

Name: \_\_\_\_\_

## Chapter XLVI – The Eucharist

1. Christ said “I am the \_\_\_\_\_ of life.”
2. Again: “The \_\_\_\_\_ that I will give is My \_\_\_\_\_ for the \_\_\_\_\_ of the world.”
3. The Jews said: “How can this man give us his flesh to \_\_\_\_\_?”
4. Christ replied: “Amen, amen I say unto you, except you eat the \_\_\_\_\_ of the Son of Man and drink His \_\_\_\_\_, you shall not have \_\_\_\_\_ in you.”
5. Again: For My flesh is meat \_\_\_\_\_ and My Blood is drink \_\_\_\_\_.”
6. Peter said: “Lord, to whom shall we go? Thou hast the words of \_\_\_\_\_; and we have believed and have known that Thou art the \_\_\_\_\_, the \_\_\_\_\_.”
7. Christ fulfilled His promise at the \_\_\_\_\_.
8. He said over the bread: “This \_\_\_\_\_,” and over the wine: “This \_\_\_\_\_.”
9. He was then making His last \_\_\_\_\_, and also imposing a \_\_\_\_\_.
10. St. Paul blamed his converts for not discerning in the Eucharist “the \_\_\_\_\_ of the Lord.”
11. The letters in “ΙΧΘΥΣ” are the initial letters of Our Lord’s title, I \_\_\_\_\_ X \_\_\_\_\_ Θ \_\_\_\_\_ Υ \_\_\_\_\_ Σ \_\_\_\_\_.
12. This word was used to comply with the “Discipline of the \_\_\_\_\_.”
13. All heretics who broke away during the first thousand years (*believed*) (*rejected*) the doctrine of the Real Presence.
14. All realities are either substances or \_\_\_\_\_.
15. The words of consecration change the (*substance*) (*accidents*) of the bread and wine.
16. This change is called \_\_\_\_\_.

17. The words of consecration change the (*matter only*) (*form only*) (*matter and form*) of the bread and wine.

18. God (*can*) (*cannot*) change a creature into Himself.

19. God (*can*) (*cannot*) instantly change a monkey into an angel.

20. After the consecration, God keeps the \_\_\_\_\_ of the bread and wine in being, and the other accidents exist in it.

21. The words of consecration put only \_\_\_\_\_ of Christ present under the appearances of the bread; but the rest of Our Lord is also there by \_\_\_\_\_.

22. Christ (*has*) (*has not*) His natural stature in the Host.

23. He *is not* wholly present in every part of the Host.

24. He (*is*) (*is not*) present circumscriptively in the Eucharist.

25. There, He (*has*) (*has not*) physical contact with things about Him.

26. It (*is*) (*is not*) correct to say that He comes down from heaven to the altar.

27. In the Eucharist He (*is*) \_\_\_\_\_ distant from Himself in heaven.

28. The special effect of the Eucharist is to increase one of the supernatural virtues. Which is it? \_\_\_\_\_.

29. With it, it increases the Gifts which give us infused \_\_\_\_\_.

30. The Eucharist is an infinitely precious treasure, because it is \_\_\_\_\_ under the appearances of bread and wine.

1. Christ said "I am the **Bread** of life." 2. Again: "The **Bread** that I will give is My **Flesh** for the **life** of the world." 3. The Jews said: "How can this man give us his flesh to **eat**?" 4. Christ replied: "Amen, amen I say unto you, except you eat the **flesh** of the Son of Man and drink His **blood**, you shall not have **life** in you." 5. Again: "For My flesh is meat **indeed** and My Blood is drink **indeed**." 6. Peter said: "Lord, to whom shall we go? Thou hast the words of **eternal life**; and we have believed and have known that Thou art the **Christ**, the **Son of God**." 7. Christ fulfilled His promise at the **Last Supper**. 8. He said over the bread: "This **is My Body**," and over the wine: "This **is My Blood**." 9. He was then making His last **will**, and also imposing a **law**. 10. St. Paul blamed his converts for not discerning in the Eucharist "the **Body** of the Lord." 11. The letters in "ikthos" are the initial letters of Our Lord's title, **Christ, Son of God, Saviour**. 12. This word was used to comply with the "Discipline of the **Secret**." 13. All heretics who broke away during the first thousand years (**believed**) (rejected) the doctrine of the Real Presence. 14. All realities are either substances or **accidents**. 15. The words of consecration change the (**substance**) (accidents) of the bread and wine. 16. This change is called **transubstantiation**. 17. The words of consecration change the (matter only) (form only) (**matter and form**) of the bread and wine. 18. God **cannot** change a creature into Himself. 19. God **can** instantly change a monkey into an angel. 20. After the consecration, God keeps the **quantity** of the bread and wine in being, and the other accidents exist in it. 21. The words of consecration put only **Body** of Christ present under the appearances of the bread; but the rest of Our Lord is also there by **concomitance**. 22. Christ (has) (**has not**) His natural stature in the Host. 23. He **is** wholly present in every part of the Host. 24. He (is) (**is not**) present circumscriptively in the Eucharist. 25. There, He (has) (**has not**) physical contact with things about Him. 26. It (is) (**is not**) correct to say that He comes down from heaven to the altar. 27. In the Eucharist He (is) **is not** distant from Himself in heaven. 28. The special effect of the Eucharist is to increase one of the supernatural virtues. Which is it? **Charity**. 29. With it, it increases the Gifts which give us infused **contemplation**. 30. The Eucharist is an infinitely precious treasure, because it is **God** under the appearances of bread and wine.