver monstrance, made a big impact on Ditter.

"I recall seeing the eucharistic altar and how beautiful it was, the very large stage and a pipe organ; they had erected a building which housed the organ inside, and you could see the vertical louvers open and shut," Ditter said.

The official history and record of the Eucharistic Congress refers to a two-week "school" held in August 1940 for teachers of music in the archdiocesan Catholic schools to acquaint them with the music "which they were expected

to drill their pupils in the approaching school year." The culmination was the combined chorus of 14,000 children at the Pontifical Mass for Children led by Father Francis Missia.

"We had been preparing to sing at the Eucharistic Congress children's Mass since the beginning of my eighth-grade year," he said. "We each received the Gregorian hymn book — 153 pages of songs — all in Latin, of course. I still have my well-worn book, even though the cover is gone."

Ditter, the youngest of nine children, grew up on a small farm close to Holy Name church and school. He started playing Holy Name's old pump organ while in grade school.

"Since we lived so close to the church, my brothers and I served at daily Mass since most of the time we'd be going anyway," Ditter said. "My brothers John, Joe and I also had the task of ringing the Holy Name angelus church bell at noon and 6 p.m. We had to go way up in the bell tower, open a trap door and climb a ladder. We'd get the bell going, and then we'd run to see if we could get home before it stopped."

He noted that the pastor at the time, Father Hyacinth Cismowski, gave each of the boys a pocket watch "to make sure we showed up on time to ring the bell."

Ditter, who had a long career as a structural engineer, worked for a steel fabricating company and served as project manager for some large

buildings, including the 57-story Wells Fargo Center in downtown Minneapolis, formerly known as Norwest Center. He and his wife raised three daughters and two sons; he volunteered as a parish organist at St. Alphonsus from 1969 to 2004 and also sang for funerals in the parish's Resurrection Choir.

The fall after he attended the Eucharistic Congress in June 1941, Ditter headed off to Wayzata High

the Japanese attack on Pearl Harbor, the U.S. entered World War II.

"My four years of high school were the same four years of WWII," he said. "Four of my brothers were in the service, and I lost my brother Anthony in the war. My whole family was much into the Catholic faith, and it had an impact on me even if I wasn't totally aware of it at the time."

"That Eucharistic Congress was something really special, with so many

people and churches participating," Ditter said. "It would be good to see something like that happen again today."

INSET Paul Ditter holds a photo of his eighth-grade class at Holy Name of Jesus School in Medina taken in 1941. Ditter, bottom row at left, and all of his classmates attended the National Eucharistic Congress that year in June. DAVE HRBACEK | THE CATHOLIC SPIRIT

June 24/2021

National Eucharistic Revival to begin next

Movement includes 2024 national event 'to light a fire'

By Maria Wiering
The Catholic Spirit

Catholics can expect added emphasis on the Eucharist at all levels of the Church in the United States beginning next summer, culminating in a large-scale national event in 2024.

Auxiliary Bishop Andrew Cozzens of St. Paul and Minneapolis, chairman of the U.S. Conference of Catholic Bishops' Committee on Evangelization and Catechesis, detailed a three-year "National Eucharistic Revival" initiative and announced plans for a National Eucharistic Congress in his June 18 committee update at the U.S. bishops' Spring General Assembly.

Called a "Eucharistic Revival: My Flesh for the Life of the World," the initiative aims to "renew the Church by enkindling a living relationship with the Lord Jesus Christ in the holy Eucharist," Bishop Cozzens said.

The revival is part of the U.S. bishops' three-year strategic plan approved in November. The U.S. Conference of Catholic Bishops discussed the Revival in regional meetings in November, Bishop Cozzens said, noting that while some bishops expressed reservations about a national event, "many called it a providential moment for us."

Bishop Cozzens described the Revival as "a movement of Catholics across the United States, healed, converted, formed and unified by an encounter with Jesus in the Eucharist — and sent out in mission for the



DAVE HRBACEK | THE CATHOLIC SPIRIT

Bishop Andrew Cozzens carries the Eucharist in a monstrance during a procession June 19 at an event called Catholic Father's Day. After Mass at Maternity of Mary in St. Paul, the 1.5-mile procession made a trip from the church to Lake Como and back. (See story on page 7.)

life of the world."

"We hope at the end of these three years, we will have formed and sent more than 100,000 missionaries who are ready to share the love of Jesus Christ in the Eucharist with our world," he said.

The Revival is designed to impact every level of the Church, from the home and parish to the national stage. It is scheduled to begin next summer with a yearlong Diocesan Revival focused on "forming and engaging renewal movements and apostolates to provide events in every diocese," Bishop Cozzens said. That year will include a national corps of eucharistic preachers available to speak at diocesan and regional events, formation events for priests

and diocesan leaders, and online training to form lay "eucharistic missionaries" for parish revival.

"Dioceses could have Corpus Christi celebrations, days of adoration and reconciliation, as well as days of eucharistic evangelization and service," Bishop Cozzens said in his presentation.

The second year would involve parishes and include small groups and training of eucharistic missionaries, which Bishop Cozzens described as "parish lay leaders who could help to organize and carry out the revival at the parish level, sent forth to evangelize and serve those in need."

The third year will include the national event, followed by efforts to "animate and

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strengthen those missionaries who return to their diocese and parishes" and the sending of those missionaries "out to the margins to invite people into our eucharistic communities," Bishop Cozzens said.

Discussion of a National Eucharistic Revival began under Bishop Robert Barron, an auxiliary bishop of Los Angeles, who was chair of the U.S. Conference of Catholic Bishops' Committee on Evangelization and Catechesis from 2017-2020. It was prompted in part by a 2019 Pew Research study that found 69% of Catholics don't believe the Church's teaching that Jesus is truly present in the Eucharist.

The COVID-19 pandemic delayed the Revival's planning, but it also deepened the need for it, Bishop Cozzens said, as its impact on Catholics' post-pandemic Mass attendance is still unclear. Additionally, Church leaders "are aware of the need to the religiously unaffiliated and to prevent further disaffiliation," he said.

Meanwhile, he said, the Church has a 200-year history of rekindling Catholics' love for the gift of the Eucharist through Eucharistic Congresses, including two International Eucharistic Congresses held in the United States, in Chicago in 1926 and Philadelphia in 1976. National Eucharistic Congresses were also held frequently throughout the United States in the first part of the 20th century, and some dioceses continue to hold local congresses.

"Right now, the Church in the United States needs the healing and the unity that can flow from rekindling our love for the Eucharist," Bishop Cozzens said. "We need to rekindle the love of our people so they can become missionaries and reach out to the margins as we are called to do by 'Fratelli Tutti,' Pope Francis' 2020 encyclical.

The plan for the Revival includes five pillars:

- ▶ Foster encounters with Jesus through kerygmatic proclamation and experiences of eucharistic devotion.

- ▶ Contemplate and proclaim the doctrine of the real presence of Jesus in the Eucharist through the truth of the Church's teaching, beauty of the Church's worship and goodness of a life of service.

- ▶ Empower grassroots creativity by partnering with movements, apostolates, educational institutions and parishes.

- ▶ Reach the smallest unit: parish small groups and families.

- ▶ Embrace and learn from the various rich intercultural eucharistic traditions.

"This is not simply about good teaching, but about encountering the living person of Jesus Christ," Bishop Cozzens said. "We want to provide transformational

experiences that allow that true encounter."

He emphasized that a plan for the Revival has been developed in consultation with diocesan and parish leaders, theologians and evangelistic leaders.

"I can tell you that the proposal for a National Eucharistic Revival has been met with incredible enthusiasm at every level," he said.

The Revival's national event is key to making the Revival a national movement, Bishop Cozzens said.

"With this national event, it becomes a pilgrimage that we are making together and it creates the sense that the whole country is a part of this revival," he said.

Bishop Cozzens said the Revival process would imitate the V Encuentro process, an initiative that took place from 2015-2018 in the U.S. Catholic Church on ministry to Latino and Hispanic Catholics, by aiming to reach Catholics on all levels of the Church.

However, "leaders from the around the country have encouraged us to think of this event as more than just an opportunity to train and form leaders. We did that well at the National Convocation (in Orlando in 2017) and certainly the Encuentro," he said. "Rather, they've encouraged us to think of a larger, more missionary event that would be more like a Eucharistic Congress, more like the World Meeting of Families or World Youth Day. This kind of event could start a missionary fire across our country when 100,000 people come together to encounter Christ in the Eucharist and be sent out on mission."

The Committee on Evangelization and Catechesis will seek approval for a plan for the national event at the bishops' November meeting. Bishop Cozzens asked his fellow bishops to renew their own love for the Eucharist, such as through daily Holy Hours.

"As I've been praying about this event and sensing the Holy Spirit wants this event, I believe that this Revival is a spiritual movement. It's a movement of love and unity that's needed in our country today, but for this revival to be a success, it needs

over

to begin with us," he said.

Bishop Cozzens' video presentation for the bishops was pre-recorded for the General Assembly, which was held virtually due to the COVID-19 pandemic.

The details for a National Eucharistic Revival come amid the bishops' discussion about drafting a formal statement on the role of the Eucharist in the life of the Church. The proposed document has drawn controversy and disagreement among the bishops because of a section that would address "eucharistic consistency" and reception of the Eucharist by Catholics who have taken public stances against Church teachings. (See related story on page 10.)

The bishops voted June 17 to move forward with the drafting of the document, which is expected to be reviewed and discussed at the bishops' Fall General Assembly in Baltimore in November. During the bishops' discussion about the proposed document, several connected it to the National Eucharistic Revival as a complementary project. Some dioceses, such as the Archdiocese of Baltimore, are already preparing their own Eucharist-focused efforts in the next year.

In a 33-minute live discussion of the National Eucharistic Revival following Bishop Cozzens' update, bishops shared their enthusiasm about the plan but asked about more strongly connecting the Eucharist to the proclamation of the Word of God, well-celebrated liturgies and the sacrament of penance; adding regional events to the Revival timeline; and about the Revival's potential relationship to the synod process Pope Francis has requested of dioceses worldwide.

Bishop Jaime Soto of Sacramento said that the connection between the Eucharist and

Catholic charity should not be "underestimated" in the Revival. Bishop Oscar Cantú of San José stressed the importance of drawing leaders from different cultures within the U.S. Church.

Archbishop George J. Lucas of Omaha affirmed the plan and emphasized the Revival's need for evangelization, including among Catholics who are active in the Church but have never experienced a personal encounter with Jesus Christ. He also asked whether the bishops' methods for the Revival might be enhanced by more research about why some Catholics don't believe in the Real Presence, what approach would be most effective in reaching those Catholics, and how to measure the Revival's impact.

Bishop Barron asked if the Revival could begin sooner than 2022. "I'm so enthusiastic about it, I'd like to see it get kicked off as soon as possible," he said.

Bishop Cozzens said his committee could make some resources available this year, and said dioceses don't need to wait until the Revival formally starts next summer to move forward with efforts to renew eucharistic devotion and understanding.

"The way I've been thinking about this is, we're lighting a fire rather than starting a program," he said. "If dioceses are ready to go this year with a eucharistic revival, and they feel the need, please go, and we'll come in behind you with all kinds of support."

After receiving the feedback, Bishop Cozzens thanked the bishops and asked them to pray for the Revival.

"I really believe this is a movement of the Holy Spirit and pray that the Holy Spirit will do work in our country that will bring great renewal," he said.