



**International Eucharistic Congress in Budapest
13-20 September 2020**

Information from the Most Rev. Brian Joseph Dunn

I. History of International Eucharistic Congresses

- Middle of the 19th century in the Europe, fostering of the respect for the Eucharist and renewal of Eucharistic spirituality, as a counterreaction to the social changes (Jansenist austerity and the Industrial Revolution);
- Historical context for the idea of eucharistic congress;
- Émilie-Marie Tamisier (1834-1910) has a key role in the creation of eucharistic congress; influenced by Saint Pier Giuliano Eymard (1811-1868), Antoine Chevrier (1826-1879), and Bishop Gaston de Ségur (1820-1880);
- Aim was to unify the respect for the most holy Eucharist and large mass events, making people this way sensitive to the eucharistic “presence”, and show Catholics how strong they are
- June of 1881 the first eucharistic congress was held at Lille; delegations from eight other countries; set up a commission to ensure the continuity of the movement
- Other congresses in Avignon in 1882, Liège in 1883; Fribourg in 1885; Toulouse (1886); Paris (1888); (Antwerp 1890); Jerusalem in 1893.
- With Pius X, new phase in the history of eucharistic congresses: more linked to the liturgical movement emerging at that time; promotion of “active participation” from Motu Proprio of Pius X (1903); frequent Holy Communion and First Holy Communion
- Eucharistic congresses in Rome in 1905; Tournai in 1906; Metz in 1907; London in 1908; Cologne in 1909; Montreal in 1910; Madrid in 1911; Vienna in 1912; the great celebrations and imposing eucharistic processions had a strong impact on public opinion.
- After the First World War, congress in Rome in 1922;
- From this moment on, during the period between the two World Wars the congresses put forward the positive witness to the Christian mystery of faith;
- After the Second World War, the connection between the eucharistic congresses and the liturgical movement starts to become fruitful, as the Mass is more and more at the heart of the events
- New era of the Church evolves at the congress of Munich in 1960, where all the manifestation of respect towards the Eucharist is making sense through the Mass;
- J.A. Jungmann SJ refreshed the basic theological principles of eucharistic congresses, suggesting that these events (with Mass celebrated by the Papal Legate) should be regarded as “Statio Orbis”, i.e. “as a station, where a community invites the universal Church to pray and to renew its commitment”, referring to the Roman tradition of “Statio Orbis”; thus the eucharistic congresses were totally integrated in the liturgical, theological and spiritual renewal process of the Second Vatican Council, and included in



the Roman Ritual of Holy Communion and Worship of the Eucharist Outside of Mass of 1973 (sec. 109-111)

- After the Council, eucharistic congresses from Bombay in 1964 to Bogotá in 1968, from Melbourne in 1972 to Philadelphia in 1976 and Lourdes in 1981 increasingly open up to the joys, pains, hopes and needs of the world, and based on the Eucharist they offer their contribution to the development of a more just and human society
- The universal values of family, peace and freedom, and the need for new evangelization are in the centre of eucharistic congresses, which range over the world from Nairobi in 1985; Seoul in Korea, 1989; Sevilla, Spain in 1993; Wrocław, Poland in 1997; Rome in 2000; Guadalajara, Mexico in 2004, Quebec in 2008; Dublin in 2012; Cebu, Philippines in 2016; the connection between the Eucharist and the mission of the Church was strongly highlighted.

II. Summary of Theological and Pastoral Reflections

INTERNATIONAL EUCHARISTIC CONGRESS 2020

*“All My Springs are in You” The Eucharist: Source of Christian Life and Mission
Theological and Pastoral Reflections in Preparation for the 52nd International Eucharistic
Congress, Budapest, Hungary
13-20 September 2020*

(Full Document found at http://tar.eucharisztikuskongresszus.com/Downloads/IEC2020EN_bk.pdf)

1. Introduction

1.1. The International Eucharistic Congress

1.2. In Hungary

- First King, Saint Stephen (1000-1038) led the Hungarian people into the community of Christian nations of Europe; first eucharistic congress held in Budapest in 1938; After the liberation and the regime change of 1989, there was a certain renewal in Hungary of religious practice

1.3. The Objectives of the Congress

- Offer to Catholics an opportunity to strengthen the faith and to share hope, life and joy with those who walk the same path
- Offer an opportunity to strengthen dialogue among Christians, with confidence that there are far more things that unite us than those that divide us
- Offer a moment of spiritual renewal, an evangelical reorientation, a crumb of faith which will overcome uncertainty, a light of hope for those who are sad, and a little love to triumph over solitude and isolation

2. “In You is the Source of Life”

2.1. God The Source of Life

- The love and care of God are at the centre of the account of the journey of Israel across the wilderness



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- Water is not presented simply as something to drink, but as a symbol of the spiritual goods which come from God
- 2.2. “If Anyone is Thirsty, let him come to me and drink”
- 2.3. “All My Springs are in You” (Psalm 87:7)
- The Eucharist is the source of life not only for individual Christians, but for the whole Church, as a community of believers
 - Christian tradition reads Psalm 87 with reference to the Church, with the conviction that the “Heavenly Jerusalem” is to be identified with the Church
 - Participation in the body and blood of Christ in the Eucharistic celebration creates a real communion with Christ and builds up his body, the Church. All who participate in the sacrament of the Body and Blood of Christ, become one body.
3. The Eucharist, Source of Christian Life
- 3.1. The Foundations in the Old Testament
- Two fundamental titles: “The Lord’s Supper” (1Cor 11: 20) and “The Breaking of Bread” (Acts 2: 42) connect the Eucharist with the historical event of the last Supper
 - In the Lord’s Supper bears witness that the Eucharistic action was understood from the beginning as the ritual of re-living the Paschal Mystery
 - Through the meals of the risen Lord with the eleven ensure that the *Kyrios* continues to make himself present among his people by means of the paschal sign of the meal.
 - The breaking of bread is joined with that breaking of bread in memory of the new Passover and the listening to the Word of God
 - Witness of Paul: impossible to grasp the reality of the Body of Christ given and the Blood of Christ poured out in any way which fails to live up to the demands of fraternal communion
 - John and the “Bread of Life”: the evangelist understands the Eucharist in the wider context of the whole experience of Jesus who came among us to give life and who returned to the Father to draw us to himself.
- 3.2. From the Supper of the Lord to the Eucharist of the Church
- Witness of early writers note that participation in the Eucharist is perceived as a constitutive element of every Christian community
- 3.3. A Mediaeval Synthesis
- St. Thomas teaches that the Eucharist is the most important Sacrament, because Christ is essentially present in it; other sacraments are ordered towards the Eucharist which is the ultimate end of sacramental life
- 3.4. The Protestant Reformation and the Council of Trent
- Council of Trent focuses on the presence of Christ in the eucharist, the eucharist as sacrifice; Council did not teach that the patristic theme that the eucharist is the sign of unity



4. The Eucharist in the Second Vatican Council
 - 4.1. The Eucharist is the Source and Summit of the Christian Life
 - The Eucharistic celebration is “the source and summit of the whole Christian life”, “the basis and centre” of the Christian community, “the source of the Church’s life”, “the source and the apex of the whole work of evangelisation”, “the centre and culmination of the whole life of the Christian community”, and from it “the Church continually lives and grows”.
 - Council emphasized the relationship between the table of the Word and that of the Eucharist.
 - The work of the Spirit
 - 4.2. The Eucharist Makes the Church
 - Christian assembly is invited to receive the Eucharistic body of Christ in order to become his ecclesial body
 - Eucharistic ecclesiology leads to a new theological appreciation of the local Church

5. The Celebration of the Eucharist, Source and Summit of Ecclesial Life
 - 5.1. The Celebration of the Eucharist, Source of Christian Life
 - Introductory Rites: The assembly of the people of God is the first sacramental reality of the Mass.
 - Table of the Word where the proclamation of the Scriptures becomes a grace-filled encounter with the risen Lord
 - Ritual order of the Liturgy of the Eucharist (gifts - Eucharistic prayer - communion) is presented as a liturgical-ritual re-enactment of what was done by Christ at the last Supper.
 - The rite of peace and the breaking of the bread lead up to the communion which is the culmination of the mass: now Christ offers himself effectively to his brothers and sisters, draws them in to his paschal journey, nourishes them and introduces them into the life of the Trinity
 - Mass concludes by sending people forth to life and to mission
 - 5.2. The Worship of the Eucharist outside of the Mass
 - Explanation of the significance of adoration together with the answers to a number of practical questions
 - Since it is a specific grace of the Eucharist and the building up of the ecclesial body, the worship of the Eucharist involves a communal dimension which takes precedence over a “journey” which would be simply individual or private
 - Through the prayerful rest before the Eucharist sacrament, there grows a generous commitment of Christian life in living out and bearing witness to the Gospel in the complexity of the world of today



6. The Eucharist, Source from which Creation is Transformed
 - 6.1. The Cosmic Significance of the Eucharist
 - The Eucharist has a cosmic dimension which extends beyond the Church, humanity, the living and the dead and concerns the whole of creation
 - Cosmic dimension of the celebration of the Eucharist nourishes the hope of the whole of creation
 - 6.2. The Mass on the Altar of the World
 - Eucharist is not only the centre of the cosmic liturgy, but it is also the place in which created things are lifted up and transformed
 - 6.3. The Eucharist and the Transformation of Creation
 - Eucharist nourishes our hope in the resurrection and in the transformation of the whole cosmos, and is the source of our commitment to protect creation

7. The Eucharist, Source of Holiness
 - Every member of the Church realizes his or her proper Christian vocation according to a personal way of life and holiness is reached through participation in the eucharist
 - 7.1. The Hungarian Martyrs
 - Hungarian martyrs and saints of the 20th century, in the strength of the Eucharist and imitating the self-gift of Christ, became “a living sacrifice, holy and pleasing to God”
 - 7.2. A Universal Call to Holiness
 - Whoever is nourished with this “bread of life” receives the energy to transform himself or herself in turn into a gift; Eucharist is a source of the life of holiness
 - 7.3. In Daily Life
 - Eucharist in lives of priests, religious, families, youth, people with no vocation, sick
 - It is in the world, in their daily lives, that all baptised lay people, strengthened by the Eucharist, are called to live the radical newness brought by Christ, in the shared circumstances of life

8. The Eucharist Source of Mission and Fraternal Service
 - 8.1. The Sacrament of Mission Accomplished
 - Eucharist is the source from which flows the evangelising power of the Church
 - 8.2. From Emmaus to Jerusalem
 - First step of evangelisation consists in making ourselves fellow travellers to our brothers and sisters, bearing witness to them concerning the love of God which goes ahead of us
 - Enlightened by the Word of Life, nourished by the Eucharist, they trace new paths in the heart of the earthly city
 - Eucharist becomes an engine for change in the heart of society and creates a culture of fraternity



8.3. Eucharist and Fraternal Service: The *Diaconia* of the Church

- In the paschal memorial the Church is born as a community of service

8.4. The Eucharist and the Unity of the Baptised: Communion

- The Eucharist is not simply a sign of personal faith; it is not celebrated to reinforce partiality or barriers but to demolish fences and open up the universality of the call to salvation
- Concerning the Eucharist and BEM document, the official response of the Catholic church recognises that: “the structure and the treatment sequence of the basic aspects of the document ... are in conformity with Catholic teaching”
- The movement towards unity is growing and developing and is reinforcing the “ecumenism of life” which commits everyone to live the compassion and the mercy of God

8.5. Eucharist and Reconciliation

- In the Eucharist is made present the Trinitarian mystery of God the Father, the Son and the Holy Spirit which draws the great human family into the same communion
- a civilisation remains alive as long as it remains in contact with the living mystery out of which it was born, e.g., Europe born out of the mystery of Christ

9. *Ave verum corpus natum de Maria Virgine*

- The presentation of Mary “woman of the Eucharist” and exemplar for the Christian community can only be understood on the basis of the patristic-conciliar doctrine of the Virgin Mother “type of the Church” in the order of “faith, charity and perfect unity with Christ”

III. Ways to Celebrate for the Year of Preparation (for more ideas, see <https://www.iec2020.hu/en/ideas-booklet-0>)

1. Use the Prayer for the Conference:

Heavenly Father, source of all life! Send us your Holy Spirit, that we may recognize and grow in the love of Christ present in the Eucharist, who handed himself over for us!

He is our Lord and our Master, our friend and our food, our healer and our peace.

Give us the courage to take his strength and his joy to every person!

Grant us, that the time of the preparation and the celebration of the Eucharistic Congress would serve the spiritual renewal of our community, cities, nation, Europe and the world!
Amen.

2. Reflect on the Address of Pope Francis to IEC Delegates (November 10, 2018), where he spoke of “cooperating with God’s grace in order to spread, through prayer and activity, a ‘Eucharistic culture’” – in other words, a way of thinking and working grounded in the Sacrament yet perceptible also beyond the limits of the Church community” through communion, service and mercy.

3. Declare a Month/Year of the Eucharist



4. Use a Saint of the Month to focus on their example
5. Participate in a Eucharistic Retreat
6. Attend Adoration on a regular basis
7. Consider elements of the spirituality of the Eucharist: real presence, balm for the suffering, evangelizing, adoration
8. Have adoration with children or youth
9. Provide catechesis for adults regarding the Eucharist
10. Organize family camps around the theme of the Eucharist
11. Consider the relationship between Marriage and the Eucharist
12. Organize a pilgrimage to a shrine
13. Create home sanctuaries and prayer centers at home
14. Organize a study session on John Paul II's *Dies Domini*
15. Organize movie night with movies regarding Eucharist, e.g., "Babette's Feast" (1987)
16. Consider the Eucharist and Eastern Catholic Churches
17. Organize Reflection on Family meals or Seder in Jewish communities
18. Organize a study on Ecumenical Agreements on Eucharist, e.g., BEM or ARCIC
19. Consider the differences between the Eucharist and Sunday Celebrations in the Absence of a Priest

IV. Practical Information Regarding the Congress in Budapest September 13-20, 2020

1. Theological Symposium (September 10-12 in Esztergom); registration includes accommodation; symposium@iec2020.hu;
2. Clergy Registration (there will also be the possibility of registering as a leader of a group); clergy@iec2020.hu



3. Certification for Clergy; clergy@iec2020.hu
4. Pilgrim Registration; registration@iec2020.hu
5. Registration has different types (5 days; 3 days; 1 day): pass for all sessions and workshops; pass for public transportation; lunch voucher; pilgrim pack
6. Registration Payment: early until March 13; regular until July 31; late until September 9; no cancellation after May 31, 2020
7. Vestments: Bishops - chasubles and mitres will be provided for bishops; priests and deacons - stoles will be provided for priests and deacons; all bring your own alb
8. Accommodations at local hotels; personal requests for families, schools or parishes may be possible
9. Major events of the IEC:
 - Opening Mass with First Holy Communion - September 13
 - Every morning plenary sessions, with prayers, witnesses and catecheses
 - Cultural and other programmes all over the city for everyone
 - Youth evening - September 18; Eucharistic candle-light procession - September 19
 - Closing Mass - September 20