

10C

LEARNING STRAND > SACRAMENT AND WORSHIP

The meaning and significance of Eucharist



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RELIGIOUS
EDUCATION
PROGRAMME

FOR CATHOLIC SECONDARY SCHOOLS
IN AOTEAROA NEW ZEALAND



THE LOGO

The logo is an attempt to express Faith as an inward and outward journey.

This faith journey takes us into our own hearts, into the heart of the world and into the heart of Christ who is God's love revealed.

In Christ, God transforms our lives. We can respond to his love for us by reaching out and loving one another.

The circle represents our world. White, the colour of light, represents God. Red is for the suffering of Christ. Red also represents the Holy Spirit. Yellow represents the risen Christ.

The direction of the lines is inwards except for the cross, which stretches outwards.

Our lives are embedded in and dependent upon our environment (green and blue) and our cultures (patterns and textures).

Mary, the Mother of Jesus Christ, is represented by the blue and white pattern.

The blue also represents the Pacific...

Annette Hanrahan RSJC

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Māori words and advanced words are **highlighted in red** in the text. You can click on highlighted words in the text to view their meaning.

You can also view all the Māori words in a glossary on **PAGE 64**.

PART ONE

Thanksgiving

Focus:

- In the Eucharist we praise and thank *Te Atua* (God) for all that he has done for us out of *aroha* (love) – especially for the gifts of creation and Jesus Christ’s dying and rising to save us.

WORDS TO UNDERSTAND

sacrament
Eucharistic Prayer
gestures
vestments

Eucharist is Thanksgiving

Eucharist comes from the Greek word for thanksgiving.

When we gather for the *hākarameta* (sacrament) of the Eucharist we celebrate Christ’s living presence among us.

During the Eucharistic celebration or Mass Christians offer thanks and praise to *Te Atua* for all that God has done and continues to do for us out of love – especially for the gifts of creation and for Jesus Christ’s dying and rising to save humankind.

We offer thanksgiving to God throughout the Eucharistic celebration. We acknowledge that all God’s gifts come to us from the Father, through Jesus Christ, by the power of *Te Wairua Tapu* (the Holy Spirit).



Task One

Look carefully at the two passages from the First Eucharistic Prayer for Children and Young People.

In a pair or small group list:

- a) The reasons given for thanking and praising *Te Atua* for creation.
- b) The reasons given for thanking and praising God for Jesus.

The Gift of Creation

God our Father,
You have brought us here together
so that we can give you thanks and
praise for all the wonderful things
you have done.
We thank you for all that is beautiful
in the world and the happiness you
have given us.
We praise you for daylight and
for your word which lights up our
minds.
We praise you for the earth, and all
the people who live on it, and for
our life which comes from you.
We know that you are good.
You love us and do great things for
US.

(First Eucharistic Prayer for Children and Young People)

The Gift of Jesus

Father,
you are always thinking about your
people;
you never forget us.
You sent your Son Jesus,
who gave his life for us
and who came to save us.
He cured sick people;
he cared for those who were poor
and wept with those who were sad.
He forgave sinners
and taught us to forgive each other.
He loved everyone
and showed us how to be kind.
He took children in his arms and
blessed them.

(First Eucharistic Prayer for Children and Young People)



Task Two

In the Eucharist we **express** praise and thanksgiving for God's *koha* (gift) of Creation. Read at least one of the following Psalms in your Bible. Use magazines and other printed material to make a collage that illustrates the Psalm.

Psalm 8	Thanks for God's greatness and every person's dignity
Psalm 18	Thanks for help and deliverance from the enemy
Psalm 29	Praise of God's majesty in a storm
Psalm 65	Thanks for God's blessings
Psalm 104	Praise of God's creation
Psalm 116	Thanks to God in time of need
Psalm 136	Thanks for God's faithful love

“Always be thankful.” (Letter to the Colossians 3:15)



Task Three

On the following page, write a *karakia* (prayer) of thanksgiving for some aspect of your own life – a special person or gift, something you have experienced. The following list may be helpful:

yourself	a parent
a <i>whānau</i> (family) member	a friend
a teacher	school
nature	where you live
a talent or ability	a favourite activity
something that has happened to you	a special place

Your prayer begins:

Dear God

I thank you for ...

Dear God
I thank you for ...

The Eucharistic Prayer: The Thanksgiving of a Community

There are two central parts to the Mass: the Liturgy of the Word and the Liturgy of the Eucharist. At the heart of the Eucharistic Liturgy is the Eucharistic prayer. This is said by the priest, who invites the gathered people to unite in prayer and thanks to God.

The ‘Eucharistic or Memorial Acclamation’ is the peoples’ response prayed at the end of the **consecration**. After the Chalice has been shown to the people the priest invites the people to **proclaim** the Mystery of Faith. This **communal** response states the gathered community’s shared faith in Jesus and gratitude to Christ for showing God’s **overwhelming** love for humanity by his sacrifice for our sake. This is usually sung to **emphasise** its importance.

Something to Do

In your groups see if you can remember the common memorial acclamations and identify in each the statements that are about faith in Jesus and those that are giving thanks.

Make up your own acclamation faith including the two aspects of faith and thanksgiving.

A Joyful Celebration

The Eucharist is a happy time. All aspects of the celebration express joy and thanksgiving that Christ through his death and *Te Aranga* (Resurrection) has overcome the power of evil and death.

The prayers and music, the **gestures** and processions, the **vestments** worn by the priest, and the decorations in the church all help to create a sense of celebration.

History of the Eucharistic Prayer: The Pray of Thanks

The model for the Eucharistic prayer is older than Christianity. It is part of the Christian church's link to Judaism. The Jewish Berakah or blessing prayer generally praises and blesses God for all the wonderful gifts of creation. This is seen during the **preface** where the priest gives thanks to God and the Holy Holy is sung by the community. In the Christian tradition this thanksgiving prayer is longer and the priest on behalf of all believers gives thanks to God for Christ before asking the Holy Spirit to come upon the gifts of bread and wine to **transform** them into Christ's body and blood.

Thankful Hope

The prayer of the Eucharist will always be incomplete because the people of God await the coming of God's kingdom. Eucharist is not simply a recalling of and giving thanks for the past; it also moves the community toward the future with hope. The Eucharistic prayer thanks God that the power of reconciliation, **liberation** and unity is stronger than sin, death and division because of Christ's saving act.



Something to Do

List some songs that you know which are sung at Mass that express praise and thanks to *Te Atua*.

Write out some lines from a *waiata* (song) that especially appeals to you.

Extension

Either:

- Write your own Mass song on the theme of thanksgiving. You could write original words, or music, or both.

Or:

- Design a poster or banner that can be hung in a church, hall or classroom to help create a sense of thanksgiving and praise during the celebration of the Eucharist.

Something to Discuss

Thanksgiving best describes what we do when we join in the Eucharist, but the celebration goes by many other names. Which of the following names are you familiar with?



PART TWO

Meal and Bread of Life

Focus:

- Meals were important occasions where Jesus shared his life, revealed *Te Rangatiratanga* (the Reign of God), and celebrated the first Eucharist.
- Hehu spoke of himself as the Bread of Life.

WORDS TO UNDERSTAND

covenant



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Meal Sharing

Meals are important to people. When we share a meal we are doing more than eating *kai* (food) to satisfy hunger or for nutrition. When we prepare and share food with others we are sharing ourselves. That is why most cultures celebrate important events and occasions in people's lives with a meal.

Some different types of meals are

Hāngi	Feasts
Umu	Barbeques
Banquets	Pot lucks
Smorgasbords	Takeaways
Morning teas	Dinners
Afternoon teas	Breakfasts
Luncheons	Lunches

Occasions that people celebrate with a meal / food include:

Birthdays	Anniversaries
Christmas	Easter
Jubilees	Tangi / Funerals
Weddings	Twenty-Firsts
Awards	Openings
Visits	Presentations

A Special Meal

When Queen Elizabeth II visited Tonga soon after her **coronation** the Tongan people organised a huge *hākari* (feast). Spread before a thousand guests were 4,000 **sucking pigs** and 2,600 fowls surrounded by crayfish, crabs, yams and countless breadfruit puddings. There were pyramids of watermelons, and mountains of pineapples and bananas. An entertainment for such an important guest had to be the party of parties.

Something to Discuss

Share about a special meal that you remember:

- What was the special occasion?
- When/where was it?
- Who was there?
- What food was eaten?
- What did people talk about?
- Did anything special happen at the meal?
- Why do you remember the meal so well?



BIGSTOCKPHOTO.COM

Something to Plan

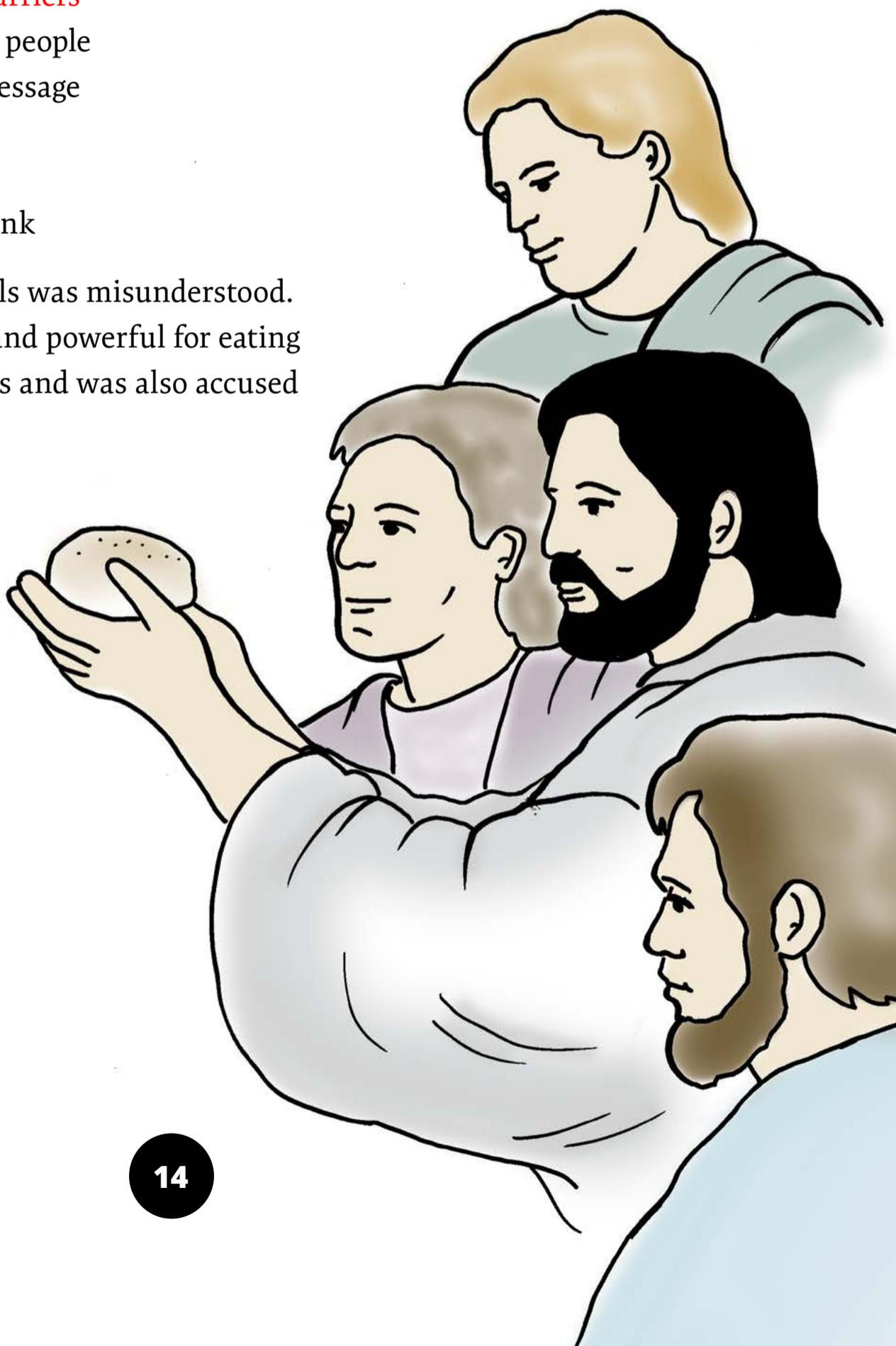
- a) Plan a special meal of your own – you have an unlimited budget and resources:
 - What would the special occasion be?
 - Where/when would the meal take place?
 - Who would you invite?
 - What food would you have?
 - What would you want people to talk about?
 - What music or entertainment would you have?
 - Would anything special happen at the meal?
 - What would you want people to remember about the meal?
- b) Design an invitation or menu for the meal.

Jesus' Meals

There are many occasions in *Nga Rongopai* (the Gospels) when Jesus is seen sharing food with others. He often used meals to show people what the Reign of God was like. At these meals Jesus would:

- Share himself with others
- **Communicate** friendship
- Show acceptance to outcasts
- Break down **social barriers**
- Teach and challenge people
- Tell stories with a message
- Forgive sins
- Heal the sick
- Provide food and drink

Often Jesus' behaviour at meals was misunderstood. He was criticised by the rich and powerful for eating with tax collectors and sinners and was also accused of being a drunkard.





Task Four

Go to the next page, and look up the passages of Scripture in your Bible. They all involve meals. Link each passage with its correct description by writing the letter of the alphabet for the description next to the number for the passage.

Scripture Passage

Description

1. Mark 8:1-10

A. A wedding reception with problems

2. Luke 7:36-50

B. At home with two sisters

3. Luke 10:38-42

C. An unwelcome guest

4. Luke 15:11-32

D. Seven loaves and a few fish feed four thousand

5. Luke 19:1-10

E. The master washes the servants' feet

6. John 2:1-10

F. A 'Welcome Home' party

7. John 6: 1-13

G. Staying with the tax collector

8. John 13:4-5;13-16

H. The boy who shared his lunch



Something to Do

Choose one of the incidents and

Either:

- Act it out – use words or present it as a mime.

Or:

- Design a poster based on it – include some words of Scripture.



Something to Think About

In what way(s) did Jesus' words and actions in the incident you chose to act out, or design a poster for, show the Reign of God?

A Meal with Jesus

Imagine Jesus is dining with you tonight. Write your response in the spaces provided:

The place you choose for the meal is:

The friends you invite to this special occasion are:

The preparations you and your friends make for it are:

The time has finally arrived.

Your guest appears at the door and greets you with these words:

You invite Jesus in and say:

You introduce Jesus to your friends. To each of them he says:

During the meal Jesus comes around to offer food and drink to each person and to speak to them individually. He talks of love, peace, joy and what it means to follow him. To you he says:

It is the end of the meal and time for the guests to leave. Before departing Jesus offers up a prayer.

These are the words:

People are happy and as they go they sing a song of praise. These are some of the lines that stay in your mind:

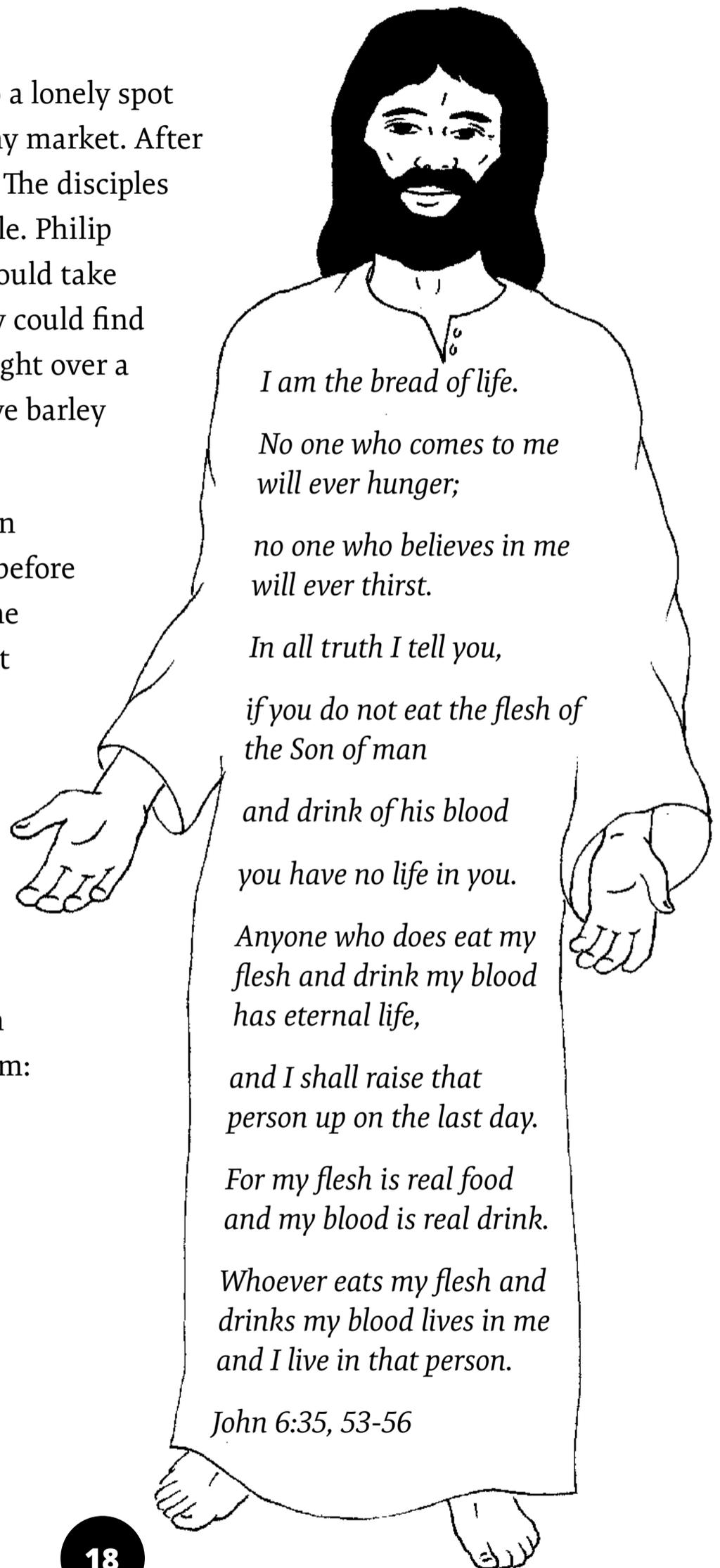
The Bread of Life

A huge crowd had followed Jesus to a lonely spot beside a lake in Galilee, far from any market. After a long day the people were hungry. The disciples realised the situation spelled trouble. Philip estimated that feeding everyone would take about eight months' wages – if they could find any food to buy. Then Andrew brought over a boy willing to share his lunch of five barley buns and a couple of dried fish.

Jesus asked the crowd to sit down in groups. He blessed the little lunch before breaking it and sharing it among the people. Through the power of God it fed more than 5,000 – with twelve baskets of scraps left over.

As night came, Jesus sent his disciples back across the lake and then climbed up in the hills to be alone with God.

The next day when the crowd again caught up with Jesus he said to them:



I am the bread of life.

*No one who comes to me
will ever hunger;*

*no one who believes in me
will ever thirst.*

In all truth I tell you,

*if you do not eat the flesh of
the Son of man*

and drink of his blood

you have no life in you.

*Anyone who does eat my
flesh and drink my blood
has eternal life,*

*and I shall raise that
person up on the last day.*

*For my flesh is real food
and my blood is real drink.*

*Whoever eats my flesh and
drinks my blood lives in me
and I live in that person.*

John 6:35, 53-56

Extension Activity

- a) Imagine you are a news reporter. Write down some questions that you would like to ask Jesus, his disciples or members of the crowd who were there when Jesus spoke about the bread of life.

Here are some examples:

- Sir, did you just hear the sermon of Jesus from Nazareth?
- What do you think Jesus was trying to say?
- Simon Peter, do you consider yourself one of Jesus' followers?
- Jesus, what did you mean when you said that people would eat your flesh and drink your blood?

- b) Interview different class members and ask them to answer your questions in role.

The Last Supper

Jesus' mysterious words about the bread of life started to make sense to the disciples at the Last Supper, when on the night before he died, "he took some bread, and after he had given thanks, he broke it, and he said, 'This is my body, which is for you; do this in remembrance of me.' And in the same way, with the cup after supper, saying,

'This cup is the new covenant in my blood. Whenever you drink it, do this as a **memorial** of me.'" (1 Corinthians 11:23-25)

Something to Think About

How do Jesus' words and actions at the Last Supper **fulfil** what he had said the day after he had fed the 5,000 people?

After the Resurrection

Following the Resurrection, Jesus continued to meet with the disciples and share *kai* with them. It was in this sharing of food that the disciples recognised Jesus.

Task Six

Read the following Scripture passages which describe meetings that Jesus had with his disciples after the Resurrection. Each meeting involves the sharing of food.

Think up a brief description of each incident that mentions the food that was shared:

a) Luke 24:30-32

b) Luke 24: 36-43

c) John 21:1-14

PART THREE

The Presence of Christ

Focus:

- *Karaiti* is present in the Eucharist in many ways, but especially in the **consecrated** bread and wine which have become his Body and Blood.
- Christ continues to be truly present in the consecrated **hosts** when Mass is over.

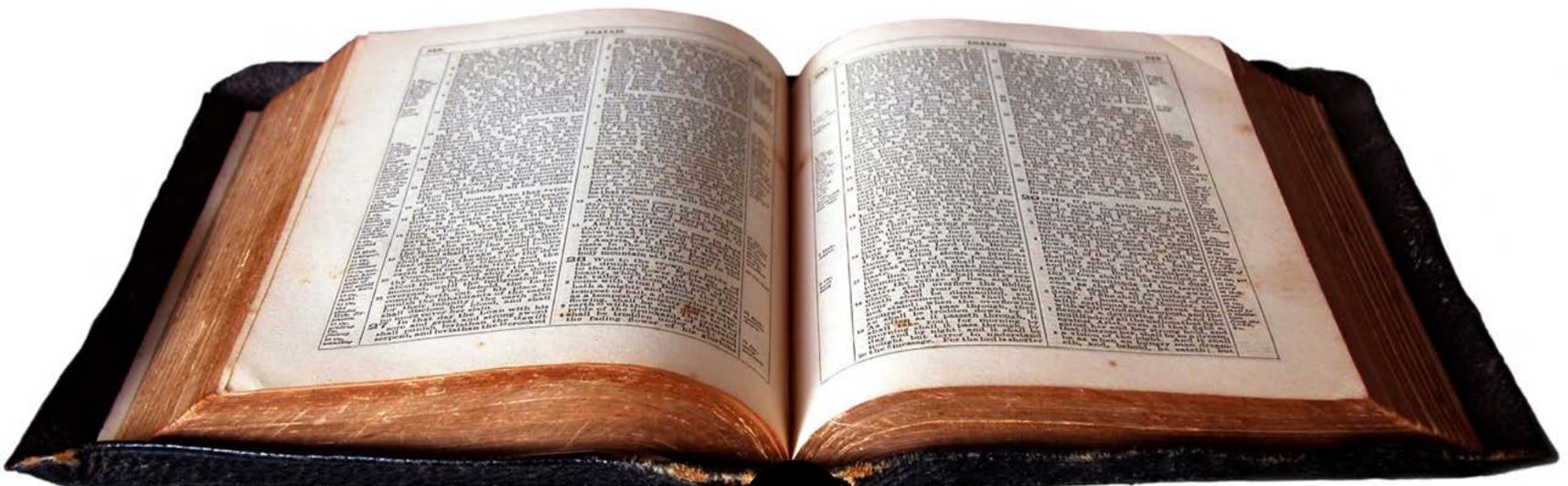
WORDS TO UNDERSTAND

sacrament
Eucharistic Prayer
consecrated
benediction
exposition
devotions
monstrance
Blessed Sacrament

The Sign of Christ's Love

Today, Christ continues to live and act in our world. His presence in the **sacrament** of the Eucharist is the great sign of his *aroha* for us.

Christ is present in the Eucharist in many ways: He is present in the community who gather in his name, in the Scripture through which he speaks, and in the priest through whom he acts. But Christ is especially present when, during the **Eucharistic Prayer**, the words “This is my body ... This is my blood” are spoken over the bread and wine so that they become Christ’s Body and Blood.



Christ's presence in the Eucharist is not something magical.
It comes about through prayer:

And so, Father, we bring you these gifts.
We ask you to make them holy by the power of your Spirit,
that they may become the body and blood
of your Son, our Lord Jesus Christ,
at whose command we celebrate this eucharist.

On the night he was betrayed,
he took bread and gave you thanks and praise.
He broke the bread, gave it to his disciples, and said:

Take this, all of you, and eat it:
this is my body which will be given up for you.

When supper was ended, he took the cup.
Again he gave you thanks and praise,
gave the cup to his disciples, and said:

Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all
so that sins may be forgiven.
Do this in memory of me.

(Eucharistic Prayer II)





Task Seven

- a) What are the gifts that are mentioned in the prayer?
- b) Write out the words from the Eucharistic Prayer that show that:
- The prayer is directed to the Father
 - The gifts become the Body and Blood of Christ by the work of the Holy Spirit
 - We celebrate the Eucharist because Christ told us to
 - The story of the Last Supper is retold
 - The bread and wine become Christ's Body and Blood

- The Eucharist is celebrated in memory of Christ

- The Eucharist fulfils the Old Testament Covenant

- Through the Eucharist sins are forgiven



Christ's Body and Blood

Christ's presence in the Eucharist does not change the **appearances** of the bread and wine but they really do become something different – Christ's Body and Blood.

When we go to Holy Communion we receive Christ's Body and Blood and meet the Risen Jesus. Through this meeting Jesus brings **harmony** and peace to our lives, our families, our country and our world.

Christ continues to be present in the consecrated bread when Mass is over. The Church has always kept consecrated hosts from the Eucharistic celebration and taken them as Holy Communion to those who are unable to attend Mass, especially the sick and the dying.

In Catholic churches consecrated hosts are kept in the tabernacle – a special container or cupboard built for this purpose. Catholics are encouraged to pray before the tabernacle in the presence of Jesus.

Benediction and Exposition

The presence of Christ in the Eucharist is also celebrated through processions, in **benediction** and **exposition**. On these occasions a consecrated host is put in the **monstrance** – a special vessel made of precious metal that is used to display it.

During the exposition the monstrance is placed on the altar or above the tabernacle. People focus their attention on the host and pray quietly in Christ's presence. Sometimes songs honouring Christ's presence in the consecrated bread are sung.

Benediction comes at the end of the exposition when special prayers are said and the people are blessed with the **Blessed Sacrament**.

Exposition and benediction do not replace the Mass but give us further opportunity to thank God for the gift of Christ's presence in the Eucharist, in our lives, and in the world.



Tabernacle



Monstrance

PHOTOS COURTESY OF OUR LADY OF THE ROSARY, WAIWHETU

A Quiet Reflection

This activity is a reflection on Christ's presence in the Blessed Sacrament. It is best to do it at a quiet time, in a quiet space.

Read through the words slowly and thoughtfully. Pause as often as you like.

Visiting Christ in the Blessed Sacrament

Imagine that you walk into a church at night
for adoration of the Blessed Sacrament...

The candles on the altar
are the only source of light...
you rest your eyes upon the host
that stands out clear and white
against the darkness...

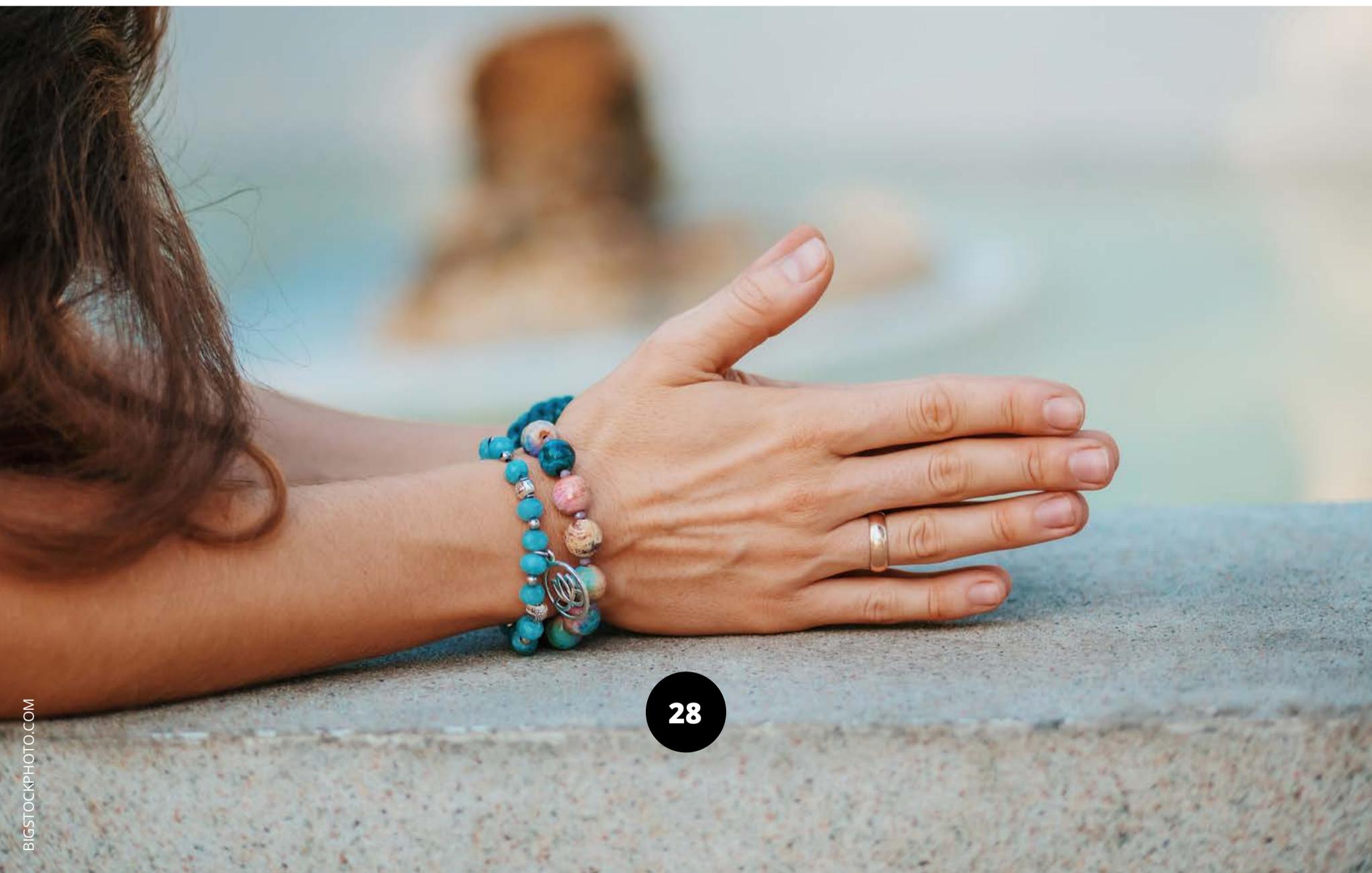
The host is like a magnet
that draws your eyes towards itself as to the Centre...
The centre of your being and the world...

As you keep looking at the host
a silence falls upon you...
All thinking quietens down and fades away...
The silence of that host seems to seep into your body
and from there it spreads throughout the church...
so everything inside you
And around you
is stilled.

Adapted from "The Heart" page 71 of *Wellsprings* by Anthony de Mello

What words or images come to you in the quiet? Write the words or draw the images in the box below:

What you have written or drawn is your prayer.



PART FOUR

Sacrifice

Focus:

- Religious sacrifices, which involved the offering of gifts to God, were important in Old Testament times.
- Jesus freed humankind from sin and death when on the cross he offered himself as a sacrifice to *Te Matua* (the Father).
- The Eucharist makes present Jesus' death on the cross – through their participation Christians share in Jesus' sacrifice.

WORDS TO UNDERSTAND

holocaust
atone / Atonement
Covenant
Passover
credibility

The Meaning of Sacrifice

Sacrifice = giving up something of value in order to gain something more desirable.

We often hear talk about sacrifice:

“I sacrificed my free time to study for the science test.”

“It’s a real sacrifice to get up at the crack of dawn and swim forty lengths.”

“We sacrificed our comfortable beds and slept on the floor because of the extra visitors.”

“They sacrificed sweet food to lose weight for the summer.”

“I read about this guy who’s sacrificing his kidney to help his brother out.”

In its original meaning the word sacrifice was linked to religion. As some of the examples above demonstrate people use the word today in ways not directly connected with religion. However this book will be exploring the ideas of sacrifice in a religious **context**.

In fact the idea of sacrifice – of making an offering or gift of something to God (or the gods or spirits) is a type of worship shared by most religions today and in the past. Even non-religious uses like the ones above contain a similar idea of giving up something of value.

Something to Discuss

In each of the above examples:

- a) What is given up?

- b) What is gained?

Something to Think About

What situations have you been part of that have involved some form of sacrifice great or small?

Religious Sacrifice

Sacrifice has a religious meaning – which is to make something *tapu* (holy) by offering it as a *koha* (gift) to God and putting it under God's control.

Religious sacrifice is important in most cultures. In the Pacific it is common to return the first fish of a catch to the sea. This is to thank *Tangaroa / Tangaloa / Tagaloa* (the spiritual guardian of the ocean) for all the gifts received from the sea. It is **fitting** that part of the gift is offered back to the spiritual power who gave it.

Jewish Sacrifice

In Old Testament times sacrifices were offered to strengthen or **restore** the people’s relationship with God. By their sacrifices the people **acknowledged** God as the giver of every gift and gave thanks to God for all creation. On different occasions wine, oil, grain and, most commonly, animals were all offered in sacrifice.

Sacrifices were offered at the Temple in Jerusalem. When an animal was sacrificed a priest would collect its blood and pour it on and around the altar. Sometimes an animal would be offered as a holocaust or burnt offering. On special occasions some of an animal’s blood might be drunk and its meat eaten, as a sign that a meal was being shared with God.



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Some sacrifices were made to renew the **Covenant** which established the Israelites as God’s Chosen People. Others were offered to God in thanksgiving for special favours or blessings received. An important reason for sacrifice was to **atone** for sin. Once a year, on the Day of Atonement, the high priest entered the Holy of Holies in the Temple and scattered blood everywhere. This shedding of blood was necessary for sins to be forgiven and a sign that forgiveness had taken place.

The most important time of sacrifice was at the **Passover** when Jews from all over Palestine travelled to Jerusalem. The head of each family would arrange for a sheep or lamb to be **slaughtered** at the Temple. At night the family would gather to eat the animal’s meat at a special meal. This recalled the occasion when the first-born children of the Egyptians were **slain** and God led the Israelites out of slavery.

In the Old Testament, **genuine** sacrifice always shows a desire to please God and is linked to lives of goodness and justice. The prophet Micah writes about the type of sacrifice that is really pleasing to God:

“...and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8).

Task Eight

Work in pairs or small groups. Take turns to explain to your partner or others in the group about Jewish sacrifice.

Use the following illustrations to help you. Each person should talk about a different picture when it is their turn.

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The Temple



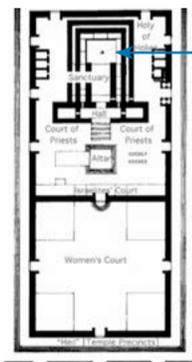
The Altar of Sacrifice



The Passover



The High Priest



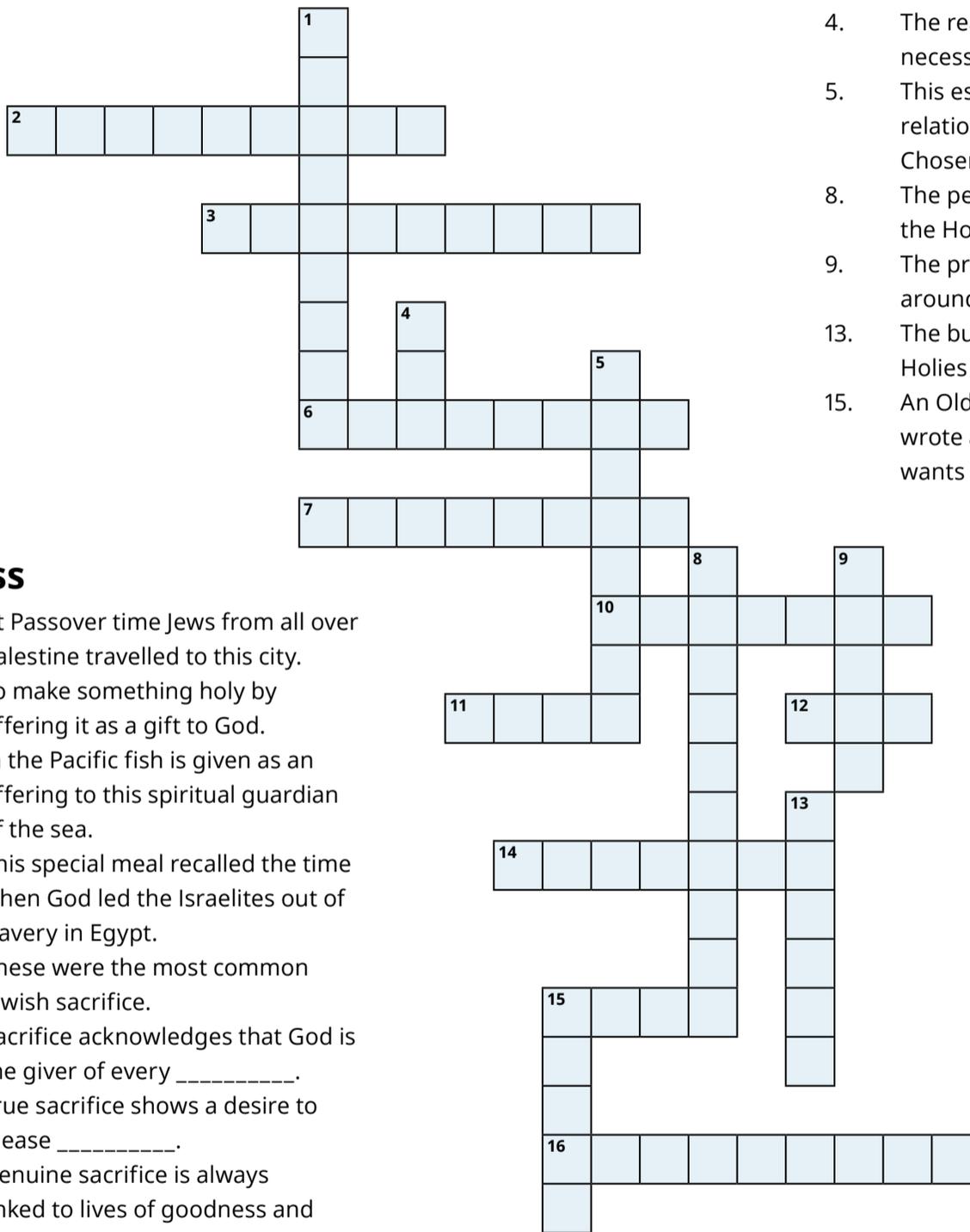
The Holy of Holies



Micah 6:8

Religious and Jewish Sacrifice

Read about sacrifice on pages 25 and 26 and complete this crossword:



Across

2. At Passover time Jews from all over Palestine travelled to this city.
3. To make something holy by offering it as a gift to God.
6. In the Pacific fish is given as an offering to this spiritual guardian of the sea.
7. This special meal recalled the time when God led the Israelites out of slavery in Egypt.
10. These were the most common Jewish sacrifice.
11. Sacrifice acknowledges that God is the giver of every _____.
12. True sacrifice shows a desire to please _____.
14. Genuine sacrifice is always linked to lives of goodness and _____.
15. On special occasions this would be taken from a sacrificed animal and eaten as a sign that a meal was being shared with God.
16. Once a year on this special day blood was scattered in the Holy of Holies so that sins would be forgiven.

Down

1. A sacrifice where the offering was burnt.
4. The reason why atonement was necessary.
5. This established the special relationship between God and his Chosen People.
8. The person who scattered blood in the Holy of Holies (two words).
9. The priest would pour this on and around the altar.
13. The building where the Holy of Holies was located.
15. An Old Testament prophet who wrote about what Yahweh really wants of us.

Jesus' Attitude to Sacrifice

Jesus lived totally in **accord** with God's will and served *Te Atua* in everything he did.

When Jesus, an innocent man and the Son of God, was condemned and crucified, he willingly offered his life back to the Father. Through his suffering, death and Resurrection, Jesus healed humankind's relationship with God – a relationship that had been damaged by human sin.

Jesus' death showed the great love that he has for us. It is sometimes called the perfect sacrifice because it made all other sacrifices unnecessary.



Task Nine

Read Matthew 5:23-24 in your Bible.

What point does Jesus make there about sacrifice?

The Eucharist is a Sacrifice

The Church calls the Eucharist a sacrifice because it makes present Jesus' sacrifice on the cross. In the Eucharist Jesus offers himself to the Father under the appearances of bread and wine.

By joining in the Eucharist we become part of the sacrifice of Christ. Gathered as Christ's Church, we offer ourselves to God when we ask that the bread and wine become Christ's body and blood. We pray that we will be changed and become more like Jesus.



Task Ten

Match the ending of each statement in the right hand column with its beginning in the left hand column. Write down the letters that correspond in the boxes.

Beginning of Statement

1. Jesus lived totally in accord with God's will...

2. When Jesus was condemned and crucified...

3. Through his suffering, death and Resurrection...

4. Jesus' death showed...

5. Jesus is sometimes called the perfect sacrifice...

6. The Eucharist is a sacrifice because...

7. In the Eucharist Jesus offers himself to the Father...

8. By joining in the Eucharist we become...

9. We offer ourselves to God when we ask that the bread and wine...

End of Statement

A. ...he willingly offered his life back to the Father.

B. ...Jesus healed humankind's damaged relationship with God.

C. ...part of the sacrifice of Christ.

D. ...and served God in everything he did.

E. ...under the appearances of bread and wine.

F. ...his great love for us.

G. ...it represents Jesus' sacrifice on the cross.

H. ...become Christ's Body and Blood.

I. ...because he made all other sacrifices unnecessary.

The King

Moments after Jesus has died I stand on the hill of Calvary, unaware of the crowd.

It is as if I am alone, my eyes fixed on that lifeless body on the cross...

I watch the thoughts and feelings
that arise within me
as I look...

I see the crucified Jesus stripped of everything:
Stripped of his dignity...
Stripped of his reputation...
Stripped of success...
Stripped of **credibility**...
Stripped of support...
Finally I see him stripped of life...

I hear these haunting words re-echo in my heart:
“If you wish to follow me,
you must follow with your cross...”



Adapted from “The King” page 95 of *Wellsprings* by Anthony de Mello

Something to Do

As a response to the poem “The King” draw or make a cross of your own.

One way is to use photographs of people, events and places that are important to you. Lay them out in the shape of a cross.

Another way is to gather illustrations from magazines and newspapers and arrange them in a cross shape.

On your cross or near it write some words that you would want to say to Jesus.

PART FIVE

Farewell Gift and Memorial

Focus:

- The Eucharist fulfils Jesus' instruction at the Last Supper and makes Christ's saving death present here and now.
- Christians keep Jesus' memory alive by leading lives that are faithful to the Eucharist.

WORDS TO UNDERSTAND

manna
memorial
ritual
martyrs

The Source and Summit of the Christian Life

Every time the Mass is celebrated the words “*Do this in memory of me*” are prayed. The idea of remembering is central to the lives of Christians. The Eucharistic prayer is the great **memorial** action which provides a **pivot** point for the community about which all other activities of faith centre and nurture Christian life. This is such an important prayer that the Second Vatican Council called the Eucharistic sacrifice ‘the **source** and **summit** of the Christian life’ (*Lumen gentium*, 11).

The Catechesis of the Catholic Church (1356) reminds us that throughout the centuries, Christians have celebrated the Eucharist whose basic structure has not changed because Jesus commanded: “Do this in remembrance of me” (1 Corinthians 11:24-25).



The Eucharist is a Memorial

Memorial = something made or done in remembrance of a person or event.

The Eucharist is Jesus' farewell gift to us. Each time we celebrate the Eucharist we are carrying out the instructions Jesus gave at the Last Supper: "Do this in memory of me". This remembrance is more than just recalling a past event – it makes Christ's saving death present here and now. Through ritual celebration, the Eucharist is the memorial of what happened on Calvary.



Task Eleven

With a partner brainstorm the different things that we remember when we gather to celebrate the Eucharist. Share your responses with another pair, combine your lists to share with the rest of the class.

A Story to Listen to

Listen to the story of Mike's Star being read. As you listen to the story or after it is finished:

- a) List or draw five things that the star represents in Mike's life
- b) Think of ways in which Mike's star is like the Eucharist

Christian Sacrifice

"If you wish to follow me,
you must follow with your cross..."

Christians believe that Jesus' command to "Do this in memory of me" requires them to be faithful to the Eucharist – to live according to God's will and to serve the community.

It is a true sacrifice when people allow God to transform their lives. A heart ready to follow God and serve others is the kind of *koha* (gift) that God considers worthwhile.

Maximilian Kolbe

The Church has always valued martyrs – those who keep alive the memory of Jesus by sacrificing their own lives in the service of God and others.

During World War II the Nazis murdered around six million people in their death camps.

In Auschwitz-Birkenau, if a prisoner escaped the camp commandant would choose ten others to be killed by starvation. On one occasion when a prisoner disappeared one of the ten selected to die as a punishment began to cry: “My wife! My children! I will never see them again!”

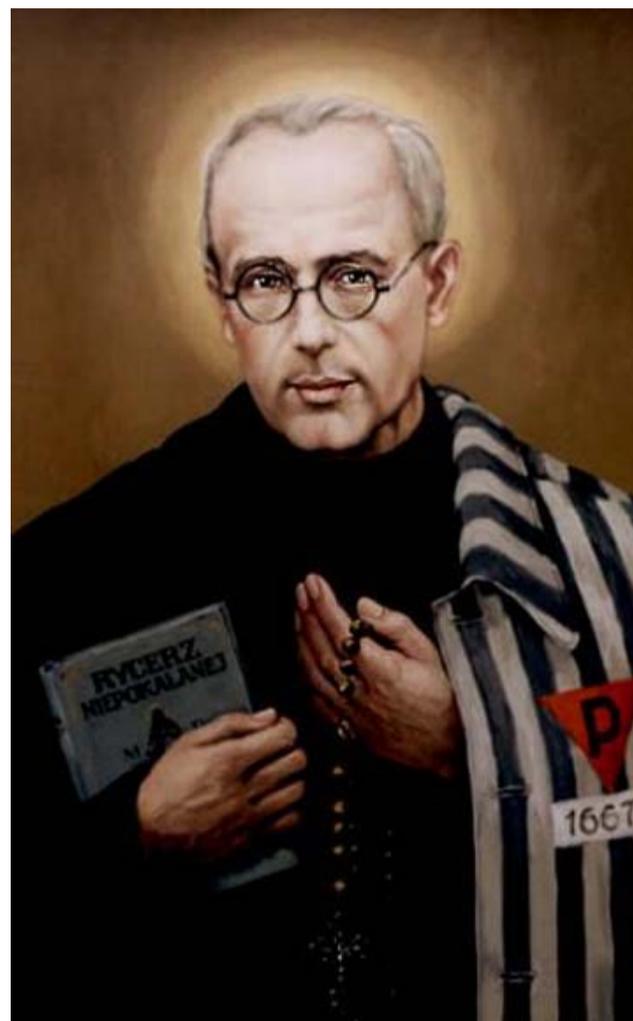
At this, prisoner 16770, Maximilian Kolbe, stepped forward:

“I am a Catholic priest. Let me take this man’s place. I am old. He has a wife and children.”

His request was granted. Kolbe was thrown down the stairs of Building 13 along with the other victims and left to starve. One by one, the men died of hunger and thirst. Maximilian encouraged the others with prayers, psalms, and meditations on the suffering and death of Christ. After two weeks, only four were alive. When the cell was needed for more victims, the camp executioner injected a lethal dose of carbolic acid into the arm of each of the dying men. Kolbe was the last to die. His wait was over.

Maximilian Kolbe is one of the most famous martyrs of the twentieth century.

He was **canonised** as Martyr by Pope John Paul II in 1981.



CREATIVE COMMONS / MARK IMANUEL GRANADOS

Task Twelve

Explain how Maximilian Kolbe is an example of true sacrifice.

Something to Research

What other people do you know about who have kept the memory of Jesus alive through true sacrifice?

PART SIX

The Promise of Eternal Life

Focus:

- The Eucharist promises us that Christ will come again and that we will one day enjoy the fullness of life with God.
- Jesus' story of the great banquet helps us understand the Eucharist and what the fullness of life with God is like.

WORDS TO UNDERSTAND

inheritance

The Promise of Heaven

The night before he died Jesus gave the Eucharist to those he loved as a farewell gift and as a promise that one day he would return.

Every time we celebrate the Eucharist we are reminded of Jesus' promise that we will one day come to "share in the inheritance of God's saints" and join with him in experiencing the fullness of God's life and *aroha*.

The Church uses the word heaven to describe this sharing in the fullness of God's life and love. Heaven is our experience of *Te Atua* in the most complete and satisfying way. When we celebrate the Eucharist something of heaven – the fullness of God's life and love – is shown to us. The Eucharist is a sign that one day we, along with the rest of creation, will be free from all traces of sin and death.

The Eucharist points us in the direction of heaven and makes us ready for it.

The Great Banquet

Jesus once told a story about a great banquet. It tells us something of what the Eucharist and heaven – life with God – are like.

Something to Do

Either:

- Work in a small group to act out the story of the great banquet but in a modern day setting. Present it using words or in a mime.

Or:

- Design a poster that presents some aspect of the story of the great banquet in a modern day setting. Label it with a verse of Scripture.

Task Thirteen

Look carefully at the following statements.

Decide on **three** that you think best describe the message of the story of the great banquet.

The Eucharist is like a great banquet

Life with God is like a great banquet

God calls everyone to share in the Eucharist

The Eucharist shows us what life with God is like

Everyone is invited to share in God's life

People have the freedom to respond or not to God's invitation

Some people are too busy to accept God's offer

Riches and possessions can prevent people from responding to God

God reaches out to the poor and the suffering

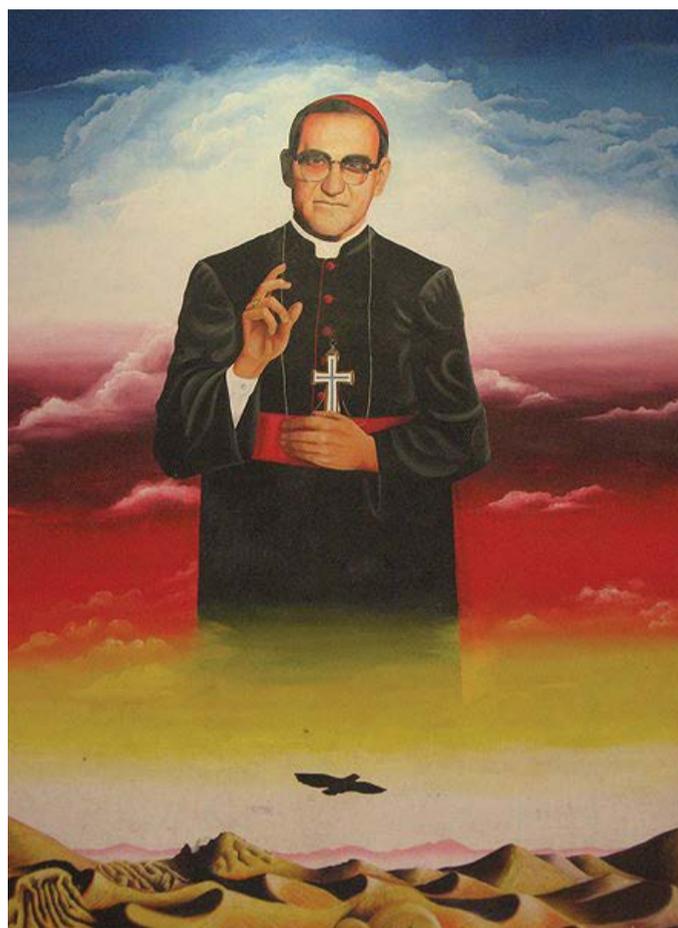
Give reasons for your choices.

The Meaning of Mystery

When talking about religious things the term mystery is often used. In everyday language a mystery is something to be solved. Mysteries on the television, film or in books are puzzles to be solved using the clues provided. In **theological** terms a mystery is an important truth that is beyond full human understanding. It is so deep that humans will never fully grasp its meaning. The Eucharist is mystery. This does not mean that it cannot be understood rather that it is something so great that it is not possible to come to a full and final understanding of it. There will always be something more to know and understand.

God's banquet will come;
Wait for the Lord's hour.
Let us have faith
and we shall awake to the Lord's great feast.
Let us be filled with this hope.

Archbishop Oscar Romero



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PART SEVEN

The Sign of Unity and Love

Focus:

- The Eucharist unites us with *Hehu Karaiti* and to all the members of his Church both living and dead.
- The Eucharist sends us out to love and serve others.
- Jesus wanted his followers all to share in the one Eucharist – Christians must work to build unity.

WORDS TO UNDERSTAND

denominations

Unity in the Mass

There are many features of the Mass that relate to unity:

Sign of the Cross	The Trinity is the example of unity in relationships and the source of unity.
Greeting	Everyone present is welcomed no matter who they are or what they do.
Penitential rite	The prayer of thanksgiving for the healing of disunity.
Prayer of the Faithful	A time for expressing particular needs of the community for unity.
Sign of Peace	Reaching out to be in unity with those we will share the Eucharistic meal with.
Communion	Sharing the body and blood of Christ.
Dismissal	The community is sent out to be signs of Christ's unity in the world.

Unity with Christ

When we come to celebrate the Eucharist we gather as members of the Church – the Body of Christ. We pray that the Eucharist will make us one:

“Grant that we, who are **nourished** by his body and blood, may be filled with his Holy Spirit, and become one body, one spirit in Christ.” (Third Eucharistic Prayer)

Unity is at the heart of the Eucharist. When we join in the Mass and receive Holy Communion, we become closer to Jesus Christ. Christ becomes part of us and we become part of him. The hold that sin has over our lives is weakened and the damage it has caused is healed.



COURTESY OF ARCHDIOCESE OF WELLINGTON

Unity among God's People

The Eucharist celebrates the unity and love that exists between Christ and all the members of his Church, living and dead.

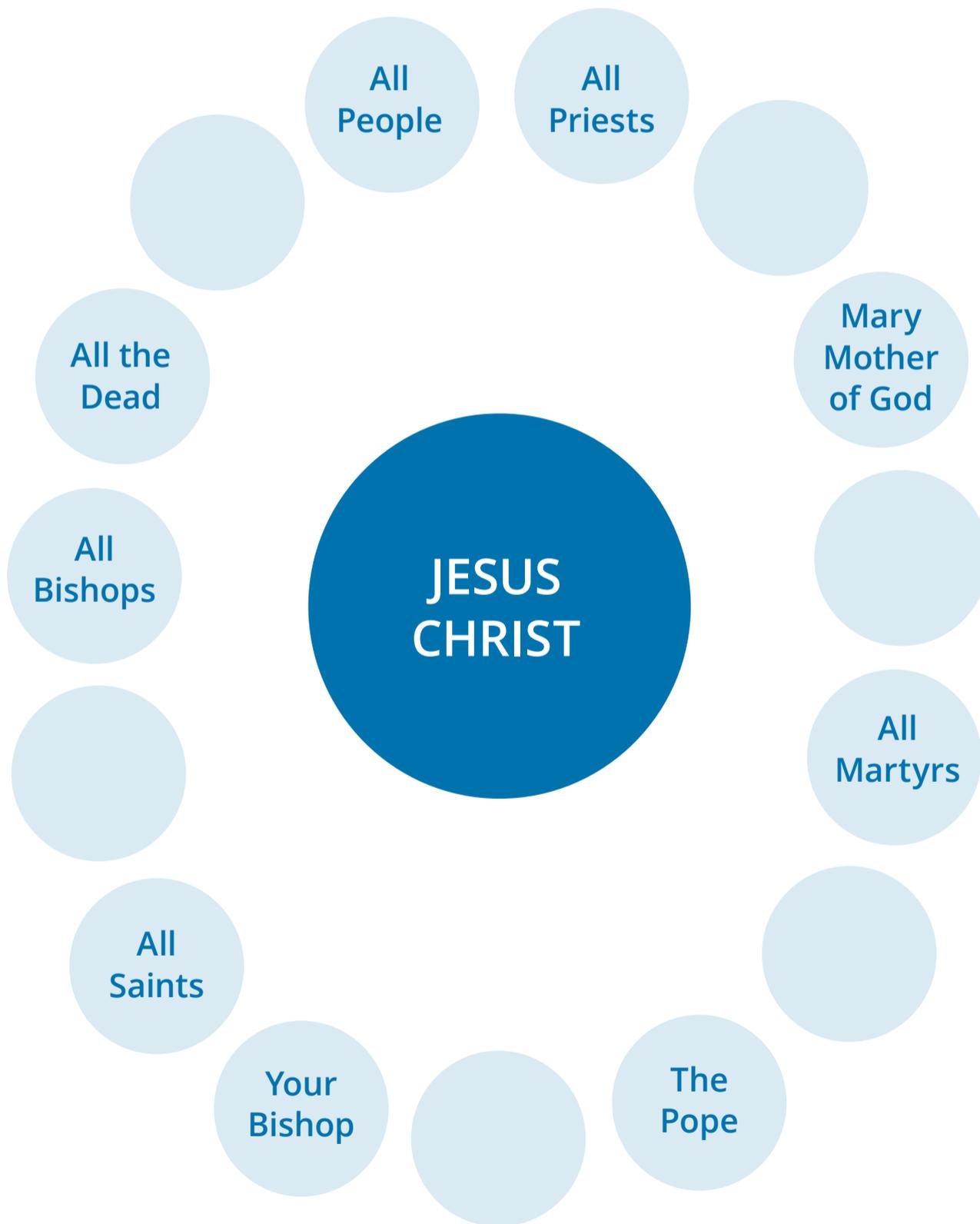
During the Eucharistic prayer we pray for the Church throughout the world – for the Pope, our bishop, all bishops, priests and people everywhere. We also join with Mary, the Mother of God, the apostles, the martyrs, and all the saints in praising God. We ask that all those who have died will be welcomed into life with God.

The sign of peace is a way of showing that we are ready to share the love and the unity that Christ gives with those around us. It prepares us for receiving Christ in Holy Communion.

The Community of God's People

The Eucharist celebrates the unity and love that exists between Christ and all the members of his Church, living and the dead. In some of the circles are the names of those that we unite with through the Eucharistic Prayer.

Print out this page. In the empty circles write the names of other people that you would like to **call to mind** and unite with during the Eucharistic Prayer. Draw lines to connect each person with Christ and each other.



Unity with those in Need

During the Prayer of the Faithful, we pray for those in our own communities and throughout the world who are in need. We also have the opportunity to help others by putting money or goods in the collection.

The celebration of the Eucharist prepares us to bring love and reconciliation to those we meet when Mass is over. It challenges us to share our daily bread with those in need and to work for justice and peace in the world.

In the Mass we always give thanks for God’s love and action and are challenged to be active in the **mission** of God. People do not go to Mass to simply enjoy the presence of Jesus and each other but to be strengthened in the presence of God to be disciples of Jesus. The Eucharist is the nourishment that **enables** the people of God to return to daily life as better disciples.

St Cyril of Jerusalem taught that it was impossible to receive Holy Communion **worthily** while not being aware of and active in doing something about the needs of others. Christians are not meant to just go to Church to look good but so that they have the strength to change the world for the better.

The term Mass comes from the **concluding formula** of the Mass in Latin “*Ite, missa est*” which literally means Go; it is the dismissal. Originally the term simply meant dismissal. However in Christian usage it has taken on a deeper meaning of being sent on a ‘mission’. That mission is to be disciples of Christ and bring good news to all.



Task Fourteen

During the Prayer of the Faithful (General Intercessions) we pray for the needs of all humankind. Here are some examples:

We pray for Christians in other countries, especially where there is suffering, danger and persecution.
Lord hear us.

For our families, our neighbours and our friends. May we live in love for one another and for you.
Lord hear us

We pray for peace in the world and in our own community.
Lord hear us.

We pray for the sick, the poor, the depressed and the lonely, and for all those who care for them.
Lord hear us.

We pray for anyone who feels lost or unloved.
Lord hear us.

We pray for the unemployed and those who find their work too demanding.
Lord hear us.

We pray for all people in prison.
Lord hear us.

We pray for the earth. May people everywhere learn to care for our precious environment.
Lord hear us.

We pray that everyone will have a fair share of the world's resources. Lord hear us.

Write some prayers of your own for needs that you see in the world.

The song "Remember Me" or some of these words from newspapers and magazines shown on the following page might help you with ideas.



Christian Unity

When Jesus **founded** the Church he wanted his followers to all share in the one Eucharist.

Today, for various reasons, Christians are not able to take part in the one Eucharistic celebration. There are now many different Christian denominations throughout the world.

Because the Eucharist is the sacrament of unity and **aroha**, Christians are expected to do all that they can to break down barriers that separate them from each other and build bridges instead.

One way that Christians can achieve unity is through prayer.

Loving God,

Heal the divisions among
Christians

and bring us together in your
praise.

Something to Do

At the end of Mass we are told to:

“Go in peace to love and serve the Lord.”

Use images from magazines and newspapers to make a collage that shows all the different ways that Christians can do this.



A Prayer

Lord Jesus,

The Eucharist gathers us as members of your family.
Help me appreciate the family I belong to.

The Eucharist celebrates your presence among us.
May I show your face to others.

The Eucharist brings us your peace.
Help me find peaceful ways of solving problems.

The Eucharist brings us God's word.
May I listen when others speak to me.

The Eucharist shows your care for us.
Help me care for those in need.

The Eucharist gives thanks for God's creation.
May I value the world around me.

The Eucharist brings us your life.
Help me see all life as gift.

The Eucharist feeds us with your body and blood.
May I share what I have with those who are hungry.

The Eucharist sends us out to make a better world.
Help me to do your work each day.

Amen.

PART EIGHT

The Centre of Christian Life

Focus:

- Sunday Eucharist is at the heart of the Church and the most important expression of Christian life.

WORDS TO UNDERSTAND

**Holy Day of
Obligation
Assumption**

Sunday Eucharist

The Eucharist has always been at the heart of Church life and the lives of individual Christians. From the beginning, Christians would gather for the breaking of the bread on Sunday, the first day of the week. Sunday was chosen because it was the day when *Hehu* rose from the dead.

Sunday Mass is still the most important expression of Christian life. By joining in the Eucharist we as the Body of Christ are nourished and strengthened for lives of *whakapono* (faith) and service.

Catholics are required to attend Mass on Sundays and on Holy Days of Obligation, which in New Zealand are Christmas and the **Assumption** (15 August).

Sunday a Day of Solidarity

John Paul II wrote about the importance of Sunday in a letter to the Church called *Dies domini - On Keeping the Lord's Day Holy*. In this letter he reminded the people of God that Sunday is a day of worship, joy and rest and also 'a Day of **Solidarity**. Flowing from Jesus' commandment 'to love one another as I have loved you' (John 15:10-12), John Paul II examined the idea of Sunday as a time to be particularly aware of those who require support in the wider community, those who are **marginalised** and the poor.

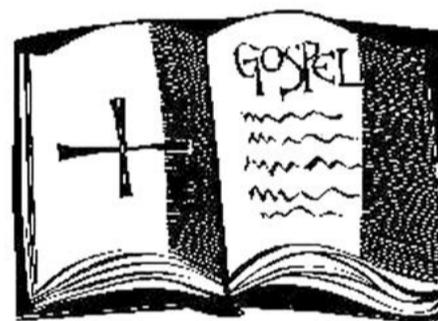
This emphasises that the believer's **commitment** does not end with going to Mass. The celebration of Mass must be connected to what happens in the reality of daily life. Christians are called to be involved in their world just as Jesus was in his. Not only does this bring justice to the world it makes the disciple more Christ like as they respond to the challenge of responding to the invitation to be Christ today.

Eucharist and Christian Life

The Eucharist is at the centre of Christian life. Here are some comments from different people about what it means to them.

On the next page, write some comments of your own about the Eucharist. Get family members or friends to write some too.

- Going to Mass on Sunday is a good way to start the week. It helps me see what's important in life.
- I like the beginning of Mass when we ask for our sins to be forgiven. It's good to know that Jesus will help me become a better person.
- When my Nanny died our parish said special prayers for our family at Mass. This was a great help to us.
- If I'm in a bad mood before I go to Mass I always feel better when I come out.
- I sometimes find it hard to understand the readings at Mass but often one or two words have a message for me.
- During the Eucharist I am part of a community. I feel joined to those around me.
- Receiving Holy Communion is a special time for me. I believe that Jesus is very close.
- It's easy to feel hopeless about all the bad things that happen in the world. At Mass I believe that God listens to my prayer.



- At Mass I thank God for all the good things he has given me, especially my family and friends.
- It's hard to understand that Jesus is really present in the Eucharist but that's where my faith comes in.
- When I go into the empty church and pray I don't say words but just sit quietly in front of the tabernacle. I think about Jesus being present.
- Putting money in the collection is one way of helping those in need. During the week I do my best to listen to people in trouble.

Something to Think About

Brainstorm with people in your group actions that you can do to bring justice to the world and follow Christ. Consider things relating to your:

- Parish
- Local Community
- School
- Classroom

Share these ideas with other groups.

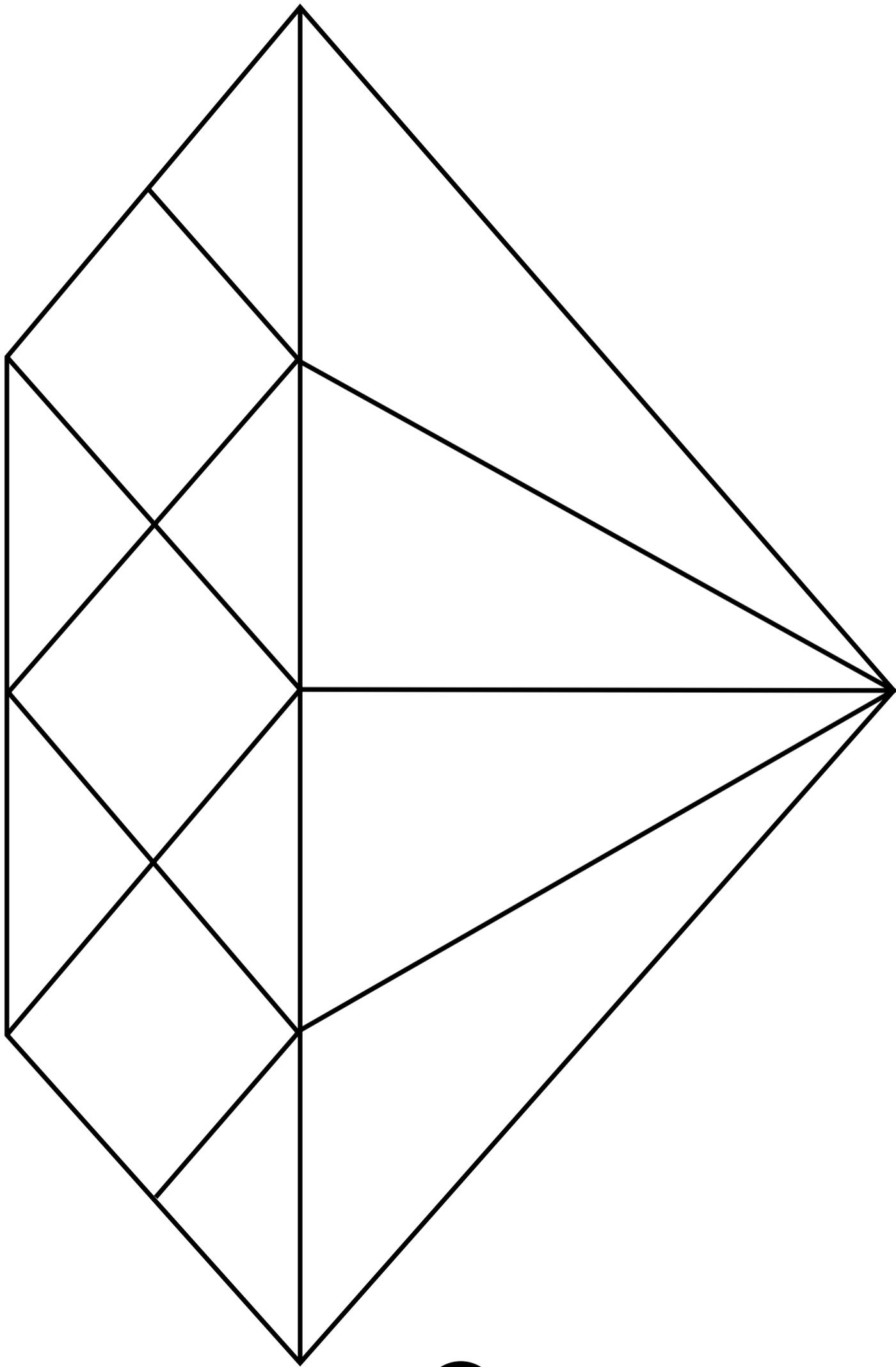
Activity: The Diamond

The Eucharist has been described as a diamond with many facets.

Review all you have learned about the Eucharist during this topic.

Print out the following page, and on each **facet** of the diamond write a different idea about what the Eucharist means.





What's in a Name?

When exploring and talking about Eucharist there are many **terms** that are used. Some of them were looked at on page 9. Following are some of the most important.

Terms and Names that Describe the Consecrated Bread and Wine

Holy Communion

This is used to describe what happens when we go to the priest or Eucharistic minister to receive the consecrated bread and wine. People talk about going to Holy Communion or receiving Holy Communion. We talk about receiving our First Holy Communion.

Real Presence

Catholics believe that Christ is really present in the consecrated Bread and Wine. He is not present only symbolically as some Protestant Christians believe.

Blessed Sacrament

When the consecrated bread and wine is reserved (set aside) at the end of Mass in the tabernacle. From here it is taken to the sick who cannot get to Mass. It is also used at services of the Word with Communion that may replace a Mass where no priest is available to **preside**. It provides a focal point for prayer.

The Body of Christ

This is the statement by which a person is offered the consecrated bread at Communion time. The response 'Amen' that is given **affirms** the belief that this is truly Christ fully present.



Terms and Names that Describe the Celebration of Eucharist

The Breaking of the Bread

In the early Church this was the common term for the celebration of Eucharist. It refers back to the action of Jesus at the Last Supper that is repeated at each Mass during the Eucharistic prayer.

The Lord's Supper

On Holy Thursday we recall the events of the Passover meal where Jesus **instituted** the Eucharist. We refer to this event as the Last Supper. The celebration of the Eucharist is also called the Lord's Supper.

The Holy Sacrifice

By celebrating the Eucharist as a community the gathered people become one with Christ in His sacrifice and self offering to the Father. Some people refer to the celebration of Eucharist as the Holy Sacrifice of the Mass.

The Mass

This is the most common term used to name the Eucharistic celebration. It comes from the blessing at the end of the rite where the people are sent to serve and love others in the community.



Christ Present in the Eucharist

There are many ways that Christ is present in the Eucharist. Through his presence, the community becomes ‘children of God and co-heirs with Christ’ (Romans 8:16-17).

- Jesus is present in the assembly that is the people gathered as the body of Christ.
- Jesus is present in the Word of God that is proclaimed at every Mass during the Liturgy of the Word.
- Jesus is present in the presiding priest his official representative.
- Jesus is present most particularly in the bread and wine which after the consecration, through the Holy Spirit become the body and blood of Jesus.

The presence of Jesus has the following characteristics:

- Unique – though it is seen and realised in different **modes**.
- Real – it is a true and effective presence, never just a symbol of Christ.
- Sacramental – in all its modes within the Mass Jesus’ presence is an outward sign of God’s work in human lives.
- Personal – Jesus is not an abstract ideas but present as a living person.



Fruits of Holy Communion

According to the *Catechism of the Catholic Church* (CCC 1391-1387) the benefits of receiving Communion are:

- The person receiving Eucharist is in intimate union with Christ.
- Receiving communion renews the life of grace received at Baptism.
- Receiving communion cleanses sins and strengthens the individual's resolve to not sin.
- Encourages a commitment to the poor.

Fruits of the Mass

Church tradition sees the benefits of attending Mass as being three-fold:

- The whole Church is blessed and made more complete.
- The people and intentions that are prayed for in the Mass are blessed.
- The presiding priest who offers the Mass is blessed.

PART NINE

Summary

- In the Eucharist we praise and thank God for all that he has done for us out of love – especially for the gifts of creation and Jesus Christ’s dying and rising to save us.
- Meals were important occasions where Jesus shared his life, revealed the Reign of God, and celebrated the first Eucharist.
- Jesus spoke of himself as the Bread of Life.
- Jesus Christ is truly present among us in the Eucharist, the sign of his great love for us.
- Christ is present in the Eucharist in many ways, but especially in the consecrated bread and wine which have become his Body and Blood.
- Christ continues to be truly present in the consecrated hosts when Mass is over.
- Religious sacrifices, which involved the offering of gifts to God, were important in Old Testament times.
- Jesus’ freed humankind from sin and death when on the cross he offered himself as a sacrifice to the Father.
- The Eucharist makes present Jesus’ death on the cross – through their participation Christians share in Jesus’ sacrifice.
- The Eucharist fulfils Jesus’ instruction at the Last Supper and makes Christ’s saving death present here and now.
- Christians keep Jesus’ memory alive by leading lives that are faithful to the Eucharist.

- The Eucharist promises us that Christ will come again and that we will one day enjoy the fullness of life with God.
- Jesus' story of the great banquet helps us understand the Eucharist and what the fullness of life with God is like.
- The Eucharist unites us with Jesus Christ and to all the members of his Church both living and dead.
- The Eucharist sends us out to love and serve others.
- Jesus wanted his followers all to share in the one Eucharist – Christians must work to build unity.
- Sunday Eucharist is at the heart of the Church and the most important expression of Christian life.

GLOSSARY of Māori terms

This glossary gives explanation of Māori terms which are italicised in the text. The first time a Māori term appears in the text, its English meaning appears in brackets after it.

Pronunciation – correct pronunciation of Māori comes only with practice in listening to and speaking the language. The English phonetic equivalents provided under each Māori word are intended to provide a reasonably accurate guide for students. If in doubt please seek assistance from someone practised in correct pronunciation of Te Reo Māori.

´ indicates stressed syllable

Aroha

úh-raw-huh

In general, means love and/or compassion. Note that the word is used in two senses:

1. a joyful relationship involving the expression of goodwill and the doing of good, empathy.
2. sympathy, compassion towards those who are unhappy or suffering.

Atua

úh-too-uh

The Māori word Atua has been used to describe God in the Christian sense since missionary times. Before the coming of Christianity, Māori used the word atua to describe many kinds of spiritual beings (in the way we now use the word “spirit”) and also unusual events.

Hākarameta

háh-kuh-ruh-meh-tuh

Sacrament.

Hākari

háh-kuh-ree

A feast.

Hāngi

húh-ngee

An earth oven or its contents. Known as umu in other areas of the Pacific.

Hehu Karaiti

héh-hoo kuh-rúh-ee-tee

Jesus Christ.

Kai

kúh-ee

To eat food. Food.

Karakia

kúh- ruh-kee-uh

Prayer, ritual.

Koha

káw-huh

Gift.

Mana

múh-nuh

Spiritual power and authority. Its sources are both divine and human, namely, God, one's ancestors and one's achievements in life. Mana comes to people in three ways: mana tangata from people, mana whenua, from the land, and mana atua, from the spiritual powers.

Please note: when mana refers to Mana of God it is written as Mana.

Rongopai

ráw-ngaw-puh-ee

Gospel or Good News. Nga Rongopai (plural). Te Rongopai (singular).

Tangaroa

túh-nguh-raw-uh

The spirit of the sea and guardian of all things that live in water. He is called Tagaloa or Tangaloa in other areas of the Pacific.

Tangi

túh-ngee

Short for tangihanga. The ceremony of mourning the dead.

Tapu

túh-poo

This word is used in three senses:

1. restrictions or prohibitions which safeguard the dignity and survival of people and things
2. the value, dignity, or worth of someone or something, eg the holiness of God, human dignity, the value of the environment
3. the intrinsic being or essence of someone or something, eg tapu i Te Atua is the intrinsic being of God, the divine nature.

Please note: when tapu refers to the Tapu of God it is written as Tapu.

Te Aranga

teh úh-ruh-nguh

The Resurrection.

Te Matua

teh múh-too-uh

This means father or parent. It is the word used for father in the Lord's Prayer in Māori. Mātua wahine means mother in the Hail Mary. Mātua tane means father. Note that mātua with a long vowel, is the plural of the word.

Te Rangatiranga

teh rung-uh-tée-ruh-tung-uh

The Kingdom or Reign of God.

Te Wairua Tapu

teh wúh-ee-roo-uh túh-poo

The Holy Spirit.

Waiata

wúh-ee-uh-tuh

Song or hymn.

Whakapono

fúh-kuh-paw-naw

Faith.

Whānau

fáh-nuh-oo

Extended family.

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