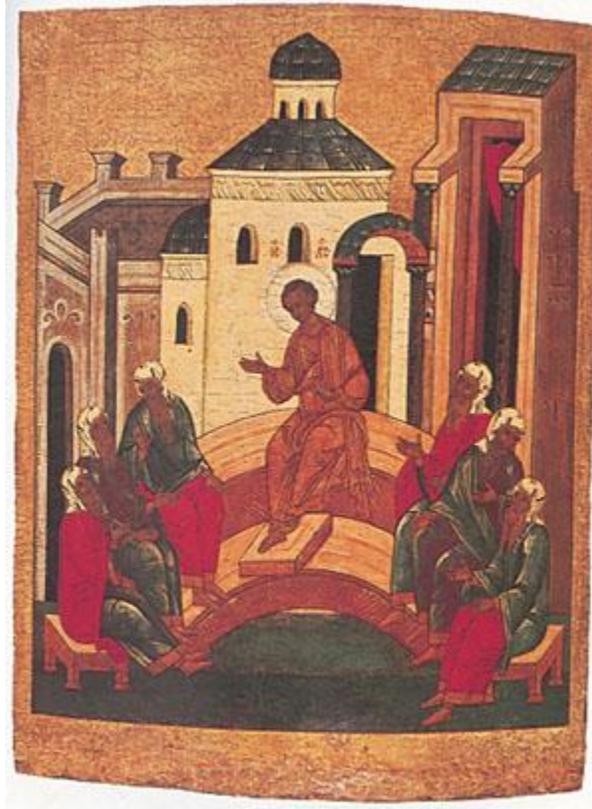


# THE DIVINE LITURGY IN 3D!



*Guiding children towards understanding and participating in the Divine Liturgy of the Orthodox Christian Church*

**Katrina Bitar**

## INTRODUCTION TO "THE DIVINE LITURGY IN 3D!"

### *What is the Divine Liturgy?*

The Orthodox Divine Liturgy is a celebration of the love of God and the salvation of His people. The people of God, *the Church, His Body*, are called by the Lord to gather as one around His table to be fed by His Word. God calls His people together for their sanctification, so that they may live the life that they have been called to live as baptized Orthodox Christians.

The people receive the Word in 2 ways:

- 1- The Readings - the Word of God, His teaching, is proclaimed to the people through the Epistle and Gospel, in order that they may hear it and live it.
- 2- The Eucharist- The word "*Eucharist*" means "Thanksgiving." The people partake of the Body and Blood of Christ...
  - ❖ in remembrance of His sacrifice on the Cross
  - ❖ for unity with Christ
  - ❖ for the forgiveness of sins

Fr. Stanley Harakas says:

*"In the structure of the Liturgy, the church has also seen fit to find meanings which also point to the other aspects of Christ's earthly life... The Divine Liturgy is also the place where the Church itself affirms its existence as the "people of God," where it proclaims the fact that their response to the saving work of Christ has made them members of the Kingdom of God; an experience which begins in this life and will culminate in the Eternal Kingdom. The faithful experience a foretaste of that Eternal Kingdom through the Liturgical Experience."*

Fr. Alexander Schmemmann says:

*"In the Liturgy, which we have been commanded to perform "until he comes," we do not repeat and we do not represent- we ascend into the mystery of salvation and new life which has been accomplished once, but is granted to us 'always, now and forever and unto ages of ages.' And in this heavenly, eternal and otherworldly eucharist Christ does not come down to us, rather we ascend to him."* (The Eucharist. Sacrament of the Kingdom, St. Vladimir's Seminary Press, 1988, p. 221).

### *Who is a member of the Body of Christ?*

"As many as have been baptized into Christ have put on Christ." – Galatians 3:27. St. Paul tells us that all who have been baptized into Christ are members of the Body of Christ, regardless of age. There are two main reasons why we baptize infants in the Orthodox Church:

- 1- All people of all ages are equal invited to be members of the Body of Christ. Age does not determine their membership.
- 2- Children must be raised up to know Christ in order to choose life in Him.

This means that, taking age and ability into consideration, all are called to participate fully in the Eucharistic gathering as they are able. In order for this to happen, children must be guided to understand each element of the Divine Liturgy so that the full meaning of the celebration can be made real to them. Full presence and participation in the Liturgy begins with true understanding.

## ***What is the goal of this curriculum?***

The goal of this curriculum is to equip children to understand...

- 1- why we come together.
- 2- why we do what we do.
- 3- how we participate in doing it.

By focusing on the details of each piece of the Liturgy, it is the hope that the puzzle pieces will come together to create one clear picture of the reality of the entire experience. The children should ultimately come to understand that:

*The sole purpose of the Divine Liturgy is to bring the people of God together as one Church, through one Communion, to be made one with Christ and each other.*

## ***How is this curriculum structured?***

This curriculum chronologically goes through the Divine Liturgy piece by piece. There are notes for the teacher prior to each lesson and a review at the end of each lesson. The following things regarding each piece of the Liturgy are discussed:

- ***What do you see?***
- ***What do you hear?***
- ***What do you do?***

The curriculum is guided by pictures that help the teacher and children identify what they will see, hear, and how they should participate in different parts of the Liturgy. ***(See the picture key on Pg. 4)***

There are a total of 5 lessons, each containing a varied amount of pieces of the Liturgy. If desired, it can be broken down into a greater number of lessons, each containing fewer pieces.

## ***How can this curriculum be used and who is it for?***

This curriculum can be used in many ways:

- 1- In a classroom setting
- 2- For a week long Vacation Bible School curriculum or a week long camp curriculum
- 3- As part of a home schooling curriculum
- 4- A parent can also use this as a book to read with their child.

As it is, this curriculum is best suited for 5-12 year olds. ***However, it can be adapted for High School Students, a Young Adult class, or an Adult Bible Study class.***

Some ways to alter it for older children and adults:

- 1- Have individuals participate in teaching the class.
- 2- Bring in guest priests and deacons to delve into deeper details on certain subjects.
- 3- Use examples from popular culture and real life experience to apply the lessons to Christian life.
- 4- Give the students opportunities to master a lesson in order to teach it to younger children.
- 5- Take the students to visit other churches with different services. Encourage them to notice differences and similarities.

*WHAT DO THE PICTURES MEAN?*



= SEE



= HEAR



= SING



= BE QUIET AND LISTEN



= AN APPROPRIATE TIME TO SIT



= STAND



= RECITE A PRAYER

## LESSON 1:

### THE GREAT EKTENIA THE ANTIPHONS THE LITTLE ENTRANCE THE TRISAGION HYMN

#### *FOR THE TEACHER...*

This lesson will focus on the first 4 major parts of the Divine Liturgy. It is important that the children understand the following points prior to the lesson:

- Go over with the children, in detail, the section of the introduction entitled *“What is the Divine Liturgy?”*
- Teach the children that they are all members of the Body of Christ, called to participate in the celebration of the Divine Liturgy. Guide this discussion with Galatians 3:27, from the section of the introduction entitled *“Who is a member of the Body of Christ?”* Discuss with the children that the goal of this curriculum is for them to understand each part of the Liturgy so that they may fully participate in it, knowing what it all means.
- Always have a text of the Liturgy and a Bible on hand. *For Lesson 1*, you will need to read the petitions of the Great Ektenia, and also read from the Psalms during the section on the Antiphons.
- Make sure the children understand why the Liturgy begins with the priest exclaiming:

*Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.* The people respond: *Amen.*

1. We begin this way to recognize that we are members of the Kingdom of God here and now.
2. We also begin this way to point out that this celebration of the Divine Liturgy is ultimately to bring us into eternal union with God in His Kingdom.
3. Notice that we do not say, “Blessed is our God,” but we say “Blessed is the Kingdom...” etc., to recognize, from the onset of the Liturgy, that God is 3 Divine Persons that we worship as One: Father, Son, and Holy Spirit.

## THE GREAT EKTENIA

### *What do you see?*



You will see the priest or deacon leading the people in prayer as their representative. The people are not only being lead in prayer, but are encouraged to pray for what is mentioned. Nicholas Cabasilas says:

*“...the Priest exhorts the people to prayer, for he is appointed to his office and is for this reason placed in front of the people... those for whom he makes supplication contribute all they can, by their good behavior, prayers, gentleness, and justice, and anything else which they know is pleasing to God.”*

### *What do you hear?*



You will hear the priest or deacon say: **“In Peace let us pray to the Lord.”** This is so that we begin our prayers of thanksgiving with peace within us and at peace with each other. We call this a *petition* because we are petitioning God, or asking Him for something. This petition is followed by several others.

*(The teacher now reads the petitions to the children. Depending on their age and aptitude, you may choose to read and explain a select few.)*

Each petition is followed by the people responding: **“Lord have mercy.”** These 3 words are the prayer of a people who have no excuse or justification for what they have done. Asking the Lord for mercy is appealing to the love of the Judge for His people. We pray that he will have mercy on us and answer our prayers, even though we are undeserving.

The Litany ends with this prayer that calls us to follow the example of the Theotokos and all the saints, and commend ourselves “and each other” fully to Christ:

**“Commemorating our most holy, most pure, most blessed and glorious Lady, Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.”**

The people respond: **“To thee O Lord.”**

### *What do you do?*



Pray the words that the priest or deacon is saying, and respond **“Lord have mercy.”** Depending on what is customary in your parish, you may sit or stand.

## THE ANTIPHONS

### *What do you see?*



The priests are in the altar at this point. The choir or chanters lead the people in this part of the service. If there is a deacon, he stands in front of the icon of Christ during the *first antiphon*. During the *second antiphon*, he stands in front of the icon of the Theotokos. This is so that the deacon can lead the people in the Little Litanies between the antiphons. The Deacon goes back into the altar before the *third antiphon*.

The word *antiphon* refers to something sung alternately by two choirs. This tradition began in the early church, but is not customary in every church today. Different antiphons are sung in different traditions. In some traditions, the antiphons sung are from the Psalms that tell of the coming of the Son of God. In other traditions, the antiphons that are sung are addressed to Jesus Christ, asking Him to save us.

(The "*What do you hear?*" section will identify the specific antiphons that are sung.)

### *What do you hear?*



For the *first antiphon*, you will hear one of the following things: (*The teacher should read the full text.*)

"Through the intercessions of the Theotokos..." or "Bless the Lord, O my soul..." Psalm 103

For the *second antiphon*, you will hear one of the following things:

"Save us, O Son of God..." or "Praise the Lord, O my soul..." Psalm 146

In both traditions, the *second antiphon* is followed by the hymn *Monogenes*, which is a Greek word that means *Only-Begotten Son*. It basically emphasizes the two main Christian beliefs:

1. *The incarnation of Christ*
2. *The doctrine of the Holy Trinity*

For the *third antiphon*, you will hear one of the following things:

The Beatitudes or The Resurrectional Troparion

### *What do you do?*



You may either sing along with the chanter or choir, or pray the prayer silently to yourself. Depending on your parish tradition, you may sit during the 1<sup>st</sup> two antiphons, but *you should stand during the third antiphon* because it is sung during the Little Entrance.

## THE LITTLE ENTRANCE

### *What do you see?*



The Little Entrance is a procession that happens within the church today. It used to be an actual entrance of the clergy and the people into the church with the Gospel book.

You will see the priest, deacon, and altar servers leave from the North side of the altar and process with the Gospel book to the front of the royal doors. If there is a deacon, he will be holding the Gospel book. If not, the priest will hold it.

This procession signifies:

- 1- *...the coming of Christ into the world.*
- 2- *...the appearance of the Risen Christ.*
- 3- *...Christ taking His seat at His table.*

After the procession, the Gospel book will be brought in through the royal doors and placed on the altar table, where the Word of God, Christ Himself, should be seated.

### *What do you hear?*



During the entrance, you will hear the third Antiphon. After the entrance you will hear the choir or the priest sing this hymn:

**Come, let us worship and fall down before Christ, who rose from the dead.  
O Son of God, save us who sing to Thee: Alleluia!**

We sing this as the Gospel book, the Word of God, is brought out in praise and worship of Christ who is the Word of God.

After this hymn, you will hear the troparion and kontakion, hymns that honor the Resurrection and the followers of the Word of God, the saints. You will specifically hear the troparion for the patron saint of your church. On feast days, these hymns will reflect the feast. *(the teacher should give an example)*

### *What do you do?*



You should be standing from the time the third antiphon starts. You should also bow and make the sign of the cross when the procession leaves the altar. Sing along with "Come let us worship..." and the troparia and kontakia.

## THE TRISAGION HYMN

*What do you see?*



The word *Trisagion* means “Thrice-holy” - referring to the 3 holy persons of the trinity. This hymn is commonly said to have come from the angels. It is partly inspired by a vision that Isaiah had of the angels gathered around the throne of God singing, “Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory.” – Isaiah 6:3. With the angels, we dare to give praise to the Holy Trinity.

If there is a deacon, you will see him cense around the Gospel book because it is about to be read. The priest will cense if there is no deacon.

***\*\*\*This is a good time for the teacher to remind the children that they should always bow when they are sensed. This is to acknowledge that you accept the call to be an Icon of Christ and follow after Him.***

*What do you hear?*



You will hear the choir lead the people in the Trisagion Hymn 3 times, followed by “Glory, Now and ever,” then sung once again:

**Holy God, Holy Mighty, Holy Immortal, Have mercy on us!**

“Holy God...” = God the Father

“Holy Mighty...” = Jesus Christ

“Holy Immortal...” = Holy Spirit

*What do you do?*



You should be standing. You should also make the sign of the cross as you start the beginning of the hymn with “Holy God...” in recognition of the Father, Son, and Holy Spirit. Depending on what is customary your parish, you may also make a *metania* after you make the sign of the cross.

***(The teacher should demonstrate what a metania is)***

You should also sing along joyfully! You are giving praise to the all-holy Trinity, so participate with confidence and strength.

***(The teacher should lead the children in the most commonly sung melody of the Trisagion Hymn that is done at your parish.)***

# THE DIVINE LITURGY IN 3D!

## LESSON 1

*What have you learned?*

### 1- DO

- What is the first petition of the Great Ektenia? Why do we start with that one?
- What does the word “antiphon” mean?
- Ask someone to show you what you should everytime you begin to sing or say “Holy God...” etc.

### 2- DRAW

- Write out what you say after each petition of the Great Ektenia
- Draw where the Deacon stands during the Antiphons.

### 3- DARE!!!

- Ask for two volunteers- One to sing the first antiphon and another to sing the second antiphon.
- Ask for a volunteer to show you what the priest or deacon does during the Little Entrance. What is he holding and what does he say?

## LESSON 2:

### THE READINGS: THE EPISTLE THE GOSPEL THE SERMON

#### *FOR THE TEACHER...*

This lesson will focus on **THE READINGS**. It is important that the children understand the following points prior to the lesson:

- The Scripture readings are not just for instruction. They are also to sanctify us, which means to make us holy and ready to receive the Eucharist.
- God is made present when His Word is proclaimed, so we should pay close attention and listen with care. He is truly with us!
- There are different readings assigned for each Sunday of the liturgical year. The readings walk us through the coming of Christ and His work in and for the world.

#### *HELPFUL QUOTES...*

“Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.” – Revelation 1:3

“God, who at various times and in different ways spoke in times past to the fathers by the prophets, has in these last days spoken to us by His Son.” – Hebrews 1:1-2

“Blessed rather are those who hear the Word of God and keep it.” – Luke 11:28



## THE EPISTLE

### *What do you see?*



You will see that there is one person designated to read the Epistle aloud each Sunday. They will be standing in a place that will make it easy to notice them. In some churches, it is the deacon. In other churches, it is any man or woman from the congregation. It may also be you one Sunday! Ask your priest if he thinks that you are ready to read it.

### *What do you hear?*



**Before the reading**, you will hear the Priest call out: “Wisdom, Let us attend.” This is to call your attention to the Divine Wisdom that you are about to hear.

The reader first chants the ***Prokeimenon***, which is a verse from the Psalms about the coming of Christ. ***Prokeimenon*** is a Greek word that means “that which is set forth,” or “what precedes.” In the early church, the chanting of the Psalms came before the New Testament readings, so it is called ***Prokeimenon***.

You will then hear a reading from the ***Acts of the Apostles*** or from ***one of the Epistles***. The passage will be read or chanted, depending on your parish.

**After the reading**, the priest says: “Peace be with you, the reader.” Then the people shout 3 times: Alleluia, Alleluia, Alleluia.

### *What do you do?*



You listen. It is important to do your best to hear the reader and understand what he is saying. It is also permissible at this time to sit if it is customary in your parish to do so.

Some things that might help with listening:

- If the reading is in your church bulletin, follow along. If not, follow along in a Bible.
- Look at the reading the night before, so it is not the first time you are hearing it.
- It may help you to listen more closely if you are standing.

Try different things and see what works for you! 😊

## THE GOSPEL

### *What do you see?*



You see a priest or a deacon standing and ready to proclaim the *Gospel*. They will either be holding the Gospel book, or it will be on a stand.

The word *Gospel* means “*good news*.” Everyone who hears the *good news*, believes it, and lives it, can be transformed by it and become children of God.

### *What do you hear?*



*Before the reading*, the priest will say: “Wisdom, Attend! Let us hear the holy Gospel. Peace be to all.” Then the priest blesses the people. The people should bow when he blesses them.

*The people respond*: “And to your spirit.”

The priest then announces where the Gospel reading is from: Matthew, Mark, Luke, or John.

*The people respond*: “Glory to You, O Lord, glory to you.”

*After the gospel reading, the people once again say*: “Glory to You, O Lord, glory to you.”

Review: Do you remember why the priest says, “*Wisdom, Attend?*” (*Answer: To remind the people to pay attention to the Divine Wisdom they are about to hear.*)

### *What do you do?*



Stand attentively and listen to the Gospel reading. It is important that you hear it, but it is more important that you understand it. The Sermon that follows it will help with this. As we discussed with the Epistle reading, the same things may help you pay close attention:

- If the reading is in your church bulletin, follow along. If not, follow along in a Bible.
- Look at the reading the night before, so it is not the first time you are hearing it.
- You may also choose to follow along while the priest silently reads *The Prayer Before the Gospel*. This will help you to participate in the reading.

See what works for you! 😊

## THE SERMON

### *What do you see?*



In most parishes, whoever is giving the sermon stands in the front of the church facing the people. The priest, the deacon, or anyone else designated by the priest may give the sermon. The best time for the sermon is immediately following the readings, so the Epistle and Gospel are fresh in your mind when you hear them explained to you.

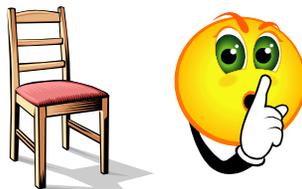
### *What do you hear?*



You hear someone speak. The message they preach should be based firmly in the Epistle and Gospel. If it is a feast day, you may also hear them speak about that feast.

The preacher should do his best to meet the needs of the people at that time. The sermon should teach you the message of the readings, and also instruct you on how to live what the readings are teaching you, and compel you to action.

### *What do you do?*



It is appropriate to sit during the sermon. You should also be quiet and listen with an attentive attitude so you can hear the message that is being preached. The sermon is preached to help you better live the Christian life. Listen carefully so that you are open to hear the instruction, with the intent to put into practice what you have learned.

## THE DIVINE LITURGY IN 3D!

### LESSON 2

*What have you learned?*

#### 1 - DO

- Show me and explain what you will see when the Gospel is being read.
- Sing or say what the people sing 3 times after the Epistle is read.
- Sing or say what the people sing before and after the Gospel.

#### 2 - DRAW

- Write down the book the Epistle may be read from in Scripture, other than the Epistles.
- Write down the 4 possible books the Gospel is read from.
- Write down what the word "*Prokeimenon*" means.

#### 3 - DARE!!!

- Read the Gospel reading for the next Sunday with the child/children. Dare the child or a volunteer from the class to give a small sermon on the Gospel reading.

### LESSON 3:

#### THE GREAT ENTRANCE THE CHERUBIC HYMN THE LITANY OF THE PROTHESIS THE PRAYER BEFORE THE OFFERING THE HOLY KISS

#### *FOR THE TEACHER...*

- Point out to the children that before The Great Entrance, Prayers for Catechumans and Prayers of the Faithful are said. Depending on the tradition in your parish, you may exclude Prayers for Catechumans if they are not regularly said during liturgy. Go over these prayers briefly.
  - **Catechuman**- Some who is in the process of studying the faith, with the end goal being baptism.
  - **Faithful**- A baptized Orthodox Christian
- After the Prayers for the Faithful, the priest reads a prayer that is different than the other silent prayers he reads. The prayer is not on behalf of the people, but for himself. He prays that the Holy Spirit enable him to perform the sacrament, in which Christ Himself is both the, “Offerer and the Offered, the Receiver and the Received.” – Archbishop Paul of Finland. This prayer stresses the important fact that Christ is the true High Priest. The priest does not act as a substitute for Christ, but his priesthood is Christ’s priesthood.
- HISTORY OF THE GREAT ENTRANCE FROM FR. STANLEY HAKAKAS: *“It is connected with the old practice of having the Service of the Proskomide or Oblation (the preparation of the bread and wine) between the Liturgy of the Catechumens and the Liturgy of the Faithful. The people brought bread and wine as gifts to a side table in the Church. As the Liturgy of the Faithful was about to begin, after the Catechumens had left, some of the bread and wine was brought from that side table and placed on the Altar. The offering of the bread and wine by the people is no longer a visible liturgical act. Nor is the offering and preparation of the bread and wine by the celebrant.”*
- The Great Entrance served a very practical purpose in the early church, and has since taken on various symbolic meanings that we will discuss in the lesson.

#### *HELPFUL DEFINITIONS...*

**Antimension**- It is a Greek Word meaning “instead of the altar”, because in the early church it would be used when the Christians did not have access to a church building or altar table. In Slavonic, it is called the Antimins. It is one of the most essential parts of the altar in Orthodox Christian liturgical traditions. It is a rectangular piece of cloth, typically decorated with representations of the entombment of Christ, the four Evangelists, and scriptural passages related to the Eucharist. The Eucharist cannot be celebrated without it.

**Aer**- A large veil that covers both the Chalice and the Diskos after the Great Entrance. In Greek practice, it is tied around the priest’s neck and hangs in the shape of a square on his back during the Entrance. In Russian practice, it hangs over the priest’s shoulder.

## THE GREAT ENTRANCE

### *What do you see?*



You will see the priest go to the Table of Oblation, or the Prothesis table. (*The teacher may want to take the children into the church to show them where this table is located.*) There he takes the bread and wine that are **not yet consecrated**, and goes through the side door and out to the nave, the main part of the church where the people are.

One deacon will hold the Diskos while the priest holds the Chalice. All the other celebrating priests and the altar servers process with him. They will typically go down the North side of the church to the main door of the nave, and then process up the middle aisle towards the royal doors. The deacon goes directly into the altar. **After the priest prays for the bishop, the president, the civil authorities, the living, and the dead, he goes through the royal doors with the Chalice.** At this point, the following happens:

The priest takes the covers of the Diskos and Chalice and places them on the altar table on the corners of the **antimension**. (*definition in lesson intro*) He then censes the **aer**, (*definition in lesson intro*) placing it over the Diskos and Chalice.

#### *Some symbolic meanings for the Great Entrance:*

1. Jesus' Palm Sunday journey to Jerusalem to be sacrificed.
2. Jesus' final journey from Galilee to Jerusalem again, where he was to be sacrificed.

Both of these interpretations put forth that Christ's voluntary sacrifice is central to the Great Entrance, and ultimately, the Divine Liturgy.

### *What do you hear?*



Prior to the Great Entrance, the choir and people begin singing The Cherubic Hymn. This Hymn is not a hymn of praise directed to God, but instructions for the people on how to participate in the Liturgy at this point of the service. (*The teacher should read the entire Cherubic Hymn to the children at this point, pointing out the instructions in the Hymn.*)

You will hear the priest pray for: **the bishop, the president, the civil authorities, the living, and the dead.**

As he enters back into the altar through the royal doors, the people will finish the Cherubic Hymn:

**"...that we may receive the King of All, who comes invisibly up born by the angelic hosts. Alleluia!"**

### *What do you do?*



You should be standing. Bow your head and make the sign of the Cross when the procession passes by you. Sing along with the Cherubic Hymn, and pray the prayers that the priest says. Ask Christ to remember your priest, deacon, and your fellow parishioners in His Kingdom.

## THE LITANY OF PROTHESIS

*What do you hear?*



**TEACHER:** Read this Litany aloud to the children. Point out that we begin by praying for the gifts that are about to be offered, and then point out the other things that the priests asks that we pray for.

*What do you do?*



It may be customary at your parish to sit at this point, but remaining standing always helps with remaining prayerful.

## THE PRAYER BEFORE THE OFFERING

*What do you hear?*



The priest says a silent prayer, which culminates with him approaching the Royal Doors, facing the people and saying: **“Peace be to all.”**

Since we are all called to pray for each other, the people respond: **“And to your spirit.”**

Our love for each other and our unity is at the core of our faith, so the priest then says:

**“Let us love one another, that with one mind we may confess...”**

The people then complete the sentence for the priest by confessing the Trinity:

**“Father, Son, and Holy Spirit: the Trinity, one in essence and undivided.”**

*At this point in the early church, the faithful would greet one another with a Holy Kiss. This is still done in some churches, as the people exchange the greeting, “Christ is in our midst! He is and ever shall be!” Now, the priests exchange the Holy Kiss in the altar.*

*What do you do?*



You should stand and participate in the dialogue with the priest. Remember that the priest is making the offering on your behalf.

## THE DIVINE LITURGY IN 3D!

### LESSON 3

*What have you learned?*

#### 1- DO

- What is the name of the hymn that is sung during the Great Entrance?
- Are the bread and wine consecrated during the Great Entrance?
- How do the people respond after the Priest says, "Let us love one another, that with one mind we may confess..."

#### 2- DRAW

- Write down three things we pray for during the Great Entrance.
- We talked about how the Cherubic Hymn is not a hymn of praise directed to God, but instructions for the people on how to participate in the service at this point. Fill in the blanks to these parts of the hymn:
  - Let us lay aside all \_\_\_\_\_
  - That we may receive the \_\_\_\_\_ who comes invisibly upborne.

#### 3- DARE!!!

- Ask for a volunteer to tell you the original reason why the Great Entrance happened, and 2 symbolic reasons why it happens now.

## LESSON 4:

### THE CREED THE ANAPHORA THE ANAMNISIS THE EPICLESIS

#### *FOR THE TEACHER...*

- Make sure the children understand this before the lesson on the Creed.

After the Holy Kiss, the priest says the following words that may seem out of place:

**“The Doors! The Doors! In wisdom let us attend!”** Panagiotopoulos explains:

- *“In the ancient Church the first of these exclamations was directed to the door-keepers who stood at the door of the Church building and whose task it was to see to it that no unbeliever should enter the Church. And since at this moment on the one hand the Creed was recited and on the other, the veiled Holy Gifts were uncovered and the sanctification was about to take place, the Deacons called the attention of the door-keepers to their duties that they might discharge them properly... the second exclamation ‘In wisdom, let us attend’ is an explanation of the first. By this we are called to attend carefully to the confession of faith which we are about to offer before God. As an act of devotion and worship we are urged to pay careful attention “in wisdom,” that is, paying attention to the meaning of the Creed with full understanding of its truth and its supreme meaning and significance.”*

- Fr. Michel Najim gives an explanation of how “The Doors! The Doors!” can be understood today:

- *“Today, the command to guard the doors is often taken metaphorically to mean guarding the entrance to our hearts, to ‘watch’ and be prepared for the coming of the Son of Man, as in the parable of the wise and the foolish virgins in Matthew 25:1-13.”*

- EXPLAIN THIS TO THE CHILDREN BEFORE THE ANAPHORA SECTION:

- The **Anaphora** is at the heart of the Liturgy. The word **Anaphora** means “offering” in Greek. The Anaphora originated in the Passover meal which Christ had with His disciples before His Passion. In the Anaphora, we prepare to offer up the sacrifice for the forgiveness of sins.

## THE CREED

### *What do you see?*



The clergy will be in the altar. During the Creed, all celebrating priests hold a portion of the Aer and wave it over the Diskos and Chalice. At the point of the Creed when the people say, ***“And the third day He rose again,”*** the Aer is folded. This waving motion does not hold any present-day significance. It is said that the reason it was originally instituted was for the sake of keeping flies away from the gifts. ☺

### *What do you hear?*



You will know it is time for the Creed when you hear the priest exclaim: ***“The Doors! The Doors! In wisdom let us attend!”*** Immediately following this exclamation, the people will sing or say the Creed, depending on what is customary at your parish.

The Creed begins with the words “I believe” because is a statement of belief. When you say the Creed, you are affirming who you know and believe God to be. Hearing everyone in your parish say it together with strength and conviction is a powerful thing! Let us say it together right now, paying attention to every word and every statement we are making.

***FOR THE TEACHER... Have a copy of your parish’s translation of the Creed for each child. Say it together slowly so the children can put a pencil mark next to something they don’t understand. Tell them to ask their questions at the end.***

### *What do you do?*



You should stand and be attentive to the words you are saying. It is important that you strongly say what you believe. Many early Christians died for truthfully and boldly exclaiming that they believed that Jesus Christ was the Son of God. Think about how hard they fought to defend the faith, and be inspired to say the words of the Creed with true knowledge of their meaning and confidence in proclaiming them!

## THE ANAPHORA

*What do you see? What do you hear?*



Archbishop Paul of Finland explains the words of the Anaphora:

**PRIEST:** *“Let us stand aright! Let us stand with fear! Let us attend, that we may offer the Holy Oblation in Peace.”*

With these words the deacon, standing outside the sanctuary, exhorts the people to prepare themselves for the holy sacrifice: the bringing of the Holy Gifts, the bread and wine, as a verbal thank offering to God.

**PEOPLE:** *“A mercy of peace! A sacrifice of praise!”*

The people respond saying that they are ready to bring the offering of thanks to God as an offering of peace and mercy.

**PRIEST:** *“The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all.”*

This is taken from the words of St. Paul in 2 Cor 13:14. The priest calls upon these 3 sources to help the faithful people.

**PEOPLE:** *“And with your spirit.”*

The priest needs the same power in order to perform the holy sacrifice.

**PRIEST:** *“Let us lift up our hearts.”* **PEOPLE:** *“We lift them up unto the Lord.”*

With this exhortation, the priest wants to confirm that the people have the Lord Jesus Christ at the heart of who they are. He also wants to make sure that they are ready to fulfill the next request:

**PRIEST:** *“Let us give thanks unto the Lord.”*

**PEOPLE:** *“It is meet and right to worship Father, Son and Holy Spirit: the Trinity, on in essence and undivided.”*

Once the people respond, the priest begins the Eucharistic prayer of Thanksgiving. In the prayer, man, who represents all creation, gives thanks to God for his existence and for the other gifts of the Creator.

**PEOPLE:** *“Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Thy glory! Hosanna in the highest!”*

“Heaven and earth,” angels and people, join in the same triumphal song and greet Christ: “Hosanna,” which means: Help! Save!

## ANAPHORA cont'd

**PRIEST:** *"Take! Eat! This is My Body which is broken for you, for the remission of sins." And likewise, after supper, He took the cup, saying: "Drink of it, all of you! This is My Blood of the New Testament, which is shed for you and for many for the remission of sins!"*

This commemoration is the proclamation, again and again, of the Death and Resurrection of Christ (1 Cor 11:26). "As often as you do this, do it in remembrance of me." – Prayer of St. Ambrose

In order to fully carry out Christ's command, "Do this in remembrance of me," the priest then says the **Anamnesis Prayer**. He raises the Holy Gifts, the bread and wine, crossing his hands, and says:

**PRIEST:** *"Thine own of Thine own we offer unto Thee, on behalf of all and for all."*

The bread and wine are now offered or sacrificed for all. This is what God grants through the sacrifice at Golgotha.

After these words, the whole congregation joins in the verbal offering and sings:

**PEOPLE:** *"We praise Thee, we bless Thee, we give thanks unto Thee, O Lord, and we pray to Thee, O our God."*

Next is the **Epiclesis Prayer**. In this prayer, the priest acts as the mouthpiece of the whole people of God, raising his hands, praying that the Holy Spirit be sent down upon the congregation and the Holy Gifts.

**PRIEST:** *"Again we offer unto Thee this reasonable and bloodless worship, and ask Thee, and pray Thee, and supplicate Thee: Send down thy Holy Spirit upon us and upon these Gifts here offered."*

After this prayer the priest blesses first the Bread, then the Cup, and then both together saying:

**PRIEST:** *"And make this Bread the precious Body of Thy Christ. Amen. And that which is in the Cup, the precious Blood of Thy Christ. Amen. Making the change by Thy Holy Spirit."*

After hearing these words of blessing over the Bread and Wine, the congregation, in unison with the priest says: **Amen. Amen. Amen.**

*What do you do?*



You should be especially attentive during this part of the Liturgy. Sing along with the choir, read along with the priest, and pay attention to how the people of your parish customarily participate. You may stand the entire time, kneel at some point, or make a metania or prostration (**demonstrate**), depending on your local tradition. In whatever way the people of your parish participate, make sure that you remain aware of the awesome mystery that is taking place: By the Holy Spirit, the bread and wine become the Body and Blood of Christ. We are given the gift of partaking of this, for forgiveness of sins and life everlasting. Let us give thanks for this by fully participating joyfully in this offering!

## THE DIVINE LITURGY IN 3D!

### LESSON 4

*What have you learned?*

#### 1. DO

Say out loud what the priest says before the Creed, and tell us why it was first said in the early church.

What do the people say after the priest says, "Let us lift up our hearts."

How do the people respond when the priest says: *"And make this Bread the precious Body of Thy Christ. \_\_\_\_\_ And that which is in the Cup, the precious Blood of Thy Christ. \_\_\_\_\_ Making the change by Thy Holy Spirit."* \_\_\_\_\_

#### 2. DRAW

Act out what the Priest does with the chalice and diskos when he says, "Thine own of thine own..." etc.

Write down what the word "Anaphora" means.

#### 3 - DARE!!!

Dare someone to say the Anamnesis Prayer and the Epiclesis Prayer.

## LESSON 5:

### **THE LORD'S PRAYER HOLY COMMUNION THE DISMISSAL**

#### ***FOR THE TEACHER...***

- This part of the Liturgy is what we have been working up to. Make sure the children understand that before you start the Lesson.
- Before going over The Lord's Prayer, let the students know that it is a prayer that we say in preparation for the Eucharist. It tells us that Holy Communion is received for the "remission of sins" and "forgiveness of transgressions." We go to Communion not perfect and sinless, but because we are imperfect and sinful.
- Before going over the Holy Communion section, make sure that the students understand that they have come to the Lord's table for this reason, to receive Him into their bodies so that they be made Holy and be the Christian in the world that God has called them to be.
- Before the Dismissal, tell the students to listen closely to the words because all the words that the priest and the people say during the Dismissal have to do with preparing them to go back into the world and be who God has called them to be.
- This Lesson will be a shorter lesson so that you can review.

## THE LORD'S PRAYER

*What do you see?*



The clergy will be in the altar. The people will all be standing and ready to call upon our Heavenly Father.

*What do you hear?*



You will know it is time for The Lord's Prayer when the priest says, "And make us worthy, O Master, that with boldness and without condemnation **we may dare to call on Thee, the heavenly God, as Father**, and to say:"

*For the teacher...*

Go over these points with the students:

- The reason it is such a huge deal to even dare to call upon God as Father is because when we do that, we are saying that we are brothers and sisters with His only Begotten Son.
- This means, that we are living like His Son. We are making the statement by saying "Our Father" that we are true followers of Christ.
- Only God can make us "worthy" to call Him Father. This is why we "dare" to call upon Him with fear and humility because when we do, we are saying that our lifestyle is modeled after His Son. Therefore, we should be in a constant process of making sure that it is.

Then the people say, "Our Father..."

*For the Teacher...*

Remind the students that this prayer comes from the Lord Himself telling us how to pray. This prayer comes directly from Scripture: Matthew 6:9-13

*What do you do?*



You should stand and be attentive to the words you are saying. The Lord's Prayer is a prayer that reminds us why we partake of Communion. We need to be forgiven for our sins so that we can approach the chalice with a clear conscious. Understand the words so you can mean what you are saying to God.

## HOLY COMMUNION

### *What do you see?*



The clergy begin in the altar preparing the Eucharist. The word "Eucharist" means Thanksgiving. When we do this, we are giving thanks for Christ's sacrificial broken body and precious blood. In 1 Cor 11:24-25, we hear these words from the Lord's supper with His apostles before He was captured and crucified:

"...and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this **in remembrance of me.**" In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, **in remembrance of me.**"

Christ told us to do this to remember Him. So every time we celebrate the Liturgy, we remember that He became man to die for us. This is truly something to be thankful for!

### *What do you hear?*



You will know it is time for Holy Communion when the priest and deacon leave the altar and come down to the solea, or wherever they distribute communion in your church. Then the priest or deacon will say: "In the fear of God, with faith and love, draw near!"

Then the people sing: "Blessed is He that comes in the Name of the Lord! God is the Lord and has revealed Himself to us!"

### *What do you do?*



The **prepared** faithful approach in one or more lines, depending on how many chalices are offered. Reaching the cup, each person crosses his arms on his breast, right over left (show them) and, if it is customary in your parish, says their name or baptismal name so that the priest can insert your name in this statement:

"The servant, or handmaiden of God (name) partakes of the precious and holy Body and Blood of our Lord and God and Savior Jesus Christ, **for the remission of sins and unto life everlasting.**" And you reply: "Amen". When you say "Amen" you are accepting what the priest just said- that you desire forgiveness of your sins and everlasting life.

You should take one piece of bread and walk back to where you were sitting or standing. The bread is not communion, but is blessed. The reason we eat it after is to make sure that there is no communion left in your mouth. Stay standing until everyone has taken communion because we are one body of Christ partaking of Him together.

## **THE DISMISSAL**

The most important words in the Dismissal are “Let us depart in peace.” The priest says this because it is so important that we leave the Lord’s table and go out into the world representing Him. We should be at peace with all people and bring Christ to all people.

### ***For the teacher...***

- Make sure that the children know that this is why we came to church in the first place! To hear the Word of God and partake of the Word become flesh. We come because we are sinners and need to be made Holy by God...hearing His Word preached to us so we know His will, and receiving Him into our bodies so we have the strength to live it.

May God give us all the strength to be people who live grateful lives to Christ, living His will and bringing Him to all people!

**The teacher can now review all 5 lessons with the students.**