

Eucharist Worksheet

Overview: The Eucharist is nourishment for the daily struggle to be Christian. By sharing Christ with each other, we reinforce our commitment to live in a loving way.

1. The Greek word *agape* means_____.

2. *Agape* was the word that the early Christians used for their_____.

3. The Greek word *Eucharist* means_____.

4. This word is used in Matthew 26:27. Write out that verse in the space below and underline the words that mean “Eucharist.”

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5. Name two things that we thank God for in the Eucharist._____

6. In the days shortly after Jesus died, the Eucharist was also referred to as “the breaking of the_____.

7. Participants at the Mass are supposed to “break themselves” like the Eucharistic bread in order _____ that _____ they _____ may overcome_____.

8. In the first century the Eucharist was included as part of a regular supper. But because some people occasionally drank too much at the meal, and because the number of Christians grew too large for a private home, the Eucharist began to be celebrated apart from_____.

9. In the beginning there were two distinct services: the liturgy of the word (Scripture readings and homily) was held on Saturday mornings. The Eucharist was held on _____.
10. The two main parts of the Mass are:
(A) liturgy of the_____.
(B) liturgy of the_____.
11. The Greek word *leitourgos* (liturgy) meant to perform a public_____.
12. Quickly the meal element was separated from the Eucharist. The number of tables in the dining hall was cut to one, and the room changed. From dining hall, it came to be a room reserved _____ for religious_____.
13. The Eucharist emphasized sacrifice over meal. The mystical offering of Jesus on Calvary in reparation for our sins and effecting our reconciliation to the Father was the basic reason for the_____.
14. In other words, the Eucharist was a sacrifice. When the celebration was a meal, the priest faced the people. But as the element of sacrifice came to be emphasized, the priest changed _____ positions _____ and _____ now stood_____.
15. Around the year 150, as we learn from an account by Justin Martyr, the Eucharist was separated from the fellowship meal. Then, to form the Mass as we know it, the liturgy of the word was added to the_____.
16. The name “Mass” comes from the Latin word for “dismissal.” In the early days of the Church, after the liturgy of the word, the bishop would dismiss the_____.

17. In the early days of the Church, after the Apostles and disciples of Jesus had all died, the person who presided over the community and acted as celebrant at the Eucharist was the _____.

18. When the size of a community in a given city grew too large for one gathering, and the bishop could not always be present, the celebrant was called the bishop's surrogate (stand-in). This surrogate was the _____.

19. This close tie to the bishop made for a strong bond of unity in the _____.

20. There was only one real feast day in the early Church and it was called _____.

21. Every Sunday in the year was considered a smaller version of this feast. Later, other festivals were added, plus the feasts of the martyrs. By the sixth century were completed the essentials of the liturgical _____.

22. Name the five seasons of the liturgical year.

_____.

23. These five seasons each and every year tell the whole story of _____.

24. For the first 350 years of the Church's existence, the semi-official language of the liturgy was _____.

25. But in 384 C.E. Pope Damasus saw that the people had largely forgotten the Greek. In order to help the people participate more in the celebration, he changed the language of the Mass to _____.

26. In the seventh century Pope Gregory the Great declared that the Mass, as it was

celebrated in Rome, was to be the official rite of the Western_____.

27. The next change in the language of the Mass was made in 1963 by_____.

28. Before Vatican II many people went to Mass and worshipped God as individuals, passively and privately. After Vatican II the emphasis came to be on worship that is more
_____.

29. List at least nine ways that the Mass changed after Vatican II in order to promote greater participation by all present.

30. The total change that takes place at the words of consecration when the substance of the bread becomes Christ's body and the wine becomes his blood, is called (the accidents remain the same)_____.

31. What this means is that the appearances of the bread and wine stay the same after the words of consecration, but now what that bread and wine really are, is
_____.

32. Jesus is NOT magically present in the bread just because of the words of consecration ("Hocus pocus" comes from the Latin words Hoc est corpus meum, which means, "this is my body.") God becomes present when love comes alive in_____.

33. People do not always feel love. Love does NOT necessarily mean an emotional "high."

Parents are not thrilled about changing their baby's diaper at 2:00 a.m. Yet they do it out of love. Love, then, is not a feeling but a _____.

34. If this is what love is, then I can show love by going to Mass on Sunday, even when I don't _____.

35. Can love be present in a gathering of people even if no bread and wine are consecrated?

_____.

36. Then what does the Eucharist add? We can have a birthday without a party, a marriage without a wedding, or belief in Jesus without the Eucharist. But rituals make each occasion more _____.

37. The celebration of the Eucharist focuses the attention of a group of believers once again on the saving death and resurrection of _____.

38. Give two reasons why Vatican II changed the Mass.

Answers

1. love feast
2. celebrations / gatherings / assemblies / worship meal
3. giving thanks
4. Then he took a cup, gave thanks, and gave it to them saying, "Drink from it all of you."
5. creating us (food and life) and forgiving our sins (saving us / redemption)
6. bread
7. selfishness, sin, evil, death
8. a meal or the supper
9. Sundays

10. word Eucharist
11. service / work / deed / duty
12. gatherings / ceremonies / worship / celebrations / rituals
13. Mass / Eucharist
14. with his back to the people
15. Mass / Eucharist
16. catechumens
17. bishop
18. priest / presbyter
19. community / church / faithful
20. Easter
21. cycle / year / calendar
22. Advent, Christmas, Lent, Easter, Ordinary time
23. Jesus
24. Greek
25. Latin
26. Church
27. Pope Paul VI / Vatican II
28. communal / active / cooperative / as a group
29. Mass in vernacular, guitars allowed, priest faces people, no last Gospel, lectors and cantors, handshake of peace, prayers of the faithful, 3 readings and homily, host in hand, communion under both species, offertory precession, communion fast shortened to one hour.
30. transubstantiation (the appearances stay the same, but what it really is, changes)
31. Jesus' body and blood.
32. our hearts / the congregation / the participants / us
33. duty / sacrifice / devotion / commitment / dedication
34. want to / feel like it
35. certainly
36. important / festive / meaningful / special
37. Jesus Christ
38. To get the people more involved-encourage participation. To make the Mass more like the early days of the Church. To balance the meal aspect of the Mass with the sacrifice.