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Unit 3 Reading Guide Answer Key

The Sacraments of Christian Initiation: Part II

Chapter 6: The Eucharist: Culmination of Christian Initiation

Article 23: What Is the Eucharist?

1. The three Sacraments of Christian Initiation—Baptism, Confirmation, and the Eucharist—are in reality one movement, inserting us into the Paschal Mystery of Christ, into his Passion, death, Resurrection, and Ascension. Through the Sacrament of Christian Initiation, we begin the fullness of life in Christ.
2. The Eucharist is the sign and cause of our union with Christ. As he did at the Last Supper, Christ gives us himself in the Eucharistic elements—his Body and Blood.
3. The Eucharist is the celebration of the entire Mass. The term can also refer specifically to the consecrated bread and wine that have become the Body and Blood of Christ. The Eucharist 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 Paschal banquet ‘in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us’”¹ (*Catechism of the Catholic Church*, number 1323).
4. In the synoptic Gospels, Jesus instituted the Last Supper at the Passover meal. In doing this, Jesus gave new meaning to the traditional Passover. He took on the role of the Paschal Lamb, sacrificing his life for us. He made the Passover bread and wine his own Body and Blood.
5. Just as the Passover lamb was killed and eaten to sustain the life of God's people, so Jesus would also suffer, die, and be buried. Jesus, the Lamb of God, would triumph eternally; his sacrifice would never need repeating. . . . This Passover of Jesus fulfilled the hopes of the Passover of the Old Covenant. The Eucharist is the new Passover.
6. The “memory,” or memorial, of the Eucharist is different; it is a living memory. The Church not only remembers Jesus and all he did for the sake of our salvation but also makes it present. We call this kind of memory by the Greek term anamnesis.
7. The word *eucharist* itself comes from a Greek word meaning “thanksgiving.” 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 Son, Jesus. Not only did God create us, but he also redeemed us, sanctified 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 life in this world; the bread that Jesus Christ, his Son, gave is a pledge of eternal life. We say that the manna from Heaven *prefigured* the Eucharist; it was a glimpse of the true Bread from Heaven, the life-giving Bread: Jesus himself.
2. In that Passover event, the Israelites ate unleavened 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 Passover with unleavened bread. And, in the Western Church, our Eucharistic bread is also unleavened, just as was the Passover bread that Jesus took, blessed, broke, and gave to his disciples.
3. The Gospel accounts that have been most influential in our celebration of the Eucharist are, of course, the accounts of the Last Supper. . . . The Gospel of John is quite different from the synoptic Gospels. Chief among those differences is that John includes more sacramental imagery and sacramental teaching, especially about the Eucharist. . . . The Gospel of John does not include a Last Supper account of the words of institution. However, we have already seen that the Gospel of John teaches us about the true meaning of the Eucharist.

Article 25: The Eucharist: Then and Now

1. Everything else the Church 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 Eucharist, for in the Eucharist we encounter Christ himself.
2. God acts to make us holy in the Eucharist. In cooperation with his grace, our action consists in the worship and praise of Christ, and through him, of the Father, in the unity of the Holy Spirit.
3. The word eucharist comes from the Greek word *eucharistein*, meaning “thanksgiving.” The Greek prefix eu means “good.” The word *charistein* comes from the Greek word charisma, 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 “good word” (*eu* combined with logos, meaning “word”). . . . Logos is a title of Jesus Christ found in the Gospel of John that illuminates the relationship between the three Divine Persons of the Holy Trinity.
5. The life of the early Christians in Jerusalem was centered around the Eucharist. . . . Sunday, 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 Sunday was the day on which Christ rose from the dead, it is the most significant day to celebrate the Eucharist. It is the day around which the entire Liturgical Year is built. . . . We should also rest from work and spend time with family and friends. Those who must work on Sunday are urged to spend time in leisure at another time during the week.
6. The Eucharist is sometimes referred to as the holy and divine liturgy, a term that seems to refer to the Church’s liturgy in general rather than one sacrament, because the Eucharist is the source and summit of the lives of Christians.
7. The Eucharist is also known as the bread of angels, bread from Heaven, medicine of immortality, and viaticum. The word viaticum means “with you on the way” and is the Eucharist given to the dying as they make their way toward eternal life.



Chapter 7: The Celebration of the Eucharist

Article 26: Gather Faithfully Together

1. The Church isn't a building. We are the Church. . . . From the early days until now, Christians have assembled for worship and praise, particularly on Sunday. The first Christians were Jews, 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 worship as Jews, adding "the breaking of the bread" to their usual worship, as Jesus had instructed them.
2. The assembly is the gathering of the baptized, and the head of this assembly is Christ himself. He is the invisible presider over every Eucharist. The bishop or priest represents him and acts "*in the person of Christ the head*" (CCC, number 1348) as he presides over the assembly, gives the Homily, accepts the offerings, and prays the Eucharistic Prayer.
3. Our participation in the liturgy is vital. If you recall, the literal meaning of the word *liturgy* is "the people's work." . . . The assembly is also known as a congregation, a community of believers gathered for worship as the Body of Christ.
4. In the Penitential Act, we recall Christ's role in salvation, and our venial sin is forgiven. We do not want lingering sin to interfere with the message of God to us or our becoming more closely united to Christ. We want to give the Holy Spirit an assembly of clean hearts in which to dwell.

Article 27: The Liturgy of the Word

1. The manna we eat in the Eucharist is the New Manna, the New Bread from Heaven. The Word we hear in the Liturgy of the Word is the new and living Word of God, directed to us, in our time, and in our lives. . . . Through the work of the Holy Spirit, the Word proclaimed supports and sustains our entire celebration of the liturgy. If we are attentive to the Word, the Holy Spirit 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 Sacred Scripture (on Sundays) as well as psalms, canticles, and other Scripture verses between the readings. Following these are the Homily, the Profession of Faith, and the Prayer of the Faithful.
3. Each Sunday Mass has three readings. The first is usually from the Old Testament, the second is from one of the Epistles, and the third is from one of the Gospels. . . . The First Reading draws us into the roots of our faith. The events of the Old Testament 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 Responsorial Psalm is a response to the first reading. On Sundays, it is usually sung. This psalm gives us an opportunity to meditate on the Word of God. . . . The Second Reading is usually from one of the letters of Saint Paul or from the writings of the other Apostles.
4. The proclamation of the Gospel is preceded by an acclamation, consisting of the Alleluia and a Scripture verse. In Lent, the Alleluia is omitted and is replaced by the "Glory and praise to you, Lord Jesus Christ" (*Roman Missal*, page 34). The Gospels occupy a central place in the liturgy and in the life of the Church because they have Jesus Christ 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 Homily, 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 Nicene Creed together, we respond with faith to the Word of God proclaimed in the readings and in the Homily. Proclaiming the Creed reminds us of the truths of our faith and so prepares us to celebrate the Eucharist.
6. The Prayer of the Faithful is also called the Universal Prayer. 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 read the same readings every day of the year. These readings are organized by the Church according to a set order. The readings are arranged in two cycles, one for Sundays and one for weekdays. The Sunday cycle is divided into three years: Year A, Year B, and Year C. . . . The weekday cycle is divided into two years: Year I and Year II.

Article 28: The Liturgy of the Eucharist

1. In the Liturgy of the Eucharist, the second main part of the Eucharistic celebration, we enter into Christ's Paschal Mystery in the most direct way possible. . . . In this sacrament, Christ 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 Eucharistic sacrifice.
2. Only a validly ordained priest, acting in the name of Christ, can preside at the Eucharist and consecrate the bread and wine so they become the Body and Blood of the Lord. . . . The way Christ is present in the Eucharistic elements is unique. Christ is present in his Body and Blood in the fullest sense. This presence is called the Real Presence of Christ.
3. The celebration of the Eucharist begins with an altar cloth and possibly a crucifix. Other necessary items include: the corporal, the purificator, the chalice, and the *Roman Missal*.
4. In the offering of the gifts, 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 bread and wine into the hands of Christ, who will bring our gifts to perfection by changing them, by the words and actions of the priest and the work of the Holy Spirit, into his own Body and Blood.
5. We can easily see that receiving the Eucharist encompasses our entire lives of faith: membership in the Church, belief in the teachings of the Church, including the Real Presence of Christ in the Eucharist through Transubstantiation, and a life lived according to the teachings of Christ.
6. A recipient must be absolved from mortal sin in the Sacrament of Penance and Reconciliation before approaching the Sacrament of the Eucharist. . . . We also prepare for the Eucharist by fasting. This is a bodily reminder that the Eucharist is not ordinary food and drink. 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 Body and Blood of the Lord.
7. The Eucharist is our lifeline to Christ. Frequent reception of Holy Communion, especially when participating in the Eucharistic celebration, is highly recommended by the Church. . . . In fact, every Catholic is obliged to receive the Eucharist at least during the Easter season. We participate in the Eucharistic celebration on Sundays and holy days of obligation. On those days, receiving the Body and Blood of Christ at the Eucharist is highly recommended. In addition, daily 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 thanksgiving and consecration, we offer the bread and wine to be transformed into the Body and Blood of Christ.
2. As we thank the Father for all his gifts, especially the gift of his Son, we include prayers for the living and the dead. We realize that we are in union with the entire Church.
3. The priest stretches both hands out over the offerings. This is the traditional gesture signifying the invocation of the Holy Spirit. In this prayer, called the epiclesis (meaning “invocation” in Greek), the priest asks the Father to send the Holy Spirit upon these offerings.
4. At this point in the Eucharistic Prayer, we approach the consecration of the essential elements of the Sacrament of the Eucharist, the bread and wine. The Eucharistic bread is unleavened (without yeast) and made of wheat. . . . The bread and wine must be consecrated together, not separately, and they both must be consecrated in the Eucharistic celebration.
5. By this consecration, the Transubstantiation of the bread and wine is brought about. The word transubstantiation means “a change of substance.” The physical attributes of bread and wine remain the same, but the substance (what the bread and wine essentially *are*) has been changed.
6. The Eucharist is not merely a symbol of Christ’s presence; rather, Christ himself, living and glorious, is truly present in his Body and Blood, under the appearance of bread and wine. He is present as the whole Christ—Body, Blood, soul, and divinity.

Article 30: Ministries at Mass

1. The word *ministry* means “service.” Those who help with the celebration of the Eucharist are often referred to as ministers. Various roles of service are carried out by both ordained and lay ministers in the celebration of the Eucharist.
2. In every Eucharist, we are united with the entire Church. The liturgy is God’s work, in which the whole People of God participate. Every liturgy affects the entire Church, as well as the individual members of the Church. In the liturgy, each member has a role, in accordance with that member’s particular vocation, office, ministry, or participation in the Eucharist. The liturgy 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 Eucharist, we are particularly united with the Pope as a sign of unity. We offer every Eucharist for the entire Church, and we pray for the Pope and for our local bishop by name.
4. In the Eucharist, the priest follows the command of Jesus and makes present the offering of Jesus to the Father. He, in the person of Christ, thus unites us, the Body of Christ, to our Head, Christ himself, in the very Body and Blood of the Lord. . . . In the liturgy, the priest stands at the head of the people, presides over their prayer, proclaims to them the Word of God, 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 Bread of Life and the Cup of Salvation.



5. The deacons of the Church assist the bishop and the priests in the celebration of the sacraments, especially the Eucharist. In their role of service at the liturgy, deacons, because of their ordination, are given first place. In the Eucharist, they may proclaim the Gospel, preach the Homily, announce the Prayer of the Faithful, direct the people as needed, pour the water into the chalice of wine at the Preparation of the Gifts, announce the Sign of Peace, assist in the distribution of Holy Communion, prepare the people for the Solemn Blessing, and dismiss the assembly.
6. The assembly as a whole has a role in the liturgy. Through the priest, who is acting in the person of Christ, our sacrificial offerings are united with the sacrifice of Christ. . . . Whatever we do in the liturgy, we do as one body, whether that be listening to the Word of God, joining in the prayers, singing, or receiving Holy Communion. There is a beauty in the unity of liturgical gestures and postures, 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 lay ministers. You may be familiar with the following lay ministries: altar server, lector, and extraordinary minister 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 Simple Blessing, the Solemn Blessing, or the Prayer over the People.
2. The priest or deacon dismisses the assembly. He uses one of the following four options:

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

“Go forth, the Mass is ended.”

“Go and announce the Gospel of the Lord.”

“Go in peace.”

(*Roman Missal*, page 673)
3. The people’s response to the dismissal is “Thanks be to God.” Our thanksgiving for the entire Eucharistic celebration is wrapped up in this one phrase. We have so much to be thankful for: the Mass itself and all the gifts of God—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 thanksgiving for what is to come after we leave this Eucharist, for God’s gifts are never finished.
4. The dismissal reminds us that it isn’t only participating in Mass that is important. What we do when we leave Mass is equally as important. What good is our attendance at Mass if we keep our faith to ourselves, tucked away in a box only to be opened on Sunday. The dismissal reminds us to go forth and spread the Good News!



Article 32: The Power of the Eucharist

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

Article 33: Living the Eucharist

1. Because attending the Mass on Sundays and holy days of obligation is so important, every Catholic is obliged to do so unless excused for a serious reason or dispensed by the pastor. Deliberately failing to do so is a grave sin. This obligation is the first precept, or rule, of the Church.
2. Resting from unnecessary work on Sundays, so that time may be set aside for worship and relaxation, is also a matter of obligation. Sunday is a day to spend time with family, to participate in social and cultural activities, and to spend time in quiet prayer and reflection.
3. Catholic Relief Services is the official international humanitarian agency of the Catholic Church in the United States.
4. Eucharistic worship flows from the Real Presence of Christ, in his Body and Blood, in the Eucharist. Eucharistic worship is expressed in three important ways: reverence at the Mass and toward the Sacrament of the Eucharist, respect shown toward the tabernacle, and adoration of the Eucharist.
5. Within the Eucharistic celebration, we show our reverence for the Body and Blood of Christ by certain gestures, among them, genuflecting or bowing deeply when approaching the altar or the tabernacle. Reverence for the Eucharist means we must prepare ourselves well and prayerfully to receive the Body and Blood of Christ, realizing that we are in the presence of this great and holy Mystery of our faith.
6. Every church has a tabernacle set aside for the reservation of the Eucharist. The tabernacle contains the consecrated Hosts that are taken to those who are sick or dying. A light is kept burning before the tabernacle at all times. This is a symbol of the presence of Christ, who is always with us in the Eucharist.
7. Eucharistic adoration is the practice of praying in front of the Blessed Sacrament, which is exposed in a monstrance or ciborium on an altar or in a church or chapel. A monstrance is a sacred vessel, usually in the form of a cross, used for the exposition of the Blessed Sacrament for adoration and benediction.



8. The Eucharist commits us to live for Christ and his people, and therefore to serve those who are poor. Poverty is not only an absence of money. . . . Union with Christ in prayer and sharing the compassion of Christ in action are intimately related.

(The quotations marked *Catechism of the Catholic Church* or CCC on this answer key are from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, second edition, numbers 1323 and 1348. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana [LEV]. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* copyright © 1997 by the United States Catholic Conference, Inc.—LEV.

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

1. *Sacrosanctum concilium* 47.)

