

Name \_\_\_\_\_

## Unit 3 Reading Guide

# The Sacraments of Christian Initiation: Part II

## Chapter 6: The Eucharist: Culmination of Christian Initiation

### Article 23: What Is the Eucharist?

1. The three \_\_\_\_\_ —Baptism, Confirmation, and the Eucharist—are in reality one movement, inserting us into the \_\_\_\_\_ of Christ, into his \_\_\_\_\_, death, \_\_\_\_\_, and Ascension. Through the Sacrament of Christian Initiation, we begin the fullness of life in Christ.
2. The \_\_\_\_\_ is the sign and cause of our union with Christ. As he did at the Last Supper, Christ gives us himself in the \_\_\_\_\_ elements—his \_\_\_\_\_ and \_\_\_\_\_.
3. The Eucharist is the \_\_\_\_\_ of the \_\_\_\_\_. The term can also refer specifically to the \_\_\_\_\_ and \_\_\_\_\_ that have become the Body and Blood of Christ. The \_\_\_\_\_ is the sacrament that makes present in the Mass the death and Resurrection of Christ. The Eucharist is “a sacrament of love, a sign of unity, a bond of charity, a \_\_\_\_\_ ‘in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us’”<sup>1</sup> (*Catechism of the Catholic Church*, number 1323).
4. In the synoptic Gospels, Jesus instituted the Last Supper at the \_\_\_\_\_. In doing this, Jesus gave new meaning to the traditional Passover. He took on the role of the \_\_\_\_\_, sacrificing his life for us. He made the Passover bread and wine his own \_\_\_\_\_.
5. Just as the \_\_\_\_\_ was killed and eaten to sustain the life of God's people, so Jesus would also suffer, die, and be buried. Jesus, \_\_\_\_\_, would triumph eternally; his sacrifice would \_\_\_\_\_. . . . This Passover of Jesus fulfilled the hopes of the Passover of the \_\_\_\_\_. The Eucharist is the new \_\_\_\_\_.
6. The “memory,” or memorial, of the Eucharist is different; it is a \_\_\_\_\_. The Church not only remembers Jesus and all he did for the sake of our salvation but also makes it \_\_\_\_\_. We call this kind of memory by the Greek term \_\_\_\_\_.
7. The word *eucharist* itself comes from a Greek word meaning “\_\_\_\_\_.” In the Eucharist, we thank God for all that is good, holy, beautiful, and just in our world and in our lives, and we thank him in a special way for the gift of his \_\_\_\_\_, \_\_\_\_\_. Not only did God \_\_\_\_\_ us, but he also \_\_\_\_\_ us, \_\_\_\_\_ us, and made us worthy to be called his children.



## Article 24: The Eucharist in Scripture

1. When God gave manna in the desert, it was to sustain \_\_\_\_\_  
\_\_\_\_\_ ; the bread that Jesus Christ, his Son, gave is a pledge of  
\_\_\_\_\_. We say that the manna from Heaven *prefigured* the \_\_\_\_\_ ;  
it was a glimpse of the true Bread from Heaven, the life-giving Bread: \_\_\_\_\_ .
2. In that Passover event, the Israelites ate \_\_\_\_\_ bread because they did not have time to wait for  
bread with yeast in it to rise before leaving Egypt in haste. . . . To this day, the Jewish people celebrate the  
\_\_\_\_\_ with unleavened bread. And, in the Western Church, our Eucharistic bread is also  
\_\_\_\_\_, just as was the Passover bread that Jesus took, \_\_\_\_\_ , \_\_\_\_\_ ,  
and gave to his disciples.
3. The Gospel accounts that have been most influential in our celebration of the \_\_\_\_\_ are, of  
course, the accounts of the \_\_\_\_\_ . . . . The Gospel of \_\_\_\_\_ is  
quite different from the \_\_\_\_\_ Gospels. Chief among those differences is that John includes  
more \_\_\_\_\_ and \_\_\_\_\_ , especially about  
the Eucharist. . . . The Gospel of \_\_\_\_\_ does not include a \_\_\_\_\_  
account of the words of institution. However, we have already seen that the Gospel of John teaches us  
about the true meaning of the \_\_\_\_\_ .

## Article 25: The Eucharist: Then and Now

1. Everything else the \_\_\_\_\_ is and does—in all the other sacraments, in the various ministries  
of the Church, and in every apostolic work—finds its life-giving source in the \_\_\_\_\_ , for in the  
Eucharist we encounter \_\_\_\_\_ .
2. God acts to make us holy in the \_\_\_\_\_. In cooperation with his \_\_\_\_\_ , our action  
consists in the worship and praise of \_\_\_\_\_ , and through him, of the \_\_\_\_\_ , in the  
unity of the \_\_\_\_\_ .
3. The word \_\_\_\_\_ comes from the Greek word *eucharistein*, meaning “ \_\_\_\_\_ .” The  
Greek prefix \_\_\_\_\_ means “ \_\_\_\_\_ .” The word *charistein* comes from the Greek word  
\_\_\_\_\_, meaning “grace.” Together they came to mean “thanksgiving,” just as the “grace” we say  
at meals is a thanksgiving for our food.
4. As the Gospel expanded into the Greek world, so did the language of the liturgy. The Greek word *eulogein*  
means “ \_\_\_\_\_ ” (*eu* combined with \_\_\_\_\_ , meaning “word”). . . .  
\_\_\_\_\_ is a title of Jesus Christ found in the Gospel of John that illuminates the relationship  
between the three \_\_\_\_\_ of the \_\_\_\_\_ .
5. The life of the early Christians in Jerusalem was centered around the \_\_\_\_\_ . . . .  
\_\_\_\_\_, the day of Resurrection, was the day of assembly. . . . As it was then, the Eucharist  
today is, and always will be, at the heart of the Church’s life. Because \_\_\_\_\_ was the day on  
which Christ rose from the dead, it is the most significant day to celebrate the \_\_\_\_\_. It is the  
day around which the entire \_\_\_\_\_ is built. . . . We should also  
\_\_\_\_\_ and spend time with family and friends. Those  
who must \_\_\_\_\_ on Sunday are urged to spend time in leisure at another time during the week.



6. The Eucharist is sometimes referred to as the \_\_\_\_\_, a term that seems to refer to the Church's liturgy in general rather than \_\_\_\_\_, because the Eucharist is the \_\_\_\_\_ of the lives of Christians.
7. The Eucharist is also known as the bread of angels, bread from Heaven, medicine of immortality, and \_\_\_\_\_. The word \_\_\_\_\_ means "with you on the way" and is the Eucharist given to \_\_\_\_\_ as they make their way toward \_\_\_\_\_.

## Chapter 7: The Celebration of the Eucharist

### Article 26: Gather Faithfully Together

1. The Church isn't a \_\_\_\_\_. \_\_\_\_\_ are the Church. . . . From the early days until now, Christians have assembled for worship and praise, particularly on \_\_\_\_\_. The first Christians were \_\_\_\_\_, and when they assembled, they were following in the great Jewish tradition of coming together as a people to worship God. As believers in Jesus Christ, the Messiah, they continued to live and \_\_\_\_\_, adding "the breaking of the bread" to their \_\_\_\_\_, as Jesus had instructed them.
2. The \_\_\_\_\_ is the gathering of the baptized, and the head of this assembly is \_\_\_\_\_. He is the invisible presider over every \_\_\_\_\_. The \_\_\_\_\_ represents him and acts "*in the person of Christ the head*" (CCC, number 1348) as he presides over the \_\_\_\_\_, gives the \_\_\_\_\_, accepts the \_\_\_\_\_, and prays the \_\_\_\_\_.
3. Our \_\_\_\_\_ in the liturgy is vital. If you recall, the literal meaning of the word *liturgy* is "\_\_\_\_\_." . . . The assembly is also known as a \_\_\_\_\_, a community of believers gathered for worship as the \_\_\_\_\_.
4. In the Penitential Act, we recall Christ's role in salvation, and our \_\_\_\_\_ is forgiven. We do not want lingering \_\_\_\_\_ to interfere with the message of God to us or our becoming more closely united to Christ. We want to give the \_\_\_\_\_ an assembly of clean hearts in which to dwell.

### Article 27: The Liturgy of the Word

1. The \_\_\_\_\_ we eat in the \_\_\_\_\_ is the New Manna, the \_\_\_\_\_ from Heaven. The \_\_\_\_\_ we hear in the \_\_\_\_\_ is the new and living Word of God, directed to us, in our time, and in our lives. . . . Through the work of the \_\_\_\_\_, the Word proclaimed supports and sustains our entire \_\_\_\_\_. If we are attentive to the Word, the \_\_\_\_\_ plants that Word deep in our hearts, so that what we hear influences us on the deepest level.



2. The main part of the Liturgy of the Word consists of three readings from \_\_\_\_\_ (on Sundays) as well as \_\_\_\_\_, \_\_\_\_\_, and other \_\_\_\_\_ between the readings. Following these are the \_\_\_\_\_, the \_\_\_\_\_, and the \_\_\_\_\_.
3. Each Sunday Mass has \_\_\_\_\_ readings. The first is usually from the \_\_\_\_\_, the second is from one of the \_\_\_\_\_, and the third is from one of the \_\_\_\_\_. . . . The \_\_\_\_\_ draws us into the roots of our faith. The events of the \_\_\_\_\_ record the joys and sorrows, the tribulations and triumphs, of our brothers and sisters, those who have gone before us and have handed down their faith in God to us. . . . The \_\_\_\_\_ is a response to the first reading. On Sundays, it is usually \_\_\_\_\_. This psalm gives us an opportunity to \_\_\_\_\_ on the Word of God. . . . The \_\_\_\_\_ is usually from one of the letters of \_\_\_\_\_ or from the writings of the other \_\_\_\_\_.
4. The proclamation of the \_\_\_\_\_ is preceded by an acclamation, consisting of the \_\_\_\_\_ and a \_\_\_\_\_. In Lent, the \_\_\_\_\_ is omitted and is replaced by the "Glory and praise to you, Lord Jesus Christ" (*Roman Missal*, page 34). The \_\_\_\_\_ occupy a central place in the liturgy and in the life of the Church because they have \_\_\_\_\_ as their center. Because the proclamation of the Gospel is the high point of the Liturgy of the Word, it is often accompanied by special elements.
5. In the \_\_\_\_\_, we are helped to discover the meaning of the Word of God for us today. We have listened to the Word in two readings, a psalm, and an acclamation. . . . When we say the \_\_\_\_\_ together, we respond with faith to the Word of God proclaimed in the readings and in the \_\_\_\_\_. Proclaiming the \_\_\_\_\_ reminds us of the truths of our faith and so prepares us to celebrate the \_\_\_\_\_.
6. The Prayer of the Faithful is also called the \_\_\_\_\_. In this prayer, we pray for worldwide, national, and local needs; we pray for our government officials and our Church leaders; we pray for our parish, for neighbors and friends in need, and for those among us who have died. . . . Catholic churches all over the world \_\_\_\_\_ every day of the year. These readings are organized by the Church according to a \_\_\_\_\_. The readings are arranged in \_\_\_\_\_, one for \_\_\_\_\_ and one for \_\_\_\_\_. The Sunday cycle is divided into \_\_\_\_\_: Year A, Year B, and Year C. . . . The weekday cycle is divided into \_\_\_\_\_: Year I and Year II.

## Article 28: The Liturgy of the Eucharist

1. In the \_\_\_\_\_, the second main part of the Eucharistic celebration, we enter into Christ's Paschal Mystery in the most direct way possible. . . . In this sacrament, \_\_\_\_\_ is present in many ways. He is present in the priest. For it is Jesus Christ, our eternal High Priest, acting through the ministry of the priest, who offers the \_\_\_\_\_.



2. Only a validly \_\_\_\_\_, acting in the name of Christ, can preside at the \_\_\_\_\_ and \_\_\_\_\_ the bread and wine so they become the \_\_\_\_\_ of the Lord. . . . The way Christ is present in the \_\_\_\_\_ is unique. Christ is present in his \_\_\_\_\_ in the fullest sense. This presence is called the \_\_\_\_\_ of Christ.
3. The celebration of the \_\_\_\_\_ begins with an altar cloth and possibly a crucifix. Other necessary items include: the \_\_\_\_\_, the \_\_\_\_\_, the \_\_\_\_\_, and the *Roman Missal*.
4. In the \_\_\_\_\_, you might remember the offering of the bread and the wine of the priest Melchizedek. In this offering, we are like Melchizedek, but we give our gifts of \_\_\_\_\_ into the hands of Christ, who will bring our gifts to perfection by changing them, by the \_\_\_\_\_ of the priest and the work of the Holy Spirit, into his own \_\_\_\_\_.
5. We can easily see that receiving the \_\_\_\_\_ encompasses our entire lives of faith: membership in the Church, belief in the teachings of the Church, including the \_\_\_\_\_ of Christ in the Eucharist through \_\_\_\_\_, and a life lived according to the teachings of Christ.
6. A recipient must be absolved from \_\_\_\_\_ in the Sacrament of Penance and Reconciliation before approaching the \_\_\_\_\_. . . . We also prepare for the Eucharist by \_\_\_\_\_. This is a bodily reminder that the Eucharist is not ordinary \_\_\_\_\_. It also reminds us that as we fast from food, . . . we must also fast from thoughts and actions that would be unworthy of a follower of Christ, so soon to receive the \_\_\_\_\_.
7. The \_\_\_\_\_ is our lifeline to Christ. Frequent reception of \_\_\_\_\_, especially when participating in the Eucharistic celebration, is highly recommended by the Church. . . . In fact, every Catholic is \_\_\_\_\_ to receive the Eucharist at least during the \_\_\_\_\_. We participate in the Eucharistic celebration on \_\_\_\_\_ and \_\_\_\_\_. On those days, receiving the Body and Blood of Christ at the \_\_\_\_\_ is highly recommended. In addition, \_\_\_\_\_ reception is encouraged.

## Article 29: The Liturgy of the Eucharist: The Eucharistic Prayer and Communion Rite

1. In the Eucharistic Prayer, which is the prayer of \_\_\_\_\_, we offer the bread and wine to be transformed into the \_\_\_\_\_.
2. As we thank the Father for all his gifts, especially the \_\_\_\_\_, we include prayers for the \_\_\_\_\_. We realize that we are in union with the \_\_\_\_\_.



3. The priest stretches both hands out over the offerings. This is the traditional gesture signifying the \_\_\_\_\_ of the \_\_\_\_\_. In this prayer, called the \_\_\_\_\_ (meaning “invocation” in Greek), the priest asks the Father to send the \_\_\_\_\_ upon these offerings.
4. At this point in the Eucharistic Prayer, we approach the \_\_\_\_\_ of the essential elements of the Sacrament of the Eucharist, the \_\_\_\_\_. The Eucharistic bread is \_\_\_\_\_ (without yeast) and made of wheat. . . . The bread and wine must be consecrated \_\_\_\_\_, not \_\_\_\_\_, and they both must be \_\_\_\_\_ in the Eucharistic celebration.
5. By this \_\_\_\_\_, the \_\_\_\_\_ of the bread and wine is brought about. The word \_\_\_\_\_ means “a change of substance.” The physical attributes of \_\_\_\_\_ remain the same, but the \_\_\_\_\_ (what the bread and wine essentially *are*) has been changed.
6. The Eucharist is not merely a symbol of \_\_\_\_\_; rather, Christ himself, living and glorious, is truly present in his \_\_\_\_\_, under the appearance of \_\_\_\_\_. He is present as the \_\_\_\_\_—Body, Blood, soul, and divinity.

### Article 30: Ministries at Mass

1. The word *ministry* means “\_\_\_\_\_.” Those who help with the celebration of the Eucharist are often referred to as \_\_\_\_\_. Various roles of service are carried out by both \_\_\_\_\_ and \_\_\_\_\_ ministers in the celebration of the Eucharist.
2. In every Eucharist, we are united with the \_\_\_\_\_. The liturgy is \_\_\_\_\_, in which the whole \_\_\_\_\_ participate. Every liturgy affects the entire Church, as well as the individual members of the Church. In the liturgy, each member has a \_\_\_\_\_, in accordance with that member’s particular \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, or \_\_\_\_\_ in the Eucharist. The \_\_\_\_\_ is ordered so that each person can carry out to the full their own role, without taking on the role of another.
3. In every \_\_\_\_\_, we are particularly united with the Pope as a \_\_\_\_\_. We offer every Eucharist for the \_\_\_\_\_, and we pray for the \_\_\_\_\_ and for our \_\_\_\_\_.
4. In the Eucharist, the \_\_\_\_\_ follows the command of Jesus and makes present the \_\_\_\_\_ to the Father. He, in the person of Christ, thus unites us, the Body of Christ, to our Head, Christ himself, in the very \_\_\_\_\_ of the Lord. . . . In the liturgy, the \_\_\_\_\_ stands at the head of the people, \_\_\_\_\_ over their \_\_\_\_\_, proclaims to them the \_\_\_\_\_, includes them with him in the offering of the Body and Blood of Christ to the Father in the Holy Spirit, and gives them the \_\_\_\_\_ and the \_\_\_\_\_.



5. The \_\_\_\_\_ of the Church assist the bishop and the priests in the \_\_\_\_\_ of the \_\_\_\_\_, especially the \_\_\_\_\_. In their role of service at the liturgy, \_\_\_\_\_, because of their \_\_\_\_\_, are given first place. In the \_\_\_\_\_, they may \_\_\_\_\_, preach the \_\_\_\_\_, announce the \_\_\_\_\_, direct the people as needed, pour the \_\_\_\_\_ into the \_\_\_\_\_ at the \_\_\_\_\_, announce the \_\_\_\_\_, assist in the distribution of \_\_\_\_\_, prepare the people for the \_\_\_\_\_, and dismiss the assembly.
6. The assembly as a whole has a role in the \_\_\_\_\_. Through the \_\_\_\_\_, who is acting in the \_\_\_\_\_, our sacrificial offerings are united with the sacrifice of Christ. . . . Whatever we do in the liturgy, we do as \_\_\_\_\_, whether that be listening to the Word of God, joining in the prayers, singing, or receiving Holy Communion. There is a beauty in the \_\_\_\_\_ of \_\_\_\_\_ and \_\_\_\_\_, which is a sign of the beautiful unity of the Body of Christ.
7. At the Eucharist, the ordained ministers of the Church are, as needed, assisted by \_\_\_\_\_. You may be familiar with the following lay ministries: \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ of Holy Communion.

## Chapter 8: The Eucharist in Daily Life

### Article 31: The Concluding Rites: To Love and Serve

1. Following the greeting, the priest blesses the assembly. He may choose the \_\_\_\_\_ Blessing, the \_\_\_\_\_ Blessing, or the \_\_\_\_\_.
2. The priest or deacon \_\_\_\_\_ the assembly. He uses one of the following four options:
 

“Go in \_\_\_\_\_, glorifying the Lord by your life.”

“Go \_\_\_\_\_, the Mass is \_\_\_\_\_.”

“Go and \_\_\_\_\_ the \_\_\_\_\_ of the Lord.”

“Go in \_\_\_\_\_.”

(*Roman Missal*, page 673)
3. The people’s response to the \_\_\_\_\_ is “\_\_\_\_\_.” Our thanksgiving for the entire Eucharistic celebration is wrapped up in this one phrase. We have so much to be \_\_\_\_\_ for: the Mass itself and all the \_\_\_\_\_—especially the gift of his Son, Jesus Christ, given to us in his own Body and Blood in the Eucharist. Our thanksgiving is also a \_\_\_\_\_ for what is to come after we leave this Eucharist, for God’s \_\_\_\_\_ are \_\_\_\_\_.



4. The \_\_\_\_\_ reminds us that it isn't only participating in Mass that is important. What we do when we leave Mass is \_\_\_\_\_ as important. What good is our \_\_\_\_\_ at Mass if we keep our faith to ourselves, tucked away in a box only to be opened on Sunday. The \_\_\_\_\_ reminds us to go forth and spread the \_\_\_\_\_ !

## Article 32: The Power of the Eucharist

1. The Eucharist strengthens our \_\_\_\_\_ with Christ. This is the principal effect of receiving \_\_\_\_\_ : the strengthening of our personal and intimate \_\_\_\_\_ with Jesus Christ.
2. The \_\_\_\_\_ strengthens our union with the Church. Through our participation in the \_\_\_\_\_ , we are united more closely to \_\_\_\_\_ , and therefore our incorporation into the \_\_\_\_\_ , which began at Baptism, is \_\_\_\_\_ and \_\_\_\_\_. In \_\_\_\_\_ , we are called to form one body with the Church. The Eucharist fulfills this \_\_\_\_\_ .
3. The Eucharist encourages our \_\_\_\_\_ for the \_\_\_\_\_ of all Christians. . . . We are called to pray for the full \_\_\_\_\_ of all those who believe in Christ and have been \_\_\_\_\_ in him.
4. The Eucharist separates us from \_\_\_\_\_ . . . . We do not come to the Eucharist because we are \_\_\_\_\_ ; we come because we need the nourishment of Christ and the \_\_\_\_\_ of our sins. . . . As the Eucharist \_\_\_\_\_ our charity and love, this very charity wipes away our \_\_\_\_\_. The Eucharist, because it unites us more closely with Christ, also protects us from \_\_\_\_\_. It does not forgive \_\_\_\_\_ ; for this we need the \_\_\_\_\_ .

## Article 33: Living the Eucharist

1. Because attending the Mass on \_\_\_\_\_ and \_\_\_\_\_ is so important, every Catholic is \_\_\_\_\_ to do so unless excused for a serious reason or dispensed by the pastor. Deliberately failing to do so is a \_\_\_\_\_. This obligation is the \_\_\_\_\_ , or rule, of the Church.
2. Resting from \_\_\_\_\_ on Sundays, so that time may be set aside for worship and relaxation, is also a matter of \_\_\_\_\_. \_\_\_\_\_ is a day to spend time with family, to participate in social and cultural activities, and to spend time in \_\_\_\_\_ and \_\_\_\_\_ .
3. \_\_\_\_\_ is the official international humanitarian agency of the Catholic Church in the United States.
4. Eucharistic \_\_\_\_\_ flows from the \_\_\_\_\_ of Christ, in his Body and Blood, in the \_\_\_\_\_. Eucharistic worship is expressed in three important ways: \_\_\_\_\_ at the \_\_\_\_\_ and toward the Sacrament of the Eucharist, \_\_\_\_\_ shown toward the \_\_\_\_\_ , and \_\_\_\_\_ of the \_\_\_\_\_ .





5. Within the Eucharistic celebration, we show our reverence for the \_\_\_\_\_ of Christ by certain gestures, among them, \_\_\_\_\_ or \_\_\_\_\_ when approaching the altar or the \_\_\_\_\_. Reverence for the Eucharist means we must prepare ourselves well and prayerfully to receive the \_\_\_\_\_, realizing that we are in the presence of this great and holy Mystery of our faith.
6. Every church has a \_\_\_\_\_ set aside for the reservation of the Eucharist. The tabernacle contains the \_\_\_\_\_ that are taken to those who are sick or dying. A \_\_\_\_\_ is kept \_\_\_\_\_ before the tabernacle at all times. This is a symbol of the \_\_\_\_\_, who is always with us in the Eucharist.
7. \_\_\_\_\_ is the practice of praying in front of the Blessed Sacrament, which is exposed in a \_\_\_\_\_ or \_\_\_\_\_ on an altar or in a church or chapel. A \_\_\_\_\_ is a sacred vessel, usually in the form of a cross, used for the \_\_\_\_\_ of the Blessed Sacrament for \_\_\_\_\_ and \_\_\_\_\_.
8. The \_\_\_\_\_ commits us to live for Christ and his people, and therefore to serve those who are \_\_\_\_\_. Poverty is not only an \_\_\_\_\_. . . . Union with Christ in prayer and sharing the compassion of Christ in action are \_\_\_\_\_.

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(Endnote Cited in Quotation from the *Catechism of the Catholic Church*

1. *Sacrosanctum concilium* 47.)

