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**FIRST SECTION**

**PREPARATION MATERIALS**



## 1. INTRODUCTION TO THE SERIES

Although Sunday school is a relatively recent term in our Church, its existence is very old. The school of Alexandria is one of the most ancient Christian seminaries. Catechesis of new believers was the main function of the school.

### THE RITE OF BAPTISM IS THE MODEL

From the rite of Baptism in the Coptic Church, we can identify three stages of “transformation” that must happen to the new converts before they are fully inaugurated as members of the body of Christ. The first is educational, where they get to know the Gospel and get “the Story” as told by the eyewitnesses, the story of Salvation as given to us in both the Old and the New Testament. St. Luke writes, *“In as much as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eye witnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophorus, that you may know the certainty of those things in which you were instructed.”* The Gospel then is the right information, the good news. Whenever the Gospel is told, some would be moved to repentance to be “cut to the heart.” Some would be filled with joy and wonder, and speak in tongues. Some would be filled with fear and trembling. Others would be mocking. No one who hears the Gospel can be indifferent.

In this first stage, the Church anoints the “catechumens” with the sermon’s oil to guard the mind against all the work of the enemy. It is the work of the Holy Spirit in breaking down all high walls and fortified strongholds that keep humans away from the light of the Gospel of Christ.

The second stage is the stage of the movement of the heart, marked by the oil of Joy, “to be planted in the fruitful olive tree that is the Holy church of God.” The joy of Christ is what carries on with the Christians all their lives. No one can take that joy away from them. It is the joy of knowing Christ and being in Him. The joy that fills the heart more than oil and fat can satisfy the body. Our Lord becomes - to the believer in Him - the food and the drink of the spirit in the journey through the earthly life. Before the anointment with the oil of joy, the catechumen is asked to make the oath. The oath is renouncing Satan and accepting Christ. The baptized here is a spouse of Christ, pledging fidelity. It is verbalizing what he or she feels in the heart and knows in the mind. Here the Spirit brings life to the heart and satisfaction that no other can bring.

The third stage is the consecration. It starts with the immersion in the water three times in the name of the Holy Trinity. In doing this, the believer is born again to God and becomes united with

Christ. He or she is now a new creation, a clean vessel ready to be indwelt by the Holy Spirit, who should never leave, as long as, he or she lives. The next step would for the Holy Spirit to indwell in the Holy Christ.

#### SUNDAY SCHOOL AS A SUPPORT AND CONTINUATION OF THE MOTHER'S WORK

When a baby is going through the rite of Baptism, the mother takes the vows for the baby. In doing this, the church recognizes the mother as the first and most important catechetical school. When the mother renounces Satan for the baby, she pledges to stand against evil work manifesting itself in her children's life. Even more importantly, she pledges to cultivate in her children a strong hate toward sin. When she accepts Christ, she pledges to bring her children to the love of Christ and all his teachings through the church. The mother does not do this alone. The divine plan had already included the help of the Comforter in achieving this goal. The teacher role is to help the student to wonder at the good news and ponder it in his/her heart. Since the greatest teacher is the Holy Spirit, Sunday school teachers should always -and as much as they can- take the place of the friend who wonders with them at the Word of God. When this is done with humility and openness, the teacher would benefit a great deal every time the lesson is taught.

Seen from this perspective, the Sunday school work is complementary to the mother's work and a continuation of it. For this reason, at the end of every lesson plan, there is a part that is taught by the mother and a homework.

The curriculum henceforth, is a catechetical process. It starts with the Gospel as a foundation. Then a process of building continues through all the grades.

#### THE CURRICULUM IS TRINITY-CENTERED

The Sunday school program is fundamentally Trinity centered. The teachers should always use Trinitarian language in their teaching sessions. This means being more specific in their language concerning the individual persons of the Holy Trinity whenever possible. Christ is the beginning of the learning and the center of every activity. The religious educational process should be both by words and example, reaching mind and heart. It is also both a divine and human labor. In teaching Sunday school, as well as in the mother's early work with children, we should acknowledge and trust the work of the Holy Spirit in the children's hearts and minds.

## THE CURRICULUM IS BIBLE BASED

The curriculum is fundamentally biblical, therefore the concepts, the stories and the exercises are all rooted in the Word of God. As a general recommendation, all Sunday school students should have their personal bibles and should be encouraged to use it regularly in the class. To underline, highlight and learn to navigate through the Bible. Younger classes (1-4) should find an illustrated easy read version, older classes should use adult versions (New King James). It is very important, that in the class, a Bible should be placed in a special corner on a special red or white cloth. It is important that the stories are read directly from the Bible. Whenever a story is read, the bible is handled with great respect and honor, kissed before and after the reading. When the gospel is read, a special candle is lit. The Bible should never be placed on the ground or handled casually.

## CHURCH TRADITION AND SUNDAY SCHOOL CURRICULUM

The Holy Word of God is the Church's most valuable treasure. Only the church can give us the correct interpretation of the word of God. The explanation is done through words and actions. It is in the liturgies, creeds, the celebrations, in all the rites of the church and the collective writings of the church fathers that we find the correct interpretation of the word of God. Therefore Sunday school curriculum draws heavily from Church Tradition. The Feasts and the seasons of the church are at the heart of every year's course. The Sunday school should be Orthodox in the material, spirit and practices. To be orthodox teacher is to explain Truth with awe, to teach the right glory of God and His Church by words and more by example. It goes beyond mere information or emotional movements to inspire the right honor (Zoxa) of God, which by implication means the correct preparation of the teacher before they are entrusted with this overwhelming task.

## THE RELIGIOUS EDUCATION IS A REVOLVING PROCESS

The Gospel main themes of teaching are: The Revelation (Dogmatic theology), The Commandments (Moral Theology), The Mysteries (Liturgical Theology) and the Life of Prayer (Spiritual Theology). The curriculum main themes - and in every lesson- as much as possible should present these four elements as clear as possible. The user of this book can look for them in the main themes table as well in every lesson under "lesson objectives"

Many of the concepts that are given earlier in the curriculum are revisited later in the higher grades, at a higher level adding more depth and more consequence to the first message. That puts a lot of emphasis on the foundation, because in any building the foundation would shape the whole building.

In this work, the education is taken from the point of concepts. All the stories of the Gospel and of the saints are means to serve this goal. So stories are grouped according to the concept they serve. Later on, the same stories are revisited to further develop the same concept. We can envision this as a mountain with a circular road that goes around it in a spiral fashion until you reach the top. But there is no “top” to this endeavor.

The first five years in this curriculum are the most fundamental in the formation of the child dogmatically, liturgically, morally and spiritually. *“Train up a child in the way he should go, and when he is old he will not depart from it.”* Proverbs 22:6

This work is not meant to replace the work of the servants, but to augment it and support it by giving them a clearer, overall view of their task and of all the side points that can distract that work. The main ingredients in our spiritual life are Christ and the Holy Spirit, the two arms of God the Father by which He gathers all humanity to Himself. Likewise in this curriculum, the love of Christ through the Church and the work of the Holy Spirit inside the human heart and in the Church as the body of Christ are heavily highlighted. By doing this we can understand that every single letter and word written in these years has one goal in mind: the salvation of the souls of the students and the teachers. Since there is no salvation possible outside the Church as the “Ark of Noah,” this work is seen and is written from the perspective of the Church. This work is not meant to be a system of beliefs nor a detailed description of our life of orthodoxy, rather, it is an attempt to organize and put in order scattered themes and ideas. It is not meant to be the only way of teaching Sunday school, but a guide on how to undertake that enormous task *“And who is sufficient for these things?”* The subjects chosen for the curriculum are the most common and much needed for our times.

**It should be noted that in this series, the education and spiritual advancement of the teachers themselves are kept as a primary target. The Sunday school head servant should make every effort to educate the class servants on the purpose and goal of the curriculum in each step, a task that can be broken into a meeting before they start each of the units. The parents of the students should also be involved in the process. Servants should solicit their cooperation and understanding of their role in the spiritual, moral and faith formation of their children.**





## HOW TO USE THIS BOOK

The book has three sections. The first section deals with the overall picture and contains information related to the whole process. The second section contains the material related to the grade which the book serves. The third section contains helpful material that would be useful to the teachers during their work through the lessons.

The second section includes lessons that are grouped into units. All the units fall under one subject, which is explained in an introduction and which ties all the units together. For example, the first grade's subject is "the Revelation of God." The second grade's subject is "We Are Called the Children of God." Each unit serves part of the whole subject, and has its own purpose. This purpose is explained at the beginning of each unit and in the reflection on each of the lessons.

The units are each made up of several lessons. Each lesson brings out the unit topic from a different perspective. When teaching the lessons, the servant should bear in mind that the lesson and the story are told from the perspective of the purpose of the unit. For example, the story of the flood can be told from many different angles. If it is told from the perspective of God's power, the storyteller would stress the size of the event. But if the storyteller tells the story from the point of Noah's faith, the emphasis would be on the size of the ark and how long it took him to build it as showing obedience to God. When the story of the flood is told to younger children, all care should be taken not to convey an image of an angry, destructive and vindictive God, rather, a loving Father who cared so much about Noah's both spiritual and physical survival.

## LESSON STRUCTURE

Each lesson is made up of three main sections. **The first section** deals with preparing the servant, **the second section** deals with preparing the lesson and the **Third section** is dedicated to home activities and mother/parent part of the work. In preparing the servants, the goal is to educate and edify the servant at an adult level. This section contains nourishing portions from the word of God and the Creed, Patristic Tradition and liturgical prayers. *The biblical reference* or the actual passage is presented (in most lessons), followed by other references from the *Nicene creed* and *church fathers*, followed by a simple *reflection* on the text and is concluded with *a prayer* from the church liturgies. **The second section** begins with a suggested song taken from the hymns of the Coptic Church liturgies and psalmody. The songs are chosen to follow the unit Theme and are meant to be practiced and memorized during the teaching of the unit. The new learned vocabulary is grouped in the vocabulary section. The 4 objective points (Dogmatic, Liturgical,

Moral, Spiritual) of the lesson is spelled out in a table format. This table should be the goal of the lesson. Then an introduction to the lesson, usually a review of the previous lesson and a preparation for the current one, Lesson body begins with an introduction or link to the previous lesson followed by the actual story in the language of the first graders. This section is concluded with a review questions and a verse to remember. **The Third section** is suggestions to the mother/parent for home follow up on the topic of interest this week/unit. Sometimes reading assignments or memorization is included.

We ask the intercessions of St. Mary the Holy Theotokos, St. Mark the Evangelist, and all the saints to make this work useful and profitable to both the teachers the children and their families, who are involved in the great process of religious education and spiritual formation.

## 2. CLASSROOM SETUP AND RULES

### CLASSROOM SETUP:

The classroom should be uncluttered, well ventilated and well lit. Colors should be bright and cheering. Since the first grade children are more interested in doing things with their hands more than listening or watching ( it is also known that children retain most by doing, less by watching and least by listening), it is better to have their classroom organized as work stations. Each station is made of a circular or a square table with children sitting around. It should have closets and craft boxes. The classroom should have a white dry eraser board and if possible a projector and screen at one end of the room.

### CLASS STRUCTURE AND RULES:

Children at this age needs structure and consistency, teachers will do well to keep the same structure every Sunday. The most important consistency is the teachers' attendance. It is most helpful when the children see their teachers in the class every week and have the same "drill". The same structure helps them focus on the lessons best, while change of teachers, teaching style and structure distract

#### **Example of structured class time: (total time is 60 minutes)**

- Our Father & Sign of the Cross (in English and Coptic) (5 minutes)
- Sing songs (10 minutes)
- Story (20 minutes)
- Craft (15 minutes)
- Conclusion (5 minutes)
- Prayer (5 minutes)
- Maintain an accurate attendance list and contact information for parents

#### **The rules should be clear, simple, and easy to remember:**

- **Raise your hand** if you need to talk, move, or use the restrooms.
- **Close your eyes, stand and do not move** during prayers.
- **Share** materials with your brothers and sisters during the lesson.
- **Help** in keeping the class neat and clean (keep five minutes at the end, for collecting and storing)

- **Do your homework.**

**Setting up the classroom to reflect the theme of the unit by pictures and props might be a very helpful element in teaching the units.**

#### PROGRESS CHARTS:

Make behavioral charts in class with stickers to encourage the children desirable behaviors and build good habits. Attendance charts also should be posted on “progress wall”. Reward children’s good behaviors at the end of each unit.

#### DISCIPLINE:

Discipline the children after a one-time warning. It is like a traffic light. As long as they are in their “good behavior”, the teacher is encouraging by words and gestures (green). On the first sign of disruptive or inappropriate behavior, the teacher should sound a stern warning (yellow). If the behavior is continued (red), an action should be taken. The first action would be removal of the behavior sticker from the behavior chart. If it continues or repeated in the same class, the child gets five minutes time out with another servant. There should be a minimum number of stickers per unit to receive the behavior reward. The rewards for behavior should be simple and not expensive. For that reason, each class should have more than one teacher.

#### HYPERACTIVE CHILDREN:

If we have a hyperactive child or a child with a special need, there is a need to assign a dedicated servant. The servants of a class with a hyperactive child should have some education about hyperactive children, and they should have a plan of action at the beginning of the class year.

### 3. THEMES AND SUBJECTS OF GRADES 1-5

	<u>Theme</u>	<u>Faith</u>	<u>Scriptures</u>	<u>Church</u>	<u>Virtues</u>	<u>Spiritual Life</u>
<u>1<sup>st</sup> Grade</u>	<i>Revelation</i>	The Trinity	<b>Gospel</b>	Baptism	Obedience & Sharing	Prayer & The Word of God
<u>2<sup>nd</sup> Grade</u>	<i>Adoption</i>	Christ	The Patriarchs: Abraham	Eucharist	The 10 Commandments	Offering
<u>3<sup>rd</sup> Grade</u>	<i>Reconciliation</i>	Salvation	The Patriarchs: Jacob	<b>Confession &amp; Liturgy</b>	forgiveness Social Justice	Repentance Introduction to Agpeya
<u>4<sup>th</sup> Grade</u>	<i>The Church</i>	The Church	The Patriarchs: Joseph	<b>The visible Church</b>	Relations with Others	The Agpeya
<u>5<sup>th</sup> Grade</u>	<i>Sanctification:</i>	<b>Sanctification</b>	Moses and Exodus	<b>Baptism Chrismation Confession and the Eucharist</b>	Christian way of life Sanctity of the body	Fasting and Giving

## 5. CHURCH CALENDAR

Month	Action	Notes
<b>September</b>	<ul style="list-style-type: none"> <li>• Prepare for Unit I &amp; II</li> <li>• Prepare for Parent's Meeting</li> <li>• Feast of Nyrouz 9/11</li> <li>• Feast of the Cross 9/27</li> </ul>	
<b>October</b>	<ul style="list-style-type: none"> <li>• Parents meeting</li> <li>•</li> </ul>	
<b>November</b>	<ul style="list-style-type: none"> <li>• Prepare for Advent</li> <li>• Advent and Kiahk (fast starts 11/25)</li> <li>• Thanksgiving (4th Thursday in November)</li> <li>• Prepare for Unit III &amp; IV</li> </ul>	
<b>December</b>	<ul style="list-style-type: none"> <li>• Prepare for the Feast of Holy Nativity</li> <li>• Prepare for Holy Theophany</li> </ul>	
<b>January</b>	<ul style="list-style-type: none"> <li>• Holy Nativity 1/7</li> <li>• Holy Theophany 1/19</li> <li>• Prepare for Unit V &amp; VI</li> </ul>	
<b>February</b>	<ul style="list-style-type: none"> <li>• Jonah's Fast (movable)</li> </ul>	
<b>March</b>	<ul style="list-style-type: none"> <li>• Lent (movable)</li> </ul>	
<b>April</b>	<ul style="list-style-type: none"> <li>• Holy Week and Holy Resurrection (movable)</li> <li>• Prepare for Unit VII &amp; Summer</li> </ul>	
<b>May</b>	<ul style="list-style-type: none"> <li>• Feast of St. Mark 5/8</li> </ul>	
<b>June</b>	<ul style="list-style-type: none"> <li>• Holy Ascension (movable)</li> <li>• Pentecost (movable)</li> <li>• Apostles' Fast (movable beginning)</li> <li>• Prepare for Unit VIII</li> </ul>	
<b>July</b>	<ul style="list-style-type: none"> <li>• Feast of the Apostles 7/12</li> </ul>	
<b>August</b>	<ul style="list-style-type: none"> <li>• Fast of St. Mary's 8/7-8/21</li> <li>• Holy Transfiguration feast 8/19</li> <li>• Feast of St Mary 8/22</li> <li>• Inventory of the year</li> </ul>	

## 6. TEACHING SCHEDULE TABLE

#	Date	Lesson	Servant
	<b>SEPTEMBER/</b>	Unit Lesson	
	SEPTEMBER /	Unit Lesson	
	SEPTEMBER /	Unit Lesson	
	SEPTEMBER /	Unit Lesson	
	<b>OCTOBER/</b>	Unit Lesson	
	OCTOBER /	Unit Lesson	
	OCTOBER /	Unit Lesson	
	OCTOBER /	Unit Lesson	
	<b>NOVEMBER/</b>	Unit Lesson	
	NOVEMBER /	Unit Lesson	
	NOVEMBER /	Unit Lesson	
	NOVEMBER /	Unit Lesson	
	<b>DECEMBER /</b>	Unit Lesson	
	DECEMBER /	Unit Lesson	
	DECEMBER /	Unit Lesson	
	DECEMBER /	Unit Lesson	
	<b>JANUARY /</b>	Unit Lesson	
	JANUARY /	Unit Lesson	
	JANUARY /	Unit Lesson	
	JANUARY /	Unit Lesson	
	<b>FEBRUARY /</b>	Unit Lesson	

	FEBRUARY /	Unit	Lesson	
	FEBRUARY /	Unit	Lesson	
	FEBRUARY /	Unit	Lesson	

SCHEDULE OF SERVANTS AND LESSONS: SEPTEMBER TO FEBRUARY



#	Date	Lesson	Servant
	<b>MARCH/</b>	Unit Lesson	
	MARCH/	Unit Lesson	
	MARCH/	Unit Lesson	
	MARCH/	Unit Lesson	
	<b>APRIL/</b>	Unit Lesson	
	APRIL/	Unit Lesson	
	APRIL/	Unit Lesson	
	APRIL/	Unit Lesson	
	<b>MAY/</b>	Unit Lesson	
	MAY/	Unit Lesson	
	MAY/	Unit Lesson	
	MAY/	Unit Lesson	
	<b>JUNE /</b>	Unit Lesson	
	JUNE /	Unit Lesson	
	JUNE /	Unit Lesson	
	JUNE /	Unit Lesson	
	<b>JULY /</b>	Unit Lesson	
	JULY /	Unit Lesson	
	JULY /	Unit Lesson	
	JULY /	Unit Lesson	
	<b>AUGUST /</b>	Unit Lesson	
	AUGUST /	Unit Lesson	
	AUGUST /	Unit Lesson	

	AUGUST /	Unit	Lesson	

## SCHEDULE OF SERVANTS AND LESSONS: MARCH TO AUGUST

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## DEVELOPMENTAL CHARACTERISTICS OF THIRD GRADERS

Every child’s development is unique. Although children develop through a generally predictable sequence of milestones, we cannot say exactly when a child will reach each and every stage. Every child has his or her own timetable. The characteristics below are offered only as a reference to give you a better understanding of your students.

### THE EIGHT-YEAR-OLD

#### PHYSICAL DEVELOPMENT

- High energy
- Enjoy rough and tumble games, as well as team sports
- May be physically daring
- Fine motor skills showing increased speed and smoothness
- Some write with tiny letters and artwork becomes more detailed
- Large muscles in arms and legs are more developed than small muscles
- Seven to nine-year olds are learning to use their small muscles skills (printing with a pencil; using scissors and small tools) and their large muscle skills (throwing and catching a ball)
- Large differences in size and abilities of children; may affect the way they get along with others, how they feel about themselves, and what physical activities they do
- Enjoy testing muscle strength and skills
- Good sense of balance

#### SOCIAL AND EMOTIONAL DEVELOPMENT

- Begin to define self based on certain attributes or achievements, such as “I wear glasses,” etc
- Can become self-conscious based on how they believe they look in the eyes of others
- Establishing friendships is very important, although they may lack skills to do so
- Emergence of a sense of humor--telling jokes
- Less dependent on adults and more dependent on peers
- Begins to question authority and test limits

- Often overestimate abilities; “they bite off more than can chew”
- Interested in rules and rituals
- Generally girls tend to play more with girls; boys with boys
- May have a best friend
- Strong desire to perform well, do things right
- Find criticism and failure difficult to handle
- View things as right or wrong, wonderful or terrible, with little middle ground
- Need a sense of security in groups, organized play and clubs; friendship groups may be larger
- Generally enjoy caring for and playing with younger children

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## INTELLECTUAL DEVELOPMENT

- Concrete Operations Stage of Thinking is solidifying for most children. They can reason logically about actual objects and organize thoughts coherently. They cannot handle abstract reasoning very well unless it relates to real experiences.
- Learn best through active, concrete experiences, but are learning to see books as sources of information; reading may become a major interest
- Developing a longer attention span
- Enjoy collecting, organizing, and classifying objects and information
- Imaginative play in the form of skits, plays, and puppet shows
- Likes groups and group activities
- May reverse printed letter (b/d) (until mid-third grade)
- Enjoy planning and building
- Speaking and listening vocabularies are expanding rapidly; talkative
- Increased problem-solving ability
- Interested in magic and tricks
- Learning to plan ahead and evaluate what they do
- When something is suggested, they may say, “That’s dumb” or “I don’t want to do that.”
- Beginning to see and understand the perspectives of others.
- Listen well, but they are so full of ideas that they cannot always recall what has been said
- Like to explain ideas--may exaggerate
- Engrossed in activity at hand; love to socialize at the same time
- Industrious; often work quickly
- Basic skills begin to be mastered; begin to feel a sense of competence with skills

## THE NINE-YEAR-OLD

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### PHYSICAL DEVELOPMENT

- Girls generally ahead of boys in physical maturity
- Improve coordination and reaction time

- May have poor posture; lots of physical habitual movements; fingers in hair, slouching, picking at nails
- Stomachaches, headaches, leg pains common
- High energy, often playing to the point of fatigue
- Inconsistent appetite and sleep patterns

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#### SOCIAL AND EMOTIONAL DEVELOPMENT

- Enjoy being a member of a club
- Increased interest in competitive sports
- Learning to take responsibility for his/her own actions
- Begin to see parents and authority figures as fallible human beings; sees adult inconsistencies and imperfections
- Peer conformity in dressing is important
- May begin to be interested in the opposite sex
- Self-aware
- Concerned about being right or wrong, being fair; may complain about fairness issues
- Have great need to be in a group, but are also individualistic
- Need to be in control of some choices
- May become deeply attached to a best friend
- Can be sullen and moody

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#### INTELLECTUAL DEVELOPMENT

- Concrete Operations Stage of Thinking is solidified for most children, they can reason logically and organize thoughts coherently. However, most thinking is done about actual physical objects. They cannot handle abstract thinking very well unless abstractions are related to something they have directly experienced. Even if they can make abstractions, they still learn best through active, concrete experiences
- Showing signs of being more responsible, inner directed, an independent worker
- Appreciate being trusted
- Interested in many different types of reading: fictional stories, magazines, how-to project books, and non-fiction informational books
- May develop special interest in collections or hobbies
- Better able to understand concepts
- Are becoming much less egocentric and are able to understand the perspectives of others
- Better understanding the concept of “audience” when writing
- Less interested in fantasy; more involved in the real world
- May have problems with increased homework demands
- Age of negatives: “I can’t,” “boring”
- Maybe less imaginative than at earlier grades

REFERENCE: "GCISD - CURRICULUM GUIDES AND DEVELOPMENTAL CHARACTERISTICS." 2002. GRAPEVINE-COLLEYVILLE ISD. 7 DEC.



## THEOLOGICAL AND SPIRITUAL BACKGROUND

### **ABBA MOSES**

*Moses, called the Robber or the Black, was a released slave who lived as a robber in Nitria; late in life he became a monk and was trained by Isidore the Priest. He was ordained priest and became one of the great fathers of Scetis. On the advice of Macarius he retired to Petra; he was martyred with seven others barbarian invaders.*

1. It happened that Abba Moses was struggling with the temptation of fornication. Unable to stay any longer in the cell, he went and told Abba *Isidore*. The old man exhorted him to return to his cell. But he refused, saying, 'Abba, I cannot.' Then Abba *Isidore* took Moses out onto the terrace and said to him, 'Look towards the west.' He looked and saw hordes of demons flying about and making a noise before launching an attack. Then Abba *Isidore* said to him, 'Look towards the east.' He turned and saw an innumerable multitude of holy angels shining with glory. Abba *Isidore* said, 'See, these are sent by the Lord to the saints to bring them help, while those in the west fight against them. Those who are with us are more in number than they are.' Then Abba Moses, gave thanks to God, plucked up courage and returned to his cell.

2. A brother at Scetis committed a fault. A council was called to which Abba Moses was invited, but he refused to go to it. Then the priest sent someone to say to him, 'Come, for everyone is waiting' for you. 'So he got up and went. He took a leaking jug, filled it with water and carried it with him. The others came out to meet him and said to him, 'What is this, Father?' The old man said to them, (my sins ran out behind me, and I do not see them, and today I am coming to judge the errors of another.' When they heard that they said no more to the brother but forgave him.

3. Another day when a council was being held in Scetis, the Fathers treated Moses with contempt in order to test him, saying, 'Why does this black man come among us?' When he heard this he kept silence. When the council was dismissed, they said to him, 'Abba, did that not grieve you at all?' He said to them, 'I was grieved, but I kept silence.'

4. It was said of Abba Moses that he was ordained and the ephod was placed upon him. The archbishop said to him, 'See, Abba Moses, now you are entirely white.' The old man said to him, 'It is true of the outside, lord and father, but what about Him who sees the inside?' Wishing to test him the archbishop said to the priests, 'When Abba Moses comes into the sanctuary, drive him out, and go with him to hear what he says.' So the old man came in and they covered him with abuse, and drove him out, saying, 'Outside, black man!' Going out, he said to himself, 'They have acted rightly concerning you, for your skin is as black as ashes. You are not a man so why should you be allowed to meet men?'

5. Once the order was given at Scetis, 'Fast the week.' Now it happened that some brothers came from Egypt to visit Abba Moses and he cooked something for them. Seeing some smoke, the neighbors said to the ministers, 'Look, Moses has broken the commandment and has cooked something in his cell.' The ministers said, 'When he comes, we will speak to him ourselves.' When the Saturday came, since they knew Abba Moses' remarkable way of life, the ministers said to him in front of everyone, 'O Abba Moses, you did not keep the commandment of men, but it was so that you might keep the commandment of God.'

6. A brother came to Scetis to visit Abba Moses and asked him for a word. The old man said to him, 'Go, sit in your cell, and your cell will teach you everything.'

7. Abba Moses said, 'The man who flees and lives in solitude is like a bunch of grapes ripened by the sun, but he who remains amongst men is like an unripe grape.'

8. The magistrate heard about Abba Moses one day and he went to Scetis to see him. They told the old man. He got up and fled to the marsh. Some people met him and said to him, 'Old man, tell us where the cell of Abba Moses is.' He said to them, 'What do you want with him? He is a fool.' So the magistrate went back to the church and said to the ministers, 'I heard people talk about Abba Moses and I went to see him, but there was an old man going into Egypt who crossed our path and we asked him where Abba Moses' cell is, and he said to us, "What do you want with him? He is a fool.'" When they heard this, the clergy were offended and said, 'What kind of an old man was it who spoke like that about the holy man to you?' He said, 'An old man wearing old clothes, a big black man.' They said, 'It was Abba Moses himself and it was in order not to meet you that he said that.' The magistrate went away greatly edified.

9. At Scetis Abba Moses used to say, 'If we keep the commandments of our Fathers, I will answer for it on God's behalf that the barbarians will not come here. But if we do not keep the commandments of God, this place will be devastated.'

10. One day, when the brethren were sitting beside him, he said to them, 'Look, the barbarians are coming to Scetis today; get up and flee.' They said to him, 'Abba, won't you flee too?' He said to them, 'As for me, I have been waiting for this day for many years, that the word of the Lord Christ may be fulfilled which says, "All who take the sword will perish by the sword.'" (Matt. 26.52) They said to him, 'We will not flee either, but we will die with you.' He said to them: 'That is nothing to do with me; let everyone decide for himself whether he stops or not.' Now there were seven brothers there and he said to them, 'Look, the barbarians are drawing near to the door.' They came in and slew them. But one fled and hid under the cover of a pile of rope and he saw seven crowns descending and crowning them.

11. A brother questioned Abba Moses saying, 'I see something in front of me and I am not able to grasp it.' The- 'old man said to him, 'If you do not become dead like those who are in the tomb, you will not be able to grasp it.'

12. Abba *Poemen* said that a brother asked Abba Moses how someone could consider himself as dead towards his neighbor. The old man said to him, 'If a man does not think in his heart that he is already three days dead and in the tomb, he cannot attain this saying.'



*Second Section*  
*Core Materials*



## *We are Children of God*

### UNIT I: CHRIST GIVES US THE RIGHT TO BECOME CHILDREN OF GOD (9 LESSONS)

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1. Theophany- In Baptism we become the children of God
2. The Bread from Heaven
3. Our Lord Feeds the Multitude with Five Loaves and Two Fish
4. The First Eucharist
5. The Eucharist, what we receive
6. The Eucharist, what we offer
7. The Eucharist, what we remember
8. The Eucharist, how to prepare
9. Unit Review

### UNIT II: OUR FATHER'S COMMANDMENTS (8 LESSONS)

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10. Introduction: Moses receives the 10 commandments
11. Commandments 1 and 2
12. Commandments 3 and 4
13. Commandment 5
14. Commandment 6
15. Commandment 7
16. Commandments 8, 9, 10
17. Unit Review

### UNIT III: THE SPIRIT OF SONSHIP (8 LESSONS)

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18. Introduction
19. Love
20. Peace & Joy
21. Patience, Kindness and Goodness
22. Faithfulness
23. Meekness
24. Self control

## 25. Unit Review

### UNIT IV: ABRAHAM THE FATHER OF FAITH (8 LESSONS)

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26. Abraham is called
27. Abraham and Lot
28. Abraham and the promises
29. Abraham and the visitors
30. Isaac is born, Ishmael and Hagar
31. Isaac is sacrificed – the Covenant
32. Unit Review

### UNIT V: SEASONAL AND ACTIVITY LESSONS. (14 LESSONS)

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33. The feast of Nyrouz:
34. The feast of the Holy Cross:
35. The Month of Kiahk
36. The Holy Nativity
37. The Flight to Egypt
38. The Holy Theophany
39. The Lent
40. The Holy week of Pascha
41. The Holy Resurrection
42. The Holy Ascension and The Holy Pentecost
43. Visiting the Temple at 12
44. The fast and feast of the holy apostles
45. The feast of the Holy Theotokos (How to make an Icon of the Theotokos
46. The feast of the Transfiguration of our Lord



## THE THIRD GRADE CURRICULUM

God Gives Us Reconciliation and Eternal Life In His Son

# *Third Grade Curriculum*

## Theme and Objectives

### UNIT 1: REPENTANCE AND CONFESSION

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**Purpose:** In this unit, the child builds a foundation for recognizing our sinfulness, the role of the Holy Spirit in “spotting out” our sins, as well as viewing the Holy Trinity as loving the sinners but hating sin. The first part of the unit is meant to shape their conscious according to God’s commandments, tailored to their level. The second part helps the children to accept God’s forgiveness granted through the sacrament of repentance & confession. The children should be given clear instruction on how to make a good confession and how to start on a regular schedule of confession

1. Who is the sinner? review the ten commandments and the fruit of the Spirit
2. Who is the sinner? introduction to the sermon on the mount
3. Our Lord loves the sinner (Zacchaeus)
4. Repentance is a journey: from a sinner to a saint (St Moses The Black)
5. The publican's prayer (The Publican & the Pharisee)
6. The repentant returns to the church (The Prodigal Son)
7. Faith and forgiveness (The sinful woman)
8. The Mystery of repentance and confession ( IN STEPS)
9. Unit Review

### UNIT II: THE DIVINE LITURGY

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**Purpose:** The purpose of this unit is to lead the children to discover the journey of the liturgy as a living memorial of our Lord's life and sacrifice, as well as a way of unity in the church. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we tell the story, and what we offer and receive as God's own family of Love. And how we are transformed by it to be able to serve and transform the world.

10. Introduction to the Holy Liturgy: Holy Space, Holy Time
11. The Preparatory
12. The Offertory I
13. The offertory II
14. Liturgy of the Word
15. Liturgy of the Faithful: Reconciliation Prayer and Anaphora
16. Liturgy of the Faithful: Anamnesis and Epiclesis
17. Liturgy of the Faithful: Litanies and Commemoration
18. Liturgy of the Faithful: The Fraction and the Pledge
19. Liturgy of the Faithful: How to Prepare for Communion
20. Liturgy Review

### UNIT 3: THE OLD TESTAMENT FATHERS OF GOD'S FAMILY

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The patriarchs Isaac (who consecrates the family) and Jacob (who protects the family).  
"obedience and honor to parents"

21. Review of Abraham's life as God chosen to father his earthly family from last year
22. God renew His covenant with Isaac to continue to lead the family of God.
23. God renew the covenant with Jacob.
24. Jacob leaves Laban.
25. Unit Review

### UNIT 4: MYSTERIES OF BAPTISM AND CHRISMATION

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**Purpose:** To introduce the students to the initiation mysteries (things a newcomer to the church must do) which are baptism, chrismation, confession and the Eucharist; how each of the mysteries would give us a gift from God that we cannot get on our own. Briefly introduce all

mysteries (sacraments of healing: confession, unction of the sick. Sacraments that cannot be repeated: priesthood, baptism, chrismation). In the baptism we become the children of God and we are one with Christ, we are born again from heaven. In the mystery of chrismation we become the temple of the Holy Spirit; it is our anointing from God to become “anointed”.

Themes of Baptism: dying with Christ, becoming part of Christ, having new life.

26. Church mysteries

27. The crossing of the red sea- as a baptism for the Israelites

28. Naaman the Syrian ( 2 kings 5)

29. The baptism of Christ and our baptism-Chrismation

30. Unit Review

## *The Church*

### *God in our Midst*

In this grade, the focus is on the Church, the mystery of priesthood. What it means to father God's people. The apostolic succession and the roots of the church in Old Testament are explored. Few examples from the lives of the Coptic Patriarchs are examined.

#### UNIT I: GOD FATHERS HIS FAMILY ON EARTH – THROUGH HIS SON

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1. Our Lord Cared for His Disciples
2. Our Lord Jesus Christ called disciples to help Him in caring for His people
3. Our Lord Jesus Christ offer forgiveness
4. Unit Review

#### UNIT II: OUR LORD JESUS CHRIST CONTINUES HIS WORK THROUGH THE CHURCH IN THE MYSTERY OF PRIESTHOOD

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5. Our Lord Jesus Christ calls some of us to Father His Children
6. Bishops and priests are Stewards and Shepherds
7. Our Lord Jesus Christ continues to give new disciples the power to forgive
8. The Clothing of the Bishop, Priest, and Deacon
9. Unit Review

#### UNIT III: THE OLD TESTAMENT FATHERS OF GOD'S FAMILY

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10. Joseph and Jacob
11. Joseph is Called to Egypt
12. Joseph Interprets Dreams
13. Joseph Receives His Brothers Two Times
14. The Coming of Jacob's Family to Egypt
15. Unit Review



#### UNIT IV: STORIES OF SOME OF THE COPTIC PATRIARCHS AND BISHOPS

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16. Story of St. Mark the founder of the coptic church our family of faith
17. Story of St. Peter the Seal of Martyrs sacrificed for the faith
18. Story of St. Athanasius. defender of Orthodox faith
19. Story of Pope Petros El Gawli and the Holy Light
20. Story of Pope Abram and the moving of the mountain
21. Story of St. pope Kyrilloss the sixth: Life of Prayer
22. Story of St Abram bishop of Fayome friend of the poor

#### UNIT V: CHURCH TITLES AND SYMBOLS

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#### UNIT VI: CHURCH, THE HOUSE OF GOD

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#### UNIT VII: GOD SAVES HIS PEOPLE THROUGH CHRIST IN THE MYSTERIES OF THE CHURCH

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#### UNIT VIII: SEASONAL LESSONS

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37. The Feast of Nyrouz- Procession prep
38. The Feast of the Holy Cross - Procession Prep
39. The Month of Kiahk - Kiahk praise
40. The Holy Nativity - The reward of Watchfulness
41. The Holy Theophany - Baptism is the door to the Church
42. The Holy Lent - Prodigal son, return to the house of the Father
43. Palm Sunday - prepare for the procession
44. The Holy Resurrection- John 20 (gift of the Holy Spirit)
45. The Church is where we encounter our Lord St Thomas
46. St Peter is re-instated a Shepherd
47. Pentecost: The Church is where we receive the Holy Spirit
48. The Fast and Feast of the Apostles

49. The Feast of the Theotokos

50. The Feast of the Transfiguration of our Lord

*God Gives Us Reconciliation  
and Eternal life  
in His Son*

UNIT 1: REPENTANCE

**Purpose:** In this unit, the child builds a foundation for recognizing our sinfulness through the commandments and the work of the Holy Spirit in “spotting out” our sins, as well as viewing the Holy Trinity as loving the sinners but hating sin. The first part of the unit is a preparation for regular self examination according to God’s commandments, brought to the third grader level. The second part helps the children to accept God’s forgiveness granted through the Mystery of repentance & confession. The children should be given clear instruction on how to make a thorough self examination and a good confession and how to start on a regular schedule of confession

1. Who is the sinner? review the ten commandments
2. Who is the sinner? review the fruit of the Spirit - introduction to the sermon on the mount
3. Our Lord loves the sinner (Zacchaeus)
4. Repentance is a journey: from a sinner to a saint (St Moses The Black)
5. The publican's prayer (The Publican & the Pharisee)
6. The repentant returns to the church (The Prodigal Son)
7. Faith and forgiveness (The sinful woman)
8. The Mystery of repentance and confession ( IN STEPS)
9. Unit Review

## Unit I: Repentance and Confession

**Purpose:** In this unit, the child builds a foundation for recognizing our sinfulness through the commandments and the work of the Holy Spirit in “spotting out” our sins, as well as viewing the Holy Trinity as loving the sinners but hating sin. The first part of the unit is a preparation for regular self examination according to God’s commandments, brought to the third grader level. The second part helps the children to accept God’s forgiveness granted through the Mystery of repentance & confession. The children should be given clear instruction on how to make a thorough self examination and a good confession and how to start on a regular schedule of confession

### 1. WHO IS THE SINNER? TEN COMMANDMENTS

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

##### **Exodus 19:20- 20:1-17**

<sup>20</sup> Then the LORD came down upon Mount Sinai, on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up. <sup>21</sup> And the LORD said to Moses, “Go down and warn the people, lest they break through to gaze at the LORD, and many of them perish. <sup>22</sup> Also let the priests who come near the LORD consecrate themselves, lest the LORD break out against them.” <sup>23</sup> But Moses said to the LORD, “The people cannot come up to Mount Sinai; for You warned us, saying, ‘Set bounds around the mountain and consecrate it.’” <sup>24</sup> Then the LORD said to him, “Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break through to come up to the LORD, lest He break out against them.” <sup>25</sup> So Moses went down to the people and spoke to them. <sup>1</sup> And God spoke all these words, saying: <sup>2</sup> “I *am* the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. <sup>3</sup> “You shall have no other gods before Me. <sup>4</sup> “You shall not make for yourself a carved image—any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth; <sup>5</sup> you shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me, <sup>6</sup> but showing mercy to thousands, to those who love Me and keep My commandments. <sup>7</sup> “You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain. <sup>8</sup> “Remember the Sabbath day, to keep it holy. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates. <sup>11</sup> For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

<sup>12</sup> “Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you. <sup>13</sup> “You shall not murder. <sup>14</sup> “You shall not commit adultery. <sup>15</sup> “You shall not steal. <sup>16</sup> “You shall not bear false witness against your neighbor. <sup>17</sup> “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that *is* your neighbor’s.”

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#### CHURCH FATHERS:

**St. Ambrose** First Book on Repentance CHAPTER 12

*Another passage of St. John is considered. The necessity of keeping the commandments of God may be complied with by those who, having fallen, repent, as well as by those who have not fallen, as is shown in the case of David.*

**53.** LET us consider another similar passage: “He that believes on the Son has eternal life, but he that believes not the Son shall not see life, but the wrath of God abides on him.” That which abides has certainly had a beginning, and that from some offense, viz., that first he not believe. When, then, any one believes, the wrath of God departs and life comes. To believe, then, in Christ is to gain life, for “he that believes in Him is not judged.”

**54.** But with reference to this passage they allege that he who believes in Christ ought to keep His sayings, and say that it is written in the Lord’s own words: “I am come a light into this world, that whosoever believes in Me may not abide in darkness. And if any man hear My word and keep it, I judge him not.” He judges not, and do you judge? He says, “that whosoever believes on Me may not abide in darkness,” that is, that if he be in darkness he may not remain therein, but may amend his error, correct his fault, and keep My commandments, for I have said, “I will not the death of the wicked, but the correction.” I said above that he that believes on Me is not judged, and I keep to this: “For I am not come to judge the world, but that the world may be saved through Me.” I pardon willingly, I quickly forgive, “I will have mercy rather than sacrifice,” because by sacrifice the just is rendered more acceptable, by mercy the sinner is redeemed. “I come not to call the righteous but sinners.” Sacrifice was under the Law, in the Gospel is mercy. “The Law was given by Moses, grace by Me.”

**55.** And again further on He says: “He that despises Me, and receives not My words, has one that judges him.” Does he seem to you to have received Christ’s words who has not corrected himself? Undoubtedly not. He, then, who corrects himself receives His word, for this is His word, that everyone should turn back from sin. So, then, of necessity you must either reject this saying of His, or if you cannot deny it you must accept it.

**56.** It is also necessary that he who leaves off sinning must keep the commandments of God and renounce his sins. We ought not, then, to interpret this saying of him who has always kept the commandments, for if this had been His meaning He would have added the word always, but by not adding it He shows that He was speaking of him who has kept what he has heard, and what he heard has led him to correct his faults; he has then kept what he has heard.

**57.** But how hard it is to condemn to penance for life one who even afterwards keeps the commandments of the Lord, let Him teach us Himself Who has not refused forgiveness. Even to those who do not keep His commandments, as you read in the Psalm: “If they profane My

statutes and keep not My commandments, I will visit their offenses with the rod and their sins with scourges, but My mercy will I not take from them." So, then, He promises mercy to all.

**58.** Yet that we may not think that this mercy is without judgment, there is a distinction made between those who have paid continual obedience to God's commandments, and those who at some time, either by error or by compulsion, have fallen. And that you may not think that it is only our arguments which press you, consider the decision of Christ, Who said: "If the servant knew his Lord's will and did it not, he shall be beaten with many stripes, but if he knew it not, he shall be beaten with few stripes." Each, then, if he believes, is received, for God "chastens every son whom He receives," and him whom He chastens He does not give over unto death, for it is written: "The Lord hath chastened me sore, but He has not given me over unto death."

**HOMILIES OF ST. JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE, ON THE GOSPEL ACCORDING TO ST. MATTHEW HOMILY 1**

*IT were indeed meet for us not at all to require the aid of the written Word, but to exhibit a life so pure, that the grace of the Spirit should be instead of books to our souls, and that as these are inscribed with ink, even so should our hearts be with the Spirit. But, since we have utterly put away from us this grace, come, let us at any rate embrace the second best course.*

*For that the former was better, God hath made manifest, both by His words, and by His doings. Since unto Noah, and unto Abraham, and unto his offspring, and unto Job, and unto Moses too, He discoursed not by writings, but Himself by Himself, finding their mind pure. But after the whole people of the Hebrews had fallen into the very pit of wickedness, then and thereafter was a written word, and tables, and the admonition which is given by these.*

*And this one may perceive was the case, not of the saints in the Old Testament only, but also of those in the New. For neither to the apostles did God give anything in writing, but instead of written words He promised that He would give them the grace of the Spirit: for "He," said our Lord, "shall bring all things to your remembrance." And that thou mayest learn that this was far better, hear what He said by the Prophet: "I will make a new covenant with you, putting my laws into their mind, and in their heart I will write them," and, "they shall be all taught of God." And Paul too, pointing out the same superiority, said, that they had received a law "not in tables of stone, but in fleshy tables of the heart."*

*But since in process of time they made shipwreck, some with regard to doctrines, others as to life and manners, there was again need that they should be put in remembrance by the written word.*

*2. Reflect then how great an evil it is for us, who ought to live so purely as not even to need written words, but to yield up our hearts, as books, to the Spirit; now that we have lost that honor, and are come to have need of these, to fail again in duly employing even this second remedy. For if it be a blame to stand in need of written words, and not to have brought down on ourselves the grace of the Spirit; consider how heavy the charge of not choosing to profit even after this*

*assistance, but rather treating what is written with neglect, as if it were cast forth without purpose, and at random, and so bringing down upon ourselves our punishment with increase.*

*But that no such effect may ensue, let us give strict heed unto the things that are written; and let us learn how the Old Law was given on the one hand, how on the other the New Covenant.*

*3. How then was that law given in time past, and when, and where? After the destruction of the Egyptians, in the wilderness, on Mount Sinai, when smoke and fire were rising up out of the mountain, a trumpet sounding, thunders and lightnings, and Moses entering into the very depth of the cloud. But in the new covenant not so, — neither in a wilderness, nor in a mountain, nor with smoke and darkness and cloud and tempest; but at the beginning of the day, in a house, while all were sitting together, with great quietness, all took place. For to those, being more unreasonable, and hard to guide, there was need of outward pomp, as of a wilderness, a mountain, a smoke, a sound of trumpet, and the other like things: but they who were of a higher character, and submissive, trod who had risen above mere corporeal imaginations, required none of these. And if even in their case there was a sound, it was not for the sake of the apostles, but for the Jews, who were present, on whose account also the tongues of fire appeared. For*

*33 if even after this, some said, “they are filled with new wine,” much more would they have said so, had they seen none of these things.*

*And in the Old Testament, it was upon Moses’ going up, that God came down; but here, when our nature hath been carried up into Heaven, or rather unto the royal throne, then the Spirit makes His descent.*

*Now had the Spirit been an inferior being, the results would not have been greater and more wonderful. For indeed these tables are far better, and the achievements more illustrious. Since the apostles came not down from a mountain, as Moses, bearing monuments of stone in their hands, but carrying about the Spirit in their mind, and pouring forth a kind of treasure and fountain of doctrines and of gifts and of all things that are good, so they went everywhere around, and became, through that grace, living books and laws. Thus they won over “the three thousand,” thus “the five thousand,” thus the nations of the world; God, by their tongue, discoursing with all that approached them.*

*4. By whom Matthew also, being filled with the Spirit, wrote, what he did write: — Matthew the Publican, for I am not ashamed to name him by his trade, neither him nor the others. For this in a very special way indicates both the grace of the Spirit, and their virtue.*

*And He hath properly called His work by a name (which signifies) good tidings. Yea, for it was removal of punishment, and remission of sins, and “righteousness, and sanctification, and redemption,” and adoption, and an inheritance of Heaven, and a relationship unto the Son of God, which he came declaring unto all; to enemies, to the perverse, to them that were sitting in darkness. What then could ever be equal to these good tidings? God on earth, man in Heaven; and all became mingled together, angels joined the choirs of men, men had fellowship with the*

*angels, and with the other powers above: and one might see the long war brought to an end, and reconciliation made between God and our nature, the devil brought to shame, demons in flight, death destroyed, Paradise opened, the curse blotted out, sin put out of the way, error driven off, truth returning, the word of godliness everywhere sown, and flourishing in its growth, the polity of those above planted on the earth, those powers in secure intercourse with us, and on earth angels continually haunting, and hope abundant touching things to come*

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**REFLECTION:**

God gave us the Ten Commandments to uncover our sinfulness and to lead us to discover our need for a Savior. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor (Galatians 3:23-25).

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**PRAYER:****The Prayer for Repentance**

My Lord God, and Savior Jesus Christ, treasure of mercy and the spring of salvation, I come to You confessing my sins. I confess that with boldness I dared to defile Your Holy Sanctuary with my sins. Now I seek Your mercy and love, for Your mercies are boundless; You never turn back a sinner who comes to You. I confess that my mind is burdened with sin and that I have no strength left. Do not turn away from me, do not rebuke me in Your anger nor chasten me in Your displeasure. I am worn out, have compassion upon me O Lord, Do not judge me to Your justice, but according to Your mercy. Remember Your creation; Do not put me on trial, because none of Your servants can justify his deeds. Dress me in a new attire that befits Your glory. Forgive my sins and I shall sing. "Blessed is He whose sins are forgiven." When I confess my sins, and reveal my iniquities, You cleanse me. Amen.

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**LESSON PREPARATION**

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**SONG:****I Sought After You (First 3 sections)**

I sought after You, from the depths of my heart, my Lord Jesus, help me.  
Loosen for me, all the bonds of sin, my Lord Jesus Christ, help me.  
Be a help to me, so that You may save me, my Lord Jesus, help me.  
May Your goodness, come speedily to me, my Lord Jesus Christ, help me.



Overshadow me, with the shadow of Your wings, my Lord Jesus, help me.  
In six days You have made, all the creation, my Lord Jesus Christ, help me.

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#### VOCABULARY:

**Commandment:** *Rules given by God to live by*

**Purify:** *To cleanse*

**Consecrate:** *dedicated to God*

**Sinner:** *Someone who disobeys God by breaking God's commandments*

**Repenting:** *Turning away from sin and turning toward God*

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#### OBJECTIVES

<b>Faith:</b>	God gave us commandments
<b>Liturgical:</b>	Preparation for confession
<b>Moral:</b>	Defining good from evil (conscience formation)
<b>Spiritual:</b>	Repentance

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#### INTRODUCTION:

Explain to the students that we are starting a unit on repentance and confession, and that the first few weeks will be about understanding who is a sinner, what sinning does to our relationship with God and how our Lord Jesus Christ feels towards sinners.

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#### LESSON BODY:

Read with your students Exodus 19:20 to 20:1-17

Then say: "Let's review the Ten Commandments:"

#### **The first four commandments are about God**

1. **You shall have no gods before Me.** What does it mean to have a god? The person that I hold the highest regard for and I love with all my heart, my mind and my might. That could

be a friend a toy, a game a hobby these are all gods, worshipping other things other than God is called Idolatry. It can be people, or things, or pets.

2. **You shall not make for yourself a carved image to worship.** This is another type of idolatry. It could be play stations, internet, I phones, I pads, laptops. If these things take Gods time and importance.
3. **You shall not take the name of the Lord your God in vain.** This is swearing, using the name of the Lord. This is also cursing.
4. **Remember the Lord's day, to keep it holy.** We give this day to God, our family, the needy and the sick.

**The next six commandments are about how to love our neighbors**

5. **Honor your father and mother.** We honor our father and mother when we submit to them. How do you spell obedience? Come immediately when you are called, do exactly as you are told, do well in school, and help around the house. Do not answer back, do not yell or raise your voice or argue.
6. **You shall not murder.** Do not gossip or hurt people's feelings.
7. **You shall not commit adultery.** Respect our bodies=appropriate clothing and using appropriate language in describing others.
8. **You shall not steal** includes shoplifting, no cheating, no gossiping (stealing reputation), vandalism.
9. **You shall not bear false witness against your neighbor** (lie).
10. **You shall not covet** (want what your neighbor has when you don't need it).

Have the students copy down the Ten Commandments off of the board. The students will write what each commandment means to them.

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#### PLAN AND MATERIALS:

- **Scrap book building:** The children will copy the commandments into their notebooks, and write what they mean to them.
- **Coloring:**

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#### CONCLUSION:

God gave us the Ten Commandments to show us how to live and to uncover our sinfulness. Leading us back to Him through repentance. Which means we need to examine ourselves against the commandments of God. So we can say we are sorry for...

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#### REVIEW QUESTIONS:

Q: What does commandment mean?

*A: A rule given by God to live by.*

Q: What did God want the people to do before receiving the commandments?

*A: God wanted Moses to consecrate the Israelites and God wanted the people to wash their clothes and to be purified.*

Q: What does to be consecrated mean?

*A: To be dedicated to God.*

Q: Why do you think God asked Moses to have the Israelites to purify themselves before meeting with Him?

*A: God asked the Israelites to purify themselves in order to prepare their bodies to be as clean as possible to provide a home where God can dwell.*

Q: How, when and why do we purify our bodies in our church today?

*A: We purify our bodies before taking communion by fasting, showering before church, and confessing. We do this in order to prepare a place for our Lord to come in and dwell in our bodies.*

Q: What did God promise if we follow His commandments?

*A: If you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people.*

Q: What is the name of the mountain where Moses received the commandments?

*A: Mount Sinai*

Q: How are the commandments divided?

*A: The first four are about God and the second six are about how to love our neighbors.*

Q: What is a sinner?

*A: A sinner is someone who disobeys God by breaking God's commandments.*

Q: What is repenting?

*A: Repenting is turning away from sin towards God both in feelings and in actions (mind, heart and power).*

#### VERSE TO REMEMBER:

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“If you love Me, keep My commandments” (John 14:15).

#### HOME ACTIVITY AND DAILY READINGS

- Have students memorize the Ten Commandments.

- Students will also sit down and examine themselves against the Ten Commandments using the **Ten Commandments Examination Sheet**.
- Have the children memorize the first part of Psalm 50 in the Agpeya

**Memorization: Psalm 50**

Have mercy upon me, O God, according to Your great mercy; and according to the multitude of Your compassions blot out my iniquity. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I am conscious of my iniquity; and my sin is at all times before me.



## TEN COMMANDMENTS EXAMINATION SHEET

**1. You shall have no gods before Me.**

Do I hold material things higher than God? Do I love material possessions more than God?

**2. You shall not make for yourself a carved image to worship.**

This is another type of idolatry. Does my play station, Wii, the internet, I phones, I pads, and laptops take God's time and importance?

**3. You shall not take the name of the Lord your God in vain.**

Do I curse or use God's name in vain?

**4. Remember the Lord's day, to keep it holy.**

What do I do on Sunday? Do I go home after church and watch TV? Or do I spend quality time with my family, visit the sick or the needy?

**5. Honor your father and mother.**

How do you spell obedience?

How am I speaking to them: Do I argue, answer back, use loud voice?

Do I come immediately when I am called or I ignore them?

Do I do exactly as I am told without arguing or complaining?

Do I try my best in school? Do I help around the house or at least do my chores?

If I don't have chores do I ask my parents if they need help to do something around the house? Do I answer back? Do I yell or raise my voice or argue with my parents?

**6. You shall not murder.**

Do I get angry with people without a good cause?

Do I treat peoples feeling with carelessness?

Do I hurt other's feelings?

**7. You shall not commit adultery.**

Do I respect my body? Do I wear appropriate clothing and use appropriate language in describing others?

**8. You shall not steal.**

Do I shoplift? Do I cheat or copy other's people's homework? Do I gossip (stealing reputation)? Do I respect other's people property by not abusing it?

**9. You shall not bear false witness against your neighbor.**

Do I lie?

**10. You shall not covet.**

Do I want what my neighbor (friend or classmate) has when I know don't need it?

## Unit I: Repentance and Confession

**Purpose:** In this unit, the child builds a foundation for recognizing our sinfulness through the commandments and the work of the Holy Spirit in “spotting out” our sins, as well as viewing the Holy Trinity as loving the sinners but hating sin. The first part of the unit is a preparation for regular self examination according to God’s commandments, brought to the third grader level. The second part helps the children to accept God’s forgiveness granted through the Mystery of repentance & confession. The children should be given clear instruction on how to make a thorough self examination and a good confession and how to start on a regular schedule of confession

### 2. WHO IS THE SINNER? INTRODUCTION TO THE SERMON ON THE MOUNT

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

##### **Matthew 5 : The Beatitudes** (*Luke 6:20-26*)

And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying: "Blessed are the poor in spirit, For theirs is the kingdom of heaven. Blessed are those who mourn, For they shall be comforted. Blessed are the meek, For they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, For they shall be filled. Blessed are the merciful, For they shall obtain mercy. Blessed are the pure in heart, For they shall see God. Blessed are the peacemakers, For they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven. "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.

"You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. "You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lamp stand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven (Matthew 5:1-16).

#### CHURCH FATHERS:

**St. John Chrysostom** HOMILY 15 on MATTHEW 5:1, 2

“And Jesus seeing the multitudes went up into the mountain, and when He was set, His disciples came unto Him. And He opened His mouth, and taught them saying, Blessed,” etc.

See how un-ambitious He was, and void of boasting: in that He did not lead people about with Him, but whereas, when healing, was required, He had Himself gone about everywhere, visiting both towns and country places; now when the multitude is become very great, He sits in one spot: and that not in the midst of any city or forum, but on a mountain and in a wilderness; instructing us to do nothing for display, and to separate ourselves from the tumults of ordinary life, and this most especially, when we are to study wisdom, and to discourse of things needful to be done. But when He had gone up into the mount, and “was set down, His disciples came unto Him.” Do you see their growth in virtue? and how in a moment they became better men? Since the multitude were but gazers on the miracles, but these from that hour desired also to hear some great and high thing. And indeed this it was set Him on His teaching, and made Him begin this discourse.

For it was not men’s bodies only that He was healing, but He was also amending their souls; and again from the care of these He would pass to attendance on the other. Thus He at once varied the succor that He gave, and likewise mingled with the instruction afforded by His words, the manifestation of His glory from His works; and besides, He stopped the shameless mouths of the heretics, signifying by this His care of both parts of our being, that He Himself is the Maker of the whole creation. Therefore also on each nature He bestowed abundant providence, now amending the one, now the other. And in this way He was then employed. For it is said, that “He opened His mouth, and taught them.” And wherefore is the clause added, “He opened His mouth”? To inform you that in His very silence He gave instruction, and not when He spoke only: but at one time by “opening His mouth,” at another uttering His voice by the works which He did. But when thou hear that He taught them, do not think of Him as discoursing with His disciples only, but rather with all through them.

2. Whence then doth He begin? and what kind of foundations of His new polity doth He lay for us?

Let us hearken with strict attention unto what is said. For though it was spoken unto them, it was written for the sake also of all men afterwards. And accordingly on this account, though He had His disciples in His mind in His public preaching, yet unto them He limits not His sayings, but applies all His words of blessing without restriction. Thus He said not, “Blessed are ye, if ye become poor,” but “Blessed are the poor.” And I may add that even if He had spoken of them, the advice would still be common to all. For so, when He said, “Lo! I am with you always, even unto the end of the world,” He is discoursing not with them only, but also, through them, with all the world. And in pronouncing them blessed, who are persecuted, and chased, and suffer all intolerable things; not for them only, but also for all who arrive at the same excellency, He weaves His crown.

However, that this may be yet plainer, and to inform thee that thou hast great interest in His sayings, and so indeed hath all mankind, if any choose to give heed; hear how He begins these wondrous words. “Blessed are the poor in spirit; for theirs is the kingdom of Heaven.”

What is meant by “the poor in spirit?” The humble and contrite in mind. For by “spirit” He hath here designated the soul, and the faculty of choice. That is, since many are humble not willingly, but compelled by stress of circumstances; letting these pass (for this were no matter of praise),



He blesses them first, who by choice humble and contract themselves. But why said he not, “the humble,” but rather “the poor?” Because this is more than that. For He means here them who are awestruck, and tremble at the commandments of God. Whom also by His prophet Isaiah God earnestly accepting said, “To whom will I look, but to him who is meek and quiet, and tremble at My words?” For indeed there are many kinds of humility: one is humble in his own measure, another with all excess of lowliness. It is this last lowliness of mind which that blessed prophet commends, picturing to us the temper that is not merely subdued, but utterly broken, when he said, “The sacrifice for God is a contrite spirit, a contrite and a humble heart God will not despise.” And the Three Children also offer this unto God as a great sacrifice, saying, “Nevertheless, in a contrite soul, and in a spirit of lowliness, may we be accepted.” This Christ also now blesses.

3. For whereas the greatest of evils, and those which make havoc of the whole world, had their entering in from pride: — for both the devil, not being such before, did thus become a devil; as indeed Paul plainly declared, saying, “Lest being lifted up with pride, he fall into the condemnation of the devil:” — and the first man, too, puffed up by the devil with these hopes, was made an example of, and became mortal (for expecting to become a God, he lost even what he had; and God also upbraiding him with this, and mocking his folly, said, “Behold, Adam is become as one of us”; and each one of those that came after did hereby wreck himself in impiety, fancying some equality with God: — since, I say, this was the stronghold of our evils, and the root and fountain of all wickedness, He, preparing a remedy suitable to the disease, laid this law first as a strong and safe foundation. For this being fixed as a base, the builder in security lays on it all the rest. But if this be taken away, though a man reach to the Heavens in his course of life, it is all easily undermined, and issues in a grievous end. Though fasting, prayer, almsgiving, temperance, any other good thing whatever, be gathered together in thee; without humility all fall away and perish.

It was this very thing that took place in the instance of the Pharisee. For even after he had arrived at the very summit, he “went down” with the loss of all, because he had not the mother of virtues: for as pride is the fountain of all wickedness, so is humility the principle of all self-command. Wherefore also He begins with this, pulling up boasting by the very root out of the soul of His hearers. “And what,” one may ask, “is this to His disciples, who were on every account humble? For in truth they had nothing to be proud of, being fishermen, poor, ignoble, and illiterate.” Even though these things concerned not His disciples, yet surely they concerned such as were then present, and such as were hereafter to receive the disciples, lest they should on this account despise them. But it were truer to say that they did also concern His disciples. For even if not then, yet by and by they were sure to require this help, after their signs and wonders, and their honor from the world, and their confidence towards God. For neither wealth, nor power, nor royalty itself, had so much power to exalt men, as the things which they possessed in all fullness. And besides, it was natural that even before the signs they might be lifted up, at that very time when they saw the multitude, and all that audience surrounding their Master; they might feel some human weakness. Wherefore He at once represses their pride.

**And He does not introduce what He said by way of advice or of commandments, but by way of blessing, so making His word less burthensome, and opening to all the course of His discipline. For He said not, “This or that person,” but “they who do so, are all of them blessed.” So that though thou be a slave, a beggar, in poverty, a stranger, unlearned, there is nothing to hinder thee from being blessed, if thou emulate this virtue.**

4. Now having begun, as you see, where most need was, He proceeds to another commandment, one which seems to be opposed to the judgment of the whole world. For whereas all think that they who rejoice are enviable, those in dejection, poverty, and mourning, wretched, He calls these blessed rather than those; saying thus, "Blessed are they that mourn."

Yet surely all men call them miserable. For therefore He wrought the miracles beforehand, that in such enactments as these He might be entitled to credit. And here too again he designated not simply all that mourn, but all that do so for sins: since surely that other kind of mourning is forbidden, and that earnestly, which relates to anything of this life. This Paul also clearly declared, when he said, "The sorrow of the world works death, but godly sorrow works repentance unto salvation, not to be repented of." These then He too Himself calls blessed, whose sorrow is of that kind; yet not simply them that sorrow did He designate, but them that sorrow intensely. Therefore He did not say, "they that sorrow," but "they that mourn." For this commandment again is fitted to teach us entire self-control. For if those who grieve for children, or wife, or any other relation gone from them, have no fondness for gain or pleasure during that period of their sorrow; if they aim not at glory, are not provoked by insults, nor led captive by envy, nor beset by any other passion, their grief alone wholly possessing them; much more will they who mourn for their own sins, as they ought to mourn, show forth a self-denial greater than this. Next, what is the reward for these? "For they shall be comforted," said He.

Where shall they be comforted! tell me. Both here and there. For since the thing enjoined was exceeding burthensome and galling, He promised to give that, which most of all made it light. Wherefore, if thou wilt be comforted, mourn: and think not this a dark saying. For when God doth comfort, though sorrows come upon thee by thousands like snow-flakes, thou wilt be above them all. Since in truth, as the returns which God gives are always far greater than our labors; so He hath wrought in this case, declaring them that mourn to be blessed, not after the value of what they do, but after His own love towards man For they that mourn, mourn for misdoings, and to such it is enough to enjoy forgiveness, and obtain wherewith to answer for themselves. But forasmuch as He is full of love towards man, He doth not limit His recompense either to the removal of our punishments, or to the deliverance from our sins, but He makes them even blessed, and imparts to them abundant consolation.

But He bids us mourn, not only for our own, but also for other men's misdoings. And of this temper were the souls of the saints: such was that of Moses, of Paul, of David; yea, all these many times mourned for evils not their own.

5. "Blessed are the meek, for they shall inherit the earth." Tell me, what kind of earth? Some say a figurative earth, but it is not this, for nowhere in Scripture do we find any mention of an earth that is merely figurative. But what can the saying mean? He holds out a sensible prize; even as Paul also doth, in that when he had said, "Honor thy father and thy mother," he added, "For so you shall live long upon the earth." And He Himself unto the thief again, "Today you shall be with me in Paradise." Thus He does not incite us by means of the future blessings only, but of the present also, for the sake of the grossest sort of His hearers, and such as before the future seek those others. Thus, for example, further on also He said, "Agree with your adversary." Then He appoints the reward of such self-command, and said, "Lest at any time the adversary deliver thee to the judge, and the judge to the officer." See you whereby He alarmed us? By the things of sense, by what happens before our eyes. And again, "Whosoever shall say to his brother, Rata, shall be in danger of the council." And Paul too sets forth sensible rewards at great length, and

uses things present in his exhortations; as when he is discoursing about virginity. For having said nothing about the heavens there, for the time he urges it by things present, saying, "Because of the present distress," and, "But I spare you," and, "I would have you without carefulness," Thus accordingly Christ also with the things spiritual hath mingled the sensible. For whereas the meek man is thought to lose all his own, He promises the contrary, saying, "Nay, but this is he who possesses his goods in safety, namely, he who is not rash, nor boastful: while that sort of man shall often lose his patrimony, and his very life." And besides, since in the Old Testament the prophet used to say continually, "The meek shall inherit the earth;" He thus weaves into His discourse the words to which they were accustomed, so as not everywhere to speak a strange language.

And this He said, not as limiting the rewards to things present, but as joining with these the other sort of gifts also. For neither in speaking of any spiritual thing doth He exclude such as are in the present life; nor again in promising such as are in our life, doth He limit his promise to that kind. For He said, "Seek ye the kingdom of God, and all these things shall be added unto you." And again: "Whosoever hath left houses or brethren, shall receive a hundred fold in this world, and in the future shall inherit everlasting life."

6. "Blessed are they which do hunger and thirst after righteousness." What sort of righteousness? He means either the whole of virtue, or that particular virtue which is opposed to covetousness. For since He is about to give commandment concerning mercy, to show how we must show mercy, as, for instance, not of rapine or covetousness, He blesses them that lay hold of righteousness. And see with what exceeding force He puts it. For He said not, "Blessed are they which keep fast by righteousness," but, "Blessed are they which do hunger and thirst after righteousness:" that not merely anyhow, but with all desire we may pursue it. For since this is the most peculiar property of covetousness, and we are not so enamored of meat and drink, as of gaining, and compassing ourselves with more and more, He bade us to transfer this desire to a new object, freedom from covetousness. Then He appoints the prize, again from things sensible; saying, "for they shall be filled." Thus, because it is thought that the rich are commonly made such by covetousness, "Nay," said He, "it is just contrary: for it is righteousness that doeth this. Wherefore, so long as thou does righteously, fear not poverty, nor tremble at hunger. For the extortioners, they are the very persons who lose all, even as he certainly who is in love with righteousness, possesses himself the goods of all men in safety." But if they who covet not other men's goods enjoy so great abundance, much more they who give up their own. "Blessed are the merciful."

Here He seems to me to speak not of those only who show mercy in giving of money, but those likewise who are merciful in their actions. For the way of showing mercy is manifold, and this commandment is broad.

What then is the reward thereof? "For they shall obtain mercy." And it seems indeed to be a sort of equal recompense, but it is a far greater thing than the act of goodness. For whereas they themselves show mercy as men, they obtain mercy from the God of all; and it is not the same thing, man's mercy, and God's; but as wide as is the interval between wickedness and goodness, so far is the one of these removed from the other. "Blessed are the pure in heart, for they shall see God." Behold again the reward is spiritual. Now He here calls "pure," either those who have attained unto all virtue, and are not conscious to themselves of any evil; or those who live in temperance. For there is nothing which we need so much in order to see God, as this last virtue.

Wherefore Paul also said, "Follow peace with all men, and holiness, without which no man shall see the Lord." He is here speaking of such sight as it is possible for man to have.

For because there are many who show mercy, and who commit no rapine, nor are covetous, who yet are guilty of fornication and uncleanness; to signify that the former alone suffices not, He hath added this, much in the same sense as Paul, writing to the Corinthians, bore witness of the Macedonians, that they were rich not only in almsgiving, but also in all other virtue. For having spoken of the noble spirit they had shown in regard of their goods, he said, "They gave also their own selves to the Lord, and to us."

7. "Blessed are the peace-makers." Here He not only takes away altogether our own strife and hatred amongst ourselves, but He requires besides this something more, namely, that we should set at one again others, who are at strife.

And again, the reward which He annexes is spiritual. Of what kind then is it. "For they shall be called the children of God." Yea, for this became the work of the Only Begotten, to unite the divided, and to reconcile the alienated.

Then, lest thou should imagine peace in all cases a blessing, He hath added, "Blessed are they which are persecuted for righteousness' sake." That is, for virtue's sake, for succor given to others, and for godliness: it being ever His wont to call by the name of "righteousness" the whole practical wisdom of the soul. "Blessed are ye, when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad." As if He said, "Though they should call you sorcerers, deceivers, pestilent persons, or whatever else, blessed are ye": so He speaks. What could be newer than these injunctions? wherein the very things which all others avoid, these He declares to be desirable; I mean, being poor, mourning, persecution, evil report. But yet He both affirmed this, and convinced not two, nor ten, nor twenty, nor an hundred, nor a thousand men, but the whole world. And hearing things so grievous and galling, so contrary to the accustomed ways of men, the multitudes "were astonished." So great was the power of Him who spoke.

However, lest thou should think that the mere fact of being evil spoken of makes men blessed, He hath set two limitations; when it is for His sake, and when the things that are said are false: for without these, he who is evil spoken of, so far from being blessed, is miserable. Then see the prize again: "Because your reward is great in heaven." But thou, though thou hear not of a kingdom given in each one of the blessings, be not discouraged. For although He give different names to the rewards, yet He brings all into His kingdom. Thus, both when He said, "They that mourn shall be comforted;" and, "they that show mercy shall obtain mercy;" and, "the pure in heart shall see God;" and, the peacemakers "shall be called the children of God;" nothing else but the Kingdom doth He shadow out by all these sayings. For such as enjoy these, shall surely attain unto that. Think not therefore that this reward is for the poor in spirit only, but for those also who hunger after righteousness, for the meek, and for all the rest without exception.

Since on this account He hath set His blessing on them all, that thou might not look for anything sensible: for that man cannot be blessed, who is crowned with such things as come to an end with this present life, and hurry by quicker than a shadow.

8. But when He had said, "Your reward is great," he added also another consolation, saying, "For so persecuted they the prophets which were before you." Thus, since that first, the promise of the Kingdom, was yet to come, and all in expectation, He affords them comfort from this world; from their fellowship with those who before them had been ill-treated. For "think not," said He,

“that for something inconsistent in your sayings and enactments ye suffer these things: or, as being teachers of evil doctrines, ye are to be persecuted by them; the plots and dangers proceed not of any wickedness in your sayings, but of the malice of those who hear you. Wherefore neither are they any blame to you who suffer wrong, but to them who do the wrong. And to the truth of these things all preceding time bears witness. For against the prophets they did not even bring any charge of transgressing the law, and of sentiments of impiety, that they stoned some, chased away others, encompassed others with innumerable afflictions. Wherefore let not this trouble you, for of the very same mind they do all that is done now.” See thou how He raised up their spirits, by placing them near to the company of Moses and Elias?

Thus also Paul writing to the Thessalonians, said, “For ye became followers of the Churches of God, which are in Judea; for ye also have suffered the same things of your own fellow-countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have driven us out; and they please not God, and are contrary to all men.” Which same point here also Christ hath established.

And whereas in the other beatitudes, He said, “Blessed are the poor,” and “the merciful;” here He hath not put it generally, but addresses His speech unto themselves, saying, “Blessed are ye, when they shall revile you, and persecute you, and say every evil word:” signifying that this is an especial privilege of theirs; and that beyond all others, teachers have this for their own.

At the same time He here also covertly signifies His own dignity, and His equality in honor with Him who begat Him. For “as they on the Father’s account,” said He, “so shall ye also for me suffer these things.” But when He said, “the prophets which were before you,” He implies that they were also by this time become prophets.

Next, declaring that this above all profits them, and makes them glorious, He did not say, “they will calumniate and persecute you, but I will prevent it.” For not in their escaping evil report, but in their noble endurance thereof, and in refuting them by their actions, He will have their safety stand: this being a much greater thing than the other; even as to be struck and not hurt, is much greater than escaping the blow.

9. Now in this place He said, “Your reward is great in heaven.” But Luke reports Him to have spoken this, both earnestly, and with more entire consolation; for He not only, as you know, pronounces them blessed, who are evil spoken of for God’s sake, but declares them likewise wretched, who are well spoken of by all men. For, “Woe unto you,” said He, “when all men shall speak well of you.” And yet the apostles were well spoken of, but not by all men. Wherefore He said not, “Woe unto you, when men shall speak well of you,” but, “when all men” shall do so: for it is not even possible that those who live in the practice of virtue should be well spoken of by all men. And again He said, “When they shall east out your name as evil, rejoice ye, and leap for joy.” For not only of the dangers they underwent, but of the calumny also, He appoints the recompense to be great. Wherefore He said not, “When they shall persecute, and kill you,” but, “When they shall revile you, and say all manner of evil.” For most assuredly, men’s evil reports have a sharper bite than their very deeds. For whereas, in our dangers, there are many things that lighten the toil, as to be cheered by all, to have many to applaud, to crown, to proclaim our praise; here in our reproach even this consolation is destroyed. Because we seem not to have achieved anything great; and this galls the combatant more than all his dangers: at least many have gone on even to hang themselves, not bearing evil report. And why do you marvel at the others? since that traitor, that shameless and accursed one he who had ceased to blush for

anything whatever, was wrought upon by this chiefly to hurry to the halter. And observe too, after how many commandments He hath put this, for surely He did it not without reason, but to show that it is not possible for one un-provided, and unarmed with all those other virtues, to go forth unto these conflicts. Therefore, you see, in each instance, by the former precept making way for the following one, **He has woven a sort of golden chain for us. Thus, first, he that is "humble," will surely also "mourn" for his own sins: he that so "mourns," will be both "meek," and "righteous," and "merciful;" he that is "merciful," and "righteous," and "con trite "will of course be also" pure in heart:" and such a one will be "a peacemaker" too: and he that hath attained unto all these, will be moreover arrayed against dangers, and will not be troubled when evil is spoken of him, and he is enduring grievous trials innumerable.**

10. Now then, after giving them due exhortation, He refreshes them again with praises. As thus: the injunctions being high, and far surpassing those in the Old Testament; lest they should be disturbed and confounded, and say, "How shall we be able to achieve these things?" hear what He said: "Ye are the salt of the earth." Implying, that of absolute necessity He enjoins all this. For "not for your own life apart," said He, "but for the whole world, shall your account be. For not to two cities, nor to ten or twenty, nor to a single nation am I sending you, as I sent the prophets; but to earth, and sea, and the whole world; and that in evil case." For by saying, "Ye are the salt of the earth," He signified all human nature to have "lost its savor," and to be decayed by our sins. For which cause, you see, He requires of them such virtues, as are most necessary and useful for the superintendence of the common sort. For first, the meek, and yielding, and merciful, and righteous, shuts not up his good deeds unto himself only, but also provides that these good fountains should run over for the benefit of others. And he again who is pure in heart, and a peacemaker, and is persecuted for the truth's sake; he again orders his way of life for the common good. "Think not then," He said, "that ye are drawn on to ordinary conflicts, or that for some small matters you are to give account." "Ye are the salt of the earth." What then? did they restore the decayed? By no means; for neither is it possible to do any good to that which is already spoilt, by sprinkling it with salt. This therefore they did not. But rather, what things had been before restored, and committed to their charge, and freed from that ill savor, these they then salted, maintaining and preserving them in that freshness, which they had received of the Lord. For that men should be set free from the rottenness of their sins was the good work of Christ; but their not returning to it again any more was the object of these men's diligence and travail. Seest thou how by degrees He indicates their superiority to the very prophets? in that He said they are teachers, not of Palestine, but of the whole world; and not simply teachers, but awful ones too. For this is the marvelous thing, that not by flattering, nor soothing, but by sharply bracing them, as salt, even so they became dear to all men.

**St. John Chrysostom** on Galatians Verse 22. "But the fruit of the Spirit is love, joy, peace."

He says not, "the work of the Spirit," but, "the fruit of the Spirit." Is the soul, however, superfluous? The flesh and the Spirit are mentioned, but where is the soul? Is he discoursing of beings without a soul? For if the things of the flesh be evil, and those of the Spirit good, the soul must be superfluous. By no means, for the mastery of the passions belongs to her, and concerns her; and being placed amid vice and virtue, if she has used the body fitly, she has wrought it to be spiritual, but if she separate from the Spirit and give herself up to evil desires, she makes herself more earthly. You observe throughout that his discourse does not relate to the substance



of the flesh, but to the moral choice, which is or is not vicious. And why does he say, “the fruit of the Spirit?” it is because evil works originate in ourselves alone, and therefore he calls them “works,” but good works require not only our diligence but God’s loving kindness. He places first the root of these good things, and then proceeds to recount them, in these words, “Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law.” For who would lay any command on him who hath all things within himself, and who hath love for the finished mistress of philosophy? As horses, who are docile and do everything of their own accord, need not the lash, so neither does the soul, which by the Spirit hath attained to excellence, need the admonitions of the Law. Here too he completely and strikingly casts out the Law, not as bad, but as inferior to the philosophy given by the Spirit.

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#### REFLECTION:

In the Sermon on the Mount, Our Lord gave us commandments to live by. The commandments He gives are the will of His Father, no one can enter the kingdom of heaven without keeping them. He also likened keeping the commandments to a rock solid foundation. As teachers of Sunday School we need to communicate faithfully and concretely the commandments of Christ as basis for Christian life. Sin is defined as breaking the commandments and repentance draws for us the fruit of the spirit.

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#### PRAYER: THE PRAYER OF REPENTANCE

My Lord God, and Savior Jesus Christ, treasure of mercy and the spring of salvation, I come to You confessing my sins. I confess that with boldness I dared to defile Your Holy Sanctuary with my sins. Now I seek Your mercy and love, for Your mercies are boundless; You never turn back a sinner who comes to You. I confess that my mind is burdened with sin and that I have no strength left. Do not turn away from me, do not rebuke me in Your anger nor chasten me in Your displeasure. I am worn out, have compassion upon me O Lord, Do not judge me to Your justice, but according to Your mercy. Remember Your creation; Do not put me on trial, because none of Your servants can justify his deeds. Dress me in a new attire that befits Your glory. Forgive my sins and I shall sing. “Blessed is He whose sins are forgiven.” When I confess my sins, and reveal my iniquities, You cleanse me. Amen.

#### LESSON PREPARATION:

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#### SONG:

**I Sought After You** (Review first 3 parts and add 1 more part)

I sought after You, from the depths of my heart, my Lord Jesus, help me.  
Loosen for me, all the bonds of sin, my Lord Jesus Christ, help me.

Be a help to me, so that You may save me, my Lord Jesus, help me.  
May Your goodness, come speedily to me, my Lord Jesus Christ, help me.

Overshadow me, with the shadow of Your wings, my Lord Jesus, help me.  
In six days You have made, all the creation, my Lord Jesus Christ, help me.

Seven times, everyday, I will praise Your name, my Lord Jesus, help me.  
All the creation, glorifies Your name, my Lord Jesus Christ, help me.

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#### VOCABULARY:

**Internal Blessings:** *Inner good quality of the heart.*

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#### OBJECTIVES

<b>Faith:</b>	The Commandments are the will of our Father
<b>Liturgical:</b>	Preparing for confession
<b>Moral:</b>	Sin is breaking the commandments
<b>Spiritual:</b>	Repentance

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#### INTRODUCTION:

Explain to the students that we are starting a unit on repentance and confession. Our Lord gave us commandments on the Sermon on the Mount. We ought to live by these commandments in order to have a rock solid foundation, to show our true discipleship and receive the blessings that our Lord promised. When we break these commandments we are sinning.

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#### LESSON BODY:

- Review the Ten Commandments.
- Have the students read Matthew 5 (1-16)
- Guide the students to realizing that the Ten Commandments did not contain promises (only the fifth commandment of honoring parents). Although Moses told them if they



keep the commandments they will be blessed and rewarded in possessions, health and long life. In the Sermon on the Mount our Lord promises internal blessings. Which will change the person from within.

- Read Galatians 5:22-23
- Give the students a blank Sermon on the Mount and Fruit of the Spirit Chart
- The students need to fill in the chart comparing the Sermon on the Mount to the Fruit of the Spirit.

<b>Sermon on the Mount</b>	<b>Fruit of the Spirit</b>	<b>Example</b>
Blessed are the Poor in Spirit, for theirs is the kingdom of heaven.	Love	I should not be bossy, judgmental, or tell people what to do.
Blessed are those who mourn, for they shall be comforted.	Goodness and Joy	I feel sad when I am away from God.
Blessed are the meek, for they shall inherit the earth.	Gentleness	I use my inside or soft voice and when speaking rather than an outside or a loud voice. A loud voice is harsh and shows a desire to control.
Blessed are those who hunger and thirst for Righteousness, for they shall be filled.	Goodness and Faithful	I need to have a REAL relationship with God.
Blessed are the merciful, for they shall obtain mercy.	Kindness and Love	I need to show kindness to all especially to those who need it the most.
Blessed are the pure in heart, for they shall see God.	Self-control	I need to control my senses and make sure all that I say, see, hear, and do is pleasing to God.
Blessed are the peacemakers, for they shall be called sons of God.	Peace	I should not take part in gossip.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when they revile you, and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven.

Longsuffering

I pray for those who hurt me.

- Discuss with the children that when they follow the commandment from the Sermon on the Mount the Holy Spirit will dwell inside of them and produce the Fruit of the Spirit.
- Discuss with children how we all seek material things thinking that they will give us joy, peace, love, etc...but after obtaining these material things our joy, peace, and love vanish. However, when we diligently seek our Lord and a relationship with our Lord, He provides us with everlasting peace, love, joy (Fruit of the Spirit) through the Holy Spirit.
- Seeking material possessions fills my heart temporarily with things that don't satisfy. Only Our Lord satisfies our heart.

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## CONCLUSION

### REVIEW QUESTIONS:

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Q: What is sin

A: *Sin is breaking the commandments of God.*

Q: Who is a sinner?

A: *Someone who disobeys God by breaking the commandments of God.*

Q: What is the difference between following the Ten Commandments and following the Sermon on the Mount?

A: *The Ten Commandments promise external, blessings but following the Sermon on the Mount promises internal blessings.*

Q: Why is internal blessings important?

A: *Internal blessings change our nature from within. These blessings help the Holy Spirit dwell inside us to produce fruit.*

Q: How do we receive everlasting Fruit of the Spirit?

A: *When we follow the Sermon on the Mount, seek a true relationship with our Lord and not seek material things to fill our heart.*

### VERSE TO REMEMBER:

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*"Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls" (Matthew 11:29).*

## HOME ACTIVITY-DAILY READINGS

Have the children examine themselves against the Sermon on the Mount using the **Sermon on the Mount examination Sheet**

Have the children review the first part of Psalm 50 and add the next part.

**Memorization: PSALM 50**

Have mercy upon me, O God, according to Your great mercy; and according to the multitude of Your compassions blot out my iniquity. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I am conscious of my iniquity; and my sin is at all times before me.

Against You only I have sinned, and done evil before You: that You might be just in Your sayings, and might overcome when You are judged. For, behold, I was conceived in iniquities, and in sins my mother conceived me.

## *Sermon on the Mount Examination Sheet*

**Blessed *are* the poor in spirit,**

Do I feel that I need God?

Do I boss people around?

Do I think I am better than others or that I know better than others?

**Blessed *are* those who mourn,**

Am I sad when I am far away from God?

**Blessed *are* the meek,**

Do I use a gentle voice?

Do I use my inside voice?

Am I kind and caring to others?

**Blessed *are* those who hunger and thirst for righteousness,**

Do I want to learn about God and do I want to get to know God?

Do I want to have a real relationship with God?

Do I just put on a show on Sundays that I am a good Christian and ignore God throughout the week?

**Blessed *are* the merciful,**

Do I show care to people who hurt?

Do I forgive?

Am I kind and caring to those who no one else is kind and caring to?

**Blessed *are* the pure in heart,**

Do I control my senses and make sure that I what I say, see, do and hear is pleasing to God?

**Blessed *are* the peacemakers,**

Do I feel peace in my heart?

Do I take part in gossip or spreading rumors?

**Blessed *are* those who are persecuted for righteousness' sake, "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.**

Do I get angry when people make fun of me for going to church?

Does it bother me when I am fasting and my friends at school are not?

Am I ready to be singled out for Christ and for my relationship with Him?

## Unit I: Repentance and Confession

**Purpose:** In this unit, the child builds a foundation for recognizing our sinfulness through the commandments and the work of the Holy Spirit in “spotting out” our sins, as well as viewing the Holy Trinity as loving the sinners but hating sin. The first part of the unit is a preparation for regular self examination according to God’s commandments, brought to the third grader level. The second part helps the children to accept God’s forgiveness granted through the Mystery of repentance & confession. The children should be given clear instruction on how to make a thorough self examination and a good confession and how to start on a regular schedule of confession

### 3. WHO IS THE SINNER? OUR LORD LOVES THE SINNER

#### SERVANT PREPARATION

#### VERSE & REFERENCES:

##### **Luke 19:1-10**

"Then Jesus entered and passed through Jericho. Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." So he made haste and came down, and received Him joyfully. But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner." Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost."

#### CHURCH FATHERS:

**St Cyril** commentary on St Luke's 19:1-10 SERMON CXXVII.

19:1-10. [*The first half of this Sermon has not survived in the Syriac. The following fragments are from Mai, p. 385. and Cramer, p. 137.*] 19:2. *Behold a man named Zacchaeus.*

Zacchaeus was chief of the publicans, a man entirely abandoned to covetousness, and whose sole object was the increase of his gains: for such was the practice of the publicans, though Paul

calls it "idolatry," possibly as being fit only for those who have no knowledge of God. And as they shamelessly made open profession of this vice, the Lord very justly joined them with the harlots, thus saying to the chiefs of the Jews, "The harlots and the publicans go before you into the kingdom of God." But Zacchaeus did not continue among their number, but was counted worthy of mercy at Christ's hands: for He it is Who calls near those who are afar off, and gives light to those who are in darkness.

But come then, and let us see what was the manner of Zacchaeus' conversion. He desired to see Jesus, and climbed therefore into a sycamore tree, and so a seed of salvation sprang up within him. And Christ saw this with the eyes of Deity: and therefore looking up, He saw him also with the eyes of the manhood, and as it was His purpose for all men to be saved, He extends His gentleness to him, and encouraging him, says, "Come down quickly." For he had sought to see Him, but the multitude prevented him, not so much that of the people, as of his sins; and he was little of stature, not merely in a bodily point of view, but also spiritually: and in no other way could he see Him, unless he were raised up from the earth, and climbed into the sycamore, by which Christ was about to pass. Now the story contains in it an enigma: for in no other way can a man see Christ and believe in Him, except by mounting up into the sycamore, by rendering foolish his members which are upon the earth, fornication, uncleanness, &c. And Christ, it says, was about to pass by the sycamore: for having taken for His path the conversation which is by the law, that is, the fig tree, He chose the foolish things of the world, that is, the cross and death. And every one who takes up his cross, and follows Christ's conversation, is saved, performing the law with understanding, which so becomes a fig tree not bearing figs but follies; for the secret conduct of the faithful seems to the Jews to be folly, consisting as it does in circumcision from vice, and idleness from bad practice, though they be not circumcised in the flesh, nor keep the Sabbath. He knew therefore that he was prepared for obedience; and fervent for faith, and ready to change from vice to virtue; wherefore also He calls him, and he will leave (the fig tree) to gain Him. And with haste he came down, and received Him joyfully, not only because he saw Him as he wished, but because he had also been called by Him, and because he received Him (to lodge with him), which he never could have expected.

*19:5. Zacchaeus, come down quickly: for to-day I must abide at your house.*

This was an act of divine foreknowledge; for He well knew what would happen. He saw the man's soul prepared most readily to choose a holy life, and converted him therefore to piety. [*The Syriac recommences*] The man therefore received Jesus joyfully: and this was the commencement of his turning himself to good, of his departure from his former faults, and of his manfully betaking himself to a better course.

But perchance someone possibly may say to our common Savior Christ, 'What do You, O Lord? Go You to lodge with Zacchaeus? and deign You to abide with the chief of the publicans? He has not yet washed away the stain of his greedy love of lucre: he is still sick with covetousness, the mother of all crimes: still full of the blame of rapine and extortion.' But yes, He says, I indeed know this, in that I am God by nature, and see the ways of every individual upon earth. And more than this, I know also things to come. I have called him to repentance, because he is ready thereto: and though men murmur, and blame My gentleness, facts themselves shall prove that they are wrong. "For Zacchaeus, it says, stood up, and said to the Lord, Behold, the half of

whatever I possess I give to the poor, and if I have defrauded any man, I make fourfold restoration."

You behold his repentance; his rapid change to a better course; his haste to piety; the bountifulness of his love for the poor. He who lately was a publican, or rather the chief of the publicans, given up to covetousness, and set upon gain, at once becomes merciful, and devoted to charity. He promises that he will distribute his wealth to those who are in need, that he will make restoration to those who have been defrauded: and he who was the slave of greed, makes himself poor, and ceases to care for gains.

Let not the Jewish multitudes therefore murmur when Christ saves sinners; but let them answer us this. Would they have physicians succeed in effecting cures when they visit the sick? Do they praise them when they are able to deliver men from cruel ulcers, or do they blame them, and praise those who are unskillful in their art? But, as I suppose, they will give the sentence of superiority in favor of those who are skilful in benefiting such as suffer from diseases. Why therefore do they blame Christ, if when Zacchaeus was, so to say, fallen and buried in spiritual maladies, He raised him from the pitfalls of destruction?

And to teach them this He says, "To-day there is salvation for this house, in that he also is a son of Abraham:" for where Christ enters, there necessarily is also salvation. May He therefore also be in us: and He is in us when we believe: for He dwells in our hearts by faith, and we are His abode. It would have been better, then for the Jews to have rejoiced because Zacchaeus was wonderfully saved, for he too was counted among the sons of Abraham, to whom God promised salvation in Christ by the holy prophets, saying, "There shall come a Savior from Zion, and He shall take away iniquities from Jacob, and this is my covenant with them, when I will bear their sins." Christ therefore arose, to deliver the inhabitants of the earth from their sins, and to seek them that were lost, and to save them that had perished. For this is His office, and, so to say, the fruit of His godlike gentleness. Of this will he also count all those worthy who have believed in Him: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit forever and ever, Amen.

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#### REFLECTION:

The love of Christ loosens the bond of sin

*"that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height - to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God."* Ephesians 3:17-19

Today Salvation has come to this house: **Salvation = Forgiveness of Sins + Eternal Life**

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#### PRAYER: THE PRAYER OF REPENTANCE

My Lord God, and Savior Jesus Christ, treasure of mercy and the spring of salvation, I come to You confessing my sins. I confess that with boldness I dared to defile Your Holy Sanctuary with



my sins. Now I seek Your mercy and love, for Your mercies are boundless; You never turn back a sinner who comes to You. I confess that my mind is burdened with sin and that I have no strength left. Do not turn away from me, do not rebuke me in Your anger nor chasten me in Your displeasure. I am worn out, have compassion upon me O Lord, Do not judge me to Your justice, but according to Your mercy. Remember Your creation; Do not put me on trial, because none of Your servants can justify his deeds. Dress me in a new attire that befits Your glory. Forgive my sins and I shall sing. "Blessed is He whose sins are forgiven." When I confess my sins, and reveal my iniquities, You cleanse me. Amen.

## LESSON PREPARATION

### SONG:

#### **I Sought After You** (Next 3 sections)

Seven times every day, I will praise Your name, my Lord Jesus, help me.

All the creation, glorifies Your name, my Lord Jesus Christ, help me.

Yours is the lordship, and the authority, my Lord Jesus, help me.

Make haste O my God, so that You may save me, my Lord Jesus Christ, help me.

Every knee, bows down before You, my Lord Jesus, help me.

All the diverse tongues, together bless Your name, my Lord Jesus Christ, help me.

### VOCABULARY:

**Scriptures:** *Holy writings of the Bible.*

**Sinner:** *someone who disobey God, by breaking God's commandments.*

**Taxes:** *A sum of money demanded by the government.*

**Worshipping God:** *prayer, fasting, giving.*

### OBJECTIVES

<b>Faith:</b>	God can change the heart
<b>Liturgical:</b>	The day of the Lord – preparation
<b>Moral:</b>	We should not love anything more than God.
<b>Spiritual:</b>	Repentance as turning back to God

## INTRODUCTION – CONNECTION POINT:

Over the last two weeks we have been studying the Commandments of God, the Sermon on the Mount and the Fruit of the Spirit to learn the way we ought to examine our hearts. This week we will learn how Christ can transform our hearts to be more loving towards God and others. Also that He loves us in spite of our sinfulness.

## LESSON BODY:

A long time ago there lived a little boy whose name was Zacchaeus. He used to go to church with his parents and listen to the Word of God being read and see all the people around him praying. Sometimes he would pray also. Sometimes he would look around at his friends and see what they were doing. Sometimes he would watch the older people and wish he knew what they were talking about because they looked so very important. He would hear the priest reading from the **Scriptures**: “*You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,*” and “*you shall love your neighbor as yourself.*” He was told over and over again that those were the most important commandments. He would listen when the priest would read from the 10 commandments and he paid very careful attention to the first four, which he knew were about God:

1. You shall have no other gods before Me.
2. You shall not make for yourself a carved image (false god) to worship
3. You shall not take the name of the Lord your God in vain
4. Remember the Lord’s day, to keep it holy

He would also pay careful attention to the last six, which were about how to love his neighbor:

5. Honor your father and your mother
6. You shall not murder.
7. You shall not commit adultery. (not respecting your body and dressing in modesty)
8. You shall not steal.
9. You shall not bear false witness against your neighbor. (lie)
10. “You shall not covet” (want what your neighbor has)

Zacchaeus thought those commandments sounded nice, but he also thought that it would be very hard to do them and, to be perfectly honest, sometimes he felt like he didn’t even *want* to do them. This is because Zacchaeus had a small problem. It was small now, because he was still a little person, but it kept growing in him so that by the time he was big, it had become a *big* problem: Zacchaeus loved money. And whenever he heard that commandment that he should love the Lord his God with all his heart, with all his soul, with all his strength, and with all his mind, something in him would say, “no” [emphasize this part in the story] and he would start thinking about other things he loved: buying new toys, getting his allowance and saving up money until he felt very rich, or getting his allowance and buying whatever in the world he wanted. He would spend a lot of his time thinking about ways to get more money.

We are not finished with the story of Zacchaeus yet, but we need to leave the story for a moment and discuss Zacchaeus. There is a word that we can use to describe Zacchaeus. And that word is **sinner**. Zacchaeus is a sinner. BUT we must find out why. *Why* is he, at this point in the story of his life, considered a sinner? Who is a sinner? There is one very important reason. Let us go back and try to remember the story a little bit. What would Zacchaeus say to himself whenever he would hear the commandment: *You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind?* [Give the students a moment to think and keep trying to probe them]. He would say, “no. No, I am not going to do that. I love other things and want to spend my time thinking about other things also.” So what do we learn from this? *A sinner is someone who disobeys God by breaking God’s commandments, someone who hears the Word of God and His commandments and refuses to love God and love his or her neighbor.* Because of course it would be very difficult to love someone else if we didn’t love God first. Do you think Zacchaeus had an easy time loving those around him? No, of course he couldn’t. And we will see what he did to people around him as he got older and started working.

When Zacchaeus grew up, he became a **tax collector** – someone who collected **taxes** (taxes are money that people pay to the government and the government uses that money to do things for the country, like build roads, build schools, etc...). But the problem was that he was not an honest tax collector. When he was collecting taxes from people, he would lie to people and tell them that they were supposed to pay *more* money than what the government was asking for and then he would keep that extra money for himself. And in this way he became rich.

Is Zacchaeus showing love to his neighbors? Not at all; he was actually stealing from them. He was saying “no” to God about the two most important commandments (loving God and loving one’s neighbor). This is what it means to be a sinner: disobeying God and to refuse to love Him and to love others.

So let me ask you a question. Who could help Zacchaeus now? He seems to be stuck in his life, the way it is going, and cannot do anything good. Who can save him and change his heart so that he can say “yes” to God? The only One who can save him is our Lord and Savior (this is why we call Him Savior, because He saves and He *heals*) Jesus Christ. Listen to how this happened:

One day Christ was passing through Zacchaeus’ town. Now Zacchaeus, as well as everyone else in the town, had heard all about Christ and how good He is, and about all the miracles that He did and how all the people loved Him and followed Him. Zacchaeus wanted very much to see who this holy and righteous Man was. But because he was short and there were a lot of people gathered to see Christ, he couldn’t see from where he was standing. So he did something that probably seemed very silly to the other grown-ups around him: he climbed up a tree to see Him as He passed! Can you picture a grown man in nice professional looking clothes, climbing into a tree? But he didn’t care what the other people thought at all. He wanted to see Jesus and nothing would stop him.

Now listen very carefully to this next part because this tells about how Christ changed Zacchaeus’ heart: When Jesus came to the place where the tree was, He looked up and saw Zacchaeus, and said to him, “Zacchaeus, make haste and come down, for today I must stay at your house.”

Zacchaeus must have been surprised. Jesus Christ wanted to stay at his house?! He loved him! And He was such a holy Man! Zacchaeus hurried and came down, and received Him joyfully. He was so happy that Christ would take the time to come to *his* house, who was he? He felt he was no one important and he knew that all the religious people thought he was a worthless sinner. But here was Jesus Christ, a Man sent by God, and He wanted to come to his own house. He felt the love of Jesus Christ fill him like he had never been full before. Because of the love Christ gave him, he changed. Look at how much he changed; he told Jesus, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." He meant that whatever he had taken dishonestly from each person, he would give it back to that person, but not just give back the money. He would multiply what he had taken by 4 and give that amount back to the person. So for example, if he had stolen \$10 from someone, he would give \$40 back to that person. And on top of this, he would give half of his goods to the poor! He gave up the one thing that was keeping him from being able to love God. In one meeting, Christ was able to change the heart of this man, and help him be able to love God with all his heart and to love his neighbor as himself. He completely gave up his love of money and didn't want to keep it all for himself anymore. He learned how to share, how to give, and how to love. This is amazing. Christ loves the sinners and came to save them.

Zacchaeus then went on to give his life to God and to **worship** God with all his heart.

So what do we learn from this story? When I have a sin in my heart – and we all do – and I am not able to say yes to loving God with all of my heart and loving others, I need Christ with His infinite love to save me and to change me. Christ loves the sinners, and came for them. He didn't run away from Zacchaeus or think badly about him, like other people did; He loved him, and very gently helped him. He never put him down or told him anything mean, because our Lord Jesus Christ is the most gentle and the most loving. So we should never be afraid to go to Him in prayer and ask Him, beg Him to come and save us. Then we will be able to worship God and love Him with all of our heart, mind, soul and strength.

**Worshiping** God is the most important action. Worshiping God means 3 things: prayer, fasting, and giving. We give worship to the one that has the highest respect in our eyes. Prayer, fasting, giving: we need to remember these 3 things and do them.

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#### PLAN AND MATERIALS:

- **Idea:** Optional: The students can act out Zacchaeus changing after our Lord visits his house.

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#### CONCLUSION

1. The sinner is someone who says “no” to God by breaking the commandments of God.

2. Our Lord Jesus Christ loves the sinners – the story of Zacchaeus, emphasize Zacchaeus loved money more than God (going against the first commandment) and how our Lord, through loving him, brought Zacchaeus to give up love of money (Luke 19).
3. Worship is prayer, fasting, and giving.
4. Verse to remember: “You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind.”

#### REVIEW QUESTIONS:

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Q: Who is a sinner?

A: *Someone who disobeys God by breaking God’s commandment.*

Q: Who is the only one who can save Zacchaeus and help him say “yes” to God?

A: *Our Lord and Savior Jesus Christ*

Q: *How do you think Zacchaeus felt when our Lord told him that He was coming to his house?*

A: *Zacchaeus was happy and surprised because he was not liked by his community so for Our Lord to come to His house it was a big deal for Zacchaeus.*

Q: Did Zacchaeus change and how can you tell?

A: *Yes, Zacchaeus changed because he said, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.”*

Q: What do you think was filling Zacchaeus’ heart and how did that affect him?

A: *The Love of money was filling Zacchaeus’ heart and he was not able to love God or to follow God’s commandments.*

Q: What do you think made Zacchaeus change?

A: *Christ showed Zacchaeus love and that is what changed him. Our Lord did not judge Zacchaeus or think badly of him.*

Q: What can you learn from this story?

A: *We can learn how to not judge people, we also learn not to seek material things because they don’t satisfy and they don’t allow us to love God.*

#### VERSE TO REMEMBER:

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O Lord Jesus Christ Son of God have mercy on me a sinner. *The Jesus Prayer*

Give up something that our conscience says not to, that we might be attached to, and asking Christ our God to help us to do it.

To prepare a gift of money to give on Sunday.

Have the children review the first and second parts of Psalm 50 and have the children memorize the next part to Psalm 50.

**Memorization: PSALM 50**

Have mercy upon me, O God, according to Your great mercy; and according to the multitude of Your compassions blot out my iniquity. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I am conscious of my iniquity; and my sin is at all times before me.

Against You only I have sinned, and done evil before You: that You might be just in Your sayings, and might overcome when You are judged. For, behold, I was conceived in iniquities, and in sins my mother conceived me.

For, behold, You have loved the truth: You have manifested to me the hidden and unrevealed things of Your wisdom. You shall sprinkle me with Your hyssop, and I shall be purified: You shall wash me, and I shall be made whiter than snow. You shall make me to hear gladness and joy: the humbled bones shall rejoice.

## Unit I: Repentance and Confession

**Purpose:** In this unit, the child builds a foundation for recognizing our sinfulness through the commandments and the work of the Holy Spirit in “spotting out” our sins, as well as viewing the Holy Trinity as loving the sinners but hating sin. The first part of the unit is a preparation for regular self examination according to God’s commandments, brought to the third grader level. The second part helps the children to accept God’s forgiveness granted through the Mystery of repentance & confession. The children should be given clear instruction on how to make a thorough self examination and a good confession and how to start on a regular schedule of confession

### 4. REPENTANCE IS A JOURNEY: FROM A SINNER TO A SAINT

#### SERVANT PREPARATION

#### VERSE & REFERENCES:

##### **The Twenty Fourth Day of the Blessed Month of Baounah**

##### *The Martyrdom of the Great Saint Anba Moses the Black*

On this day, St. Moses the Black, whose life story is remarkable, was martyred. This saint took the Kingdom of Heaven by force, exactly as our Lord Jesus Christ said: "The Kingdom of Heaven suffers violence, and the violent take it by force." (Matthew 11:12).

In his early life, St. Moses was a slave to people who worshiped the sun. He was a mighty man who loved to eat and drink excessively. He killed, robbed and committed all evil. No one could stand up before him, or challenge him.

On many occasions, he lifted up his eyes to look to the sun and to talk to it saying, "O Sun!! if you are God, let me know it." Then he said, "And you O God whom I do not know, let me know you." One day, he heard someone saying to him, "The monks of Wadi El-Natroun know the real God. Go to them and they will tell you." Instantly, he rose up, girded his sword and went to the wilderness of Shiheat. He met St. Esidorous (Isidore) the priest, who was frightened when he saw him, because of his appearance. St. Moses comforted him by saying that he came to the monks so that they might let him know the real God. St. Esidorous took him to St. Macarius the Great, who preached to him, taught him the faith and baptized him. He accepted St. Moses as a monk and taught him to live in the wilderness. St. Moses dashed in many worships, and fought a spiritual fight which was greater than that fought by many saints.

However, the devil fought him intensively with his old habits of excessive eating, drinking, and fornication. He informed St. Esidorous about everything which came upon him in his fight with the Enemy. He comforted him and taught him how to overcome the snares of the devil.

It was told about him, that when the elders of the Monastery slept, he used to go round to their cells and take their water pots and fill them with water which he brought from a well at a far distance from the monastery. After many years in spiritual struggle, the devil envied him, and struck him with a sore on his foot which made him sick and bed-ridden. When he knew that this was from the devil, he increased in his asceticism and worship, until his body became as a burnt wood. God looked to his patience, healed his illness, and removed all his pains. The blessing of the Lord came upon him.

After a while, he became the Father and the spiritual guide of 500 brothers, who elected him to be ordained a priest. When he came before the Patriarch to be ordained, the patriarch wanted to test him by asking the elders, "Who brought this black here? Cast him out." He obeyed, and left saying to himself, "It is good what they have done to you, O black colored one." The Patriarch, however, called him back and ordained him a priest, and said to him, "Moses, all of you now has become white."

One day, he went with some elders to St. Macarius the Great, who said to them, "I see among you one to whom belong the crown of martyrdom." St. Moses answered him, "Probably it is me, for it is written: 'For all they that take with the sword, shall perish with the sword.'" (Matt. 26:25) After they returned to the monastery, it did not take long until the Barbarians attacked the monastery. He told the brethren, "Whoever wants to escape, let him escape." They asked him, "And you O father, why do you not also escape?" He replied that he had waited for this day for long time. The Barbarians entered the monastery and killed him with seven other brothers. One of the brethren was hiding, and saw the angel of the Lord, with a crown in his hand standing by and waiting for him. He went out from his hiding place to the Barbarians and he was also martyred.

Beloved Ones, contemplate in the power of repentance, and what it did. It transformed an infidel slave who was a murderer, adulterer and robber into a great Father, teacher, comforter, and priest who wrote rules for the monks, and saint whose name is mentioned on the altar in our prayers.

His Body is located now in the Monastery of El-Baramouse.

*May his prayers be with us and Glory be to God for ever. Amen.*

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#### CHURCH FATHERS:

##### **ST. AMBROSE, BISHOP OF MILAN, CONCERNING REPENTANCE BOOK 1: CHAPTER 5**

*The objection from the unchangeableness of God is answered from several passages of Scripture, wherein God promises forgiveness to sinners on their repentance. St. Ambrose also shows that mercy will be more readily accorded to such as have sinned, as it were, against their will, which he illustrates by the case of prisoners taken in war, and by language put into the mouth of the devil.*

**21.** BUT they say that they make these assertions in order not to seem to make God liable to change, as He would be if He forgave those with whom He was angry. What then? Shall we reject the utterances of God and follow their opinions? But God is not to be judged by the statements of others, but by His own words. What mark of His mercy have we more ready at hand than that



He Himself, through the prophet Hoses, is at once merciful as though reconciled to those whom in His anger He had threatened? For He says: "O Ephraim, what shall I do unto you, or what shall I do unto you, O Judah? Your kindness," etc. And further on: "How shall I establish you? I will make you as Admah, and as Zeboim." In the midst of His indignation He hesitates, as it were, with fatherly love, doubting how He can give over the wanderer to punishment; for although the Jew deserves it, God yet takes counsel with Himself. For immediately after having said, "I will make you as Admah and as Zeboim," which cities, owing to their nearness to Sodom, suffered together in like destruction, He adds, "My heart is turned against Me, My compassion is aroused, I will not do according to the fierceness of Mine anger."

**22.** Is it not evident that the Lord Jesus is angry with us when we sin in order that He may convert us through fear of His indignation? His indignation, then, is not the carrying out of vengeance, but rather the working out of forgiveness, for these are His words: "If you shall turn and lament, you shall be saved." He waits for our lamentations here, that is, in time, that He may spare us those which shall be eternal. He waits for our tears, that He may pour forth His goodness. So in the Gospel, having pity on the tears of the widow, He raised her son. He waits for our conversion, that He may Himself restore us to grace, which would have continued with us had no fall overtaken us. But He is angry because we have by our sins incurred guilt, in order that we may be humbled; we are humbled, in order that we may be found worthy rather of pity than of punishment.

**23.** Jeremiah, too, may certainly teach when he says: "For the Lord will not cast off for ever; for after He has humbled, He will have compassion according to the multitude of His mercies, Who has not humbled from His whole heart nor cast off the children of men." This passage we certainly find in the Lamentations of Jeremiah, and from it, and from what follows, we note that the Lord humbles all the prisoners of the earth under His feet, in order that we may escape His judgment. But He does not bring down the sinner even to the earth with His whole heart Who raises the poor even from the dust and the needy from the dunghill. For He brings not down with His whole heart Who reserves the intention of forgiving.

**24.** But if He brings not down every sinner with His whole heart, how much less does He bring down him with His whole heart who has not sinned with his whole heart! For as He said of the Jews: "This people honor Me with their lips, but their heart is far from Me," so perhaps He may say of some of the fallen: "They denied Me with their lips, but in heart they are with Me. It was pain which overcame them, not unfaithfulness which turned them aside." But some without cause refuse pardon to those whose faith the persecutor himself confessed up to the point of striving to overcome it by torture. They denied the Lord once, but confess Him daily; they denied Him in word, but confess Him with groans, with cries, and with tears; they confess Him with willing words, not under compulsion. They yielded, indeed, for a moment to the temptation of the devil, but even the devil afterwards departed from those whom he was unable to claim as his own. He yielded to their weeping, he yielded to their repentance, and after making them his own lost those whom he attached when they belonged to Another.

**25.** Is not the case such as when any one carries away captive the people of a conquered city? The captive is led away, but against his will. He must of necessity go to foreign lands, does not willingly make the journey; he takes his native land with him in his heart, and seeks an opportunity to return. What then? When any such return, does anyone urge that they should not be received; with less honor indeed, but with readier will, that the enemy may have nothing with

which to reproach them? If you pardon an armed man who was able to fight, do you not pardon him in whom faith alone waged the battle?

**26.** If we were to enquire what is the opinion of the devil concerning those who have fallen after this sort, would he not probably reply: "This people honors me with their lips, but their heart is far from me? For how can he be with me who does not depart from Christ? Without any cause do they appear to honor me who keep the doctrine of Jesus, and I thought that they would teach mine. They condemn me all the more when they forsake me after trial. Indeed Jesus is more glorified in these, when He receives them on their return to Him. All the angels rejoice, for in heaven there is greater joy over one sinner that repents, than over ninety and nine just persons who need not repentance. I am triumphed over in heaven and on earth. Christ loses nothing when they who came to me with weeping return with longing to the Church, and I am in danger even as regards my own, who will learn that in reality there is nothing here where men are led on by present rewards, but that there must be very much there where groans and tears and fasts are preferred to my feasts."

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#### REFLECTION:

Our Lord loves the sinners but hates sin. He never rejects a truly repentant and contrite heart.

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#### PRAYER: THE PRAYER BEFORE CONFESSION

Holy Father, who desires the repentance of sinners, promising to accept them back; look, now, O Lord, at my sinful soul who for I have erred and lost my way in the valley of transgressions for many years, and am embittered and wretched for being removed from the fountain of my salvation. Yet now I come to You, asking to be cleansed from all defilement and filth. Do not reject me but accept me. Look at me with compassion and deal with me mercifully and I will be cleansed and saved; or whether Do not neglect me lest I perish. Grant me grace that I may approach You with faith and hope to confess my trespasses and despise them. Let You Holy Spirit reprove me for my sins. Enlighten my heart that I may realize my sins, my mistakes, and my straying; grant me determination to forsake evil that I may be established in Your commandments and live for the glory of Your Holy Name. Amen.

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#### LESSON PREPARATION

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SONG:

**I Sought After You** (Review last week's sections and 1 new section)

Seven times, everyday, I will praise Your name, my Lord Jesus, help me.

All the creation, glorifies Your name, my Lord Jesus Christ, help me.

Yours is the lordship, and the authority, my Lord Jesus, help me.

Make haste O my God, so that You may save me, my Lord Jesus Christ, help me.

Every knee, bows down before You, my Lord Jesus, help me.

All the diverse tongues, together bless Your name, my Lord Jesus Christ, help me.

Turn away Your face, from all of my sins, my Lord Jesus, help me.

Blot out O God, all my iniquities, my Lord Jesus Christ, help me.

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VOCABULARY:

**Wadi El-Natroun**

**Shiheat-**

**St. Bishoy Monastery**

**St. Isidore:** *St. Moses' Father of confession*

**St. Macarius the Great:** *The head of the monastery*

**Repentance:** *Turning away from sin and turning toward God.*

**Reconciliation:** *Making up*

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OBJECTIVES

<b>Faith:</b>	Repentance turns sinners to saints
<b>Liturgical:</b>	Preparing for confession
<b>Moral:</b>	We should have hope in God's grace
<b>Spiritual:</b>	Repentance is a spiritual Journey

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INTRODUCTION:

Tell the story of Saint Anba Moses the Black with the emphasis being on how bad he was.

Points to mention:

- He grew up not knowing the true God
- He had been a slave, but because of his evil actions, his master kicked him out of the house. He became the leader of a band of thieves and did all kinds of wickedness: stealing, murdering, having relationships, eating very much food (he used to eat an entire lamb every day). He was famous for seeking vengeance and spreading violence.
- Even though he was living very freely and doing anything and everything he wanted, and not having regard for anyone, he was searching for God. But he didn't know where to look. Many times, he lifted up his eyes to look to the sun and to talk to it saying, "O Sun!! If you are God, let me know it." Then he said, "And you O God whom I do not know, let me know you."

One day, he heard a voice saying to him, "The monks of **Wadi El-Natroun** know the real God. Go to them and they will tell you." *Instantly*, he rose up and went to the desert of **Shiheat** to search for the monks.

- When he arrived there, he met **St. Isidore** who at first was scared of him because of the way he looked. But St. Moses comforted him and told him that he was there to learn how to know God from the monks. St. Isidore took him to **St. Macarius the Great** who preached to him and taught him the faith.
- After some time of learning, St. Moses wanted to confess his sins; with many tears and a broken heart, he confessed his sins to the priest. While he was confessing, the monks saw a vision of a board with the list of all his sins on it. As he confessed each one, an angel wiped it off the board until it was completely clean and white at the end. St. Moses was baptized and accepted as a monk.

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#### LESSON BODY:

After St. Moses became a monk, his struggle began. Yes, he had **repented** – turned away *from* his sins to God – but his life would not be easy. In his **repentance** he struggled continuously and for many years. He prayed and fasted and served the other monks in secret. He caused himself to suffer very much so that he would not remember his old life and so that the only thing within his heart would be the love of God. His abouna helped him every step of the way (St. Isidore) and he used to run to him and confess all the time, sometimes even in the middle of the night.

Eventually, after many years, and because of prayer, confession, and the help of his abouna, he found peace. He became ordained a priest and the peace and grace of our Lord rested on him. He became father to a group of monks. At the very end of his life, he was martyred and gained crowns in Heaven.

St. Moses the Black is now regarded as a saint in our church and honored by Coptic Orthodox people everywhere. We love his story because it shows us how that even though we do bad things, our Lord is still waiting for us to ask Him to heal us and forgive us.

Our Lord Jesus Christ will help us to become like Him. No matter how many bad things we have done. If we are patient and we continue to trust that He will save us, He will never leave us. We must cling to Him, because He is the only One who can give us peace.

The word '**reconciliation**' means to "make up." We need to reconcile with God whenever we have done something that goes against Him. How do we reconcile? In prayer, with the help of our abouna, and in confession. It is never too late to repent. We need to know our sins, identify them and not try to make excuses for them, and return to the Lord.

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## CONCLUSION

### REVIEW QUESTIONS:

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Q: What did St. Moses seek?

A: *St. Moses was seeking pleasures: food, money, power.*

Q: St. Moses used to lift up his eyes to the sky and say, "O Sun!! If you are God, let me know it." Then he said, "And you O God whom I do not know, let me know you." What does that tell you about St. Moses?

A: *This tells us that St. Moses had all these material pleasures but he was not satisfied. He was searching for the one thing that would satisfy him and that was God.*

Q: What does it mean to repent?

A: *To turn away from sins and to turn to God*

Q: Do you think it was easy for St. Moses to repent and how can you tell?

A: *It was hard for St. Moses to repent because the devil used to try to tempt him with the things he used to do. It was hard for him to leave the easy life he had of money, food, and power to live a life of prayer, fasting and poverty.*

Q: Who are the two monks whom St. Moses learned from?

A: *St. Isidore, St. Macarius the Great*

Q: What happened to St. Moses sins as he confessed them?

A: *An angel wiped each sin off the board until it was completely clean and white*

Q: What must we do when we do something that goes against God?

A: *We must reconcile with Him and we reconcile by repenting and confessing our sins.*

## VERSE TO REMEMBER:

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“But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His son cleanses us from all sin”. (1 John1:7).

## HOME ACTIVITY-DAILY READINGS

Review the first 3 parts of Psalm 50 and add the next part.

### **Memorization: PSALM 50**

Have mercy upon me, O God, according to Your great mercy; and according to the multitude of Your compassions blot out my iniquity. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I am conscious of my iniquity; and my sin is at all times before me.

Against You only I have sinned, and done evil before You: that You might be just in Your sayings, and might overcome when You are judged. For, behold, I was conceived in iniquities, and in sins my mother conceived me.

For, behold, You have loved the truth: You have manifested to me the hidden and unrevealed things of Your wisdom. You shall sprinkle me with Your hyssop, and I shall be purified: You shall wash me, and I shall be made whiter than snow. You shall make me to hear gladness and joy: the humbled bones shall rejoice.

Turn away Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God; and renew a right spirit in my inward parts. Do not cast me away from Your face; and do not remove Your Holy Spirit from me. Give me the joy of Your salvation: and uphold me with a directing spirit. Then I shall teach the transgressors Your ways; and the ungodly men shall turn to You.

## Unit I: Repentance and Confession

**Purpose:** In this unit, the child builds a foundation for recognizing our sinfulness through the commandments and the work of the Holy Spirit in “spotting out” our sins, as well as viewing the Holy Trinity as loving the sinners but hating sin. The first part of the unit is a preparation for regular self examination according to God’s commandments, brought to the third grader level. The second part helps the children to accept God’s forgiveness granted through the Mystery of repentance & confession. The children should be given clear instruction on how to make a thorough self examination and a good confession and how to start on a regular schedule of confession

### 5. THE PUBLICAN’S PRAYER

#### SERVANT PREPARATION

#### VERSE & REFERENCES:

##### **Luke 18:9-14**

"Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, "God, I thank You that I am not like other men--extortionist, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.' And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, "God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

#### CHURCH FATHERS:

##### **St Cyril** commentary on St Luke's 18:9-14 SERMON CXX.

You who love instruction, and are eager to listen, receive once again the sacred words: delight yourselves in the honey of wisdom; for so it is written, "Good words are honeycombs, and their sweetness is the healing of the soul." For the labor of the bees is very sweet, and benefits in many ways the soul of man: but the divine and saving (honey) makes those in whom it dwells skilful in every good work, and teaches them the ways of (spiritual) improvement. Let us therefore, as I said, receive again in mind and heart the Savior's words. For He teaches us in what manner we ought to make our requests unto Him, in order that the act may not prove unrewarded to them who practice it; and that no one may anger God, the Bestower of gifts from on high, by means of

those very things by which he imagines that he shall gain some benefit. For it is written. "There is a righteous man, who perishes in his righteousness." For see, I pray, an instance of this clearly painted, so to speak, in the parable set before us. One who prayed is condemned because he did not offer his prayer wisely. "For two men, it says, went up unto the temple to pray, the one a Pharisee, and the other a publican." And here we must admire the wise arrangement of Christ our common Savior, in all things whatsoever He does and says. For by the parable previously read to us, He called us to diligence, and to the duty of offering prayer constantly: for the Evangelist said, "And He spoke unto them also a parable, to the intent that men ought always to pray, and must not grow weary." Having then urged them to diligence in constant prayer, yet, as I said, lest by doing so sedulously but without discretion, we should enrage Him Whom we supplicate, He very excellently shows us in what way we ought to be diligent in prayer. "Two men then, He says, went up unto the temple to pray." Observe here, I pray, the impartiality and entire fairness of the unerring Nature: for He calls those who were praying men, since He looks not so much at wealth or power; but regarding their natural equality, He considers all those who dwell upon earth as men, and as in no respect different from one another. And what then was the manner of their prayer? "The Pharisee, it says, prayed thus to himself. God, I thank You that I am not like the rest of mankind, extortionist, unjust, adulterers, or as this publican." Many at once are the faults of the Pharisee: for first of all he is boastful, and without sense; for he praises himself, although the sacred Scripture cries aloud, "Let a neighbor praise you, and not your own mouth: a stranger and not your own lips." But, O excellent sir, one may well say to him, Behold, those who live in the practice of good and holy actions, as any one may see, are not very ready to listen to the words of flatterers: yes, and even if men extol them, they often are covered with shame, and drop their eyes to the ground, and beg silence of those that praise them. But this shameless Pharisee praises and extols himself because he is better than extortionist, and the unjust, and adulterers. But how did it escape your notice, that a man's being better than the bad does not necessarily and of course prove him to be worthy of admiration: but that to compete with those who habitually excel, is a noble and honorable thing, and admits a man into the number of those who are justly praised. Our virtue therefore must not be contaminated with fault, but must be single-minded and blameless, and free from all that can bring reproach. For what profit is there in fasting twice in the week, if your so doing serve only as a pretext for ignorance and vanity, and make you supercilious and haughty, and selfish? You tithe your possessions, and make a boast thereof: but you in another way provoke God's anger, by condemning men generally on this account, and accusing others; and you are yourself puffed up, though not crowned by the divine decree for righteousness, but heap, on the contrary, praises upon yourself. "For I am not, he says, as the rest of mankind." Moderate yourself, O Pharisee: "put a door to your tongue, and a lock." You speak to God Who knows all things. Await the decree of the Judge. None of those skilled in the practice of wrestling ever crowns himself: nor does any man receive the crown of himself, but awaits the summons of the arbiter. Lower your pride: for arrogance is both accursed and hated by God. Although therefore you fast with puffed up mind, your so doing will not avail you: your labor will be unrewarded; for you have mingled dung with your perfume. Even according to the law of Moses a sacrifice that had a blemish was not capable of being offered to God: for it was said unto him, "Of sheep, and ox, that is offered for sacrifice, there must be no blemish therein." Since therefore your fasting is accompanied by pride, you must expect to hear God saying, "This is not the fast that I have chosen, says the Lord." You offer tithes: but you wrong in



another way Him Who is honored by you, in that you condemn men generally. This is an act foreign to the mind that fears God: for Christ even said, "Judge not, and you shall not be judged: condemn not, and you shall not be condemned." And one also of His disciples said, "There is one Lawgiver, and Judge: why then do you judge your neighbor?" No man because he is in health ridicules one who is sick for being laid up and bedridden: rather he is afraid, lest perchance he become himself the victim of similar sufferings. Nor does any man in battle, because another has fallen, praise himself for having escaped from misfortune. For the infirmity of others is not a fit subject for praise for those who are in health: nay, even if anyone be found of more than usually vigorous health, even then scarcely does he gain glory thereby. Such then was the state of the self-loving Pharisee. But what of the publican? He stood, it says, "afar off," not even venturing, so to speak, to raise up his eyes on high. You see him abstaining from all boldness of speech, as having no right thereto, and smitten by the reproaches of conscience: for he was afraid of being even seen by God, as one who had been careless of His laws, and had led an unchaste and dissolute life. You see also that by his external manner, he accuses his own depravity. For the foolish Pharisee stood there bold and broad, lifting up his eyes without scruple, bearing witness of himself, and boastful. But the other feels shame at his conduct: he is afraid of his Judge, he smites upon his breast, he confesses his offences, he shows his malady as to the Physician, he prays that he may have mercy. And what is the result? Let us hear what the Judge says, "This man, He says, went down to his house justified rather than the other." Let us therefore "pray without ceasing," according to the expression of the blessed Paul: but let us be careful to do so aright. The love of self is displeasing to God, and He rejects empty haughtiness and a proud look, puffed up often on account of that which is by no means excellent. And even if a man be good and sober, let him not on this account suffer himself to fall away into shameful pride: but rather let him remember Christ, Who says to the holy apostles, "When you have done all those things, those namely which have been commanded you, say, We are unprofitable servants, we have done that which was our duty to do." For we owe unto God over all, as from the yoke of necessity, the service of slaves, and ready obedience in all things. Yes, though you lead an excellent and elect life, don't exact wages from the Lord; but rather ask of Him a gift. As being good, He will promise it you: as a loving Father, He will aid you. Restrain not yourself then from saying, "God be merciful to me the sinner." Remember Him Who says by the voice of Isaiah, "Declare you your sins first, that you may be justified:" remember too that He rebukes those who will not do so, and says, "Behold, I have a judgment against you, because you say 'I have not sinned'." Examine the words of the saints: for one says, "The righteous is the accuser of himself in the beginning of his words." And another again, "I said, I will confess against myself my transgression unto the Lord: and you forgave the iniquity of my heart." What answer then will those make to this, who embrace the new tenets of Novatus, and say of themselves that they are pure? Whose prayer do they praise? That of the Pharisee, who acquitted himself, or that of the Publican, who accused himself? If they say that of the Pharisee, they resist the divine sentence; for he was condemned as being boastful: but if that of the Publican, why do they refuse to acknowledge their own impurity? Certainly God justifies those who know well their transgressions, and are willing to confess them: but these men will have the portion of the Pharisee. We then say, that in many things we "all of us offend," and that no man is pure from uncleanness, even though his life upon earth be but one day. Let us ask then of God mercy; which if we do, Christ will justify us: by Whom

and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, forever and ever, Amen.

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#### REFLECTION:

God loves the sinner who comes with humility confessing his/her sins with a broken heart. A puffed up heart is an abomination before the Lord.

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#### PRAYER: THE PRAYER BEFORE CONFESSION

*Holy Father, who desires the repentance of sinners, promising to accept them back; look, now, O Lord, at my sinful soul who for I have erred and lost my way in the valley of transgressions for many years, and am embittered and wretched for being removed from the fountain of my salvation. Yet now I come to You, asking to be cleansed from all defilement and filth. Do not reject me but accept me. Look at me with compassion and deal with me mercifully and I will be cleansed and saved; or whether Do not neglect me lest I perish. Grant me grace that I may approach You with faith and hope to confess my trespasses and despise them. Let You Holy Spirit reprove me for my sins. Enlighten my heart that I may realize my sins, my mistakes, and my straying; grant me determination to forsake evil that I may be established in Your commandments and live for the glory of Your Holy Name. Amen.*

#### LESSON PREPARATION

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#### SONG:

##### **I Sought After You** (Next 3 sections)

Turn away Your face, from all of my sins, my Lord Jesus, help me.

Blot out O God, all my iniquities, my Lord Jesus Christ, help me.

You know my thoughts, and You search my reins, my Lord Jesus, help me.

Create in me, a clean heart, my Lord Jesus Christ, help me.

Your Holy Spirit, do not take away from me, my Lord Jesus, help me.

Incline Your ears, make haste and hear me, my Lord Jesus Christ, help me.

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## VOCABULARY

**Temple:** *the Old Testament church*

**Scripture:** *The sacred writings of the Bible*

**Pharisee:** *A Jewish person in the time of our Lord who tried to keep the commandments of God*

**Tax collector:** *Someone who collects taxes for the government*

**Tithes:** *A tenth of your possessions (mainly of money) voluntarily given to God*

**Humility:** *Not to think highly of oneself*

**Justification:** *Giving reasons for something*

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## OBJECTIVES

<b>Faith:</b>	God loves a humble heart
<b>Liturgical:</b>	The day of the Lord – preparation
<b>Moral:</b>	Pride is evil
<b>Spiritual:</b>	Repentance

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## INTRODUCTION:

- Review definition of “sinner” – someone who says ‘no’ to God.
- Review how Christ loves the sinner, even and especially when other people think badly about him/her.
- Review why Christ is called “Savior” – because He loves and saves all of us sinners with His infinite love that never ends and never runs out and never leaves us alone. Christ saves us by loving us and leading us to repent. Christ grants forgiveness of our sins and eternal life to repentant sinners.
- I am the child of God, yet I sin against Him. In prayer I bring my heart with humility to Christ in an act of repentance. Through repentance and humility I receive the forgiveness of my sins.

## LESSON BODY:

### Read Luke 18:9-14 with the students

One day, Our Lord and Savior Jesus Christ told this story to the people who were listening to Him: two men went up to the **temple** to pray. One was a great teacher of **Scriptures** and very well respected by everyone – he was called a **Pharisee**. The other one had a very lowly job and was looked down on by everyone. No one respected him; he was a **tax collector** and because tax collectors had a bad reputation (remember how Zacchaeus used to cheat people before Christ met him), everyone thought he was a horrible sinner. The Pharisee stood up to pray and this is how he prayed, “God, I thank You that I am not like other men— unjust, doing illegal things, adulterers, or even as this tax collector. I fast twice a week; I give **tithes** of all that I possess.”

Ask the students what they think of this prayer. What is wrong with this prayer?

The tax collector did not even think he was worthy to stand close to the altar – he knew his sins – but stood afar off and he would not so much as raise his eyes to heaven, but beat his breast, saying, "God, be merciful to me a sinner!"

[Pause and let the students take in both prayers]. Which one of these two men do you think God will hear his prayer? The tax collector, because he knew his sins and knew that he was in great need of God, and that God would be the One to save him. He was not acting, not pretending to pray this way in the church in front of people, but he really from his heart, knew that there are many things he did that were not pleasing to God and that he needed God’s forgiveness. What is the difference between the ways these two people prayed? [Let the kids give their answers and prompt them, and ask the following questions as a test to see if they understood]. Why do you think the tax collector prayed in the way that he did? How did he feel standing before God? What do you think about his attitude? Why did he feel that he was a sinner?

**\*\*Points to mention:** the tax collector felt he was a sinner and that he was not even worthy to raise his eyes and look to heaven. Everyone sins; no one is perfect. The children of God run to Him for forgiveness and know that they need Him to help them become good. The tax collector knew that he had done things that separated him from God. He did not try to hide from God, as the Pharisee tried to hide behind his good deeds, but he came and stood in His house and admitted to God his sins and begged Him to heal him, believing in his heart that God would answer his prayer and come and heal him. No one can hide from God; it is the honorable thing to do to admit our faults before Him.

Act out the way the tax collector was standing before God and praying, and ask the kids how do you think he felt, knowing that he had done wrong things that separated him from God. How does he look? Very sad. Why? Because he knew that God loved him very much and he loved God very much and he didn't want to ever be away from Him.

It is the same with us. God loves us very much, much more than we could ever imagine. And we love Him back and we want to always be with Him. Because of this, we feel sad when we do something wrong that separates us from Him. And God is very pleased when we come and say sorry to Him. He takes us up in His arms and hugs us and kisses us. He is overjoyed when we come back to Him in humility and it is what He is always waiting for.

How do you spell out humility in prayer?

1. By standing afar off from the altar (Attitude).
2. Not so much as raise his eyes to heaven (Posture).
3. Beat his breast, (Action)
4. Saying, "God, be merciful to me a sinner!" (Words)

What are some things that we do wrong that separate us from God? [Have the kids brainstorm a list together as a class. The servants should also add things that the kids do not think of].

**Possible activity at the end of class:** Have students copy down the four parts of a humble prayer.

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#### PLAN AND MATERIALS:

- **Idea:** acting the Pharisee and the tax collector. The whole class takes turn in acting (students like this activity)
- **Scrap book building**
- **Coloring:**

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#### CONCLUSION:

After the examination of the conscious through the Ten Commandments and the Fruit of the Spirit (bad fruit) a person should learn how to ask forgiveness from God through a humble prayer "prayer of the publican" and the four parts that Christ mentioned.

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#### REVIEW QUESTIONS:

Q: What do you think the tax collector and the Pharisee had in common?

A: *They both sought material possessions, the tax collector sought money and the Pharisee sought power and fame.*

Q: What do you think is different between the tax collector and the Pharisee?

A: *The tax collector knew that the money would not satisfy him so he sought a relationship with God which would satisfy him. The Pharisee felt satisfied with his power and his fame, he has a fake relationship with God. He just put on a show.*

Q: What do you think made the tax collector want to pray?

A: *The tax collector felt sad that he was far away from God because he sought material possessions (money). He wanted to have a relationship with God in order to be satisfied.*

Q: How did the tax collector pray?

A: *He was very humble in asking forgiveness.*

1. *By standing afar off from the altar (Attitude).*
2. *Not so much as raise his eyes to heaven (Posture).*
3. *Beat his breast, (Action)*
4. *Saying, "God, be merciful to me a sinner!" (Words)*

Q: What is the most important thing that we need to ask from God?

A: *Forgiveness and eternal life*

Q: How does it make God feel when we are away from Him?

A: *Very sad, because He loves us very much and wants us always to be with Him.*

Q: What do you think we have to do when material possessions separate us from God?

A: *We have to run back to Him with a humble attitude, posture, action and words seeking a real relationship with God that would satisfy.*

#### VERSE TO REMEMBER:

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"O Lord Jesus Christ Son of God have mercy on me a sinner" Jesus Prayer

### HOME ACTIVITY-DAILY READINGS

Review the first 4 parts of Psalm 50 and add the next part.

**Memorization: PSALM 50**

Have mercy upon me, O God, according to Your great mercy; and according to the multitude of Your compassions blot out my iniquity. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I am conscious of my iniquity; and my sin is at all times before me.

Against You only I have sinned, and done evil before You: that You might be just in Your sayings, and might overcome when You are judged. For, behold, I was conceived in iniquities, and in sins my mother conceived me.

For, behold, You have loved the truth: You have manifested to me the hidden and unrevealed things of Your wisdom. You shall sprinkle me with Your hyssop, and I shall be purified: You shall wash me, and I shall be made whiter than snow. You shall make me to hear gladness and joy: the humbled bones shall rejoice.

Turn away Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God; and renew a right spirit in my inward parts. Do not cast me away from Your face; and do not remove Your Holy Spirit from me. Give me the joy of Your salvation: and uphold me with a directing spirit. Then I shall teach the transgressors Your ways; and the ungodly men shall turn to You.

Deliver me from blood, O God, the God of my salvation: and my tongue shall rejoice in Your righteousness. O Lord, You shall open my lips; and my mouth shall declare Your praise. For if You desired sacrifice, I would have given it: You do not take pleasure in burnt offerings. The sacrifice of God is a broken spirit: a broken and humbled heart God shall not despise.

## Unit I: Repentance and Confession

**Purpose:** In this unit, the child builds a foundation for recognizing our sinfulness through the commandments and the work of the Holy Spirit in “spotting out” our sins, as well as viewing the Holy Trinity as loving the sinners but hating sin. The first part of the unit is a preparation for regular self examination according to God’s commandments, brought to the third grader level. The second part helps the children to accept God’s forgiveness granted through the Mystery of repentance & confession. The children should be given clear instruction on how to make a thorough self examination and a good confession and how to start on a regular schedule of confession

### 6. THE REPENTANT RETURNS TO GOD AND TO THE CHURCH

#### SERVANT PREPARATION

#### VERSE & REFERENCES:

##### **Luke 15:11-32**

*<sup>11</sup>Then He said: "A certain man had two sons. <sup>12</sup>And the younger of them said to his father, "Father, give me the portion of goods that falls to me.' So he divided to them his livelihood. <sup>13</sup>And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. <sup>14</sup>But when he had spent all, there arose a severe famine in that land, and he began to be in want. <sup>15</sup>Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. <sup>16</sup>And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. <sup>17</sup>"But when he came to himself, he said, "How many of my father's hired servants have bread enough and to spare, and I perish with hunger! <sup>18</sup>I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, <sup>19</sup>and I am no longer worthy to be called your son. Make me like one of your hired servants.'" <sup>20</sup>"And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. <sup>21</sup>And the son said to him, "Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' <sup>22</sup>"But the father said to his servants, "Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. <sup>23</sup>And bring the fatted calf here and kill it, and let us eat and be merry; <sup>24</sup>for this my son was dead and is alive again; he was lost and is found.' And they began to be merry. <sup>25</sup>"Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. <sup>26</sup>So he called one of the servants and asked what these things meant. <sup>27</sup>And he said to him, "Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' <sup>28</sup>"But he was*



*angry and would not go in. Therefore his father came out and pleaded with him. 29So he answered and said to his father, "Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. 30But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him." 31"And he said to him, "Son, you are always with me, and all that I have is yours. 32It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found."*

#### CHURCH FATHERS:

##### **St. Ambrose** on Repentance Book 2 CHAPTER 3

Explanation of the parable of the Prodigal Son, in which St. Ambrose applies it to refute the teaching of the Novatians, proving that reconciliation ought not to be refused to the greatest offender upon suitable proof of repentance.

13. AND the Apostle does not contradict the plain teaching of Christ, Who set forth, as a comparison of a repentant sinner, one going to a foreign country after receiving all his substance from his father, wasted it in riotous living, and later, when feeding upon husks, longed for his father's bread and then gained the robe, the ring, the shoes, and the slaying of the calf, which is a likeness of the Passion of the Lord, whereby we receive forgiveness.

14. Well is it said that he went into a foreign country who is cut off from the sacred altar, for this is to be separated from that Jerusalem which is in heaven, from the citizenship and home of the saints. For which reason the Apostle says: "Therefore now ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God."

15. "And," it is said, "wasted his substance." Rightly, for he whose faith halts in bringing forth good works does consume it. For, "faith is the substance of things hoped for, the evidence of things not seen." And faith is a good substance, the inheritance of our hope.

16. And no wonder if he was perishing for hunger, who lacked the divine nourishment, impelled by the want of which he says: "I will arise and go to my father, and will say unto him: Father, I have sinned against heaven, and before thee." Do you not see it plainly declared to us, that we are urged to prayer for the sake of gaining the sacrament? and do you wish to take away that for the sake of which penance is undertaken? Deprive the pilot of the hope of reaching port, and he will wander uncertainly here and there on the waves. Take away the crown from the athlete, and he will fail and lie on the course. Take from the fisher the power of catching his booty, and he will cease to cast the nets. How, then, can he, who suffers hunger in his soul, pray more earnestly to God, if he has no hope of the heavenly food?

17. "I have sinned," he says, "against heaven, and before thee." He confesses what is clearly a sin unto death, that you may not think that anyone doing penance is rightly shut out from pardon. For he who has sinned against heaven has sinned either against the kingdom of heaven, or against his own soul, which is a sin unto death, and against God, to Whom alone is said: "Against Thee only have I sinned, and done evil before Thee."

18. So quickly does he gain forgiveness, that, as he is coming, and is still a great way off, his father meets him, gives him a kiss, which is the sign of sacred peace; orders the robe to be brought forth, which is the marriage garment, which if anyone have not, he is shut out from the marriage

feast; places the ring on his hand, which is the pledge of faith and the seal of the Holy Spirit; orders the shoes to be brought out, for he who is about to celebrate the Lord's Passover, about to feast on the Lamb, ought to have his feet protected against all attacks of spiritual wild beasts and the bite of the serpent; bids the calf to be slain, for "Christ our Passover hath been sacrificed." For as often as we receive the Blood of the Lord, we proclaim the death of the Lord. As, then, He was once slain for all, so whenever forgiveness of sins is granted, we receive the Sacrament of His Body, that through His Blood there may be remission of sins.

19. Therefore most evidently are we bidden by the teaching of the Lord to confer again the grace of the heavenly sacrament on those guilty even of the greatest sins, if they with open confession bear the penance due to their sin.

### **St Cyril commentary on St Luke 15:32 SERMON CVII.**

I HEAR one of the holy prophets trying to win unto repentance those who are far from God, and saying, "Return, O Israel, to the Lord your God: for you have become weak in your iniquity. Take with you words, and return to the Lord our God." What sort of words then did he, under the influence of the Spirit, command them to take with them? Or were they not such as become those who wish to repent; such namely, as would appease God, Who is gentle, and loves mercy. For He even said by one of the holy prophets, "Return you returning children, and I will heal your breaches." And yet again by the voice of Ezekiel, "Return you altogether from your wickedness's, O house of Israel. Cast away from you all your iniquities which you have committed, that they be not to you for a punishment of iniquity. For I have no pleasure in the death of the sinner, as that he should turn from his evil way and live." And the same truth Christ here also teaches us, by this most beautifully composed parable, which I will now to the best of my ability endeavor to discuss, briefly gathering up its broad statements, and explaining and defending the ideas which it contains. What then is the object of the parable? Let us examine the occasion which led to it; for so we shall learn the truth. The blessed Luke therefore had himself said a little before of Christ the Savior of us all, "And all the publicans and sinners drew near unto Him to hear Him. And the Pharisees and Scribes murmured saying, This man receives sinners and eats " with them." As therefore the Pharisees and Scribes made this outcry at His gentleness and love to man, and wickedly and impiously blamed Him for receiving and teaching men whose lives were impure, Christ very necessarily set before them the present parable, to show them clearly this very thing, that the God of all requires even him who is thoroughly steadfast, and firm, and who knows how to live holily, and has attained to the highest praise for sobriety of conduct, to be earnest in following His will, so that when any are called unto repentance, even if they be men highly blamable, he must rejoice rather, and not give way to an unloving vexation on their account.

For we also sometimes experience something of this sort. For some there are who live a perfectly honorable and consistent life, practicing every kind of virtuous action, and abstaining from everything disapproved by the law of God, and crowning themselves with perfect praises in the sight of God and of men: while another is perhaps weak and trodden down, and humbled unto every kind of wickedness, guilty of base deeds, loving impurity, given to covetousness, and stained with all evil. And yet such a one often in old age turns unto God, and asks the forgiveness of his former offences: he prays for mercy, and putting away from him his readiness to fall into sin, sets his affection on virtuous deeds. Or even perhaps when about to close his mortal life, he is admitted to divine baptism, and puts away his offences, God being merciful unto him. And

perhaps sometimes persons are indignant at this, and even say, 'This man, who has been guilty of such and such actions, and has spoken such and such words, has not paid unto the judge the retribution of his conduct, but has been counted worthy of a grace thus noble and admirable: he has been inscribed among the sons of God, and honored with the glory of the saints.' Such complaints men sometimes give utterance too from an empty narrowness of mind, not conforming to the purpose of the universal Father. For He greatly rejoices when He sees those who were lost obtaining salvation, and raises them up again to that which they were in the beginning, giving them the dress of freedom, and adorning them with the chief robe, and putting a ring upon their hand, even the orderly behavior which is pleasing to God and suitable to the free.

It is our duty, therefore, to conform ourselves to that which God wills: for He heals those who are sick; He raises those who are fallen; He gives a helping hand to those who have stumbled; He brings back him who has wandered; He forms anew unto a praiseworthy and blameless life those who were wallowing in the mire of sin; He seeks those who were lost; He raises as from the dead those who had suffered the spiritual death. Let us also rejoice: let us, in company with the holy angels, praise Him as being good, and loving unto men; as gentle, and not remembering evil. For if such is our state of mind, Christ will receive us, by Whom and with Whom, to God the Father be praise and dominion with the Holy Spirit, forever and ever, Amen.

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#### REFLECTION:

Seeking material possessions causes us to stray away from God. When we stray away from God it is easier for us to disobey God and break His commandments. We need to realize that material possessions do not satisfy. We ought to feel sad when we are far away from God and realize that we will feel His love only when we are in His bosom. We need strive to stay on the path leading to God, seeking a true relationship with God to be satisfied.

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#### PRAYER: THE PRAYER BEFORE CONFESSION

Holy Father, who desires the repentance of sinners, promising to accept them back; look, now, O Lord, at my sinful soul who for I have erred and lost my way in the valley of transgressions for many years, and am embittered and wretched for being removed from the fountain of my salvation. Yet now I come to You, asking to be cleansed from all defilement and filth. Do not reject me but accept me. Look at me with compassion and deal with me mercifully and I will be cleansed and saved; or whether Do not neglect me lest I perish. Grant me grace that I may approach You with faith and hope to confess my trespasses and despise them. Let You Holy Spirit reprove me for my sins. Enlighten my heart that I may realize my sins, my mistakes, and my straying; grant me determination to forsake evil that I may be established in Your commandments and live for the glory of Your Holy Name. Amen.

## LESSON PREPARATION

### SONG:

**I sought After You** (Review last week's sections and add 1 new section)

Turn away Your face, from all of my sins, my Lord Jesus, help me.

Blot out O God, all my iniquities, my Lord Jesus Christ, help me.

You know my thoughts, and You search my reins, my Lord Jesus, help me.

Create in me, a clean heart, my Lord Jesus Christ, help me.

Your Holy Spirit, do not take away from me, my Lord Jesus, help me.

Incline Your ears, make haste and hear me, my Lord Jesus Christ, help me.

Set before me a law, in the way of Your justice, my Lord Jesus, help me.

Your kingdom O my God, is an eternal kingdom, my Lord Jesus Christ, help me.

### VOCABULARY:

**Prodigal:** *Wasteful*

### OBJECTIVES

<b>Faith:</b>	God awaits our return to Him
<b>Liturgical:</b>	The sinner returns to God and to the Church
<b>Moral:</b>	Sin is against heaven
<b>Spiritual:</b>	We feel God's love when we are close to Him

### INTRODUCTION:

Has anyone here ever seen pigs at the zoo? What do they smell like? Is it nice and neat where they live? What about their food – would you ever feel like you want to eat their food? Today,

we are going to hear a story about a boy who got so hungry, that he would have eaten the pigs' food.

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LESSON BODY:

**Read Luke 15:11-39**

Our Lord Jesus Christ told this story to His disciples to show how God the Father loves us and when we feel His love: (have the students read the story from their bibles) then you can summarize:

A certain man had two sons, an older one and a younger one. The younger of them said to his father, "Father, give me the portion of goods that falls to me." (What he meant was that he wanted his inheritance. An inheritance is what parents leave for their children when they die. But this son asked his father to have his inheritance early, so he could take the money and go do what he wanted with it.)

So the father divided to them his money. And soon after, the younger son gathered all his things together, journeyed to a far country, and there wasted his possessions with **prodigal** (wasteful) living. He spent all his money wastefully and on nothing beneficial. Everything his father had given him, he threw away without caring for it. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. This is how hungry he was. Could you imagine wanting to eat pigs' food? This younger son was so hungry, he would have eaten from their food.

But he started to spend some time alone with himself, thinking about his situation. And when he came to himself, he said, "How many of my father's hired servants have bread enough and to spare, and I perish with hunger! He started to remember what it was like in his father's house and how nice it was there. And he compared it to the situation he was in now, and how miserable he was. He realized the difference, for it was a huge difference. He continued, "I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants." Look at how sorry he felt for what he had done. He wanted to have his father make him a *servant* in his house. These feelings came to him when he started to be alone and reflect on the decisions he had made.

And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. Look at how much his father had missed him and was waiting for him to come back! And the son said to him, "Father, I have

sinned against heaven and in your sight, and am no longer worthy to be called your son.' He made a confession to his father and said, "I have sinned." He knew that he had done something wrong. But the father said to his servants, "Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.

The Father gave him back everything and restored him to his place in the family. His father continued to love him (even though he left) and was willing to give him back everything, but the son could not eat until he came back to his father. Did the father in this story love his son? [yes, very much]. Could the son feel his father's love when he was outside the house? [no, that is when he was starving and eating pigs' food]. He could only feel his love when he returned back to him in the house.

Now this is a story that our Lord told to show us the relationship between us and our Father in Heaven, God. God is the father in the story, who has given us everything we need. The house in the story is the Church – God's house. And the feelings that the younger son felt are the same feelings that we feel: God continues to love us all the time, even when we leave Him, but if we are outside His house (His church), we will not be able to feel His love. If we are away from Him, we will not be able to feel Him taking care of us and loving us, just like the younger son couldn't feel his father's love when he was outside the house. We will feel God's love when we return back to Him.

How do we feel God's love? It is in our hearts – the work of the Holy Spirit in us. We will actually feel Him listening when we talk to Him, feel Him loving us when we turn to Him, and we will feel that we don't need anything else in the world and that we never want to be away from Him. We will hear His voice in our hearts and we will know that He is always with us. And there is no better love than God's love.

Now we talked about how the father in the story is God and how God continues to love us no matter what. But this is also true with our parents. They don't stop loving us when we do something wrong, even though it may seem like they do. They just don't like the thing that we did. And they are unhappy. So it is important to also go to them and say sorry.

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#### PLAN AND MATERIALS:

- **Idea:** Acting might be a good activity for this lesson- prepare a written script
- **Scrap book building**
- **Coloring:**

## CONCLUSION

### REVIEW QUESTIONS:

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Q: Who is the father in the story?

A: *God is the father in the story*

Q: What was the younger son seeking?

A: *The younger son was seeking materials and possessions.*

Q: How do you think the younger son felt at first when he was away from his father's house?

A: *He felt happy at first, his material possessions satisfied him temporarily.*

Q: What do you think made the younger son's happiness vanish?

A: *The material possessions that he had disappeared and with them went his happiness too.*

Q: When do you think we feel God's love the most?

A: *When we are close to Him?*

Q: *When did the prodigal son feel his father's love the most? And when did he not?*

A: *He felt his father's love when he was in his father's house close to his father, in his bosom and he could not feel his father's love because he was so far away from him.*

Q: How do we feel God's love?

A: *When we are close to God, in His bosom. We also feel God's love by the work of the Holy Spirit with in us.*

Q: Do you think there is any other better love than God's love?

A: *No, there is no better love than God's love*

### VERSE TO REMEMBER:

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*"I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants"" Luke 15:18-19.*

## HOME ACTIVITY-DAILY READINGS

Review the first 5 parts of Psalm 50 and add the next part.

## **Memorization: PSALM 50**

Have mercy upon me, O God, according to Your great mercy; and according to the multitude of Your compassions blot out my iniquity. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I am conscious of my iniquity; and my sin is at all times before me.

Against You only I have sinned, and done evil before You: that You might be just in Your sayings, and might overcome when You are judged. For, behold, I was conceived in iniquities, and in sins my mother conceived me.

For, behold, You have loved the truth: You have manifested to me the hidden and unrevealed things of Your wisdom. You shall sprinkle me with Your hyssop, and I shall be purified: You shall wash me, and I shall be made whiter than snow. You shall make me to hear gladness and joy: the humbled bones shall rejoice.

Turn away Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God; and renew a right spirit in my inward parts. Do not cast me away from Your face; and do not remove Your Holy Spirit from me. Give me the joy of Your salvation: and uphold me with a directing spirit. Then I shall teach the transgressors Your ways; and the ungodly men shall turn to You.

Deliver me from blood, O God, the God of my salvation: and my tongue shall rejoice in Your righteousness. O Lord, You shall open my lips; and my mouth shall declare Your praise. For if You desired sacrifice, I would have given it: You do not take pleasure in burnt offerings. The sacrifice of God is a broken spirit: a broken and humbled heart God shall not despise.

Do good, O Lord, in Your good pleasure to Zion; and let the walls of Jerusalem be built. Then You shall be pleased with sacrifices of righteousness, offering, and burnt sacrifices: then they shall offer calves upon Your altar. ALLELUIA.



## Unit I: Repentance and Confession

**Purpose:** In this unit, the child builds a foundation for recognizing our sinfulness through the commandments and the work of the Holy Spirit in “spotting out” our sins, as well as viewing the Holy Trinity as loving the sinners but hating sin. The first part of the unit is a preparation for regular self examination according to God’s commandments, brought to the third grader level. The second part helps the children to accept God’s forgiveness granted through the Mystery of repentance & confession. The children should be given clear instruction on how to make a thorough self examination and a good confession and how to start on a regular schedule of confession

### 7. FAITH AND FORGIVENESS THE MYSTERY OF REPENTANCE AND CONFESSION

#### SERVANT PREPARATION

#### VERSE & REFERENCES:

##### **Luke 7: 36-50**

<sup>36</sup>Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat. <sup>37</sup>And behold, a woman in the city who was a sinner, when she knew that *Jesus* sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, <sup>38</sup>and stood at His feet behind *Him* weeping; and she began to wash His feet with her tears, and wiped *them* with the hair of her head; and she kissed His feet and anointed *them* with the fragrant oil. <sup>39</sup>Now when the Pharisee who had invited Him saw *this*, he spoke to himself, saying, "This Man, if He were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner." <sup>40</sup>And Jesus answered and said to him, "Simon, I have something to say to you." So he said, "Teacher, say it." <sup>41</sup>"There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. <sup>42</sup>And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?"

<sup>43</sup>Simon answered and said, "I suppose the *one* whom he forgave more."

And He said to him, "You have rightly judged." <sup>44</sup>Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped *them* with the hair of her head. <sup>45</sup>You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. <sup>46</sup>You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. <sup>47</sup>Therefore I say to you, her sins, *which are* many, are forgiven, for she loved much. But to whom little is forgiven,

*the same* loves little." <sup>48</sup>Then He said to her, "Your sins are forgiven." <sup>49</sup>And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?" <sup>50</sup>Then He said to the woman, "Your faith has saved you. Go in peace."

### **1 John 5:14-15.**

Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

### **John 20:21-23**

So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

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#### CHURCH FATHERS:

##### **St. Cyril SERMON XL.**

"ALL ye people, clap your hands, and praise God with the voice of thanksgiving." And what is the cause of the festival? It is that the Savior hath newly constructed for us a way of salvation, untrodden by them of old time. For the law, which the all-wise Moses ordained, was for the reproof of sin, and the condemnation of offences: but it justified absolutely no one. For the very wise Paul writes, "Whosoever rejected the law of Moses, was put to death without mercy at the mouth of two or three witnesses." But our Lord Jesus Christ, having removed the curse of the law, and proved the commandment which condemns to be powerless and inoperative, became our merciful High Priest, according to the words of the blessed Paul. For He justifies the wicked by faith, and sets free those held captive by their sins. And this He proclaimed to us by one of the holy prophets, saying, "In those days, and at that time, said the Lord, they shall seek for the sin of Israel, and there shall be none: and for the sin of Judah, and you shall not find it: for I will be merciful to those that have been left in the land, said the Lord." But lo! the fulfillment of the promise came to pass for us at the time of His Incarnation, as we are assured by the claim of the holy Gospels. For he was invited by one of the Pharisees, and being kind and loving unto man, and "willing that all men should be saved, and come to the knowledge of the truth," He consented, and granted the favor to him who requested it. And having entered, He reclined at table: and immediately there entered a woman defiled with filthy lewdness: who, like one scarcely roused from wine and intoxication, and made sensible of the guilt of her transgressions, offered supplication unto Christ, as able to cleanse her, and deliver her from all fault, and free her from her former sins, as "not remembering iniquities." And this she did, washing His feet with tears, and anointing them with ointment, and wiping them with her hair. Thus a woman, who beforetime had been lewd, and guilty of sensuality, a sin difficult to wash away, missed not the path of salvation; for she fled for refuge to Him Who knows how to save, and is able to raise from the depths of impurity.

She then failed not in her purpose. But the foolish Pharisee, the blessed Evangelist tells us, was offended, and said within himself, "If this were a prophet, He would have known who and of what sort the woman is that touches Him, that she is a sinner." The Pharisee therefore was boastful, and utterly without understanding. For it was his duty rather to regulate his own life, and earnestly adorn it by all virtuous pursuits; and not to pass sentence upon the infirm, and condemn others. But we affirm of him, that having been brought up in the customs of the law, he gave too wide an influence to its institutions, and required the Legislator Himself to be subject to the commandments of Moses. For the law commanded the holy to keep apart from the impure: and God also blamed those whose lot it was to be the chiefs of the congregation of the Jews, for their unwillingness in this respect. For He thus spoke by one of the holy prophets: "they make no distinction between the holy and the profane." But Christ arose for us, not to subject our state to the curses that are by the law, but to redeem those subject to sin by a mercy superior to the law. For the law was instituted "because of transgressions," as Scripture declares, "that every mouth might be stopped, and all the world become guilty before God, because by the works of the law no flesh is justified." For there was no one so far advanced in virtue, spiritual virtue I mean, as to be able to fulfill all that had been commanded, and that blamelessly. But the grace that is by Christ justifies, because, doing away with the condemnation of the law, it frees us by means of faith.

That proud and foolish Pharisee therefore did not even deem Jesus to have attained to the measure of a prophet: but He made the woman's tears an opportunity for clearly instructing him in the mystery. For He taught the Pharisee, and all who were assembled there, that the Word being God, "came into the world in our likeness, not to condemn the world, but that the world might be saved by Him." He came that He might forgive the debtors much and little, and show mercy upon small and great, that there might be no one whatsoever who did not participate in His goodness. And as a pledge and plain example of His grace, He freed that unchaste woman from her many iniquities by saying, "Thy sins are forgiven thee." Worthy indeed of God is a declaration such as this! It is a word joined with supreme authority. For since the law condemned those that were in sin, who, I ask, was able to declare things above the law, except Him only Who ordained it? Immediately therefore He both set the woman free, and directed the attention of that Pharisee, and those who were dining with him, to more excellent things: for they learned that the Word being God, was not as one of the prophets, but rather far beyond the measure of humanity, even though He became man. And one may say to him who invited Him, Thou was trained up, O Pharisee, in the sacred Scriptures; thou know I suppose of course the commands given by most wise Moses: thou hast examined the words of the holy prophets: Who then is This That walking in a path contrary to the sacred commands, hath delivered from guilt? Who That hath pronounced them free who have boldly broken the things ordained? Recognize therefore by the facts themselves One superior to the prophets and the law: remember that one of the holy prophets proclaimed these things in old time of Him, and said, "They shall be in wonder at our God, and shall be afraid of Thee. Who is a God like unto Thee, That forgive the transgressions, and pass over the iniquities of the remnant of His inheritance, nor retains His anger unto the end, because He wills mercy?"

Those therefore who were at meat with the Pharisee, were astonished and wondered at seeing Christ the Savior of all possessed of such godlike supremacy, and using expressions above the right of man. For they said, "Who is This That forgive sins also?" Dost thou wish me to tell thee

Who He is? He Who is in the bosom of God the Father, and was begotten of Him by nature: by Whom everything was brought into being: Who possesses supreme sovereignty, and is worshipped by everything in heaven and in earth. He submitted Himself to our estate, and became our High Priest, in order that He might present us unto God, pure and clean, having put off the ill savor of sin, and having Him instead in us as a sweet savor. For, as most wise Paul writes, "We are a sweet savor of Christ unto God." This is He Who spoke by the voice of the prophet Ezekiel, "And I will be to you a God, and I will save you from all your uncleanness's." See therefore, that the actual accomplishment agreed with what had before been promised by the holy prophets. Acknowledge Him as God---Him so gentle and loving unto men. Seize upon the way of salvation: flee from the law that kills: accept the faith which is above the law. For it is written, "That which is written kills," even the law: "but the spirit gives life," even the spiritual purification that is in Christ. Satan had bound the inhabitants of earth with the cords of sin: Christ has loosed them; He has made us free, has abolished the tyranny of sin, has driven away the accuser of our infirmities; and the Scripture is fulfilled, that "all iniquity shall stop its mouth;" "for it is God That justifies: 'Who is he that condemns?'" This, the divine Psalmist also prayed might be accomplished, when thus addressing Christ the Savior of all. "Let sinners perish from off the earth: and the wicked, so that they may not be found." For verily we must not say of one clothed with the Spirit, that he curses those who are infirm and sinful:---for it is not fitting for the saints to curse any:---but rather that he prays this of God. For before the coming of the Savior we all were in sin: there was no one who acknowledged Him Who by nature and verily is God. "There was no one doing good, no not one; but they all had turned aside together, and become reprobate." But because the Only-begotten submitted Himself to emptiness, and became flesh, and was made man, sinners have perished, and exist no longer. For the dwellers upon earth have been justified by faith, have washed away the pollution of sin by holy baptism, have been made partakers of the Holy Ghost, have sprung out of the hand of the enemy; and having bidden as it were the hosts of devils to depart, dwell under the yoke of Christ.

Christ's gifts therefore raise men to a hope long looked for, and to a most dear joy. The woman who was guilty of many impurities, and deserving of blame for most disgraceful deeds, was justified, that we also may have confidence that Christ certainly will have mercy upon us, when He sees us hastening to Him, and endeavoring to escape from the pitfalls of wickedness. Let us too stand before Him: let us shed the tears of repentance: let us anoint Him with ointment: for the tears of him that repents are a sweet savor to God. Call him to mind who said, "Awake, they who are drunken with wine: weep and howl all they who drink wine to drunkenness." For Satan intoxicates the heart, and agitates the mind by wicked pleasure, leading men clown to the pollutions of sensuality. But while there is time, let us awake; and as most wise Paul says, "Let us not be constantly engaged in carousing and drunkenness, nor in chambering and immorality; but rather let us work what is good: for we are not of the night, nor of darkness, but children of light and of the day. Let us therefore cast off the works of darkness, and clothe ourselves with the works of light." Be not troubled when you meditates upon the greatness of thy former sins: but rather know, that still greater is the grace that justifies the sinner, and absolves the wicked.

Faith then in Christ is found to be the pledge to us of these great blessings: for it is the way that leads unto life: that bids us go to the mansions that are above: that raises us to the inheritance of the saints: that makes us members of the kingdom of Christ: by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost, forever and ever, Amen.

## St. Ambrose CHAPTER 7

*An exhortation to mourning and confession of sins for Christ is moved by these and the tears of the Church. Illustration from the story of Lazarus. After showing that the Novatians are the successors of those who planned to kill Lazarus, St. Ambrose argues that the full forgiveness of every sin is signified by the odor of the ointment poured by Mary on the feet of Christ; and further, that the Novatian heretics find their likeness in Judas, who grudged and envied when others rejoiced.*

**52.** LET us, then, mourn for a time, that we may rejoice for eternity. Let us fear the Lord, let us anticipate Him with the confession of our sins, let us correct our backslidings and amend our faults, lest of us too it be said: "Woe is me, my soul, for the godly man is perished from the earth, and there is none among men to correct them."

**53.** Why do you fear to confess your sins to our good Lord? "Set them forth," He says, "that you may be justified." The rewards of justification are set before him who is still guilty of sin, for he is justified who voluntarily confesses his own sin; and lastly, "the just man is his own accuser in the beginning of his speaking." The Lord knows all things, but He waits for your words, not that He may punish, but that He may pardon. It is not His will that the devil should triumph over you and accuse you when you conceal your sins. Be beforehand with your accuser: if you accuse yourself, you will fear no accuser; if you report yourself, though you were dead you shall live.

**54.** Christ will come to your grave, and if He finds there weeping for you Martha the woman of good service, and Mary who carefully heard the Word of God, like holy Church which has chosen the best part, He will be moved with compassion, when at your death He shall see the tears of many and will say: "Where have you laid him?" that is to say, in what condition of guilt is he? In which rank of penitents? I would see him for whom you weep, that he himself may move Me with his tears. I will see if he is already dead to that sin for which forgiveness is entreated.

**55.** The people will say to Him, "Come and see." What is the meaning of "Come"? It means, Let forgiveness of sins come, let the life of the departed come, the resurrection of the dead, let Your kingdom come to this sinner also.

**56.** He will come and will command that the stone be taken away which his fall has laid on the shoulders of the sinner. He could have removed the stone by a word of command, for even inanimate nature is wont to obey the bidding of Christ. He could by the silent power of His working have removed the stone of the sepulcher, at Whose Passion the stones being suddenly removed many sepulchers of the dead were opened, but He bade men remove the stone, in very truth indeed, that the unbelieving might believe what they saw, and see the dead rising again, but in a type that He might give us the power of lightening the burden of sins, the heavy pressure as it were upon the guilty. Ours it is to remove the burdens, His to raise again, His to bring forth from the tombs those set free from their bands.

**57.** So the Lord Jesus, seeing the heavy burden of the sinner, weeps, for the Church alone He suffers not to weep. He has compassion with His beloved, and says to him that is dead, "Come forth," that is, "You who lie in darkness of conscience, and in the squalor of your sins, as in the prison-house of the guilty, come forth, declare your sins that you may be justified. "For with the mouth confession is made unto salvation."

**58.** If you have confessed at the call of Christ the bars will be broken, and every chain loosed, even the stench of the bodily corruption be grievous. For he had been dead four days and his

flesh stank in the tomb; but He Whose flesh saw no corruption was three days in the sepulcher, for He knew no evils of the flesh, which consists of the substances of the four elements. However great, then, the stench of the dead body may be, it is all done away so soon as the sacred ointment has shed its odor; and the dead rises again, and the command is given to loose his hands who till now was in sin; the covering is taken from his face which veiled the truth of the grace which he had received. But since he has received forgiveness, the command is given to uncover his face, to lay bare his features. For he whose sin is forgiven has nothing whereof to be ashamed.

**59.** But in the presence of such grace given by the Lord, of such a miracle of divine bounty, when all ought to have rejoiced, the wicked were stirred up and gathered a council against Christ, and wished moreover to kill Lazarus also. Do you not recognize that you are the successors of those whose hardness you inherit? For you too are angry and gather a council against the Church, because you see the dead come to life again in the Church, and to be raised again by receiving forgiveness of their sins. And thus, so far as in you, you desire to slay again through envy those who are raised to life.

**60.** But Jesus does not revoke His benefits, nay, rather He amplifies them by additions of His liberality, He anxiously revisits him who was raised again, and rejoicing in the gift of the restored life, He comes to the feast which His Church has prepared for Him, at which he who had been dead is found as one amongst those sitting down with Christ.

**61.** Then all wonder who look upon him with the pure gaze of the mind, who are free from envy, for such children the Church has. They wonder, as I said, how he who yesterday and the day before lay in the tomb is one of those sitting with the Lord Jesus.

**62.** Mary herself pours ointment on the feet of the Lord Jesus. Perchance for this reason on His feet, because one of the lowliest has been snatched from death, for we are all the body of Christ, but others perchance are the more honorable members. The Apostle was the mouth of Christ, for he said, "You seek a proof of Christ that speaks in me." The prophets through whom He spoke of things to come were His mouth, would that I might be found worthy to be His foot, and may Mary pour on me her precious ointment, and anoint me and wipe away my sin.

**63.** What, then, we read concerning Lazarus we ought to believe of every sinner who is converted, who, though he may have been stinking, nevertheless is cleansed by the precious ointment of faith. For faith has such grace that there where the dead stank the day before, now the whole house is filled with good odor.

**64.** The house of Corinth stank, when it was written concerning it: "It is reported that there is fornication among you, and such fornication as is not even among the Gentiles." There was a stench, for a little leaven had corrupted the whole lump. A good odor began when it was said: "If you forgive anything to anyone I forgive also. For what I also have forgiven, for your sakes have I done it in the person of Christ." And so, the sinner being set free, there was great joy in that place, and the whole house was filled with the odor of the sweetness of grace. Wherefore the Apostle, knowing well that he had shed upon all the ointment of apostolic forgiveness, says: "We are a sweet savor of Christ unto God in them that are saved."

**65.** At the pouring forth, then, of this ointment all rejoice; Judas alone speaks against it. So, too, now he who is a sinner speaks against it, he who is a traitor blames it, but he is himself blamed by Christ, as he knows not the remedy of the Lord's death, and understands not the mystery of that so great burial. For the Lord both suffered and died that He might redeem us from death. This is manifest from the most excellent value from His death, which is sufficient for the

absolution of the sinner, and his restoration to fresh grace; so that all may come and wonder at his sitting at table with Christ, and may praise God, saying: "Let us eat and feast, for he was dead and is alive again, had perished and is found." But any one devoid of faith objects: "Why does He eat with publicans and sinners?" This is his answer: "They that are whole have no need of the physician, but they that are sick."

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#### REFLECTION:

Just like the sinful woman who had faith that our Lord would forgive her sins. She threw herself at the feet of our Lord and washed His feet with her tears and wiped His feet with her hair. We too need throw ourselves at the feet of our Lord, having faith that our Lord will forgive all of our sins. Our Lord loves, accepts, forgives and cleanses all those who diligently seek to be cleansed. We hear "*your sins are forgiven*" through the prayer of Absolution in the Mystery of confession. I go to the priest **believing** in the Words of our Lord "*Those whose sins you forgive will be forgiven..*"

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#### PRAYER:

##### **The prayer before confession**

Holy Father, who desires the repentance of sinners, promising to accept them back; look, now, O Lord, at my sinful soul who for I have erred and lost my way in the valley of transgressions for many years, and am embittered and wretched for being removed from the fountain of my salvation. Yet now I come to You, asking to be cleansed from all defilement and filth. Do not reject me but accept me. Look at me with compassion and deal with me mercifully and I will be cleansed and saved; or whether Do not neglect me lest I perish. Grant me grace that I may approach You with faith and hope to confess my trespasses and despise them. Let You Holy Spirit reprove me for my sins. Enlighten my heart that I may realize my sins, my mistakes, and my straying; grant me determination to forsake evil that I may be established in Your commandments and live for the glory of Your Holy Name. Amen.

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### LESSON PREPARATION

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#### SONG:

##### **I Sought After You** (Next 3 sections)

Set before me a law, in the way of Your justice, my Lord Jesus, help me.

Your kingdom O my God, is an eternal kingdom, my Lord Jesus Christ, help me.



You are the Son of God, I believe in You, my Lord Jesus, help me.  
You who carries the sins of the world, have mercy upon me, my Lord Jesus Christ, help me.

Forgive me the multitude, of my transgressions, my Lord Jesus, help me.  
All of the souls, together bless Your name, my Lord Jesus Christ, help me.

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**VOCABULARY:**

**Sin:** *to break the commandments of God*

**Temptation:** *a thought or a feeling against the commandments of God*

**Faith:** *Trusting God*

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**OBJECTIVES**

<b>Faith:</b>	We believe in Christ promise of forgiveness in the church
<b>Liturgical:</b>	We receive forgiveness through the Mystery of confession
<b>Moral:</b>	We should not hide our sins
<b>Spiritual:</b>	We prepare ourselves for confession by repentance

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**INTRODUCTION:**

We are going to read a story about a very brave woman who even though had a bad reputation and a multitude of sins, had the faith that Our Lord was going to forgive her.

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**LESSON BODY:**

- Read with the students Luke 7: 36-50
- Compare what Simon does to what the sinful woman does.

<b>Simon's Acts</b>	<b>The Sinful Woman's Acts</b>
No water to wash feet	Washed our Lord's feet with her tears and wiped His feet with her hair
No kiss of welcome	Kissed our Lord's feet continually
No oil for his guest's hair	Poured perfume on our Lord's feet



- What can you conclude about Simon and the Sinful Woman? Guide the students into figuring out that the Sinful woman had faith in Christ's love and forgiveness.
- The sinful woman came with perfume, and wept, and kissed Jesus' feet because she trusted without doubt that she would be forgiven if she would pour herself under the feet of the Lord. She came out of thankfulness; she came out of love to the one who is **sure** to forgive her. She trusted to be forgiven and the Lord said that her trust in Him was rewarded by forgiveness.
- Ask your students what the people said when they heard our Lord say: "*your sins are forgiven?*" They were not happy because they did not trust that our Lord can forgive the sins of the woman.
- Read with your students John 20:21-23. Ask them what they think our Lord meant? Our Lord gave His disciples the power to forgive sins.
- We too we go to our father of confession trusting the Words of our Lord "*those whose sins you forgive will be forgiven..*" and tell about my sins and then about a will pray for the forgiveness of my sins.

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#### PLAN AND MATERIALS:

- **Idea:** Acting might help the students get the picture the best
- Use a video clip as a visual to go along with the reading.
- **Scrap book building**
- **Coloring:**

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#### CONCLUSION

#### REVIEW QUESTIONS:

Q: What do you think Simon the Pharisee's reaction was when he saw the woman touching Jesus' feet and why?

A: *Simon the Pharisee was probably horrified and disgusted because he knew what kind of woman she was.*

Q: What made the sinful woman come to see Jesus?

A: *She came to Jesus out because she trusted that He would forgive her sins and loved Him already.*

Q: Why did you think Jesus let her wash and kiss His feet, since what she was doing was going to make people talk about Jesus?

A: *Jesus allowed her to show her faith and love that she would receive forgiveness.*

Q: How can I show my trust in our Lord's promises?

A: When I go to abouna, my father of confession and tell him my sins and accept forgiveness.

Q: Why?

A: *Because our Lord gave the priests the power to forgive sins and I confess my sins because I trust our Lord promises.*

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**VERSE TO REMEMBER:**

I am he who blots out your transgressions for My own sake and I will not remember your sins (Isaiah 43:25).

**HOME ACTIVITY-DAILY READINGS**

Review with the children Psalm 50 and make sure the children have memorized Psalm 50.

**PSALM 50**

Have mercy upon me, O God, according to Your great mercy; and according to the multitude of Your compassions blot out my iniquity. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I am conscious of my iniquity; and my sin is at all times before me.

Against You only I have sinned, and done evil before You: that You might be just in Your sayings, and might overcome when You are judged. For, behold, I was conceived in iniquities, and in sins my mother conceived me.

For, behold, You have loved the truth: You have manifested to me the hidden and unrevealed things of Your wisdom. You shall sprinkle me with Your hyssop, and I shall be purified: You shall wash me, and I shall be made whiter than snow. You shall make me to hear gladness and joy: the humbled bones shall rejoice.

Turn away Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God; and renew a right spirit in my inward parts. Do not cast me away from Your face; and do not remove Your Holy Spirit from me. Give me the joy of Your salvation: and uphold me with a directing spirit. Then I shall teach the transgressors Your ways; and the ungodly men shall turn to You.

Deliver me from blood, O God, the God of my salvation: and my tongue shall rejoice in Your righteousness. O Lord, You shall open my lips; and my mouth shall declare Your praise. For if You desired sacrifice, I would have given it: You do not take pleasure in burnt offerings. The sacrifice of God is a broken spirit: a broken and humbled heart God shall not despise.

Do good, O Lord, in Your good pleasure to Zion; and let the walls of Jerusalem be built. Then You shall be pleased with sacrifices of righteousness, offering, and burnt sacrifices: then they shall offer calves upon Your altar. ALLELUIA.

## Unit I: Repentance and Confession

**Purpose:** In this unit, the child builds a foundation for recognizing our tendency to break God's law, the role of the Holy Spirit in "spotting out" our sins, as well as viewing the Holy Trinity as loving the sinners but hating sin. The first part of the unit is meant to teach the Commandments as they are written in the old and the new testaments. And to define "sin" as breaking God's commandments and a sinner as the one who disobeys God. The second part helps the children to accept God's forgiveness granted through the sacraments of repentance, confession and the Eucharist. The children should be given clear instruction on how to examine their conscience, how to make a good confession and how to prepare for communion.

### 8. THE MYSTERY OF REPENTANCE AND CONFESSION 2-THE CONFESSION ( IN STEPS)

#### SERVANT PREPARATION

#### VERSE & REFERENCES:

##### **Proverbs 28: 13**

He who covers his sins will not prosper, But whoever confesses and forsakes *them* will have mercy.

##### **John 20:21-23**

So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

##### **1 John 1:8-9**

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.

##### **Mark 2:17**

When Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance."

##### **Luke 13:1-5**

There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. And Jesus answered and said to them, "Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things? I

tell you, no; but unless you repent you will all likewise perish. Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem? I tell you, no; but unless you repent you will all likewise perish."

**Acts 3:19**

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

**2Corinthians 7:10**

For godly sorrow produces repentance leading to salvation

**Romans 10:21**

All day long I have stretched out My hands To a disobedient and contrary people.

**Psalms 132:14**

This is My resting place forever, Here I will dwell, for I have desired it.

**Colossians 1:20**

And by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

**Isaiah 65:2**

I have stretched out My hands all day long to a rebellious people, Who walk in a way *that is* not good, According to their own thoughts;

**2 Corinthians 5:19**

That God was in Christ reconciling the world to Himself, not imputing their trespasses to them.

**Ephesians 2:14-16**

For He Himself is our peace, who has made both one, and has broken down the middle wall of separation... through the cross, thereby putting to death the enmity.

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CHURCH FATHERS:

**St Ambrose** Bishop of Milan on Repentance BOOK 2 CHAPTER 1

*St. Ambrose gives additional rules concerning repentance, and shows that it must not be delayed.*

**2.** For repentance must be taken in hand not only anxiously, but also quickly, lest perchance that father of the house in the Gospel who planted a fig-tree in his vineyard should come and seek fruit on it, and finding none, say to the vine-dresser: "Cut it down, why doth it cumber the ground?" And unless the vine-dresser should intercede and say: "Lord, let it alone this year also, until I dig about it and dung it, and if it bear fruit — well; but if not let it be cut down."

**3.** Let us then dung this field which we possess, and imitate those hard-working farmers, who are not ashamed to satiate the land with rich dung and to scatter the grimy ashes over the field, that they may gather more abundant crops.

**4.** And the Apostle teaches us how to dung it, saying: "I count all things but dung, that I may gain Christ," and he, through evil report and good report, attained to pleasing Christ. For he had read that Abraham, when confessing himself to be but dust and ashes, in his deep humility found favor with God. He had read how Job, sitting among the ashes, regained all that he had lost. He had heard in the utterance of David, how God "raises the poor out of the dust, and lifts the needy out of the dunghill."

**5.** Let us then not be ashamed to confess our sins unto the Lord. Shame indeed there is when each makes known his sins, but that shame, as it were, ploughs his land, removes the ever-recurring brambles, prunes the thorns, and gives life to the fruits which he believed were dead. Follow him who, by diligently plowing his field, sought for eternal fruit: "Being reviled we bless, being persecuted we endure, being defamed we entreat, we are made as the off-scouring of the world." If you plough after this fashion you will sow spiritual seed. Plough that you may get rid of sin and gain fruit. He ploughed so as to destroy in himself the last tendency to persecution. What more could Christ give to lead us on to the pursuit of perfection, than to convert and then give us for a teacher one who was a persecutor?

**St. Ambrose** Bishop of Milan on Repentance Book 2 Chapter 5

**35.** But the apostles, having this baptism according to the direction of Christ, taught repentance, promised forgiveness, and remitted guilt, as David taught when he said: "Blessed are they whose transgressions are forgiven, and whose sins are covered. Blessed is the man to whom the Lord hath not imputed sin." He calls each blessed both him whose sins are remitted by the font, and him whose sin is covered by good works. For he who repents ought not only to wash away his sin by his tears, but also to cover and hide his former transgressions by amended deeds, that sin may not be imputed to him.

**36.** Let us, then, cover our falls by our subsequent acts; let us purify ourselves by tears, that the Lord our God may hear us when we lament, as He heard Ephraim when weeping, as it is written: "I have surely heard Ephraim weeping." And He expressly repeats the very words of Ephraim: "You have chastised me and I was chastised, like a calf I was not trained." For a calf disports itself, and leaves its stall, and so Ephraim was untrained like a calf far away from the stall; because he had forsaken the stall of the Lord, followed Jeroboam, and worshipped the calves, which future event was prophetically indicated through Aaron, namely, that the people of the Jews would fall after this manner. And so repenting, Ephraim says: "Turn You me, and I shall be turned, for You are the Lord my God. Surely in the end of my captivity I repented, and after I learned I mourned over the days of confusion, and subjected myself to You because I received reproach and made You known."

**37.** We see how to repent, with what words and with what acts, that the days of sin are called "days of confusion;" for there is confusion when Christ is denied.

**38.** Let us, then, submit ourselves to God, and not be subject to sin, and when we ponder the remembrance of our offenses, let us blush as though at some disgrace, and not speak of them as a glory to us, as some boast of overcoming modesty, or putting down the feeling of justice. Let our conversion be such, that we who did not know God may now ourselves declare Him to others,

that the Lord, moved by such a conversion on our part, may answer to us: “Ephraim is from youth a dear son, a pleasant child, for since My words are concerning him, I will verily remember him, therefore have I hastened to be over him; I will surely have mercy on him, says the Lord.”

**39.** And what mercy He promises us, the Lord also shows, when He says further on: “I have satiated every thirsty soul, and have satisfied every hungry soul. Therefore, I awaked and beheld, and My sleep was sweet unto Me.” We observe that the Lord promises His sacraments to those who sin. Let us, then, all be converted to the Lord.

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#### REFLECTION:

Breaking God’s laws and not following His commandments separates us from God. When we turn away from sin and turn towards God, God will create in us a clean heart. Repentance and confession restores our relationship with God and puts us back on the right path.

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#### PRAYER: THE PRAYER BEFORE CONFESSION

Holy Father, who desires the repentance of sinners, promising to accept them back; look, now, O Lord, at my sinful soul who for I have erred and lost my way in the valley of transgressions for many years, and am embittered and wretched for being removed from the fountain of my salvation. Yet now I come to You, asking to be cleansed from all defilement and filth. Do not reject me but accept me. Look at me with compassion and deal with me mercifully and I will be cleansed and saved; or whether Do not neglect me lest I perish. Grant me grace that I may approach You with faith and hope to confess my trespasses and despise them. Let You Holy Spirit reprove me for my sins. Enlighten my heart that I may realize my sins, my mistakes, and my straying; grant me determination to forsake evil that I may be established in Your commandments and live for the glory of Your Holy Name. Amen.

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#### LESSON PREPARATION:

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#### SONG:

**I sought After You** (last 4 sections)

Have patience with me, do not hasten to destroy me, my Lord Jesus, help me.

Early in the morning, I will rise and bless Your name, my Lord Jesus Christ, help me.

Your yoke is sweet, and Your burden is light, my Lord Jesus, help me.  
In the accepted time, hear me, my Lord Jesus Christ, help me.

O how beloved, is Your holy name, my Lord Jesus, help me.  
Disperse away from me, all of the devils, my Lord Jesus Christ, help me.

Sow within me, the seed of Your righteousness, my Lord Jesus, help me.  
Grant us Your true peace, and forgive us our sins, my Lord Jesus Christ, help me.

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#### VOCABULARY:

**Confession:** *telling God our sins before the priest*

**Absolution:** *a prayer that the priest prays to Christ to forgive and loosen the bonds that tie us to sins.*

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#### OBJECTIVES

<b>Faith:</b>	If we confess our sins God will forgive us.
<b>Liturgical:</b>	Confession
<b>Moral:</b>	Courage to admit our faults
<b>Spiritual:</b>	Humility

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#### INTRODUCTION:

Last week we heard a story about a very brave woman who had a bad reputation but had great faith that our Lord was going to forgive her sins. Her life was completely changed and she became a very strong person who loved God with all her heart and soul. Each one of us will find this same love and joy when we are forgiven of our sins as well. When we go to **confession**, we are meeting with our Lord to say we are sorry for disobeying Him by breaking His commandments. We have faith that God will forgive our sins. Our Lord gave to His disciples the authority to ask for the forgiveness of peoples' sins, and they passed it to their disciples... all the way to our Pope who gave it to the Abounas who are with us today.

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#### LESSON BODY:

- Read with your students **Isaiah 65:2**

- What is God doing in Isaiah 65:2? I want you to imagine God stretching out His arms all day long waiting for you to return to His arms. How would that make you feel?
- When we sin we are away from God. God is waiting for us to return to Him. He loves us so much that he never gets tired of waiting for us and He will never reject us as long as we are truly repentant.
- Read John 20:21-23, what do you understand?  
Our Lord gave our Abounas the ability to pray on our behalf asking Christ to forgive our sins. It is during **confession** that we return to God. Confession allows us to cleanse or purify our bodies and hearts so that God can come and dwell when we take Holy Communion. When we sit with abouna to confess our sins, we are meeting with our Lord Jesus Christ to ask His forgiveness and say sorry for disobeying Him by breaking His commandments.
- Every time that it is time for me to go to confession again, I need to sit and remember how much our Lord Jesus Christ loves me, and how He gave His life for me so that I can live free of sins pulling me down. I need to have faith that God will forgive our sins because He loves and cares for me. He wants me to be with Him always. God showed me how much He wants me with Him – that He sent His son to die on the cross for me so that I can be with Him. I need to remember that He loves me much more than even my parents or anyone else that I know, and that He is the most kind, the most loving, and the most gentle. He will never judge me because He loves me and I am His son/daughter. When I remember our Lord in this way before my confession, it makes me want to run to Him and never be away from Him, and it makes me really feel sorry for all what I have done. People even cry when they remember this and when they think of things that they did to displease God.
- We learned how to examine ourselves against the Ten Commandments and the Sermon on the Mount. Before we go to confession we must sit with ourselves and see what we have done wrong. We must think about what we did that was displeasing to God. These things will make us feel sad that we did something to disobey God and pushed us far away from God. Sometimes it is a good idea to write these things down so that I can remember to share them with Abouna. We must sit with ourselves *before* we go to confession and have faith that God will forgive us because He wants us back in His arms. We must always remember God’s great love for us.

To make a good confession, we need to:

1. Prepare with a prayer, asking the Holy Spirit to help you find what you have done wrong.
2. When I go to the priest, he prays the “Our Father” with me.
3. I tell my sins to God before the priest



4. The priest sometimes gives us **advice** and sometimes reads with us something from the Bible
5. The priest gives us an **Absolution** – a prayer that the priest prays to God on our behalf to ask forgiveness from God in our Lord Jesus name. Then he would make the sign of the cross as he anoints us with oil.
6. We come out feeling Peace and Joy and that we are able to start over loving God and others.

[Go over the process with the students to help them understand what will happen. Encourage them to pay attention to their hearts within themselves before, during, and after their confession. Explain to them that the joy, peace and love they will feel afterwards is like a hidden gift that the Holy Spirit gives to them].

[Make a list of regular confession every month to check on students to establish them in the mystery. Explain to them that the class will start confessing regularly and speak to them about any questions they have or any misconceptions they have about confessing. Their parents should be involved.]

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#### PLAN AND MATERIALS:

- **Idea:**
- ***Scrap book building***
- ***Coloring:***

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#### CONCLUSION

We prepare for confession with a prayer, asking the Holy Spirit to help us find what we have what we have done displeasing to God or disobeying Him. When we go to the priest, he prays the “Our Father” with us and then we tell him our sins. The priest sometimes gives us **advice** and sometimes reads with us something from the Bible. The priest gives us an **Absolution** – a prayer that the priest prays to God on our behalf to ask forgiveness from God in our Lord Jesus’ name. The Priest then makes the sign of the cross as he anoints us with oil. Confession helps us cleanse and purify our bodies and our hearts in order to prepare a place for God to dwell when we take Holy Communion. Confession also helps us feel peaceful and gives us joy and hope that we are able to start over loving God and others.

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#### REVIEW QUESTIONS:

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Q: How do you think you can tell when you did something that is displeasing to God?

A: When I sit with myself and I think about my day, the good things that I did will always make me feel happy and peaceful, things that are displeasing to God will always make me feel anxious, upset or sad.

Q: Why is it important for us to go to confession?

A: It is important to go to confession because sin separates us from God, and confession allows us to return to God and to prepare a place for God to dwell when I take Holy Communion.

Q: How can you tell that God loves you?

A: God loves us because He sent His son our Lord and Savior Jesus Christ to die on the Cross for our sins, in order for us to be reconciled with God.

Q: Who do we meet with during confession?

A: We meet with our Lord and Savior Jesus Christ.

Q: What are we asking of Him?

A: We are asking for forgiveness for our sins.

Q: Name two steps to make a good confession? (name at least two of the steps below)

1. A: Prepare with a prayer, asking the Holy Spirit to help you find what you have done wrong.
2. When I go to the priest, he prays the “Our Father” with me.
3. I tell my sins to the priest
4. The priest sometimes gives us **advice** and sometimes reads with us something from the Bible
5. The priest gives us an **Absolution** – a prayer that the priest prays to God on our behalf to ask forgiveness from God in our Lord Jesus name. Then he would make the sign of the cross as he anoints us with oil.
6. We come out feeling Peace and Joy and that we are able to start over loving God and others

#### VERSE TO REMEMBER:

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9).

#### HOME ACTIVITY-DAILY READINGS

Review Psalm 50 with the children, make sure that the children have memorized Psalm 50.

## **Memorization: PSALM 50**

Have mercy upon me, O God, according to Your great mercy; and according to the multitude of Your compassions blot out my iniquity. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I am conscious of my iniquity; and my sin is at all times before me.

Against You only I have sinned, and done evil before You: that You might be just in Your sayings, and might overcome when You are judged. For, behold, I was conceived in iniquities, and in sins my mother conceived me.

For, behold, You have loved the truth: You have manifested to me the hidden and unrevealed things of Your wisdom. You shall sprinkle me with Your hyssop, and I shall be purified: You shall wash me, and I shall be made whiter than snow. You shall make me to hear gladness and joy: the humbled bones shall rejoice.

Turn away Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God; and renew a right spirit in my inward parts. Do not cast me away from Your face; and do not remove Your Holy Spirit from me. Give me the joy of Your salvation: and uphold me with a directing spirit. Then I shall teach the transgressors Your ways; and the ungodly men shall turn to You.

Deliver me from blood, O God, the God of my salvation: and my tongue shall rejoice in Your righteousness. O Lord, You shall open my lips; and my mouth shall declare Your praise. For if You desired sacrifice, I would have given it: You do not take pleasure in burnt offerings. The sacrifice of God is a broken spirit: a broken and humbled heart God shall not despise.

Do good, O Lord, in Your good pleasure to Zion; and let the walls of Jerusalem be built. Then You shall be pleased with sacrifices of righteousness, offering, and burnt sacrifices: then they shall offer calves upon Your altar. ALLELUIA.

## Unit I: Repentance and Confession

**Purpose:** In this unit, the child builds a foundation for recognizing our tendency to break God's law, the role of the Holy Spirit in "spotting out" our sins, as well as viewing the Holy Trinity as loving the sinners but hating sin. The first part of the unit is meant to teach the Commandments as they are written in the old and the new testaments. And to define "sin" as breaking God's commandments and a sinner as the one who disobeys God. The second part helps the children to accept God's forgiveness granted through the sacraments of repentance, confession and the Eucharist. The children should be given clear instruction on how to examine their conscience, how to make a good confession and how to prepare for communion.

### 9. UNIT REVIEW

#### LESSON 1: THE TEN COMMANDMENTS

1. You shall have no gods before Me.
2. You shall not make for yourself a carved image to worship
3. You shall not take the name of the Lord your God in vain
4. Remember the Lord's day, to keep it holy
5. Honor your father and mother
6. You shall not murder
7. You shall not commit adultery
8. You shall not steal
9. You shall not bear false witness against your neighbor (lie)
10. You shall not covet (want what your neighbor has)

You need to know all the commandments by heart:

1. The first 4 commandments are about God
2. The next 6 commandments are about how to love our neighbor

#### REVIEW QUESTIONS:

Q: What does commandment mean?

A: *A rule given by God to live by.*

Q: What did God want the people to do before receiving the commandments?

A: *God wanted Moses to consecrate the Israelites and God wanted the people to wash their clothes and to be purified.*

Q: What does to be consecrated mean?

A: *To be dedicated to God.*

Q: Why do you think God asked Moses to have the Israelites to purify themselves before meeting with Him?

A: *God asked the Israelites to purify themselves in order to prepare their bodies to be as clean as possible to provide a home where God can dwell.*

Q: How, when and why do we purify our bodies in our church today?

A: *We purify our bodies before taking communion by fasting, showering before church, and confessing. We do this in order to prepare a place for our Lord to come in and dwell in our bodies.*

Q: What did God promise if we follow His commandments?

A: *If you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people.*

Q: What is the name of the mountain where Moses received the commandments?

A: *Mount Sinai*

Q: How are the commandments divided?

A: *The first four are about God and the second six are about how to love our neighbors.*

Q: What is a sinner?

A: *A sinner is someone who disobeys God by breaking God's commandments.*

Q: What is repenting?

A: *Repenting is turning away from sin towards God both in feelings and in actions (mind, heart and power).*

#### VERSE TO REMEMBER:

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“If you love Me, keep My commandments” (John 14:15).

## LESSON 2: INTRODUCTION TO THE SERMON ON THE MOUNT

<b>Sermon on the Mount</b>	<b>Fruit of the Spirit</b>	<b>Example</b>
Blessed are the Poor in Spirit, for theirs is the kingdom of heaven.	Love	I should not be bossy, judgmental, or tell people what to do.
Blessed are those who mourn, for they shall be comforted.	Goodness and Joy	I feel sad when I am away from God.
Blessed are the meek, for they shall inherit the earth.	Gentleness	I use my inside or soft voice and when speaking rather than an outside or a loud

		voice. A loud voice is harsh and shows a desire to control.
Blessed are those who hunger and thirst for Righteousness, for they shall be filled.	Goodness and Faithful	I need to have a REAL relationship with God.
Blessed are the merciful, for they shall obtain mercy.	Kindness and Love	I need to show kindness to all especially to those who need it the most.
Blessed are the pure in heart, for they shall see God.	Self-control	I need to control my senses and make sure all that I say, see, hear, and do is pleasing to God.
Blessed are the peacemakers, for they shall be called sons of God.	Peace	I should not take part in gossip.
Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when they revile you, and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven.	Longsuffering	I pray for those who hurt me.

#### REVIEW QUESTIONS:

Q: Who is a sinner?

A: *Someone who disobeys God by breaking the commandments of God.*

Q: What is the difference between following the Ten Commandments and following the Sermon on the Mount?

A: *The Ten Commandments promise external, blessings but following the Sermon on the Mount promises internal blessings.*

Q: Why is internal blessings important?

A: Internal blessings change our nature from within. These blessings help the Holy Spirit dwell inside us to produce fruit.

Q: How do we receive everlasting Fruit of the Spirit?

A: When we follow the Sermon on the Mount, seek a true relationship with our Lord and not seek material things to fill our heart.

#### VERSE TO REMEMBER:

“Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls” (Matthew 11:29).

### LESSON 3 WHO IS THE SINNER? OUR LORD LOVES THE SINNER (I)

#### Vocabulary:

**Scriptures- Sacred writings of the Bible.**

**Sinner – someone who disobey God, by breaking God’s commandments.**

**Taxes- A sum of money demanded by the government.**

**Worshipping God- prayer, fasting, giving.**

#### REVIEW QUESTIONS:

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Q: Who is a sinner?

A: *Someone who disobeys God by breaking God’s commandment.*

Q: Who is the only one who can save Zacchaeus and help him say “yes” to God?

A: *Our Lord and Savior Jesus Christ*

Q: *How do you think Zacchaeus felt when our Lord told him that He was coming to his house?*

A: *Zacchaeus was happy and surprised because he was not liked by his community so for Our Lord to come to His house it was a big deal for Zacchaeus.*

Q: Did Zacchaeus change and how can you tell?

A: Yes, Zacchaeus changed because he said, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.”

Q: What do you think was filling Zacchaeus’ heart and how did that affect him?

A: *The Love of money was filling Zacchaeus’ heart and he was not able to love God or to follow God’s commandments.*

Q: What do you think made Zacchaeus change?

A: Christ showed Zacchaeus love and that is what changed him. Our Lord did not judge Zacchaeus or think badly of him.

Q: What can you learn from this story?

A: We can learn how to not judge people, we also learn not to seek material things because they don’t satisfy and they don’t allow us to love God.

#### VERSE TO REMEMBER:

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O Lord Jesus Christ Son of God have mercy on me a sinner. *The Jesus Prayer*

### LESSON 4 REPENTANCE IS A JOURNEY: FROM A SINNER TO A SAINT

Q: What did St. Moses seek?

A: *St. Moses was seeking pleasures: food, money, power.*

Q: St. Moses used to lift up his eyes to the sky and say, "O Sun!! If you are God, let me know it." Then he said, "And you O God whom I do not know, let me know you." What does that tell you about St. Moses?

A: *This tells us that St. Moses had all these material pleasures but he was not satisfied. He was searching for the one thing that would satisfy him and that was God.*

Q: What does it mean to repent?

A: *To turn away from sins and to turn to God*

Q: Do you think it was easy for St. Moses to repent and how can you tell?

A: *It was hard for St. Moses to repent because the devil tempted him with the things he used to do. It was hard for him to leave the easy life he had of money, food, and power for a life of prayer, fasting and poverty.*

Q: Who are the two monks whom St. Moses learned from?

A: *St. Isidore, St. Macarius the Great*

Q: What happened to St. Moses sins as he confessed them?

A: *An angel wiped each sin off the board until it was completely clean and white*

Q: What must we do when we do something that goes against God?

A: *We must reconcile with Him and we reconcile by repenting and confessing our sins.*

#### VERSE TO REMEMBER:

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"But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His son cleanses us from all sin". (1 John1:7).

#### LESSON 5: PUBLICAN PRAYER

How do you spell out humility in prayer?

1. By standing afar off from the altar (Attitude).
2. Not so much as raise his eyes to heaven (Posture).
3. Beat his breast, (Action)



4. Saying, "God, be merciful to me a sinner!" (Words)

#### REVIEW QUESTIONS:

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Q: What do you think the tax collector and the Pharisee had in common?

A: *They both sought material possessions, the tax collector sought money and the Pharisee sought power and fame.*

Q: What do you think is different between the tax collector and the Pharisee?

A: *The tax collector knew that the money would not satisfy him so he sought a relationship with God which would satisfy him. The Pharisee felt satisfied with his power and his fame, he has a fake relationship with God. He just put on a show.*

Q: What do you think made the tax collector want to pray?

A: *The tax collector felt sad that he was far away from God because he sought material possessions (money). He wanted to have a relationship with God in order to be satisfied.*

Q: How did the tax collector pray?

A: *He was very humble in asking forgiveness.*

1. *By standing afar off from the altar (Attitude).*
2. *Not so much as raise his eyes to heaven (Posture).*
3. *Beat his breast, (Action)*
4. *Saying, "God, be merciful to me a sinner!" (Words)*

Q: What is the most important thing that we need to ask from God?

A: *Forgiveness and eternal life*

Q: How does it make God feel when we are away from Him?

A: *Very sad, because He loves us very much and wants us always to be with Him.*

Q: What do you think we have to do when material possessions separate us from God?

A: *We have to run back to Him with a humble attitude, posture, action and words seeking a real relationship with God that would satisfy.*

#### VERSE TO REMEMBER:

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"O Lord Jesus Christ Son of God have mercy on me a sinner" Jesus Prayer

## 6. THE REPENTANT RETURNS TO GOD AND TO THE CHURCH

### VOCABULARY:

**Prodigal: Wasteful**

### REVIEW QUESTIONS:

Q: Who is the father in the story?

A: *God is the father in the story*

Q: What was the younger son seeking?

A: *The younger son was seeking materials and possessions.*

Q: How do you think the younger son felt at first when he was away from his father's house?

A: *He felt happy at first, his material possessions satisfied him temporarily.*

Q: What do you think made the younger son's happiness vanish?

A: *The material possessions that he had disappeared and with them went his happiness too.*

Q: When do you think we feel God's love the most?

A: *When we are close to Him?*

Q: *When did the prodigal son feel his father's love the most? And when did he not?*

A: *He felt his father's love when he was in his father's house close to his father, in his bosom and he could not feel his father's love because he was so far away from him.*

Q: How do we feel God's love?

A: *When we are close to God, in His bosom. We also feel God's love by the work of the Holy Spirit within us.*

Q: Do you think there is any other better love than God's love?

A: *No, there is no better love than God's love*

### VERSE TO REMEMBER:

*"I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants"" Luke 15:18-19.*

**LESSON 7: FAITH AND FORGIVENESS THE MYSTERY OF REPENTANCE AND CONFESSION**

<b>Simon's Acts</b>	<b>The Sinful Woman's Acts</b>
No water to wash feet	Washed our Lord's feet with her tears and wiped His feet with her hair
No kiss of welcome	Kissed our Lord's feet continually
No oil for his guest's hair	Poured perfume on our Lord's feet

**REVIEW QUESTIONS:**

Q: What do you think Simon the Pharisee's reaction was when he saw the woman touching Jesus' feet and why?

A: *Simon the Pharisee was probably horrified and disgusted because he knew what kind of woman she was.*

Q: What made the sinful woman come to see Jesus?

A: *She came to Jesus out of love and thankfulness for receiving forgiveness.*

Q: Why did you think Jesus let her wash and kiss His feet, since what she was doing was going to make people talk about Jesus?

A: *Jesus allowed her to show her faith that she was forgiven and her great love.*

Q: Is your love for the Lord more like the sinful woman's or Simon's? Why?

A: This is a rhetorical question allow the students to think about this question.

**VERSE TO REMEMBER:**

I am he who blots out your transgressions for My own sake and I will not remember your sins (Isaiah 43:25).

## LESSON 8: THE MYSTERY OF REPENTANCE AND CONFESSION 2-THE CONFESSION (IN STEPS)

### REVIEW QUESTIONS:

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Q: How do you think you can tell when you did something that is displeasing to God?

A: When I sit with myself and I think about my day, the good things that I did will always make me feel happy and peaceful, things that are displeasing to God will always make me feel anxious, upset or sad.

Q: Why is it important for us to go to confession?

A: It is important to go to confession because sin separates us from God, and confession allows us to return to God and to prepare a place for God to dwell when I take Holy Communion.

Q: How can you tell that God loves you?

A: God loves us because He sent His son our Lord and Savior Jesus Christ to die on the Cross for our sins, in order for us to be reconciled with God.

Q: Who do we meet with during confession?

A: We meet with our Lord and Savior Jesus Christ.

Q: What are we asking of Him?

A: We are asking for forgiveness for our sins.

Q: Name two steps to make a good confession? (name at least two of the below)

1. Prepare with a prayer, asking the Holy Spirit to help you find what you have done wrong.
2. When I go to the priest, he prays the "Our Father" with me.
3. I tell my sins to the priest
4. The priest sometimes gives us **advice** and sometimes reads with us something from the Bible
5. The priest gives us an **Absolution** – a prayer that the priest prays to God on our behalf to ask forgiveness from God in our Lord Jesus name. Then he would make the sign of the cross as he anoints us with oil.
6. We come out feeling Peace and Joy and that we are able to start over loving God and others

### VERSE TO REMEMBER:

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"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9)



# *God Gives Us Reconciliation and Eternal Life In His Son*

## UNIT II: THE DIVINE LITURGY

**Purpose:** The purpose of this unit is to lead the children to discover the journey of the liturgy as a living memorial of our Lord's life and sacrifice, as well as a way of unity in the church. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we tell the story, and what we offer and receive as God's own family of Love. And how we are transformed by it to be able to serve and transform the world.

Lesson 10: Introduction to the Holy Liturgy: Holy Space, Holy Time

Lesson 11: The Preparatory

Lesson 12: The Offertory I

Lesson 13: The offertory II

Lesson 14: Liturgy of the Word

Lesson 15: Liturgy of the Faithful: Reconciliation Prayer

Lesson 16: Liturgy of the Faithful: Anaphora

Lesson 17: Liturgy of the Faithful: Anamnesis and Epiclesis

Lesson 18: Liturgy of the Faithful: Litanies and Commemoration

Lesson 19: Liturgy of the Faithful: The Fraction and the Pledge

Lesson 20: Liturgy of the Faithful: How to Prepare for Communion

Lesson 21: Unit Review

## Unit II: The Divine Liturgy

**Purpose:** to lead the third graders to discover the journey of the liturgy as a journey to the bosom of God the Father through our union with His Son. In the liturgy we share in the "living memorial" of our Lord's life and sacrifice, by which we become one and are filled with God's Holy Spirit. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we share the story prayerfully, and examine what we offer and what we receive as God's own family of Love. And how we are transformed by the Liturgy to be able to serve and transform the world.

### LESSON 10: INTRODUCTION TO THE HOLY LITURGY: HOLY SPACE, HOLY TIME

#### SERVANT PREPARATION

##### VERSE & REFERENCES:

##### **Psalm 121, from the Sunset Prayer:**

*I was glad when they said to me, "Let us go into the house of the Lord." Our feet have been standing within your gates O Jerusalem! Jerusalem is built as a city that is compact together. Where the tribes go up, the tribes of the Lord, to the testimony of Israel. To give thanks to the name of the Lord. For thrones are set there for judgment, the thrones of the house of David. Pray for the peace of Jerusalem. "May they prosper who love you. Peace be within your walls. Prosperity within your palaces." For the sake of my brethren and companions, I will now say, "Peace be within you." Because of the house of the Lord our God, I will seek your good. Alleluia.*

##### **Psalm 83, from the Sixth Hour Prayer:**

*How lovely is Your tabernacle, O Lord of hosts. My soul longs, yes, even faints for the courts of the Lord. My heart and flesh cry out for the living God. Even the sparrow has found a home, and the swallow a nest for herself, where she may lay her young. Even Your altars O Lord of hosts, my King and my God, blessed are those who dwell in Your house. They will still be praising You. Blessed is the man whose strength is in You, whose heart is set on pilgrimage. As they pass through the valley of Baca, they make it a spring. The rain also covers it with pools. They go from strength to strength. Every one of them appears before God in Zion. O Lord God of hosts, hear my prayer, give ear O God of Jacob! O God, behold our shield, and look upon the face of Your anointed. For a day in Your courts is better than a thousand. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness. For the Lord is a sun and shield: The Lord will give grace and glory: No good thing will He withhold: from those who walk uprightly. O Lord of hosts, blessed is the man who trusts in You! Alleluia.*

### **Psalm 14, from the First Hour Prayer:**

*Lord, who may abide in Your tabernacle? Who may dwell in Your holy hill? He who walks uprightly and works righteousness, and speaks the truth in his heart, he who does not backbite with his tongue, nor does evil to his neighbour nor does he take up a reproach against his friend. In whose eyes a vile person is despised, but he honours those who fear the Lord. He who swears to his own hurt and does not change. He who does not put out his money at usury. Nor does he take a bribe against the innocent. He who does these things shall never be moved. Alleluia.*

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### **CHURCH FATHERS:**

“We have to depart from this holy place as if descending from heaven itself... Show the outside people that you were in the company of the Seraphim, counted with the heavenly creatures, considered as an angelic chorus, talking with God and in the presence of Christ.” **St John Chrysostom**

“When the Sacrifice is brought forth, and Christ, the Lamb of God, is sacrificed, when you hear the words; Let us all pray together, when you behold the curtains drawn aside, then think that heaven is parted and the angels are descending.” **St John Chrysostom**

### **How to benefit from the Holy Liturgy by H.G. Bishop Mettaos:**

Upon reaching the church, make the sign of the cross, then quietly enter so as not to disturb anybody. Enter the church, the house of God, in reverence and righteousness remembering what the gospel mentioned about Simon the Elder, “*He came by the Spirit to the temple, he took Him (Jesus) in his arms and blessed God*” (Luke 2:25-28).

When entering the church, say with the Psalmist, “*But as for me, I will come into Your house in the multitude of Your mercy. In fear of You I will worship towards Your holy temple*” (Psalm 5:7). When you reach the altar, make the sign of the cross, and prostrate three times saying, “*I worship You Christ our God, with Your Good Father, and the Holy Spirit, because You have come and saved us.*” Then reverently stand before the altar and pray the, “*Our Father...*” Touch the hem of the curtain's veil and reverently kiss it as it is a symbol of Christ's garment about which the woman with the flow of blood said, “*If only I may touch His clothes, I shall be made well.*” *Immediately the fountain of her blood was dried up and she felt in her body that she was healed of the affliction*” (Mark 5:25-34). Take a blessing from the priest by kissing the cross and his right hand holding the cross. Then quietly take your place in the church and start partaking in the prayers. You can use the Coptic Liturgy book. If you enter the church at the time of the Gospel reading, you must stand reverently at the door of the church, listen to the gospel with the others and after the gospel is read you may go forward and kneel before the altar. In the book of, 'The Mystery of the Trinity in the Ministry of Priesthood', it mentions that, “*If anyone approaches the door of the church and hears the reading of the gospel, he should stand still until the end of the reading.*”



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**REFLECTION:**

The Church lies at the heart of the orthodox life. And by paying the greatest attention to the conduct in the church that we learn holiness. It is clear from the encounters of the people of God- in the old and the new (Jacob, Moses, Isaiah, Peter, John and James...etc.) with God's "place of dwelling" that we learn how the people of God ought to conduct themselves inside the consecrated place. It is very useful to show the third graders what you do when you enter the church and teach them what to say. Also explain that: as we consecrate a place for God we also consecrate time. It is very suitable that we offer to God the first part of the time cycle (the week) which is Sunday early Morning.

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**PRAYER:**

*"But as for me, I will come into Your house in the multitude of Your mercy. In fear of You I will worship towards Your holy temple"*

*"Before the angels I will sing praises to You and bow before your holy Altar"*

*"I worship You Christ our God, with Your Good Father, and the Holy Spirit, because You have come and saved us."*

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**LESSON PREPARATION**

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**SONG:****Morning Doxology**

We worship the Father and the Son, and the Holy Spirit, hail to the church, the house of the angels.

Hail to the Virgin, who gave birth to our Savior, hail to Gabriel, who announced to her the good news.

Hail to Michael, the archangel, hail to the twenty four, presbyters.

Hail to the Cherubim, hail to the Seraphim, hail to all the hosts, of the heavens.

Hail to John, the great forerunner, hail to the, twelve Apostles.

Hail to our father Mark, the Evangelist, the destroyer, of the idols.

Hail to Stephen, the first martyr, hail to George, the morning star.

Hail to the whole choir, of the martyrs, hail to Abba Antony, and the three Macarii.

Through their prayers, O Christ our King, have mercy upon us, in Your kingdom.

## VOCABULARY:

### Altar or Sanctuary

## OBJECTIVES

<b>Faith:</b>	The Holiness of the Church and of Sunday
<b>Liturgical:</b>	We prepare ourselves to participate in the liturgy - Preparatory
<b>Moral:</b>	We pay more attention to our behavior in the church
<b>Spiritual:</b>	Church is the house of Prayer, a meeting place with God

## INTRODUCTION

Explain to the children that this unit is about studying the Holy Liturgy. There is a special and holy place where we go to meet with God our Holy Father and with His Son our Lord and Savior Jesus Christ and that place is our church. The church reflects the Glory of God in its beauty and in its service. We will learn the parts of the church and what each part means. We will also learn how to prepare ourselves to go to church and what do we do as we enter the church.

## LESSON BODY:

### Start by reading:

**Genesis 28: 10-22** (Jacob made an altar for God and named it Bethel a holy Place on earth).

**Exodus 25:8-9** (God tells Moses to build a sanctuary for Him according to the instructions He gives Moses, which is another example of a holy place or a church on earth).

**Exodus 25:22, 29:42, 30:6, 36** (God meets us in the Tabernacle of Meeting at the Mercy Seat and at the Altar of Sacrifice)

Questions: These questions could be written on the board prior to the reading in order to give the students ideas to think about as they are reading the Holy Bible.

Q: How would you describe how Jacob felt about that place?

A: *Guide the students into discovering the excitement about being in a holy place where Jacob met with God.*

Q: How can you tell that Jacob not think it was just a dream?

*A: Jacob did not think this was just a dream because he sanctified the place where he had the dream and named it Bethel, which means the house of God.*

Q: What did God ask Moses to do and why?

*A: God asks Moses to build a sanctuary for Him in order to have a place where God can meet with His people.*

1. Our behavior as we enter the church:

a) Prayers as we enter the church:

When entering the church Narthex, say

*"But as for me, I will come into Your house in the multitude of Your mercy.*

*Before the angels I will praise You. In fear of You I will worship towards Your holy temple" (Psalm 5:7)*

When you come before the **Sanctuary** you bow down and say:

*"I worship You Christ our God, with Your Good Father, and the Holy Spirit, because You have come and saved us."*

The Sanctuary or the Altar is the most special place in the church. It is where we offer the Body and Blood of our Lord as well as incense to God the Father on the Holy Altar.

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#### PLAN AND MATERIALS:

- **Acting:** *The children should practice bowing down and saying the prayers as they would in front of the sanctuary as they enter the church.*
- **Movies showing monks or saints entering the church and reciting the prayers, Moses when asked to take off his shoes by the burning bush.**
- **Coloring**
- **Scrap book building**

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#### CONCLUSION

We need a special place in order to meet with our Lord and Saviors Jesus Christ. We see His glory through the church (the holy place), and especially on a certain time (Sunday) through the service (Liturgy).

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#### REVIEW QUESTIONS:

Q: Why do we need a church?

A: *The church is holy place where we will meet with our Lord and Savior Jesus Christ and worship the Holy Trinity.*

Q. What is the most holy place in the church?

A. *The Sanctuary or the Holy, where the Altar is.*

Q. Why is the Altar so important?

A. It is where we offer the Body and Blood of our Lord as well as incense to God the Father.

Q. Show me what you do when entering the church?

A. *Let children act out the three prayers and the Metanoia.*

#### VERSE TO REMEMBER:

"But as for me, I will come into Your house in the multitude of Your mercy.

Before the angels I will praise You. In fear of You I will worship towards Your holy temple"

(Psalm 5:7)

"I worship You Christ our God, with Your Good Father, and the Holy Spirit, because You have come and saved us."

#### HOME ACTIVITY-DAILY READINGS

Parents share stories of family members or church members who had the greatest respect for Sunday and the church.

Burning Bush, *Genesis 3:1-6.*

Moses builds a sanctuary for the Lord, *Exodus 36.*

Solomon builds the temple, *1Kings 6.*

Solomon finishes the building of the temple, *1Kings 7.*

The 4 living creatures and the 24 priests worshipping, *Revelation 4.*

## Unit II: The Divine Liturgy

**Purpose:** to lead the third graders to discover the journey of the liturgy as a journey to the bosom of God the Father through our union with His Son. In the liturgy we share in the "*living memorial*" of our Lord's life and sacrifice, by which we become one and are filled with God's Holy Spirit. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we share the story prayerfully, and examine what we offer and what we receive as God's own family of Love. And how we are transformed by the Liturgy to be able to serve and transform the world.

### LESSON 11: INTRODUCTION TO THE HOLY LITURGY: HOLY TIME: PREPARATORY

#### SERVANT PREPARATION

##### VERSE & REFERENCES:

##### Preparation

##### Matthew 26: 17-19

*17Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?" 18And He said, "Go into the city to a certain man, and say to him, "The Teacher says, "My time is at hand; I will keep the Passover at your house with My disciples."19So the disciples did as Jesus had directed them; and they prepared the Passover.*

##### Praying Psalms

*Psalms of Ascents: Psalms 120-134 (119-133 Septuagint)*

##### The Washing

##### John 13:1-5

*Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end. 2And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him, 3Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, 4rose from supper and laid aside His garments, took a towel and girded Himself. 5After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.*

##### The Consecration

##### Exodus 19:10-15

*10Then the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes. 11And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people. 12You shall set bounds for the people all around, saying, "Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death. 13Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live.' When the trumpet sounds long, they shall come near the mountain." 14So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. 15And he said to the people, "Be ready for the third day; do not come near your wives."*

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#### CHURCH FATHERS:

**One deacon asked the saintly Father Barsonofius (Sixth Century saint),**

*"Father, as you are ordaining me to serve around the holy altar, tell me what to think about while standing in front of God and helping serve with the priest, especially if I am holding the Holy Chalice? And should I have a specific garment for the altar service?" The Saint answered, "My son, these are spiritual matters as the deacon must be like the Cherubim, all eyes and mind thinking about heavenly matters. This should be done in awe and fear praising God while carrying the blood of the eternal King. He is like the Cherubim who proclaims the praise guarding the fearful sacrament like what the angels do in heaven with their wings. Remember those wings signify the enlightenment of the mind from the heavy earthly matters to blissful heavenly matters, crying without fatigue in his inner self, proclaiming the praise of victory for the majestic glory of God, praying reverently saying: Holy, Holy, Holy is the Lord of Hosts, Heaven and Earth are full of your Holy Glory."*

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#### REFLECTION:

In the Preparatory, the church prepares for the heavenly service by physical, mental, emotional and spiritual attentiveness. In the Preparatory we have the elements of dressing the altar and the clergy, the praying of psalms and the washing. An inwardly preparedness of purity of body mind and heart should accompany all these outwardly actions as the best way to meet God in the Liturgy.

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#### PRAYER:

Lord, who knows everyone's heart, the Holy who rests in His saints, who alone is sinless and is able to forgive sin. You O Lord know that I am not worthy, neither prepared, nor merited for this holy ministry which is Yours. And I dare not approach and open my mouth before Your holy glory, but according to the multitude of Your compassion, forgive me, the sinner, and grant unto me that I may find grace and mercy at this hour, and send me strength from above. Amen. **From the preparation prayer of the priest - St Basil liturgy**

## LESSON PREPARATION

### SONG:

"Alleluiah this is the day which the Lord has made..."

### VOCABULARY:

Preparatory, Liturgy, Psalms of Ascent, Paten, Masteer, Corporal, Chalice, Star, Altar

### OBJECTIVES

<b>Faith:</b>	The Holiness of the Church and of Sunday
<b>Liturgical:</b>	We prepare ourselves to participate in the liturgy – Preparatory
<b>Moral:</b>	Examination of heart mind and body
<b>Spiritual:</b>	Praying Psalms

### INTRODUCTION:

1. Review verse to remember:

"But as for me, I will come into Your house in the multitude of Your mercy.  
Before the angels I will praise You. In fear of You I will worship towards Your holy temple"  
(Psalm 5:7)

"I worship You Christ our God, with Your Good Father, and the Holy Spirit, because You have come and saved us."

2. Connection point:

You remembered how we learned why we need to have a church and how to behave in the church. Today we are going to continue to learn how to prepare ourselves to participate in the liturgy.

### LESSON BODY:

- Dressing the deacons and the Altar

The Disciples Prepared for Christ to eat the Passover and institute the first Liturgy:

- Ask the students to read Matthew 26: 17-19 and think: what could Passover preparation mean?

Preparing the table with table cloth, utensils, wine, bread and water for drinking, water for washing, towels, candles for light etc.

Buying the Passover lamb and grilling it according to the law of Moses.

- Ask the students what are the things we do to prepare for the liturgy?

Dressing the deacons and the altar (holy table), abouna sets up the Altar with lighting the candles, placing the corporals, the throne, the chalice and the paten, the star and the masteer (spoon).

- We read the Psalms of the Agpeya.

- Tell the students about the 15 psalms that the Jewish people used to pray as they ascended mount-Zion on their way to the Temple and called them the psalms of ascents. Instruct them to find these psalms in their Bibles (120-134 in the Hebrew, 119-133 in The Agpeya Septuagint). They can look them up and note how they are titled the Psalms of ascent (in the Bible).

- Ask the students: Why do you think the people of the Old Testament prayed the psalms of ascents?

To prepare their minds and hearts for meeting God.

- Ask them do we also have psalms to prepare for the Holy Liturgy?

Yes, we prepare by praying the psalms of the 3rd & 6th hours from the Agpeya and on some days we pray all the hours (like in Lent). We pray the Psalms of the Agpeya so we can prepare our minds and hearts for meeting God in the Liturgy

- The priest washing his hands

- Read with the students The Washing of the feet John 13:1-5 then ask them why did our lord wash the feet of His disciples before the Eucharist? What did that mean? How can we cleanse our hearts?

He washed their feet to point out the need for purity before participating in the liturgy.

We can cleanse our hearts by self-examination, repentance and confession before the liturgy

-What is the last thing the priest do in the preparatory that has to do with purity?

Washes His hands and recite three pieces from the psalms: (let the students read these pieces)

- i. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
- ii. Make me to hear joy and gladness, that the bones You have broken may rejoice.



iii. I will wash my hands in innocence; so I will go about Your altar, O Lord, that I may proclaim with the voice of thanksgiving, and tell of all Your wondrous works. Alleluia.

- Ask the students what do they understand from the prayers of the priest as he washes his hand and what should we be thinking of during that?

As the priest washes his hands physically, he takes the chance to examine his heart (feelings) and his minds (thoughts) for anything that is not worthy of the holy service of the liturgy.

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#### PLAN AND MATERIALS:

- Use Altar kit to teach about the utensils
- bring a tonia to demonstrate the deacon clothing
- use a demonstration of washing an object similar to a heart

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#### CONCLUSION

#### REVIEW QUESTIONS

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Q. Why do we have a preparatory in the holy Liturgy?

A. *To prepare ourselves to this great and holy service?*

Q. Where can I find examples of preparation to the liturgy?

A. *In St Mark's gospel, when our Lord asked St Peter and St John to prepare for the Last Supper and the first Eucharist*

Q. What is involved in the preparatory?

A. *Examining one's heart, mind and body*

Q. How is that done?

A. *Through dressing the clergy and the altar, through praying the Agpeya and washing of the hands (priest)*

#### VERSE TO REMEMBER

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"But as for me, I will come into Your house in the multitude of Your mercy. Before the angels I will praise You. In fear of You I will worship towards Your holy temple" (Psalm 5:7)

"I worship You Christ our God, with Your Good Father, and the Holy Spirit, because You have come and saved us."

## HOME ACTIVITY-DAILY READINGS

Parents will teach their child ATTENTION by giving them attention. Emphasize to reciprocate the attention to God in His House on His day.

Readings- Preparatory Readings Priest and deacons recite Psalm 30 and 93.

St. John the Baptist prepare the way before the coming of the Lord, *Mark 1*.

Abraham prepares for the great sacrifice, *Genesis 22:3-6*.

Moses prepares the people to meet God on the mountain, *Exodus 19:10-16*.

Hannah prepares to go to the Tabernacle, *1 Samuel 2:24-28*.

Jesus tells the disciples to go prepare for the Passover, *Mark 14: 12-16*.

## Unit II: The Divine Liturgy

**Purpose:** to lead the third graders to discover the journey of the liturgy as a journey to the bosom of God the Father through our union with His Son. In the liturgy we share in the "living memorial" of our Lord's life and sacrifice, by which we become one and are filled with God's Holy Spirit. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we share the story prayerfully, and examine what we offer and what we receive as God's own family of Love. And how we are transformed by the Liturgy to be able to serve and transform the world.

### LESSON 12: WE OFFER – THE OFFERTORY 1

#### SERVANT PREPARATION

##### VERSE & REFERENCES:

##### Mark 1:4-11



*"<sup>4</sup>John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. <sup>5</sup>Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins. <sup>6</sup>Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey. <sup>7</sup>And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. <sup>8</sup>I indeed baptized you with water, but He will baptize you with the Holy Spirit." <sup>9</sup>It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. <sup>10</sup>And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove. <sup>11</sup>Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased.""*

##### John 1:29-34

*"<sup>29</sup>The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who*

takes away the sin of the world! <sup>30</sup>This is He of whom I said, "After me comes a Man who is preferred before me, for He was before me.' <sup>31</sup>I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water." <sup>32</sup>And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. <sup>33</sup>I did not know Him, but He who sent me to baptize with water said to me, "Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' <sup>34</sup>And I have seen and testified that this is the Son of God."

#### **Leviticus 1:3, 4 The laying of hand over the sacrifice**

<sup>3</sup>"If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD. <sup>4</sup>Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him."

#### **Isaiah 53:4-7 The silent lamb**

"<sup>4</sup> Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.<sup>5</sup> But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. <sup>6</sup> All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. <sup>7</sup> He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth"

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#### **CHURCH FATHERS:**

**XXIV. St SEVERUS the Patriarch of Antioch**, *From the letter which he wrote to John the Christ-loving roman, showing what is signified by a person being dipped three times , and why Christ came to Baptism when he was 30 years old; and he shows further what is the nature of the confirmation by ointment with which those who have been baptized are confirmed after Baptism*

For the same baptism is both performed in the name of the Holy Trinity, and by the triple dipping it is further signified that the man who is baptized is buried with Christ.

*Of the same to John the Roman on the fact that holy baptism is performed in the name of the Trinity, and by the person being immersed three times within the water it is signified that he is buried with Christ, and why Christ came to baptism when he was 30 years old.*

For that the Father and the Son and the Holy Spirit should be named on the occasion of baptism ..... For how [can] they who have not participated in flesh nor been humanized ..... the only Son and Word who was begotten by the Father? For there are indeed many rites that are performed, and ..... look to the same origin. But each ....., so that even the understandings are confused. Of this I ..... in one of my treatises which I wrote . . . about interpretations. There after examining the question why the Lord came to baptism when he was 30 years of age in the flesh I said at one time that it was in order to show that the new birth begets men full-grown in reasonable age, for so also the first man was created full-grown, and immediately as full-grown received a commandment and a law, and was given permission to till and keep Paradise, and the

words which follow; and at another that by means of three periods comprised in three decades which make 30 years he signified the mystery that was revealed on the Jordan, that one Godhead is made known in three complete hypostases, by which holy baptism in the Father and the Son and the Holy Spirit was to be performed. That these things introduce no confusion Gregory the Theologian in the sermon on the Passover states as follows: «**The Lord's passion, the passion, and again I say the passion, in honor of the Holy Trinity**»; though I know that no other undertook the saving passion on our behalf in the flesh except God the Word, who became incarnate for our race. For the whole of the saving Humanization has this effect, that the mystery of the Holy Trinity is revealed to us, although you speak of the birth in flesh, or of the Cross or of the burial, or of the Resurrection from among the dead, dividing the Humanization into many elements. For indeed in each of these we confess that we know the Trinity, in that we indicate upon our faces that the sign of the revered Cross is a dissolver of every evil influence; and, when therefore we sign ourselves, we sign three times, and we show that it is through the Cross that we have obtained knowledge in the Trinity. And this sign is a thing which makes known and completes all things that are done among Christians; and it is everywhere adopted, at the performance of baptism, at the consecration of water, at the celebration of the rational, spiritual sacrifice, and at the symbolic and ineffable ordinations to the priesthood of those who are duly appointed to the sacred ministry, though in all these things we do not call upon one of the hypostases only, that is God the Word who was humanized, but on the three together, the Father, the Son, and the Holy Spirit, indicating that it is by the power of the Cross that we have partaken of all these things and have obtained knowledge in them.

#### **St Gregory Nazianzen Oration 45 (the second Paschal Oration)**

##### **II. The Lord's Passover, the Passover, and again I say the Passover to the honor of the Trinity.**

This is to us a Feast of feasts and a Solemnity of solemnities as far exalted above all others (not only those which are merely human and creep on the ground, but even those which are of Christ Himself, and are celebrated in His honor) as the Sun is above the stars. Beautiful indeed yesterday was our splendid array, and our illumination, in which both in public and private we associated ourselves, every kind of men, and almost every rank, illuminating the night with our crowded fires, formed after the fashion of that great light, both that with which the heaven above us lights its beacon fires, and that which is above the heavens, amid the angels (the first luminous nature, next to the first nature of all, because springing directly from it), and that which is in the Trinity, from which all light derives its being, parted from the undivided light and honored. But today's is more beautiful and more illustrious; inasmuch as yesterday's light was a forerunner of the rising of the Great Light, and as it were a kind of rejoicing in preparation for the Festival; but today we are celebrating the Resurrection itself, no longer as an object of expectation, but as having already come to pass, and gathering the whole world unto itself. Let then different persons bring forth different fruits and offer different offerings at this season, smaller or greater...such spiritual offerings as are dear to God...as each may have power. For scarcely Angels themselves could offer gifts worthy of its rank, those first and intellectual and pure beings, who are also eye-witnesses of the Glory That is on high; if even these can attain the full strain of praise. We will for our part offer a discourse, the best and most precious thing we have— especially as we are praising the Word for the blessing which He has bestowed on the reasoning creation. I will begin from this point. For I cannot endure, when I am engaged in offering the sacrifice of the lips

concerning the Great Sacrifice and the greatest of days, to fail to recur to God, and to take my beginning from Him. Therefore I pray you, cleanse your mind and ears and thoughts, all you who delight in such subjects, since the discourse will be concerning God, and will be divine; that you may depart filled with delights of a sort that do not pass away into nothingness. And it shall be at once very full and very concise, so as neither to distress you by its deficiencies, nor to displease you by satiety.

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#### REFLECTION:

It is in the offertory that we start the *remembering* of our Lord. The offertory is where we remember the Baptism and the revelation of the Holy Trinity. It is where we discover who Christ is. He is both the Son, and the Lamb of God. By coming to the Baptism our Lord offered himself as the "*Lamb of God that Takes away the sins of the world*" and there in the Jordan He accepted our grief, sorrow, iniquities and sin. At the same time He began the "*honoring of the Trinity and the peace and edification of the Church of God.*" We begin by offering ourselves to God with Christ. We start by offering our sins and sorrows with our thanksgiving.

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#### PRAYER:

O Master, Lord, God the Almighty, the Father of our Lord, God and Savior, Jesus Christ, we thank You for every condition, concerning every condition, and in every condition, for You have covered us, helped us, guarded us, accepted us unto You, spared us, supported us, and brought us to this hour.

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#### LESSON PREPARATION:

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#### SONG:

Glory be to the Father, the Son and the Holy Spirit. Now and forevermore. Amen. Alleluia.

Doxa Patri ke Uiw ke agiw Pneumati@ ke nun ke ai ke ic touc ewnac tw  
ewnwn amen allilouia.

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#### VOCABULARY:

**Eucharist, Lamb, Offertory, Theophany**

## OBJECTIVES

<b>Faith:</b>	The Holy Trinity were revealed in the Baptism of our Lord
<b>Liturgical:</b>	We offer ourselves in Christ with Thanksgiving to the Father
<b>Moral:</b>	Christ carried our sins
<b>Spiritual:</b>	Prayer of Thanksgiving

## INTRODUCTION:

### 1. Review verse to remember:

"But as for me, I will come into Your house in the multitude of Your mercy.  
Before the angels I will praise You. In fear of Your I will worship towards Your holy temple"  
(Psalm 5:7)

"I worship You Christ our God, with Your Good Father, and the Holy Spirit, because You have come and saved us."

### 2. Connection point:

You remembered how we learned to prepare ourselves for the Holy liturgy and how (and what we do and say as we enter the church). Today we will learn how as the family of God we offer to Him our offerings.

### 3. What does it mean to offer to God?

Tell a story of offering that highlight and explain the concept. Then show how we offer God our best. Let the children wonder about what it means to offer God their best. If possible, Abraham offering Isaac might be the best to highlight this.

## LESSON BODY:

- The Offertory as a remembrance of The Holy Baptism of our Lord
  - Read *Mark 1:4-11* and *John 1:29-34*
  - *Have* an icon of the Holy Baptism of our Lord that shows our Lord in the Jordan immersed and the Holy Spirit and the opened heaven. Saint John the Baptist hand is on the head of Christ. Ask them why the hand of St John is over the head of Christ
  - Then let them read Leviticus 1:3, 4 and Isaiah 53:4-7. Ask them whom does Isaiah speak of? Again what does the laying of hands over the sacrifice mean?  
Isaiah speaks of our Lord as the true lamb of God that carried our sins on Himself. The laying of the hands signifies the laying of sins and Isaiah said also grief that came to us because of sin

- Let the students think of what is read and try to find items in the Holy Baptism icons that relates to the subjects in Isaiah and the Gospels. The points taken are:
  1. The revelation of The Holy Trinity
  2. By coming to the Baptism of St. John Our Lord offer Himself as the lamb of God who takes away the sin of the world. For while everyone else came to St John to be relieved of their sins, Christ came to St John to carry on Himself the sins of the whole world. St John fulfilled the role of the priest laying his hand on the head of our Lord as the old testament priesthood required for the forgiveness of sins.
  3. It is in the Baptism that our Lord was revealed to us through John the Baptist who saw the Holy Spirit and heard the voice of the Father witnessing about Him "My beloved Son"

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#### PLAN AND MATERIALS:

- Review the utensils used in the preparatory lesson using the altar kit.

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#### CONCLUSION:

#### REVIEW QUESTIONS:

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Q-What does it mean to offer to God?

A. We offer our prayers, thanksgiving, our hearts, our focus, and time daily to God.

Q. What is Theophany?

A. It is the baptism of our Lord Jesus Christ.

Q. Who do offer praise to in the Liturgy?

A. We offer praise to the Father, the Son and the Holy Spirit. The Holy Trinity.

Q. Why do we offer bread and wine in the liturgy?

A. Because this will become the Body and Blood of Jesus Christ that is our salvation.

Q. What is the meaning of Liturgy of the Eucharist?

A. It means the work of the people of thanksgiving.

#### VERSE TO REMEMBER:

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*"Behold! The Lamb of God who takes away the sin of the world!" John1: 29*



## HOME ACTIVITY AND READINGS

Mothers should share with their child the memories of her offering of him/her in Baptism to God to be God's child from the baptism onwards. Pictures of her carrying the baby on her hands should be put side by side with picture of St Mary carrying our Lord as a child on her hands. A point should be made that on Sundays, we continue the offering of ourselves in the bread and the wine to our heavenly Father with our Lord.

Abraham offering Isaac. *Genesis 22*

Hanna offering Samuel. *1st Samuel 1*

Our Lord's Parents offering Him. *Luke 2:22-40*

Samson's Parents consecrate him to God. *Judges 13*

St Mary is offered to the Temple. *Synaxarium- The 3rd day of Kiahk*

Our Lord offered Himself in the bread and the wine. *Luke 22*

## Unit II: The Divine Liturgy

**Purpose:** to lead the third graders to discover the journey of the liturgy as a journey to the bosom of God the Father through our union with His Son. In the liturgy we share in the "living memorial" of our Lord's life and sacrifice, by which we become one and are filled with God's Holy Spirit. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we share the story prayerfully, and examine what we offer and what we receive as God's own family of Love. And how we are transformed by the Liturgy to be able to serve and transform the world.

### LESSON 13: WE OFFER – THE OFFERTORY 2

#### SERVANT PREPARATION

##### VERSE & REFERENCES:

##### **Hebrews 9:28**

*"So Christ was offered once to bear the sins of many. To those who eagerly await for Him He will appear a second time, apart from sin, for salvation."*

##### **Romans 12:1**

*"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."*

##### **Psalm 141:2**

*Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice.*

##### **The Rite of the Offertory - use pictures / liturgy power point**

*The priest kisses the altar and turns westwards. The bread, wine and water are presented to him as he stands at the door of the sanctuary.*

PRIEST: O Lamb of God, who takes away the sin of the world, hear us, have mercy upon us and forgive us our sins. Amen.

PEOPLE: Lord have mercy. (41 times.)

*The sign of the cross is made three times over the bread by the priest, with the cross, saying:*

PRIEST: In the Name of the Father, the Son and the Holy Spirit, the one God. Blessed be God the Father Almighty, blessed be His only-begotten Son, Jesus Christ our Lord. Blessed be the Holy

Spirit, the comforter. Amen.

*The priest chooses the Lamb which is the best among the ones offered. He puts it on the palm of his left hand and prays in secret:*

*He mentions all the names he wishes to mention, especially those for whom the oblation is offered. During this he washes (baptize) the Lamb with the offertory's water.*

### **The Procession**

*The priest wraps the Lamb in a veil and also puts a cross over it. He raises the two above his head. Behind him stand deacons carrying the wine and water in their right hand, and candles in their left. All bow, and the priest faces the congregation at the Royal Door.*

PRIEST: Glory and honor, honor and glory, to the Holy Trinity, the Father, the Son and the Holy Spirit. Grant peace and holiness to the one, holy, universal, and apostolic Church of God. Amen. Remember O Lord, those who have offered these oblations, and those on whose behalf they are offered, and those who are presenting them. Grant them all the heavenly reward.

*All rise. The priest and deacons walk around the altar, the oblations being raised above their heads.*

DEACON: Pray for these sacred and worthy oblations, our offerings and for those who offered them. Lord have mercy.

*The priest prays in secret:*

PRIEST: Remember O Lord all who have asked us to remember them in our prayers and supplications. May the Lord remember them in His heavenly kingdom.

*Here the priest mentions secretly all those who need his prayers.*

PEOPLE: Alleluia. This is the day the Lord has made. Let us rejoice and be glad in it. O Lord save us. O Lord ease our ways. Blessed is He who comes in the name of the Lord. Alleluia.

### **The signing**

*The priest and deacons gather around the oblations, now placed near the left hand corner of the altar. The priest, with the cross in his right hand, does the sign of the cross over the Lamb, the wine and the water three times, saying:*

PRIEST: In the Name of the Father, the Son and the Holy Spirit, the one God. Blessed be God the Father, the Pantocrator.

DEACON: Amen.

PRIEST: Blessed be His only-begotten Son, Jesus Christ, our Lord.

DEACON: Amen.

PRIEST: Blessed be the Holy Spirit, the comforter.

DEACON: Amen.

*The priest puts the Lamb on the Paten and prays secretly:*

PRIEST: Glory and honor, honor and glory, to the Holy Trinity, the Father, the Son and the Holy Spirit. Now and forevermore. Amen.

DEACON: One is the Holy Father. One is the Holy Son. One is the Holy Spirit. Amen. Blessed be the Lord God forever. Bless the Lord all you nations. Laud Him all you peoples. For strong is His mercy upon us, and the truth of the Lord endures forever. Amen. Alleluia.

*During which the priest takes the bottle of wine from the deacon.*

PEOPLE: Glory be to the Father, the Son and the Holy Spirit. Now and forevermore. Amen. Alleluia.

### **THE PRAYER OF THANKSGIVING**

*The priest prays the Prayer of Thanksgiving while preparing the wine mixture – pouring the wine into the chalice, and then pouring water after it.*

*Then the Priest covers the bread and wine with separate veils, and takes the veil in which the bread was wrapped and folds it once as a triangle. After covering the altar with the Prospherine, he places the triangle-shaped veil over the chalice. He kneels, kisses the altar and encircles it, thereby leaving the sanctuary with the deacons.*

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### **CHURCH FATHERS:**

#### **St Gregory of Nazianzen; *Oration 1 (First Paschal Oration):***

##### **On Easter and His Reluctance.**

I. It is the Day of the Resurrection, and my Beginning has good auspices. Let us then keep the Festival with splendor, Isaiah 66:5 and let us embrace one another. Let us say Brethren, even to those who hate us; much more to those who have done or suffered anything out of love for us. Let us forgive all offenses for the Resurrection's sake: let us give one another pardon, I for the noble tyranny which I have suffered (for I can now call it noble); and you who exercised it, if you had cause to blame my tardiness; for perhaps this tardiness may be more precious in God's sight than the haste of others. For it is a good thing even to hold back from God for a little while, as did the great Moses of old, (*Exodus 4:10*) and Jeremiah (*Jeremiah 1:6*) later on; and then to run readily to Him when He calls, as did Aaron (*Exodus 4:27*) and Isaiah, (*Isaiah 1:6*) so only both be done in a dutiful spirit;— the former because of his own want of strength; the latter because of the Might of Him That calls.

II. A Mystery anointed me; I withdrew a little while at a Mystery, as much as was needful to examine myself; now I come in with a Mystery, bringing with me the Day as a good defender of my cowardice and weakness; that He Who today rose again from the dead may renew me also by His Spirit; and, clothing me with the new Man, may give me to His New Creation, to those who

are begotten after God, as a good modeler and teacher for Christ, willingly both dying with Him and rising again with Him.

III. Yesterday the Lamb was slain and the door-posts were anointed, and Egypt bewailed her Firstborn, and the Destroyer passed us over, and the Seal was dreadful and reverend, and we were walled in with the Precious Blood. Today we have clean escaped from Egypt and from Pharaoh; and there is none to hinder us from keeping a Feast to the Lord our God— the Feast of our Departure; or from celebrating that Feast, not in the old leaven of malice and wickedness, but in the unleavened bread of sincerity and truth, 1 Corinthians 5:8 carrying with us nothing of ungodly and Egyptian leaven.

IV. Yesterday I was crucified with Him; today I am glorified with Him; yesterday I died with Him; today I am quickened with Him; yesterday I was buried with Him; today I rise with Him. But let us offer to Him Who suffered and rose again for us— you will think perhaps that I am going to say gold, or silver, or woven work or transparent and costly stones, the mere passing material of earth, that remains here below, and is for the most part always possessed by bad men, slaves of the world and of the Prince of the world. **Let us offer OURSELVES, the possession most precious to God, and most fitting;** let us give back to the Image what is made after the Image. Let us recognize our Dignity; let us honor our Archetype; let us know the power of the Mystery, and for what Christ died.

V. Let us become like Christ, since Christ became like us. Let us become God's for His sake, since He for ours became Man. He assumed the worse that He might give us the better; He became poor that we through His poverty might be rich; 2 Corinthians 8:9 He took upon Him the form of a servant that we might receive back our liberty; He came down that we might be exalted; He was tempted that we might conquer; He was dishonored that He might glorify us; He died that He might save us; He ascended that He might draw to Himself us, who were lying low in the Fall of sin. Let us give ALL, offer ALL, to Him Who gave Himself a Ransom and a Reconciliation for us. But one can give nothing like oneself, understanding the Mystery, and becoming for His sake all that He became for ours.

VI. As you see, He offers you a Shepherd; for this is what your Good Shepherd, who lays down his life for his sheep, is hoping and praying for, and he asks from you his subjects; and he gives you himself double instead of single, and makes the staff of his old age a staff for your spirit. And he adds to the inanimate temple a living one; to that exceedingly beautiful and heavenly shrine, this poor and small one, yet to him of great value, and built too with much sweat and many labors. Would that I could say it is worthy of his labors. And he places at your disposal all that belongs to him (O great generosity!— or it would be truer to say, O fatherly love!) his hoar hairs, his youth, the temple, the high priest, the testator, the heir, the discourses which you were longing for; and of these not such as are vain and poured out into the air, and which reach no further than the outward ear; but those which the Spirit writes and engraves on tables of stone, or of flesh, not merely superficially graven, nor easily to be rubbed off, but marked very deep, not with ink, but with grace.

VII. These are the gifts given you by this august Abraham, this honorable and reverend Head, this Patriarch, this Resting place of all good, this Standard of virtue, this Perfection of the Priesthood, who today is bringing to the Lord his willing Sacrifice, his only Son, him of the promise. Do you on your side offer to God and to us obedience to your Pastors, dwelling in a place of herbage, and being fed by water of refreshment; knowing your Shepherd well, and being known by him; John 10:14 and following when he calls you as a Shepherd frankly through the door; but not following a stranger climbing up into the fold like a robber and a traitor; nor listening to a strange voice when such would take you away by stealth and scatter you from the truth on mountains, Ezekiel 34:6 and in deserts, and pitfalls, and places which the Lord does not visit; and would lead you away from the sound Faith in the Father, the Son, and the Holy Ghost, the One Power and Godhead, Whose Voice my sheep always heard (and may they always hear it), but with deceitful and corrupt words would tear them from their true Shepherd. From which may we all be kept, Shepherd and flock, as from a poisoned and deadly pasture; guiding and being guided far away from it, that we may all be one in Christ Jesus our Lord, now and unto the heavenly rest. To whom be the glory and the might forever and ever. Amen.

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REFLECTION:

It is in the offertory that we start the *remembering* of our Lord. The offertory is where we remember the Baptism and the revelation of the Holy Trinity. It is where we discover who Christ is. He is both the Son, and the Lamb of God. A link should be established between the Holy Baptism of our Lord, The offering of ourselves seasoned with thanksgiving and our remembrance of Him. Also that by Him coming to the Baptism He offered himself as the "*Lamb of God that Takes away the sins of the world*"

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PRAYER:

O Master, Lord, God the Almighty, the Father of our Lord, God and Savior, Jesus Christ, we thank You for every condition, concerning every condition, and in every condition, for You have covered us, helped us, guarded us, accepted us unto You, spared us, supported us, and brought us to this hour.

LESSON PREPARATION:

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SONG:

Alleluia. This is the day that the Lord has made. Let us rejoice and be glad in it. O Lord save us. O Lord straighten our ways. Blessed is He, who comes in the name of the Lord. Alleluia.

Allylouia. Vai pe pi`ehoou `eta `P=o=c ;amiof@ maren;elyl `nten`ounof `mmon `nqytf@ `w  
`P=o=c ek`enahmen@ `w `P=o=c ek`ecouten nenmwit@ `f`cmarwout `nje vy`e;nyou qen `vran  
`m`P=o=c@ =a=1.

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## VOCABULARY:

### Lamb, Liturgy of the Eucharist, Offertory, Theophany

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## OBJECTIVES

<b>Faith:</b>	The Holy Trinity were revealed in the Baptism of our Lord
<b>Liturgical:</b>	We offer ourselves in Christ with Thanksgiving to the Father
<b>Moral:</b>	Christ carried our sins
<b>Spiritual:</b>	Prayer of Thanksgiving

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## INTRODUCTION:

### 1. Review verse to remember:

"But as for me, I will come into Your house in the multitude of Your mercy.

Before the angels I will praise You. In fear of Your I will worship towards Your holy temple"  
(Psalm 5:7)

"I worship You Christ our God, with Your Good Father, and the Holy Spirit, because You have come and saved us."

### 2. Connection point:

Review the points that we gathered from last week's study.

The Holy Trinity were revealed to us in the Holy Baptism of our Lord.

Our Lord was revealed to us as the Lamb of God who takes away the sins of the world  
Isaiah 53 said that Christ carried for us.

1. our grief
2. our sorrows;
3. our transgressions,
4. our iniquities;
5. The chastisement for our peace
6. The stripes for our healing (from sicknesses).

Today we are going to try to discover all these elements in the offertory

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LESSON BODY:

- The Offertory as a remembrance of The Holy Baptism of our Lord
  - Read the offertory prayers as they watch the power point or a video of the offertory Let them think of what the actions and the words of the offertory might mean in relationship to the Baptism of our Lord and the last lesson truths:
    1. Christ is called the Lamb and the bread we offer is called the lamb because Jesus our Lord took it and made of it His Holy Body.
    2. The priest chooses the most perfect Korbana out of an odd number to tell of how our Lord is matchless. Our Lord is the best offering, "the Lamb of God" We offer the bread at the door of the sanctuary. Because we offer God things by placing it on the altar.
    3. The priest pray for people after "baptizing" the korbana with his hand over the bread to "lay" on Him all our needs (list from Isaiah)
    4. The responses of the deacons and the people is focused on praising the Holy Trinity in their revelation to us through the Baptism of our Lord. We offer praise to the Holy Trinity by praising (Alleluia), glorification (Zoxapatre) and thanksgiving (prayer of thanksgiving).
    5. The priest rap the Korbana in a corporal and lay the cross over it. As our Lord carried our grief to the cross. We end the offertory with the burial and the big stone and the seal.
- We offer ourselves with Christ in the Bread and the wine
  - Let the students read Romans 12:1, Psalm 141:2 and if desired and time permits a part of St Gregory 45th Oration IV

We offer ourselves with thanksgiving to God who had sent us His Son and the Holy Spirit and made us His children. That is why the liturgy is called Eucharist (thanksgiving). Our offering of ourselves should be done in mind (focus) heart (repentance, love and gratitude) and body (sign of the cross, standing and prostrations)

Remember that abouna during the offertory lay on Christ all our needs for forgiveness, blessing, success, healing and comfort. That is why we should get



used to give a request of prayer to abouna to remember during offertory. That means I come early enough to participate in this most holy time of the Liturgy.

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#### PLAN AND MATERIALS:

- Review the utensils used in the preparatory lesson using the altar kit.
- Show the liturgy video or PowerPoint to demonstrate the choosing and baptism of the Lamb.
- Make a poster or picture cards with different parts of the offertory and ask the students of what they think is being acted out from the Baptism of our Lord.
- Give cards to the students to write what they would like to thank God for and what they would like to ask abouna to pray for, to be placed on the Altar. Give the cards to the servants.

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#### CONCLUSION:

#### REVIEW QUESTIONS:

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Q-What does it mean to offer to God?

A. We offer our prayers, thanksgiving, our hearts, our focus, and time daily to God.

Q. What is Theophany?

A. It is the baptism of our Lord Jesus Christ.

Q. Who do we offer praise to in the Liturgy?

A. We offer praise to the Father, the Son and the Holy Spirit. The Holy Trinity.

Q. Why do we offer bread and wine in the liturgy?

A. Because this will become the Body and Blood of Jesus Christ that is our salvation.

Q. What is the meaning of Liturgy of the Eucharist?

A. It means the work of the people of thanksgiving.

#### VERSE TO REMEMBER:

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*"Behold! The Lamb of God who takes away the sin of the world!"* John 1:29

#### HOME ACTIVITY AND READINGS

Parents discuss with their children the meaning of thanksgiving. The prayer of thanksgiving should be divided into three sections. Guide the students into understanding why we pray each section. Then look into the offertory

Thanksgiving prayer 1: Preparation to thank The Father (Recollection)

Thanksgiving prayer 2: Thanking God the Father (expression of heart filled Gratitude)

Thanksgiving prayer 3: Asking God the Father (supplication)

Offertory Prayer 1: How we ought to worship the Holy Trinity (Zoxa Patree)

Offertory Prayer 2: The Day of the Lord (Alleluia faibaby)

Offertory Prayer 3: Our gifts and needs

## Unit II: The Divine Liturgy

**Purpose:** to lead the third graders to discover the journey of the liturgy as a journey to the bosom of God the Father through our union with His Son. In the liturgy we share in the "*living memorial*" of our Lord's life and sacrifice, by which we become one and are filled with God's Holy Spirit. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we share the story prayerfully, and examine what we offer and what we receive as God's own family of Love. And how we are transformed by the Liturgy to be able to serve and transform the world.

### LESSON 14: LITURGY OF THE WORD

#### SERVANT PREPARATION

##### VERSE & REFERENCES:

Matthew 13: 18-23

*Therefore hear the parable of the sower: 19When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. 20But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; 21yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. 22Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. 23But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."*

1 Peter 1:22-25

*"22Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, 23having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, 24because " All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away, But the word of the LORD endures forever." Now this is the word which by the gospel was preached to you."*

Hebrews 4:12

*"For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart."*

Luke 2:19, 51b

*"<sup>19</sup>But Mary kept all these things and pondered them in her heart.*

*"<sup>51b</sup>but His mother kept all these things in her heart."*

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CHURCH FATHERS:

**Simplified St. John Chrysostom Commentary on Matthew Homely 1:1-2 Nicene and post Nicene Fathers volume 10**

It was indeed fitting for us instead of asking the help of the written word to show a life so pure that the grace of the Spirit should be to our souls instead of the books to our minds so that as the books are written with ink even so should the spirit "writes" on our hearts. But because we have utterly rejected the grace of the Spirit, let us by any means take the second best course.

Because the first way was better, God had made it clear, both by His words and by His doings. Since to Noah, and to Abraham and Abraham's children and to Job and to Moses too, He conversed not by writings but Himself by Himself, finding their mind pure. But after the whole people of the Hebrews had fallen into the very pit of wickedness, then and there after God gave a written word and tables and the warnings which is given by these.

This was the case not only of the Old Testament but also of the New Testament. For neither to the apostles did God give anything in writing, but instead of written words He promised that He would give them the grace of the Spirit: for "He, our Lord said, "shall bring all things to your remembrance." And that you may learn that this was far better, hear what He says by the Prophet: "I will make a new covenant with you, putting my laws into their mind, and in their heart I will write them," and, "they shall be all taught of God." And Paul too, pointing out the same superiority, said, that they had received a law "not in tables of stone, but in fleshy tables of the heart. But because after sometime people have broken the Laws of God some with regard to doctrines, others as to life and manners, there was again need that they should be put in remembrance by the written word.

Reflect then how great an evil it is for us, who ought to live so purely as not even to need written words, but to yield up our hearts, as books, to the Spirit; now that we have lost that honor, and are come to have need of these, to fail again in right use even of this second remedy for if it is a blame to stand in need of written words, and not to have brought down on ourselves the grace of the Spirit; consider how heavy the charge of not choosing to profit even from this assistance, but rather treating what is written with neglect, as if it were thrown at us without purpose, and at random, and so bringing down upon ourselves our punishment with increase. But that no such effect may ensue, let us give strict heed unto the things that are written.

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REFLECTION:

When the Bible tells us that the word of God is like a seed (Mathew 13) or is alive as in the letters of the Apostles (Hebrews 4:12, 1Peter 1:23) we should understand that God's grace is given to us through His word. If I were to take the word and hide it in my heart and patiently continue thinking of it I would expect a great plant with delightful fruit. It should be recommended that the servants transmit a zeal for the word of God to their students not just to listen to it carefully in the liturgy but read it with openness and welcome on daily basis. Another image of the Word of God is the two edged sword, some see in the image of the two edged sword the "cutting to the heart" that happens to the reader/listener.

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#### PRAYER:

O Master and Lord Jesus Christ our God, who told His holy and honored disciples and pure apostles, that many prophets and righteous men earnestly desired to see what you are seeing but they could not, and to hear what you are now listening to but they could not. Blessed are your eyes for they can see, and your ears for they can hear. Make us worthy to hear and perform according to Your holy gospels, through the petitions of Your saints. *From the litany of the Gospel*

#### LESSON PREPARATION:

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#### SONG:

We worship You O Christ with Your Good Father and the Holy Spirit, for You have come and saved us.

Tenouwst `mmok `w P=,=c@ nem Pekiwt `n`aga;oc@ nem pi`Ppneuma =e=;=u@ je  
(aktwnk / ak`i) akcw] `mmon nai nan.

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#### VOCABULARY:

**Pauline Epistle**- a passage from one of the fourteen letters of St. Paul.

**Catholic Epistle**- a passage of one of the 7 letters of the apostles, James, Jude, Peter (2 epistles), John (3 epistles). (it is called catholic i.e. universal, because it is not addressed to a specific church or individual but to all believers, in contrast to the Pauline letters which are addressed to specific churches and individuals))

**The Book of Acts**- The books of the Holy Spirit and the church.

**The Synaxarium**- Story of the saint of the day or the church celebration.

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#### OBJECTIVES

<b>Faith:</b>	God speaks to us through His word.
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<b>Liturgical:</b>	We listen carefully and thank God and praise Him for His word.
<b>Moral:</b>	We live by the law of God and His Spirit.
<b>Spiritual:</b>	We open our hearts with faith to the word of God.

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**INTRODUCTION:**

1. Review Questions: (Last week's conclusion questions and answers)
2. Review Verse to remember: last week's verse.
3. Connection Points: Use the poster or the Power Point so the children can memorize the different parts of the liturgy

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**LESSON BODY:**

Read the passages:

Matthew 13: 18-23

1 Peter 1:22-25

Hebrews 4:12

Then ask the following questions:

Q. If Our Lord and St Paul and St Peter have one fact to say to us from these readings what do you think this fact is?

A. *The Word of God is living.*

Q. What does it mean that the Word of God is living?

A. *It means that if I give it a place in my heart and my mind it will take roots and bring fruits in me in due time.*

Q. What are the other two adjectives that St Paul used to describe the word of God? What do they mean?

A. *Powerful and sharp, which means that the Word of God has the power to change my life and the life of anyone who reads it with attention and sharp because the Word of God would touch my heart and change it removing from it all evil and purifying it.*

Q. How can I benefit from the Word of God?

A. *Do like St Mary in Luke 2:19,51 - let the students explain in their own language what does that mean!*

**Get a katamaros and a Synaxarium for the students to see and be familiar with it as they pass it around and look at it.**

The liturgy of the word: (*We listen carefully*) We receive the **Word of God**. Tell stories of how Jesus traveled around and many people would follow Him because they were attracted to His teachings and they felt they needed it. **Galilee, Judea and Samaria**

- i. Options: tell (in short) the story of St. Antony listening to the gospel read in the church or the story of Samuel listening to God in the night
- ii. We **receive** the instructions of God the Father through the words of the Bible. We should pay attention, be still and quiet, and try to understand what is said. If we listen carefully, we will hear God speak to us like St Anthony. Maybe we would hear an answer to a difficult question or an explanation of a hard situation in our own lives.
- iii. What do we read?
  1. Part from the letters of St. Paul – Pauline epistle (teaching).
  2. Part from other apostles’ letters – Catholic epistle (teaching).
  3. Part from the book of Acts – Epraxis (story of first church).
  4. Story of the saint or martyr of the day – Synaxarium (story).
  5. Read a piece from the psalms (a prayer).
  6. Read a piece from the Gospels (the good news) - (story and teaching of Our Lord Jesus)
    - a- Before the Gospel we pray the litany of the Gospel (Matthew 13)
    - b- We sing Alleluia (praise God) with the reading of the psalm to show our happiness of receiving God’s word.
    - c- We give God respect and honor by saying “Doxasi kyrie” which means (Glory to You O Lord) as He is about to talk to us. At the end we say “Glory to God forever. Amen”
    - d- During the readings (but not the gospel) abouna goes around to bless us and to take confession... during the incense we can say any special prayer and it goes up to God with the incense.

The sermon when Abouna explains to us the readings of the gospel of the day.

We respond to the readings from the Liturgy of the Word saying to Him, “we trust You and are willing to obey You” in the *Creed*.

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#### PLAN AND MATERIALS:

- Use the Katamars ( the reading of the day collected all in one book)
- Use a Bible to show where the different books are.
- Give colored index cards to the students labeled with the different readings and ask them to organize them in the order they are read.

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#### CONCLUSION

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#### REVIEW QUESTIONS:

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Q-What did our Lord, St Peter and St Paul say about the Word of God?

A- *That it is living*

Q- How can I benefit from knowing that?

A- *By giving the Word of God a place in my heart like St Mary in Luke 2:19, 51b*

Q- In Hebrews 4:12, what are the three descriptions of the Word of God?

A- *Living, powerful and sharp*

Q- What is the meaning of each of them?

A- *Living like a seed, it takes roots and brings fruit in me in due time. Powerful and sharp, which means that the Word of God has the power to change my life and the life of anyone who reads it with attention and sharp because the Word of God would touch my heart and change it removing from it all evil and purifying it.*

Q-What is our role during the liturgy of the Word?

A-*Listen carefully to God's word and God's instructions*

Q- What are the readings in their right sequence? Where they come from in the Bible?

1- *The Pauline Epistle: (part of one of the letters of Saint Paul)*

2-*The Catholic Epistle: (part of the reading of all other letters, St. Peter, St. James, St. John, St. Jude)*

3- *Praxis: Part of the book of acts (record of the church of the apostles)*

4-*The Synaxarium (story of the saint of the day or the church celebration)*

5- *The psalm*

6- *The Gospel*

Q- What are the 4 Gospels?

A *Matthew, Mark, Luke and John*

Q-What do we pray before the Gospel?

A-*The litany of the Gospel*

#### VERSE TO REMEMBER:

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*"For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12*

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## HOME ACTIVITY AND READINGS

The wise man and the foolish man Matthew 7: 24-29

Our Lord reads in the synagogue Luke 4: 16-30

Parable of the sower, *Matthew 13:1-23*.

The true mirror, *James 1:19-25*.

Listening to God *Samuel 3:1-14*

Fair-minded people search the scriptures *Acts 17:10-12*

## Unit II: The Divine Liturgy

**Purpose:** to lead the third graders to discover the journey of the liturgy as a journey to the bosom of God the Father through our union with His Son. In the liturgy we share in the "*living memorial*" of our Lord's life and sacrifice, by which we become one and are filled with God's Holy Spirit. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we share the story prayerfully, and examine what we offer and what we receive as God's own family of Love. And how we are transformed by the Liturgy to be able to serve and transform the world.

### LESSON 15: LITURGY OF THE FAITHFUL: RECONCILIATION PRAYER

#### SERVANT PREPARATION

##### VERSE & REFERENCES:

##### **Romans 5:1-2**

*"Therefore being justified by faith, (Creed) We have peace with God through our Lord Jesus Christ: (Reconciliation prayer) By whom also we have access by faith into this grace wherein we stand, (Heaven) and rejoice in hope of the glory of God."*

##### **Ephesians 2: 14-15**

*"For He Himself is our peace, who has made both one, and has broken down the middle wall of separation. Having abolished in His flesh the enmity, that is the law of commandments contained in ordinances; so as to create in Himself one new man from the two, thus making peace."*

##### **John 20: 19-29**

*"<sup>19</sup>Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace *be* with you." <sup>20</sup>When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord. <sup>21</sup>So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." <sup>22</sup>And when He had said this, He breathed on *them*, and said to them, "Receive the Holy Spirit. <sup>23</sup>If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained."*

*<sup>24</sup>Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. <sup>25</sup>The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."*

<sup>26</sup>And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" <sup>27</sup>Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing." <sup>28</sup>And Thomas answered and said to Him, "My Lord and my God!" <sup>29</sup>Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed."

### **Matthew 10:5-15**

*"<sup>5</sup>These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. <sup>6</sup>But go rather to the lost sheep of the house of Israel. <sup>7</sup>And as you go, preach, saying, "The kingdom of heaven is at hand." <sup>8</sup>Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. <sup>9</sup>Provide neither gold nor silver nor copper in your money belts, <sup>10</sup>nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food. <sup>11</sup>"Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. <sup>12</sup>And when you go into a household, greet it. <sup>13</sup>If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. <sup>14</sup>And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. <sup>15</sup>Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!"*

### **Reconciliation Prayer**

PRIEST: Let us pray.

DEACON: Stand up for prayer.

*The priest turns towards the people, signing the cross over them.*

PRIEST: Peace be with you all.

PEOPLE: And with your spirit.<sup>3</sup>

PRIEST: O great and eternal God, who created man in incorruption, and by the life-giving manifestation of Your only begotten Son, our Lord, God and Savior Jesus Christ, You destroyed the death which was introduced into the world by the envy of the devil. You have filled the earth with the heavenly peace, for which the hosts of angels glorify You saying, 'Glory to God in the highest, peace on earth, good will toward men.

DEACON: Pray for perfect peace, for love and for the pure apostolic kisses.

PEOPLE: Lord have mercy.

*The priest takes the triangle-shaped veil, stretching it between his hands before his face. In front of him stands a deacon raising a cross.*

PRIEST: Out of Your goodness O God, fill our hearts with Your peace. Cleanse us from every lust, every deceit, every hypocrisy, every vile deed and from every memory of evil entailing death. Grant us O our Master that we all become worthy to greet one another with a holy kiss. That without falling into condemnation we may share Your immortal and heavenly gift in Christ Jesus our Lord.

*Continuing in secret:*

Through whom glory, honor, power, and worship are due to You, together with Him and with the Holy Spirit, the life-giving and consubstantial, now and at all times and forevermore. Amen.

DEACON: Greet one another with a holy kiss. Lord have mercy. Lord have mercy. Lord have mercy. O Lord Jesus Christ, the Son of God, hear us and have mercy upon us. Let us offer. Let us offer. Let us offer in order. Stand in reverence and look eastward. Let us attend.

*During this the priest unfolds the triangle-shaped veil, places it on the altar to his left and, assisted by another priest or deacon, removes the Prosperein. It is then folded and placed behind the Arc, upon which is placed the gospel and cross. The priest then lifts the veil which was covering the bread, takes it on his right hand, and holds the cross with it. He then takes the other veil with his left hand.*

PEOPLE: Through the intercessions of the mother of God, Saint Mary. O Lord grant us the forgiveness of our sins. We worship You O Christ, with Your gracious Father and the Holy Spirit, for You have come<sup>1</sup> and saved us. The gift of peace, the sacrifice of praise.

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#### CHURCH FATHERS:

##### **St Cyril of Alexandria Commentary on St John Gospel**

*<sup>20</sup> The disciples, therefore, were glad when they saw the Lord.*

"Hereby, also, the blessed Evangelist testifies to the truth of our Savior's Words, when he says that the disciples were full of peace and joy of heart when they saw Jesus. For we remember the mysterious utterance that He spoke unto them concerning His precious Cross and Resurrection from the dead, saying: *A little while, and ye behold Me no more; and again a little while, and ye shall see Me; and your heart shall rejoice, and your joy no one takes away from you.* The Jews, indeed, whose minds were transported by a frenzy of fury, rejoiced when they saw Jesus nailed to the Cross, while the heart of the holy disciples was heavy laden with an intolerable burthen of sorrow. But as He is by Nature Life, He overcame the power of death, and rose again, and the joy of the Jews was extinguished, while the heaviness of the holy disciples was turned into joy, and nothing could rob or deprive them of their soul's delight. Christ, having died once for all *to put away sin*, dies no more, as is written. For He is alive for evermore, and of a surety He will preserve those whose hope is in Him, in joy without ceasing. He once more greets them with the oft-repeated assurance: ***Peace be unto you; laying down, as it were, this law for the children of the Church. Therefore, also, more especially in the assembling and gathering of ourselves together in holy places, at the very commencement of the blessed mystery of the Eucharist, we repeat this saying to one another. For our being at peace with each other and with God must be accounted a fountain and source of all good. Therefore, also, Paul, when he prays that those who are called may enjoy the highest of all blessings, says: Grace to you and peace, from God our Father and the Lord Jesus Christ;*** and also, when he invites those who have not yet believed to make their peace with God, he says: *We are ambassadors on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God.* None the less,

also, the Prophet Isaiah exhorts us, crying out: *Let us make peace with Him, let us make peace who come.* The meaning of the saying well befits the Dispenser of Peace, or rather the Peace of all men; that is, Christ, *for He is our peace,* according to the Scripture.

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#### REFLECTION:

The Prayer of Reconciliation is the "*commencement of the Eucharistic meeting*" according to St Cyril. It is a request of peace before Christ is invited in our midst. When the risen Christ appeared in His glorious risen flesh three times He gave peace with His blessed mouth. In the reconciliation prayer both the priest and the congregation with him ask peace from the Father (in St Basil and St Cyril Liturgies and of the Son in St Gregory liturgy). The reconciliation Prayer ends with the uncovering of the Altar for us to behold the bread and wine; the signs of His presence amongst us in His resurrected Body. The priest calls: *the Lord be with you all*, at the same time; we exchange the kiss of peace. Therefore the elements: 1. Holy resurrection, 2. The appearance of the Lord to His Church, 3. The forgiveness of sins and 4. The gift of peace. All these are celebrated together as in the Holy Gospel of St John. Then we are in Christ reconciled to Heaven are immediately taken there to share the life of the heavenly host.

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#### PRAYER:

Lord, abide with us as You did with the apostles, when You gave them Your peace, we ask You to grant us Your peace, our Savior; save us and spare our souls. Amen  
*4th Litany of the Third hour*

### LESSON PREPARATION

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#### SONG:

Through the intercessions, of the Theotokos Saint Mary, O Lord grant us the forgiveness of our sins.

Hiten ni`prechia@ `nte };e`otokoc e;ouab Maria@ `P[oic `ari`hmot nan `mpi,w  
`ebol `nte nennobi.

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#### VOCABULARY:

**Reconciliation-** *a prayer where we make sure we are at peace with heaven, others and ourselves.*

**Prospherin-** *a large cloth that covers the altar.*

## OBJECTIVES

<b>Faith:</b>	Christ comes in our midst
<b>Liturgical:</b>	We Remember the Holy Resurrection
<b>Moral:</b>	We ask cleansing of our sins as well forgive & exchange the kiss of peace
<b>Spiritual:</b>	Pray for Peace

## INTRODUCTION:

1. Review verse to remember:  
*"For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12*
2. Connection point:  
We continue our Journey through the Liturgy. Last week we studied the Liturgy of the Word. This week we are going to continue the study next part of the Liturgy, the reconciliation prayer.
3. Introduction:  
Review the major parts of the Liturgy:
  1. The Preparatory
  2. The Offertory
  3. The Liturgy of the Word
  4. The Liturgy of the Faithful starts with the creed then the prayer of reconciliation.

## LESSON BODY:

- Read Matthew 10:5-15
  - Ask the students what did our Lord ask His disciples to do first when they enter a town or a house?
  - To greet it with peace
- Read John 20:19-29, If there is an icon of the Holy resurrection (Christ showing Himself to the apostles) put it in the middle for all to look at.
  - Ask the students to count the number of times Christ said: *"peace be to you"* He said it three times (two on the Sunday of Resurrection and one on Thomas Sunday). We can conclude that He did that whenever He saw them during the forty days.
  - Ask them where do they hear the same greeting?  
In the Church; abouna greet us always with it after the request to pray.

- Ask them what did our Lord do on that night?  
He came to them resurrected from the dead, He showed them His Body, He gave them His peace, and gave them the Holy Spirit to forgive sins (which is how we are reconciled with the Father).
- Read the Reconciliation Prayer of St Basil Liturgy with the power point or a video clip.
  - Ask the students to find the elements of Resurrection, Revelation (uncovering), Reconciliation (gift of peace)
  - A request for peace through cleansing of sins – the kiss of peace: we forgive one another by the resurrection. We reconcile (make peace) with God, ourselves and others.
  - What is the kiss of peace? It represents our heartfelt love towards each other, a love without any hatred or anguish. If you are really upset at someone that you will not greet them, you cannot take communion.
  - It is important to avoid the kiss of Judas (to have the true love from a clean heart).
- We ask for God's peace. What is God's peace. Ask the students to read Ephesians 2:14,15
- Discuss with the Student what is their role in the Reconciliation Prayer
  - To pray for the true peace of God and to live in the presence of Christ in the Liturgy and to forgive and love others in the kiss

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#### PLAN AND MATERIALS:

- Play acting the Uncovering with a Prospirin with bells
- An icon of Christ showing Himself to the disciples
- Printed Cards of the St. Basil Reconciliation Prayers with questions on it.

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#### CONCLUSION

#### REVIEW QUESTIONS:

Q. What do we remember in the Reconciliation Prayer?

A. *We remember the appearance of our Lord in the to His holy apostles on the day of His Resurrection*

Q. What did he first do when He saw them, and how do we have that in the Reconciliation prayer?

A. *He gave them peace many times, likewise abouna gives us peace many times during the Liturgy*

Q. What do we ask for in the prayer of reconciliation?

A. *We ask for God's peace?*

Q. What is God's peace?

A. *God's peace is our Lord Jesus Christ.*

Q. What happens at the lifting up of the Prosperein?

A. *The deacon ask us to kiss one another and show love to one another from the heart*

**VERSE TO REMEMBER:**

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*"For He Himself is our peace, who has made both one, and has broken down the middle wall of separation" Ephesians 2:14*

**HOME ACTIVITY AND READINGS**

Students to explain to their parents their findings about the prayer of Reconciliation and reads with them *John 20:19-29*

The Prodigal son Reconciled - *Luke 15: 11-32*

Our Lord sends the disciples with a message of peace - *Matthew 10:5-15*

Our Lord teaches Reconciliation - *Matthew 5:23-26*

Our Lord became the peace between Pilot and Herod - *Luke 23:1-12*

Our Lord asks forgiveness for those who crucified Him - *Luke 23:32-34*

Blessed are the peace makers, The Beatitudes - *Matthew 5:1-16*



## Unit II: The Divine Liturgy

**Purpose:** to lead the third graders to discover the journey of the liturgy as a journey to the bosom of God the Father through our union with His Son. In the liturgy we share in the "living memorial" of our Lord's life and sacrifice, by which we become one and are filled with God's Holy Spirit. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we share the story prayerfully, and examine what we offer and what we receive as God's own family of Love. And how we are transformed by the Liturgy to be able to serve and transform the world.

### LESSON 16: LITURGY OF THE FAITHFUL: ANAPHORA

#### SERVANT PREPARATION

##### VERSE & REFERENCES:

##### Isaiah 6

*"I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. 2Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. 3And one cried to another and said: " Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!"<sup>5</sup> So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts."6Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. 7And he touched my mouth with it, and said: " Behold, this has touched your lips; Your iniquity is taken away, And your sin purged."*

##### Revelation 4

*"2Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. 3And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. 4Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. 5And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God... 8The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!"*

*9Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, 10the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:  
11" You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created."*

## **Revelation 5**

*"And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. 7Then He came and took the scroll out of the right hand of Him who sat on the throne. Worthy Is the Lamb 8Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. 9And they sang a new song, saying:*

*"You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, 10 And have made us kings and priests to our God; And we shall reign on the earth."*

*11Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, 12saying with a loud voice:*

*"Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!"*

*"Blessing and honor and glory and power Be to Him who sits on the throne, And to the Lamb, forever and ever!"*

*14Then the four living creatures said, "Amen!" And the twenty-four elders fell down and worshiped Him who lives forever and ever."*

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## **CHURCH FATHERS:**

### **St. John Chrysostom, Homilies on the Epistle to the Hebrews, Homily 14, Hebrews 8:1, 2**

What are the heavenly things he speaks of here? The spiritual things. For although they are done on earth, yet nevertheless they are worthy of the Heavens. For when our Lord Jesus Christ lies slain [as a sacrifice], when the Spirit is with us, when He who sits on the right hand of the Father is here, when sons are made by the Washing, when they are fellow-citizens of those in Heaven, when we have a country, and a city, and citizenship there, when we are strangers to things here, how can all these be other than "heavenly" things? But what! Are not our Hymns heavenly? Do not we also who are below utter in concert with them the same things which the divine choirs of bodiless powers sing above? Is not the altar also heavenly? How? It hath nothing carnal, all

spiritual things become the offerings. The sacrifice does not disperse into ashes, or into smoke, or into steamy savor, it makes the things placed there bright and splendid. How again can the rites which we celebrate be other than heavenly? For when He says, "Whose so-ever sins ye retain they are retained, whose so-ever sins ye remit, they are remitted" (John 20:23) when they have the keys of heaven, how can all be other than heavenly?

#### SELECT WRITINGS AND LETTERS OF ATHANASIUS, BISHOP OF ALEXANDRIA

*The Trisagion wrongly explained by Arians. Its true significance.*

For the fact of those venerable living creatures (Isaiah 6; Revelation 4:8) offering their praises three times, saying 'Holy, Holy, Holy,' proves that the Three Subsistences are perfect, just as in saying 'Lord,' they declare the One Essence.

How to benefit from the Holy Liturgy by H.G. Bishop Mettaos:

The prayer of 'Agios' or 'Holy' is the holiest and strongest of prayers, and the most chastening for the devil, who is the enemy of all holiness. It includes honoring God, and the word 'Holy' means 'high' and "who cannot lie" (Titus 1:2), and "Holy, harmless, undefiled, separate from sinners, and has become higher than the heavens" (Hebrews 7:26). In the Syrian language, 'Agios' means 'has no limit in greatness, love, justice and all divine qualities.'

There is a response called the great 'Esbazeste' in the Liturgy of St. Gregory, where the deacon says, "Let us stand well, stand in godliness, let us stand in prayer, let us stand in peace, let us stand in fear of God in awe and reverence, O clergy, and all the congregation in prayer and thanksgiving, in tranquility and silence. Raise your eyes towards the East, that you may observe the altar beholding the Body and Blood of Emmanuel our God, which is placed upon it. Arise, O Angels and Archangels, the Cherubim, of six wings, and the Seraphim, full of eyes, covering their faces from the brilliance of His great glory, which surpasses sight and speech. They praise Him with one voice, proclaiming and saying, "Holy, Holy, Holy, is the Lord of Hosts, Heaven and Earth are full of Your Holy Glory." This response gives us an idea about the awe of the church and the holiness of these moments, so together with Jacob we proclaim, "Surely the Lord is in this place, and I did not know it. How awesome is this place? This is none other than the house of God, and this is the gate of heaven" (Genesis 28:16,17). We stand in the church as if in heaven and proclaim with the Psalmist: "Holiness adorns Your house, O Lord, forever" (Psalm 93:58), and, "In the congregation, I will bless the Lord" (Psalm 26:12).

#### **St. Cyril of Jerusalem (LECTURE 23 ON THE MYSTERIES V) ON THE SACRED LITURGY AND COMMUNION. 1 PETER 2:1.**

Wherefore putting away all filthiness, and all guile, and evil speaking, etc.

4. After this the Priest cries aloud, "Lift up your hearts." For truly ought we in that most awful hour to have our heart on high with God, and not below, thinking of earth and earthly things. In

effect therefore the Priest bids all in that hour to dismiss all cares of this life, or household anxieties, and to have their heart in heaven with the merciful God. Then ye answer, "We lift them up unto the Lord:" assenting to it, by your avowal. But let no one come here, who could say with his mouth, "We lift up our hearts unto the Lord," but in his thoughts have his mind concerned with the cares of this life At all times, rather, God should be in our memory but if this is impossible by reason of human infirmity, in that hour above all this should be our earnest endeavor.

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#### REFLECTION:

During the Anaphora we are in heaven. We praise God for His two great actions: **Creation** and **Salvation**. In the first part of the anaphora (worthy and Just) we praise God as our creator, while in the second part we praise God as our savior. That sequence follow exactly the order of Revelation 4 and 5. In order to share the heavenly hymns with the cherubim and the seraphim we need to lift up our hearts by clearing our minds and hearts of all distractions and worldly matters. It is very important to listen and follow closely the callings of the priest at the beginning of the Anaphora prayers. In the Liturgy of St John Chrysostom, the Cherubimic Hymn summarizes this: *"We who mystically represent the Cherubim and sing to the life creating Trinity the thrice holy hymn, Let us lay aside all earthly care, that we may behold the King of all, who comes invisibly upon the heavenly hosts."*

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#### PRAYER: THE TRISAGION

Holy, Holy are You, O Lord and Holy in everything, and exceedingly elect is the light of your essence. And inexpressible is the power of Your wisdom. No manner of speech is able to define the deep expanse of Your love for mankind. You, as a Lover of mankind, created me, a man. You had no need of my servitude. Rather, it was me who was in need of Your lordship. Because of the multitude of Your compassions, You formed me when I had no being. You set up the sky for me as a ceiling. You made the earth firm for me so that I could walk on it. For my sake You bridled the sea. For my sake You have revealed the nature of the animals. You subdued everything under my feet You did not permit me to lack anything from among the deeds of Your honor. You are He who formed me; And placed Your hand upon me. You wrote within me the image of Your authority; And placed within me the gift of speech. You opened for me the paradise, for my delight; And gave me the learning of Your knowledge. You revealed to me the tree of life; And made known to me the thorn of death. One plant there was, from which You forbade me to eat. This of which You said to me: "From this only do not eat!" I ate of my own free will. I laid aside Your law by my own opinion. I neglected Your commandments. I brought upon myself the sentence of death. *St Gregory Anaphora*

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#### LESSON PREPARATION

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## SONG:

The Cherubim worship You, and the Seraphim glorify You, proclaiming and saying: "Holy, holy, holy, Lord of hosts. Heaven and earth are full of Your holy glory."

Ni<eroubim ceouwst `mmok@ nem niCeravim ce]`wou nak@ euws `ebol eujw `mmoc@  
Je `agioc `agioc `agioc@ Kurioc cabaw;@ `plyryc `o ouranoc ke `y gy@ tyc `agiac cou  
doxyc.

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## VOCABULARY:

**Anaphora**- To offer back or to emphasize by repetition: is a part of the Liturgy of the faithful where we are in heaven sharing in the heavenly hymn.

**Trisagion**- The thrice holy hymn. The praise of the Cherubim and the Seraphim.

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## OBJECTIVES

<b>Faith:</b>	In the anaphora we are in heaven.
<b>Liturgical:</b>	We share the heavenly worship.
<b>Moral:</b>	We avoid distraction.
<b>Spiritual:</b>	We lift up our hearts in prayer.

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## INTRODUCTION:

- Review verse to remember: *"For He Himself is our peace, who has made both one, and has broken down the middle wall of separation"* Ephesians 2:14
- Connection point:  
We continue our Journey through the Liturgy. Last week we studied the reconciliation prayer. This week we are going to continue to study the next part of the Liturgy, the **Anaphora**.
- Introduction:  
Review the major parts of the Liturgy:
  - The Preparatory
  - The Offertory
  - The Liturgy of the Word
  - The Liturgy of the Faithful starts with the creed then the prayer of reconciliation.
  - The Anaphora starts with the uncovering of the altar.

LESSON BODY:

- Have the students read Revelation 4:2-11 and 5:6-14, Use the Icon of Our Lord sitting on the throne.
- Split the class into two groups. The two groups will work collaboratively to identify the items from Revelation that correspond to the **Anaphora**. Give the students a blank Revelation and Anaphora chart to record their findings. Discuss their findings.

Revelation	Anaphora
The Throne	The Altar
The one sitting on the throne	God the Father
The lamb	Our Lord Jesus Christ who was revealed in the midst of the throne.
The 24 elders dressed in white with gold crowns on their heads	Our Priests
The golden bowls of incense	Censer
The seven candles	We have candles lit during the liturgy.
The 4 living creatures saying Holy, Holy, Holy.	The congregation says, "Holy, Holy, Holy, Lord of Hosts, heaven and earth are full of Your holy glory.
The 24 elders worshiping.	We bow down and worship.
The living creatures giving thanks.	The priest asks us to give thanks to our Lord and we respond with, "it is meet and right".
The 24 elders saying "Amen"	We say "Amen" during the <b>Anaphora</b> .

- The **Anaphora** begins when the altar is uncovered. The Bread and wine is on the altar. This represents the Resurrection of our Lord Jesus Christ and how He was revealed as the Lamb who stood as if it had been slain "**Revelation 5:6**." By the resurrection of Christ we are up with Him in heaven. **Ephesians 2:6**.
- The priest asks and Proclaims the presence of our Lord among us "*the Lord be with you all.*"
- The priest tells the congregation to "*lift up their hearts.*" The congregation responds, "*They are with the Lord.*" The priest and the congregation must actually lift up their hearts

and forget the earthly concerns and the worldly worries. Then in this part of the Anaphora, we praise God as our creator and the creator of all things.

- The priest holds a cross within a small veil held in his right hand and does the sign of the cross three times saying, "*Holy (Agios).*" The first sign of the cross he does on himself; the second sign of the cross is on those who are serving with him, and the third sign of the cross is on the congregation. In this part we praise God as our Savior.
- As we praise the Lord with the word '*Holy*' we join the Cherubim and Seraphim as they cry to one another saying, "*Holy, Holy, Holy is the Lord of hosts, the whole earth is full of His Glory*" (Is.6: 3). The angels' praise centers around the word '*Holy*' as it glorifies God, Who is the source of every holiness. As we join the heavenly in glorifying God we must be saintly like Him Who is Holy.
- The ranks of the heavenly hosts are Angels, the Archangels, the Principalities, the Dominions, the Thrones, the Authorities and the Powers. It is important for us to know the ranks because it shows how the word of God revealed to us heaven.

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#### PLAN AND MATERIALS:

- Use the liturgy PowerPoint as a visual to go along with the anaphora.
- Use the Bosom of the Father icon as a visual for the reading from Revelation.
- Story of St. John the Beloved who visited heaven.
- Talk about the Anchorites that would pray in the churches and the saints would see them, ex: Pope Kyrillos.
- Talk about the ranks of the heavenly hosts (Angels, the Archangels, the Principalities, the Dominions, the Thrones, the Authorities and the Powers).

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#### CONCLUSION

During the anaphora we are in heaven. God created us to partake with the heavenly hosts in praising Him as He is pleased with this praise and unity.

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#### REVIEW QUESTIONS:

Q: Where are we during the anaphora?

A: *We are in heaven.*

Q: How do we lift up our hearts to the Lord during the anaphora?

*A: We do not think about our worldly matters, we focus on being in heaven and giving thanks and worshipping.*

Q: Why do you think it is important for us to lift up our hearts to the Lord?

*A: It is important because we need to be able to free our mind of all distractions in order to meet with our Lord Jesus Christ during the anaphora.*

Q: What does it mean that we share the heavenly hymns with the cherubim and the seraphim?

*A: The cherubim and the seraphim are continually praising saying, "Holy, holy, holy, Lord of hosts. Heaven and earth are full of Your holy glory." We also praise during the anaphora using the same praise as the cherubim and the seraphim.*

#### VERSE TO REMEMBER:

If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of the Father. Set your minds on things above, not on things on earth" (Col 3: 1-2).

#### HOME ACTIVITY AND READINGS

Students tell their parents about the Anaphora and read with them Revelation 4 and 5 as well as Isaiah 6.

Have the students memorize the Trisagion.



## Unit II: The Divine Liturgy

**Purpose:** to lead the third graders to discover the journey of the liturgy as a journey to the bosom of God the Father through our union with His Son. In the liturgy we share in the "*living memorial*" of our Lord's life and sacrifice, by which we become one and are filled with God's Holy Spirit. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we share the story prayerfully, and examine what we offer and what we receive as God's own family of Love. And how we are transformed by the Liturgy to be able to serve and transform the world.

### LESSON 17: LITURGY OF THE FAITHFUL: ANAMNESIS AND EPICLESIS

#### SERVANT PREPARATION

##### VERSE & REFERENCES:

##### **John 6: 35, 50-51, 53-58.**

<sup>35</sup>And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. <sup>50</sup>This is the bread which comes down from heaven, that one may eat of it and not die. <sup>51</sup>I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world." <sup>53</sup>Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. <sup>54</sup>Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. <sup>55</sup>For My flesh is food indeed, and My blood is drink indeed. <sup>56</sup>He who eats My flesh and drinks My blood abides in Me, and I in him. <sup>57</sup>As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. <sup>58</sup>This is the bread which came down from heaven--not as your fathers ate the manna, and are dead. He who eats this bread will live forever."

##### **Matthew 26:26-28**

<sup>26</sup>And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." <sup>27</sup>Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. <sup>28</sup>For this is My blood of the new covenant, which is shed for many for the remission of sins.

##### **1 Corinthians 11:23-26**

"<sup>23</sup>For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; <sup>24</sup>and when He had given thanks, He broke *it* and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." <sup>25</sup>In the

same manner *He* also *took* the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me." <sup>26</sup>For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes."

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#### CHURCH FATHERS:

##### **St. Cyril of Jerusalem - LECTURE 22**

##### **(ON THE MYSTERIES IV) ON THE BODY AND BLOOD OF CHRIST. 1 CORINTHIANS 11:23.**

I received of the Lord that which also I delivered unto you, how that the Lord Jesus, in the night in which He was betrayed, took bread, etc.

1. EVEN of itself the teaching of the Blessed Paul is sufficient to give you a full assurance concerning those Divine Mysteries, of which having been deemed worthy, you are become of the same body and blood with Christ. For you have just heard him say distinctly, That our Lord Jesus Christ in the night in which He was betrayed, took bread, and when He had given thanks He brake it, and gave to His disciples, saying, Take, eat, this is My Body: and having taken the cup and given thanks, He said, Take, drink, this is My Blood. Since then He Himself declared and said of the Bread, This is My Body, who shall dare to doubt any longer? And since He has Himself affirmed and said, This is My Blood, who shall ever hesitate, saying, that it is not His blood?

3. Wherefore with full assurance let us partake as of the Body and Blood of Christ: for in the figure of Bread is given to thee His Body, and in the figure of Wine His Blood; that thou by partaking of the Body and Blood of Christ, may be made of the same body and the same blood with Him. For thus we come to bear Christ in us, because His Body and Blood are distributed through our members; thus it is that, according to the blessed Peter, we became partakers of the divine nature. 4. Christ on a certain occasion discoursing with the Jews said, unless you eat My flesh and drink My blood, you have no life in you. They not having heard His saying in a spiritual sense were offended, and went back, supposing that He was inviting them to eat flesh.

5. In the Old Testament also there was show-bread; but this, as it belonged to the Old Testament, has come to an end; but in the New Testament there is Bread of heaven, and a Cup of salvation, sanctifying soul and body; for as the Bread corresponds to our body, so is the Word appropriate to our soul.

6. Consider therefore the Bread and the Wine not as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ; for even though sense suggests this to thee, yet let faith establish thee. Judge not the matter from the taste, but from faith be fully assured without misgiving, that the Body and Blood of Christ have been vouchsafed to thee.

7. Also the blessed David shall explain to you the meaning of this, saying, You have prepared a table before me in the presence of them that afflict me. What he says, is to this effect: Before Your coming, the evil spirits prepared a table for men, polluted and defiled and full of devilish influence; but since Thy coming. O Lord, Thou hast prepared a table before me. When the man says to God, You have prepared before me a table, what other does he indicate but that mystical and spiritual Table, which God have prepared for us over against, that is, contrary and in opposition to the evil spirits? And very truly; for that had communion with devils, but this, with God. You have anointed my head with oil. With oil He anointed your head upon your forehead, for the seal which you have of God; that you may be made the engraving of the signet, Holiness unto God. And Your cup intoxicate me, as very strong. Do you see that cup here spoken of, which Jesus took in His hands, and gave thanks, and said, This is My blood, which is shed for many for the remission of sins. 8. Therefore Solomon also, hinting at this grace, says in Ecclesiastes: "come, eat your bread with joy (that is, the spiritual bread; , he calls with the call to salvation and blessing), and drink your wine with a merry heart (that is, the spiritual wine); and let oil be poured out upon thy head (do you see that he alludes even to the mystic Chrism); and let your garments be always white, for the Lord is well pleased with your works; for before you came to Baptism, your works were vanity of vanities. But now, having put off your old garments, and put on those which are spiritually white, you must be continually robed in white: of course we mean not this, that you art always to wear white raiment; but you must be clad in the garments that are truly white and shining and spiritual, that you may say with the blessed Isaiah: *"My soul shall be joyful in my God; for He have clothed me with a garment of salvation, and put a robe of gladness around me."*

9. Having learn these things, and been fully assured that the seeming bread is not bread, though sensible to taste, but the Body of Christ; and that the seeming wine is not wine, though the taste will have it so, but the Blood of Christ; and that of this David sung of old, saying, And bread strengthens man's heart, to make his face to shine with oil, "you strengthen your heart," by partaking of that as spiritual, and *"make the face of your soul to shine."* And so having it unveiled with a pure conscience, may you reflect as a mirror the glory of the Lord, and proceed from glory to glory, in Christ Jesus our Lord: — To whom be honor, and might, and glory, forever and ever. Amen.

### **St. Cyril of Jerusalem - LECTURE 23**

#### **(ON THE MYSTERIES V) ON THE SACRED LITURGY AND COMMUNION. 1 PETER 2:1.**

Wherefore putting away all filthiness, and all guile, and evil speaking, etc.

7. Then having sanctified ourselves by these spiritual Hymns, we beseech the merciful God to send forth His Holy Spirit upon the gifts lying before Him; that He may make the Bread the Body

of Christ, and the Wine the Blood of Christ; for whatsoever the Holy Spirit has touched, is surely sanctified and changed.

## **HOW TO BENEFIT FROM THE HOLY LITURGY**

By His Grace Bishop Mettaous, Abbot of St. Mary & El Syrian Monastery

So the simple bread becomes the true Body of the Lord, given for the forgiveness of sins for all those who worthily partake of it. We glorify God who gave us this valuable gift for our souls, bodies and spirits. St. Paul says, "For with the heart one believes to righteousness, and with the mouth confession is made to salvation" (Romans 10:10).

The priest carefully divides the Bread (as explained in the Liturgy Book) saying, "He broke it, and gave it to His own holy disciples and pure apostles saying, 'Take, eat of it, you all, for this is MY BODY, which is to be broken for you and many others, given for the forgiveness of sins. Do this in remembrance of Me.'"

The Lord gave us His HOLY BODY for the forgiveness of sins, so everyone who is burdened by sin, comes to the Lord repenting, confessing and receiving the Holy Communion, is remedied from their sins.

The Lord ordered the disciples to perform this mystery in remembrance of Him, to commemorate His incarnation, crucifixion, resurrection and ascension into heaven. The prayers of the Liturgy that sanctifies the mysteries narrate the story of Jesus from beginning to end, to remind us always about those incidents of incarnation and salvation, to satisfy our souls as if with rich food.

The congregation responds by saying, "This is also true, Amen." This response are words of assurance and belief to the priest as he said that the Lord Jesus broke His Body and gave to His disciples to eat for the forgiveness of sins, to abide in Him, and receive eternal life according to His Divine Promise. "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever and the bread that I shall give as My flesh, which I shall give for the life of the world" (John 6:51). And, "Whoever eats My body and drinks My blood has eternal life and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me and I in him" (John 6:54).

The priest places his hands on the rim of the chalice and says, "Likewise the chalice also after supper, He mixed it of wine and water..." Here the priest makes the sign of the Cross over the chalice three times saying, "And when He had given thanks, He blessed it, and He sanctified it." And each time the deacon responds by saying, "Amen."

The congregation says, "Amen, again we believe, confess and glorify." This means that as we believed and confessed the conversion of bread when the Lord touched, blessed and sanctified to become His living Body, we also believe and confess the conversion of the mixture in the Chalice which the Lord blessed and sanctified, to become His precious Blood shed for the life of the world. And as we glorified Him for the gift of His life-giving Body which He gave us, we also glorify Him for the gift of the life-giving Blood which He gave us, "precious Blood of Christ as of a lamb without blemish and without spot" (1 Peter 1:19).

This Blood purifies consciences from dead works as St. Paul says, "The Blood of Christ, who through the eternal Spirit offered Himself, without spot, to God, purge your conscience from dead works to serve the living God" (Hebrews 9:14). For all these blessings, restored in the precious blood, we glorify the Lord and exalt Him forever.

The priest holds the chalice in his hands, while he continues the prayer, saying, "He tasted, and gave it also to His own holy disciples and pure apostles saying..."

Here the priest moves the chalice gently in the shape of a cross, from west to east, then from north to south, for we were strangers separated from God, and by the Blood He shed on the Cross, He brought us back to Paradise, which faces eastward, as the Apostle Paul says, "Now in Christ, you who once were far have been made near by the blood of Christ" (Ephesians 2:13). Moving it from the north to the south signifies that we were rejected like the goats on the north, and by the Divine Blood He took us to the right of God to be with His accepted and beloved sheep.

On moving the chalice, the priest says, "Take, drink of it you all, for this is My Blood of the New Testament which is shed for you and many others. Do this in remembrance of Me."

The Blood of the Old Testament was the blood of bulls and goats unable to take away sin, as St. Paul says, "For it is impossible for the blood of bulls and goats to take away sins" (Hebrews 10:4), but the New Testament is established on the Blood of the Son of God who "Takes away the sins of the world" (John 1:29).

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#### REFLECTION:

We thank our Lord and Savior Jesus Christ for giving His Holy Body and Precious Blood for the remission of our sins and eternal life.

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#### PRAYER:

O' Good Lord, we worship Your incorruptible person, praying for the remission of our sins, for You were pleased to willingly go to the cross to rescue Your creation from the slavery of the

enemy. We thank You Christ, for You filled us all with joy, when You came to help the world, Glory be to You. *Litany of the Sixth Hour*

## LESSON PREPARATION

### SONG:

Amen. Amen. Amen. Your death, O Lord, we proclaim; Your holy Resurrection and Ascension into the heavens, we confess. We praise You, we bless You, we thank You, O Lord, and we entreat You, O our God.

Aryn `amyn `amyn@ ton ;anaton cou Kurie kataggelomen ke tyn `agian cou `anactacin ke tyn `analy'in cou `ntyc ouranic ce `omologoumen@ ce `enoumen ce eulogoumen ci eu,arictoumen Kurie@ ke de`ome;a cou `o :eoc `ymwn.

### VOCABULARY:

**Anamnesis**- Recalling or reenacting, during the anamnesis we actively remember our Lord Jesus Christ who died for us and rose from the dead.

**Epiclesis** –is a prayer that is prayed so the Holy Spirit descends on the bread and wine changing them into the Body and Blood of our Lord Jesus Christ.

### OBJECTIVES

<b>Faith:</b>	In the anaphora we are in heaven.
<b>Liturgical:</b>	We share the heavenly worship.
<b>Moral:</b>	We avoid distraction.
<b>Spiritual:</b>	We lift up our hearts in prayer.

### INTRODUCTION:

- Review verse to remember: If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of the Father. Set your minds on things above, not on things on earth" (Col 3: 1-2).

### CONNECTION POINT:

We continue our Journey through the Liturgy. Last week we studied the anaphora. This week we are going to continue the study next part of the Liturgy, the anamnesis and the epiclesis.

## INTRODUCTION:

Review the major parts of the Liturgy:

The Preparatory

The Offertory

The Liturgy of the Word

The Liturgy of the Faithful starts with the creed then the prayer of reconciliation.

The Anaphora starts with the uncovering of the altar.

The Anamnesis and Epiclesis is where we remember our Lord's death and the Holy Spirit descends.

## LESSON BODY:

We have now reached the climax of the liturgy. The Anamnesis means to remember. In the anamnesis we actively remember our Lord's passion, death and resurrection for remission of our sins and eternal life. We also remember His ascension.

**The priest points to the Bread and the Chalice saying, "For every time you eat of this Bread and drink of this Cup you preach my death, confess My Resurrection and remember me till I come."**

Therefore, every time we perform the Mystery of Thanksgiving and partake of the Holy Sacrifice we preach the Lord's Death in our own inner Jerusalem, inviting our souls to die with Christ so that we may also rise with Him;

Here remembrance means the living memory rather than just remembering. We 'remember' Christ, Who died for us and rose from the dead, not merely as an historical event, but as an existing, true sacrifice. In other words, it is an effective memory because what we offer on the altar is the same sacrifice that was offered up for us on the cross. The priest then says, "As we too commemorate His Holy passion, His Resurrection from the dead.

We remember His life-giving sufferings on the Cross-, we remember also His descent into Hades to redeem Adam and all his children who died in the hope of the Redeemer.

•**Note:** We refer to the offering of Christ's body and blood as a bloodless oblation because there is no slaying of Christ again. Jesus was offered once on Calvary and this was a perpetual and everlasting sacrifice.

*(Eccl 3:14) "I know that whatever God does, it shall be forever. Nothing can be added to it and nothing can be taken from it. God does it, that men should fear before Him."*

When the women came to the tomb to anoint Jesus' body, the angel said to them: *"Do not be afraid, for I know that you seek Jesus who was crucified."* (Matt 28:5)

To the angel, Jesus will continue to be Jesus the Crucified.

*(Rev 5:6) "And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a lamb as though it had been slain."*

**The priest kneels down before the altar in piety and respect to pray the Mystery of Invocation.**

Now the priest comes to the crucial moment of intercession. This very moment manifests his office as a priest and an intercessor on behalf of the whole of creation, as he offers the oblations and the bloodless sacrifice on behalf of everything and everyone in the world.

The **epiclesis** is when the Holy Spirit descends on the bread and wine transforming them into the true body and blood of our Lord Jesus Christ.

**The priest kneels down with his hands on the altar and silently prays the Litany of the Invocation of the Holy Spirit with an air of contrition, saying,**

*“We, the sinners and unworthy servants, ask You, O Lord our God as we kneel down before You, through the pleasure of Your Goodness, that Your Holy Spirit may come down upon us (pointing to himself), and on these oblations (pointing to the bread and the wine), to sanctify them, transform them and manifest them holy to Your saints.”*

The priest makes three quick signs of the cross as he says loudly. “And this Bread, He makes into His Holy Body.”

He finishes the signing before saying “holy body”.

***“And this Chalice too, He makes into His precious Blood of the New Testament.”***

The bread has now become the Body of Christ and the wine has become the Blood of Christ, and remains so for the rest of the Liturgy.

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#### PLAN AND MATERIALS:

- Use the Divine Liturgy PowerPoint.
- Use the icon of the Last Supper
- Use the Altar kit
- Story of the First Institution. Use video clip of Anba Makarius praying the liturgy or Youtube video explaining the anamnesis and the epiclesis

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#### CONCLUSION

The anamnesis and the epiclesis is the climax of the liturgy. This is when we actively remember our Lord’s passion, death and resurrection for remission of our sins and eternal life. We also remember His ascension. This is also when the Holy Spirit descends and transforms the bread and wine into the Holy Body and Precious Blood of our Lord and Savior Jesus Christ.

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#### REVIEW QUESTIONS:

Q: What does the word anamnesis mean?

A: It means to remember.

Q: What do we remember during the anamnesis?

A: We actively remember our Lord’s passion, death and resurrection for remission of our sins and eternal life. We also remember our Lord’s ascension.



Q: What happens during the epiclesis?

A: The priest prays a prayer so that the Holy Spirit descends on the bread and wine transforming them into the true body and blood of our Lord and Savior Jesus Christ.

**VERSE TO REMEMBER:**

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For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (1 Corinthians 11:26).

**HOME ACTIVITY AND READINGS**

The students who have not memorized Amen, Amen, Amen, need to memorize it this week.

Institution of the Last Supper, *Matthew 26:26-30*.

Institution of the Last Supper *Mark 14:22-26*.

Institution of the Last Supper *Luke 22:14-23*.

The Bread of Life, *John 6:32-35, 41-58*.

Examine yourself, *1 Corinthians 11:23-29*.

Dead to Sin, Alive to God and From Slaves of Sin to Slaves of God, *Romans 6*.

## Unit II: The Divine Liturgy

**Purpose:** to lead the third graders to discover the journey of the liturgy as a journey to the bosom of God the Father through our union with His Son. In the liturgy we share in the "*living memorial*" of our Lord's life and sacrifice, by which we become one and are filled with God's Holy Spirit. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we share the story prayerfully, and examine what we offer and what we receive as God's own family of Love. And how we are transformed by the Liturgy to be able to serve and transform the world.

### LESSON 18: LITURGY OF THE FAITHFUL: THE LITANIES AND COMMEMORATION

#### SERVANT PREPARATION

##### VERSE & REFERENCES:

##### Litanies:

##### **1 Timothy 2:1-2**

Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men, <sup>2</sup>for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

##### **Ephesians 6:18-19**

<sup>18</sup>praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints-- <sup>19</sup>and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel

##### **Revelation 7:2,3**

<sup>2</sup>Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, <sup>3</sup>saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.

##### **Psalm 136:25**

<sup>25</sup>Who gives food to all flesh, For His mercy *endures* forever.

##### **Psalm 122:**

Pray for the peace of Jerusalem: "May they prosper who love you. Peace be within your walls, Prosperity within your palaces." For the sake of my brethren and companions, I will now say, "Peace be within you." Because of the house of the LORD our God I will seek your good. Alleluia.

##### Commemorations:

##### **Mark 14:3-9**

3And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured *it* on His head. 4But there were some who were indignant among themselves, and said, "Why was this fragrant oil wasted? 5For it might have been sold for more than three hundred denarii and given to the poor." And they criticized her sharply. 6But Jesus said, "Let her alone. Why do you trouble her? She has done a good work for Me. 7For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always. 8She has done what she could. She has come beforehand to anoint My body for burial. 9Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a **memorial** to her."

#### **Sir.45**

1 From his descendants the Lord brought forth a man of mercy, who found favor in the sight of all flesh and was beloved by God and man, Moses, whose **memory** is blessed

#### **Sir.49:**

1The **memory** of Josiah is like a blending of incense prepared by the art of the perfumer; it is sweet as honey to every mouth, and like music at a banquet of wine... 13The **memory** of Nehemiah also is lasting;

#### **2 Timothy 1:16-18**

The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain; 17but when he arrived in Rome, he sought me out very zealously and found *me*. 18The Lord grant to him that he may find mercy from the Lord in that Day-

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#### CHURCH FATHERS:

#### **St. Cyril of Jerusalem**

#### **LECTURE 23**

#### **(ON THE MYSTERIES V) ON THE SACRED LITURGY AND COMMUNION. 1 PETER 2:1.**

#### **Wherefore putting away all filthiness, and all guile, and evil speaking, etc.**

8. Then, after the spiritual sacrifice, the bloodless service, is completed, over that sacrifice of propitiation we entreat God for the common peace of the Churches, for the welfare of the world; for kings; for soldiers and allies; for the sick; for the afflicted; and, in a word, for all who stand in need of succor we all pray and offer this sacrifice.

9. Then we commemorate also those who have fallen asleep before us, first Patriarchs, Prophets, Apostles, Martyrs, that at their prayers and intercessions God would receive our petition. Then on behalf also of the Holy Fathers and Bishops who have fallen asleep before us, and in a word

of all who in past years have fallen asleep among us, believing that it will be a very great benefit to the souls, for whom the supplication is put up, while that holy and most awful sacrifice is set forth.

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**REFLECTION:**

We want to be united with God so that we are united with each other in brotherly love.

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**PRAYER:**

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. Ephesians 4:1-5

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**LESSON PREPARATION:**

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**SONG:**

As it was and shall be, from generation to generation, and unto all the ages of the ages. Amen.  
Wcper yn ke ecte ectin `apo geneac ic genean ke pantac touc  
`e`wnac twn `e`wnwn@ `amyn.

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**VOCABULARY:**

**Litany-** is a petition or a prayer, the priest prays on our behalf.

**Commemoration-** we remember the saints.

**Synaxis-** the commemoration of saints.

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**OBJECTIVES**

<b>Faith:</b>	In the anaphora we are in heaven.
<b>Liturgical:</b>	We share the heavenly worship.
<b>Moral:</b>	We avoid distraction.
<b>Spiritual:</b>	We lift up our hearts in prayer.

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**INTRODUCTION:**

**REVIEW VERSE TO REMEMBER:**

For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (1 Corinthians 11:26).

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#### CONNECTION POINT:

We continue our Journey through the Liturgy. Last week we studied the anaphora. This week we are going to continue the study next part of the Liturgy, the anamnesis and the epiclesis.

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#### INTRODUCTION:

Review the major parts of the Liturgy:

1. The Preparatory
2. The Offertory
3. The Liturgy of the Word
4. The Liturgy of the Faithful starts with the creed then the prayer of reconciliation.
5. The Anaphora starts with the uncovering of the altar.
6. The Anamnesis and Epiclesis is where we remember our Lord's death and the Holy Spirit descends.
7. The litanies and the commemoration, the church becomes an intercessor and we remember the saints before God.

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#### LESSON BODY:

Read with the students the Bible references and ask them what do they get from:

**Litanies:** 1Timothy 2:1-2 - Ephesians 6:18-19 - Revelation 7:2,3 - Psalm 136:25 - Psalm 122: 6-9

**Commemorations:** Mark 14:3-9, Sir.45:1, Sir.49, 2 Timothy 1:16-18

- **After the Prayers of Consecration are completed the priest picks up the two veils which he left on the altar when he began doing the signs of the Cross, and, taking one in each hand, he prays,**
- *"Make us all worthy, O our Master, to partake of Your Holies for the purification of our souls, bodies and spirits, that we become one body and one spirit, and may share the inheritance with all the saints who have pleased You ever since the beginning."*
- He pleads for himself and the believers who intend to approach the Holy Sacraments, that the Lord prepares them for the partaking of His holy, pure and heavenly Mysteries for the salvation and sanctification to their souls, bodies and spirits in order to become one with Him, and abide in Him, and share an inheritance with all the saints who perfected the faith. Then he prays the Seven Minor Litanies:

- The Litany of Safety: The Litany of the Fathers: The Litany of the Ministers: The Litany of Mercy: The Litany of Places: The Litany of the Waters, Sowing and Harvesting: The Litany of Oblations
- The priest then prays the **synaxis** or commemoration of the saints. During the commemoration of saints we should stand in reverence. We remember that each of the saints that are mentioned in the **synaxis** offered themselves to God. We try to resemble the saints so that we may share an inheritance with the saints in the eternal life.

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#### PLAN AND MATERIALS:

- Use the Altar kit
- Give the story of the moving of the mountain...the people had to pray Kyrie Elaison (Lord have mercy)
- Give a couple of stories of the Saints in the commemoration.

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#### CONCLUSION

We partake of the Holy Communion in order for the Purification of our souls, bodies and spirits. We pray for the unity of mind and heart: "that we may become one body and one spirit"

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#### REVIEW QUESTIONS:

Q: What is a litany?

A: *A litany is a petition or a prayer that the priest prays on our behalf.*

Q: What does the priest pray for?

A: *The priest prays that we are worthy to partake of the Holy Communion.*

Q: What does Synaxis mean?

A: *Synaxis is the commemoration of saints.*

Q: Why do we commemorate the saints?

A: *We commemorate the saints try to resemble them in order to share an inheritance with them in the eternal life.*

Q: Who should be united to and why?

A: *We should be united with God, when we are united with God then we will be united with one another in brotherly love.*

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#### VERSE TO REMEMBER:

There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all (Ephesians 4:4-6).

#### HOME ACTIVITY AND READINGS

assign to each of the students a saint from the diptych to research his story and bring it to class next week

## Unit II: The Divine Liturgy

**Purpose:** to lead the third graders to discover the journey of the liturgy as a journey to the bosom of God the Father through our union with His Son. In the liturgy we share in the "*living memorial*" of our Lord's life and sacrifice, by which we become one and are filled with God's Holy Spirit. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we share the story prayerfully, and examine what we offer and what we receive as God's own family of Love. And how we are transformed by the Liturgy to be able to serve and transform the world.

### LESSON 19: LITURGY OF THE FAITHFUL: THE FRACTION AND THE CONFESSION

#### SERVANT PREPARATION

##### VERSE & REFERENCES:

###### **Isaiah 1:6**

From the sole of the foot even to the head, There is no soundness in it, But wounds and bruises and putrefying sores; They have not been closed or bound up, Or soothed with ointment

###### **Isaiah 53:4-12**

4 Surely He has borne our grieves And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. 6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. 7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. 8 He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. 9 And they made His grave with the wicked-- But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. 10 Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. 11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. 12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors

###### **Mark 15:16-20**

<sup>16</sup>Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison. <sup>17</sup>And they clothed Him with purple; and they twisted a crown of thorns, put it



on His head, <sup>18</sup>and began to salute Him, "Hail, King of the Jews!" <sup>19</sup>Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him. <sup>20</sup>And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.

### **Hebrews 2:9-10**

<sup>9</sup>But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. Bringing Many Sons to Glory <sup>10</sup>For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

### **2 Peter 2:24**

<sup>24</sup>who Himself bore our sins in His own body on the tree.

### **Colossians 2:9-10**

<sup>9</sup>For in Him dwells all the fullness of the Godhead bodily; <sup>10</sup>and you are complete in Him, who is the head of all principality and power.

### **Colossians 2:13-15**

<sup>13</sup>And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, <sup>14</sup>having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. <sup>15</sup>Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

### **2 Corinthians 12:9**

<sup>9</sup>And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

### **Ephesians 1: 15-23**

<sup>15</sup>He is the image of the invisible God, the firstborn over all creation. <sup>16</sup>For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. <sup>17</sup>And He is before all things, and in Him all things consist. <sup>18</sup>And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. <sup>19</sup>For it pleased *the Father that* in Him all the fullness should dwell, <sup>20</sup>and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. <sup>21</sup>And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled <sup>22</sup>in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight-- <sup>23</sup>if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which

you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

### **Timothy3:16**

<sup>16</sup>And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.

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### CHURCH FATHERS:

#### **CYRIL Archbishop of Alexandria on the Gospel According to John**

(From the Syriac.) [He is One Son and One Christ, capable since His Incarnation of no separation of Nature,] except so far as this, that we may say that we acknowledge separately the Nature of the Word and [the nature] of the flesh. And [we may say] that they are not the same in conception, for the one is of the Essence of God the Father, but the other had its root upon earth in the holy Virgin. Nevertheless there is only One Christ of the two, Who is not divided into a duality of Sons after the concourse of these Natures which have been mentioned, but remains and is regarded as in possession of the power of the Godhead, although clothed in Flesh.

*24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abides by itself alone; but if it die, it bears much fruit.*

He not only foretells His suffering and the nearness of the time, but He also alleges the reason why He counted His suffering most precious, saying that the benefit of His passion would be great; for else He would not have chosen to suffer, for He suffered not unwillingly. For by reason of His clemency towards us, He displayed such great and tender kindness as deliberately to endure cruelties of all kinds for our sake. And even as *a grain of wheat* sown in the earth shoots forth many ears of corn, not receiving through them any loss to itself, but being present by its power in all the grains of every ear; for out of it they all shot forth: so also the Lord died, and opening the recesses of the earth, brought up with Himself the souls of men, Himself being in them all according to the doctrine of the faith, over and above His own separate and distinct existence. And it is not to the dead only that He has granted the power of receiving the fruits of the benefit He brings, but to the living also; if indeed the doctrine is made faithfully to correspond to the form of the parable. For the life of all men, both of dead and living, is a fruit of the sufferings of Christ. For the death of Christ became a seed of life.

Can it be then that the Divine Nature of the Word became capable of death? Surely it were altogether impious to say this. For the Word of God the Father is in His Nature Life: He raises to life, but He does not fall: He brings death to naught, He is not made subject to corruption: He quickens that which lacks life, but seeks not His own life from another. For even as light could not become darkness, so it is impossible that Life should cease to be life. How then is the same Person said to *fall into the earth as a grain of wheat*, and also to *"go up"* as *"God with a shout?"* Surely it is evident that to taste of death was fitting for Him, inasmuch as He became Man: but nevertheless to go up in the manner of God, was His own natural prerogative.

Moreover, just as death was brought to naught in no other way than by the Death of the Savior, so also with regard to each of the sufferings of the flesh: for unless He had felt dread, human nature could not have become free from dread; unless He had experienced grief, there could never have been any deliverance from grief; unless He had been troubled and alarmed, no escape from these feelings could have been found. And with regard to every one of the affections to which human nature is liable, you will find exactly the corresponding thing in Christ. The affections of His Flesh were aroused, not that they might have the upper hand as they do indeed in us, but in order that when aroused they might be thoroughly subdued by the power of the Word dwelling in the flesh, the nature of man thus undergoing a change for the better

### **HOW TO BENEFIT FROM THE HOLY LITURGY - By His Grace Bishop Mettaos, Abbot of St. Mary & El Syrian Monastery**

The Fraction is a supplication to God who is pleased with the sanctification of the offerings, which have been purified by His Holy Spirit, so that they may purify and sanctify the bodies and souls of His servants. Thus, making us worthy of partaking of the Holy Body of Christ, and stand before Him as children before their loving father, with a pure heart, and perfect love, so that we may dare with favor and without fear to pray unto Him: "Our Father..."

The dividing of the Body symbolizes the pains which the Lord suffered. The portions which the priest makes in the Body are called the "wounds". To prove this meaning the priest places one third on top of the two thirds so that they form a Cross, then divides the Holy Body to form a Cross.

The marvelous reverential method in which the Fraction is recited, is enough to uplift one to the heavens, to live heavenly moments whilst still living on earth.

The prayers of the Fraction are divided into sections. Whenever the priest completes a section, the congregation proclaims with enthusiasm and spirituality, "Lord have mercy."

During Fraction Prayer, the division of the holy Body takes place. It is worthwhile for you during this time to contemplate on the sufferings of the Lord which He endured for you, "They struck Him on the head with a reed and spat on Him" (Mark 15:19). Contemplate on the crown of thorns which hurt His holy head. Contemplate on the blood which was shed from His holy body, "From the sole of the foot even to the head, there is no soundness in it. But wounds and bruises and purified sores. They have not been closed or bound up or soothed with ointment" (Isaiah 1:6). Search into yourself and say, "All this You endured my beloved Lord for my sins, Lord have mercy on me a sinner!"

Follow the words of the priest, meditating on their meaning, sharing in with the supplication. When he says, "Purify us also, our Master, from our hidden and manifest sins, and may every

thought displeasing to Your goodness O God, lover of mankind, be away from us..." repeat to yourself the words, "Purify me from my hidden and manifest sins and keep away from me all evil thoughts which do not please Your goodness." Then the priest prays, "Purify our souls, bodies, spirits, hearts, eyes, our thoughts, our minds and our intentions." Repeat after every word, "Amen." Hence you will receive the benefits of the supplications in the beautiful Fraction Prayer.

Share with the congregation in the great prayer, repeating, "Lord have mercy", and mention all your supplications.

How strong is praying, "Lord have mercy", throughout the sections of the Fraction! As we know, the Fraction speaks about the passions of the Lord on the Cross. His infinite mercy on mankind is the reason and subject of the Lord's passions on the cross. When we say, "Lord have mercy," during the Fraction, we remember the Lord's great mercy by which He surrendered Himself on the cross for us. So we ask the Lord to fulfill this mercy in us and make us worthy to benefit.

Each time you recite and repeat, with the congregation, the prayer, "Lord have mercy," between the sections of the Fraction Prayer, ask for matters that need mercy from God, for example, you can ask for your repentance, and ask for the forgiveness of your sins. You can also ask for spiritual guidance and progress, and for the success of your service. And you can ask for a friend who may be in trouble. Put all these matters in the hands of God and in His compassionate eyes, and you will find mercy and help.

After the priest completes the Fraction prayer, the whole church prays the "Our Father" in one voice so that the prayer maybe effective and powerful.

## **THE CONFESSION**

The celebrant priest raises the Paten very carefully with his hands and says the Confession: "Amen. Amen. Amen. I believe. I believe, I believe and confess to the last breath..."

During the priest's confession, the congregation kneel before God, to the Divine Mysteries carried by the hands of the priest.

Kneel, my blessed one, glorifying and honoring the Life Giving Mysteries, and concentrate with the priest who is praying the confession, and meditate and understand every powerful, divine word.

After the priest completes the Confession, he places the paten on the altar, and covers it with both his hands, as an example of the Cherubim who covers the Ark of the Covenant, which was the vessel of manna in the holiest of the holies, then kneels before the altar reverently saying these inaudible prayers:

"For all glory and all honor and all worship are due to the Holy Trinity, the Father, the Son and the Holy Spirit, at all times and forevermore, Amen", "Make us all worthy, O our Master to partake of Your Holy Body and Your Honored Blood, for the purification for our souls, bodies and spirits, and forgiveness of our sins and our iniquities, that we may become one body and one spirit with You"

"Absolve and forgive us O God, our sins which we have done willingly and unwillingly."

These prayers are concluded with the Lord's prayer, "Our Father ..."

My beloved, why don't you learn these prayers, which are solemn but great in meaning, and pray them inaudibly with the priest while you are kneeling, giving glory to the One God, Trinitarian in hypostasis, asking forgiveness for your sins, supplicating unto the Lord to make you worthy to partake of these Holy Mysteries, and thereby increase your abiding and unity in Christ, so that you may become one body and one spirit with Him.

At the end of the Confession, the deacon holds the Cross in his right hand and an illuminated candle in his left, between them he holds a veil folded in the shape of a triangle and placed before his eyes. He then prays the deacon's confession: "Amen, Amen, Amen, I believe, I believe, I believe that this is true Amen. Pray for us and for all the Christians who said to us concerning them, 'remember us in the house of the Lord'. The peace and love of Jesus Christ be with you. Sing a psalm, Alleluia. Pray for the merit of partaking of these holy, pure and heavenly Mysteries. Lord have mercy."

The illuminated candle held in his left hand symbolizes the life of sacrifice that the Lord Jesus lived for us, this sacrifice is manifested in the tears that He wept for us and the sweat that came forth from His Body for us, and the Blood that is shed on the Cross, dripping until it covered His Holy Body. The Lord Jesus, the lover of mankind, sacrificed His tears, sweat and blood for us:

"Greater love has no one than this, than to lay down one's life for his friends" (John 15:13). The candle that illuminates and burns and melts drips drops of hot wax, reminding us of the Lord Jesus who wept for us, and sweated drops of blood. All this He did out of His love for us and at last, He did not withhold His Blood or His life to reconcile us with Him, so that He may return us to the lost paradise and the kingdom prepared for us before the foundation of the world.

The veil held by the deacon between his hands, he lifts and places it in front of his eyes because of the glory of Christ that dwells upon the altar, and he cannot face the splendor of this glory, so he covers his eyes like the Seraphim who cover their faces with their wings because of the splendor of the glory of God, which is invisible and unspeakable. When the deacon says the Confession, he confirms his belief in the priest's profession, which is mentioned prior to the deacon's Confession. He declares his belief regarding the theological facts of faith about the truth

of the Life Giving Body which the Lord took of the Virgin Mary, and gave it up for us on the Holy wooden Cross by His own will, and that His Divinity did not depart from His humanity for a single instant nor a twinkle of an eye, and that this Body is given for us, for our salvation, forgiveness of sins and eternal life to those who partake of it worthily.

The deacon then asks the congregation to pray for themselves and all the Christians who asked of us to pray for them, and he asks us to praise and sing during the communion of the feast of the wedding of the Lamb. Lastly he requests prayer for those who will partake of these heavenly Mysteries, in repentance and worthiness so that the Communion becomes a source of blessing, fulfillment and spiritual growth, and judgment or a reason for weakness, sickness and death, which is what the Apostle Paul warned us of in 1 Corinthians 11:29-30.

Finally, the deacon concludes the Confession with the powerful words, "Lord have mercy," as it is by God's that we can come to church, "But as for me, I will come into Your house in the multitude of Your mercy, in fear of You I will worship towards Your holy temple" (Psalm 5:7). By the mercy of God, not by our own worthiness, we come into the holy temple to see the priest when he opens the veil of the sanctuary saying, "Have mercy upon us O God, the Father Almighty, O Holy Trinity have mercy upon us." During the Communion, the deacon says, "Lord have mercy," so our own communion may be according to God's mercy. Do not treat us according to our sins O Lord because, "If You Lord, should mark iniquities, O Lord who can stand? But there is forgiveness with You" (Psalm 130:3-4).

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#### REFLECTION:

Our Lord and Savior Jesus Christ accepted to suffer on the cross for the remission of our sins so that we may have eternal life. May we learn to accept the cross in our life as well in order to have eternal life.

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#### PRAYER:

Amen. Amen. Amen. I believe, I believe, I believe that this is so in truth. Amen. Pray for us and for all Christians who said to us concerning them, remember us in the house of the Lord. The peace and love of Jesus Christ be with you. Sing. Alleluia. Pray for the worthy communion of the immaculate heavenly, and holy mysteries. Lord have mercy. ***Deacon's response to the prayer of Confession in St. Basil's Liturgy.***

## LESSON PREPARATION

### SONG:

Loose, remit, and forgive us, O God, our iniquities which we have committed willingly and which we have committed unwillingly, which we have committed knowingly and which we have committed unknowingly; the hidden and the manifest, O Lord, remit for us.

Bol `ebol@ ,w `ebol@ `aricun,wrin nan V] `nnenparaptwma@ ny`etanaitou qen penouws nem ny`etanaitou qen penouws an@ ny`etanaitou qen ou`emi nem ny`etanaitou qen oumetat`emi@ nyethyp nem ny`e;ouwnh `ebol@ P[oic ek`e,au nan `ebol.

### VOCABULARY:

**Fraction:** *breaking the body- offering Our Lord's body and blood to the Father with everything we offered up till now.*

**Confession:** *pledge of faith and partaking to receive (forgiveness of sins and eternal life, as well as unity with everyone in the church). (I believe, I confess, so I partake).*

### OBJECTIVES

<b>Faith:</b>	In the anaphora we are in heaven.
<b>Liturgical:</b>	We share the heavenly worship.
<b>Moral:</b>	We avoid distraction.
<b>Spiritual:</b>	We lift up our hearts in prayer.

### CONNECTION POINT:

We continue our Journey through the Liturgy. Last week we studied the anamnesis. This week we are going to continue the study next part of the Liturgy, the Fraction and the Confession.

### INTRODUCTION:

1. Review verse to remember: There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all (Ephesians 4:4-6).
2. Review the major parts of the Liturgy:
  1. The Preparatory
  2. The Offertory

3. The Liturgy of the Word
4. The Liturgy of the Faithful starts with the creed then the prayer of reconciliation.
5. The Anaphora starts with the uncovering of the altar.
6. The Anamnesis and Epiclesis is where we remember our Lord's death and the Holy Spirit descends.
7. The Litanies and the Commemoration, the church becomes an intercessor and we remember the saints before God.
8. The Fraction and the Confession, where we remember the passion of our Lord Jesus Christ.

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#### LESSON BODY:

Review parts of the Fraction and the Confession with the children. Copy the Fraction and the Confession prayers. Cut out the parts of the Fraction and the Confession. Have the children sort the parts of the Fraction and the Confession and glue them onto a Fraction and Confession chart. Challenge them to complete the activity without the Liturgy book or the original uncut copy of the Fraction and Confession prayers.

#### **Prayer of the Fraction**

Fraction: breaking the body- offering Our Lord's body and blood to the Father with everything we offered up till now (ourselves, our confessions, our prayers and material offerings, requests for others, our heavenly family) (The broken Holy Body and the spilled precious Blood) Golgotha

Breaking the bread (the Body): once you break the bread, it cannot be mend back together and therefore must be eaten right away.

Congregation: After each pause in the reading of the fraction, the Congregation sings: Lord have mercy. Lord have mercy. Lord have mercy.

Priest: The Priest may substitute the following Fraction prayer by any other prayer according to the occasion, feast or his preference. Some of these Special Occasion Fractions are written under the last section of this book.

Master, Lord our God, the Great and the Eternal, Who are wondrous in glory; Who keeps His covenant and His mercy unto them who love Him with all their heart;

Who has given us redemption from sins through His Only-Begotten Son, Jesus Christ, our Lord, the life of every one. The help of those who flee to Him, the hope of those who cry unto Him.



Before Whom stand thousands of thousands and ten thousand times ten thousands of holy angels and archangels, the Cherubim and the Seraphim and all the innumerable host of the heavenly powers.

God, Who has sanctified these gifts which are set forth, through the coming down upon them of Your Holy Spirit, You have purified them. Purify us also, our Master, from our sins, the hidden and manifest; and every thoughts which is not pleasing to Your goodness, O God the Lover of mankind, may it be far from us.

Purify our souls, our bodies, our spirits, our hearts, our eyes, our understanding, our thoughts and our consciences, so that with a pure heart, an enlightened soul, an unashamed face, a faith unfeigned, a perfect love, and firm hope, we may dare with boldness without fear to pray to You,  
O

God the Holy Father Who are in the heavens and say: Our Father...

Confession: pledge of faith and partaking to receive (forgiveness of sins and eternal life, as well as unity with everyone in the church). (I believe, I confess, so I partake)

### **Prayer of Confession**

The Confession is a declaration of faith stating what we believe about our faith. The priest lifts up the paten in both hands and says the Confession. He proclaims that this is the Life-giving Body which the Only-Begotten Son took from our lady and queen the Mother of God; the Pure Saint Mary. He made it one with His Divinity without mingling, without confusion, and without alteration...

The deacon stands behind the altar, facing the Priest with the Cross raised in his right hand and a candle in his left hand. He holds one end of a corporal with his right hand and the other end with his left hand. The people bow their heads. The Priest kneels down and lifts up the paten holding the Holy Body and says:

Priest: Amen. Amen. Amen. I believe, I believe, I believe and confess to the last breath; that this is the Life-giving Body that Your Only-Begotten Son, our Lord, God and Savior Jesus Christ took from our lady, the lady of us all, the holy Mother of God, Saint Mary.

He made It One with His divinity without mingling, without confusion, and without alteration.

He witnessed the good confession before Pontius Pilate. He gave It up for us upon the holy wood of the cross, of His own will, for us all.

Truly, I believe that His divinity parted not from His humanity for a single moment nor a twinkling of an eye; given for us for salvation, remission of sins and eternal life to those who partake of Him. I believe, I believe, I believe that this is so in truth. Amen.

Deacon: Amen. Amen. Amen. I believe, I believe, I believe that this is so in truth. Amen. Pray for us and for all Christians who said to us concerning them, remember us in the house of the Lord. The peace and love of Jesus Christ be with you. Sing. Alleluia. Pray for the worthy communion of the immaculate heavenly, and holy mysteries. Lord have mercy.

Congregation: Glory to You, O Lord, glory to You.

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#### PLAN AND MATERIALS:

- Use the Altar kit
- Use a video of the liturgy to show how the bread is divided.

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#### CONCLUSION

#### REVIEW QUESTIONS:

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Q: What does the priest pray for during the Fraction.

A: The Priests prays that we are worthy to take the Holy Body and Precious Blood of our Lord into our bodies.

Q: What does the word Fraction mean?

A: The Fraction is the breaking of the Body of Our Lord, we remember Our Lord's Passion during the Fraction.

Q: What happens during the Confession?

A: During the confession the priest and the congregation state what we believe in our faith. We believe that is the Life-giving Body that Your Only-Begotten Son, our Lord, God and Savior Jesus Christ took from our lady, the lady of us all, the holy Mother of God, Saint Mary. He made It One with His divinity without mingling, without confusion, and without alteration. He witnessed the good confession before Pontius Pilate. He gave It up for us upon the holy wood of the cross, of His own will, for us all. Truly, I believe that His divinity parted not from His humanity for a single moment nor a twinkling of an eye; given for us for salvation, remission of sins and eternal life to those who partake of Him.

#### VERSE TO REMEMBER:

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“Greater love has no one than this, than to lay down one's life for his friends” (John 15:13).

## HOME ACTIVITY AND READINGS

The Fruitful Grain of Wheat, *John 12:20-26*.

Our Lord foretells His Death on the Cross, *John 12:27-36*.

The Soldiers Mock our Lord, *John 19:1-37*.

Christ the True Vine, *John 15:1-8*.

Love and Joy Perfected, *John 15:9-17*.

Reconciled Christ, *Colossians 1:19-23*.

## Unit II: The Divine Liturgy

**Purpose:** is to lead the third graders to discover the journey of the liturgy as a living memorial of our Lord's life and sacrifice, as well as the way of unity in the church. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we tell the story, and what we offer and receive as God's own family of Love. And how we are transformed by it to be able to serve and transform the world.

### LESSON 20: LITURGY OF THE FAITHFUL: HOW TO PREPARE FOR COMMUNION

#### SERVANT PREPARATION:

##### VERSE & REFERENCES:

###### **Revelation 19:9**

"Blessed are those who are called to the marriage supper of the Lamb!" And he said to me, "These are the true sayings of God."

###### **Revelation 21:3-7**

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. <sup>4</sup>And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." <sup>5</sup>Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful." <sup>6</sup>And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. <sup>7</sup>He who overcomes shall inherit all things, and I will be his God and he shall be My son."

###### **Revelation 22:14**

"<sup>14</sup>Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city."

###### **Philippians 2:13**

"<sup>3</sup>for it is God who works in you both to will and to do for His good pleasure."

###### **Philippians 4:13**

"<sup>31</sup> can do all things through Christ who strengthens me."

### **Hebrews 10:32-33**

"<sup>32</sup>But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings: <sup>33</sup>partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated;"

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#### CHURCH FATHERS:

#### **St. John Chrysostom HOMILY 24 on 1 CORINTHIANS 10:13**

"The bread which we break, is it not a communion of the Body of Christ?" Wherefore said he not, the participation? Because he intended to express something more and to point out how close was the union: in that we communicate not only by participating and partaking, but also by being united. For as that body is united to Christ, so also are we united to him by this bread.

But why adds he also, "which we break?" For although in the Eucharist one may see this done, yet on the cross not so, but the very contrary. For, "A bone of Him," says one, "shall not be broken." But that which He suffered not on the cross, this He suffers in the oblation for your sake, and submits to be broken, that he may fill all men.

Further, because he said, "a communion of the Body," and that which communicates is another thing from that whereof it communicates; even this which seems to be but a small difference, he took away. For having said, "a communion of the Body," he sought again to express something nearer. Wherefore also he added,

Verse 17. "For we, who are many, are one bread, one body." "For why speak I of communion?" says he, "we are that self-same body." For what is the bread? The Body of Christ. And what do they become who partake of it? The Body of Christ: not many bodies, but one body. For as the bread consisting of many grains is made one, so that the grains nowhere appear; they exist indeed, but their difference is not seen by reason of their conjunction; so are we conjoined both with each other and with Christ: there not being one body for thee, and another for thy neighbor to be nourished by, but the very same for all. Wherefore also he adds,

"For we all partake of the one bread." Now if we are all nourished of the same and all become the same, why do we not also show forth the same love, and become also in this respect one? For this was the old way too in the time of our forefathers: "for the multitude of them that believed," said the text, "were of one heart and soul." (Acts 4:32.) Not so, however, now, but altogether the reverse. Many and various are the contests between all, and worse than wild

beasts are we affected towards each other's members. And Christ indeed made you so far remote, one with himself: but you do not lower yourself to be united even to your brother with due exactness, but separate yourself, having had the privilege of so great love and life from the Lord. For he gave not simply even His own body; but because the former nature of the flesh which was framed out of earth, had first become deadened by sin and destitute of life; He brought in, as one may say, another sort of dough and leaven, His own flesh, by nature indeed the same, but free from sin and full of life; and gave to all to partake thereof, that being nourished by this and laying aside the old dead material, we might be blended together unto that which is living and eternal, by means of this table.

**St. John Chrysostom** HOMILY 28 1 CORINTHIANS 11:28

**But let a man prove himself, and so let him eat of the bread, and drink of the cup.**

"But let a man prove himself:" which also he said in the second Epistle: "try your own selves, prove your own selves:" (2 Corinthians 13:5.) not as we do now, approaching because of the season rather than from any earnestness of mind. For we do not consider how we may approach prepared, with the ills that were within us purged out, and full of compunction, but how we may come at festivals and whenever all do so. But not thus did Paul bid us come: he knows only one season of access and communion, the purity of a man's conscience. Since if even that kind of banquet which the senses can comprehend of, cannot be partaken of by us when feverish and full of bad humors, without risk of perishing: much more is it unlawful for us to touch this Table with profane lusts, which are more grievous than fevers. Now when I say profane lusts, I mean both those of the body, and of money, and of anger, and of malice, and, in a word, all that are profane. And it becomes him that approach, first to empty himself of all these things and so to touch that pure sacrifice. And neither if indolently disposed and reluctantly ought he to be compelled to approach by reason of the festival; nor, on the other hand, if penitent and prepared, should any one prevent him because it is not a festival. For a festival is a showing forth of good works, and a reverence of soul, and exactness of deportment. And if you have these things, you may at all times keep festival and at all times approach. Wherefore he says, "But let each man prove himself, and then let him approach." And he does not ask one to examine another, but each himself, making the tribunal not a public one and the conviction without a witness. [2.] Verse 29. "For he that eat and drink unworthily, eat and drink judgment to himself." What do you say, tell me? Is this Table which is the cause of so many blessings and teeming with life, become judgment? Not from its own nature, said he, but from the will of him that approaches. For as His presence, which conveyed to us those great and unutterable blessings, condemned the more them that received it not: so also the Mysteries become provisions of greater punishment to such as partake unworthily.

But why does he eat judgment to himself? "Not discerning the Lord's body:" i.e., not searching, not bearing in mind, as he ought, the greatness of the things set before him; not estimating the

weight of the gift. For if you should come to know accurately Who it is that lies before you, and Who He is that gives Himself, and to whom, you wilt need no other argument, but this is enough for you to use all vigilance; unless you should be altogether fallen. Verse 30. "For this cause many among you are weak and sickly, and not a few sleep." Here he no longer brings his examples from others as he did in the case of the idol-sacrifices, relating the ancient histories and the chastise-merits in the wilderness, but from the Corinthians themselves; which also made the discourse, apt to strike them more keenly. For whereas he was saying, "he eat judgment to himself," and, "he is guilty;" that he might not seem to speak mere words, he points to deeds also and calls themselves to witness; a kind of thing which comes home to men more than threatening, by showing that the threat has issued in some real fact. He was not however content with these things alone, but from these he also introduced and confirmed the argument concerning hell-fire, terrifying them in both ways; and solving an inquiry which is handled everywhere. I mean, since many question one with another, "whence arise the untimely deaths, whence the long diseases of men;" he tells them that these unexpected events are many of them conditional upon certain sins. "What then? They who are in continual health," you say, "and come to a green old age, do they not sin?" No, who dare say this? "How then," you say, "they do not suffer punishment?" Because there they shall suffer a severer one. But we, if we would, neither here nor there need suffer it. Verse 31. "For if we discerned ourselves," says he, "we should not be judged." And he said not, "if we punished ourselves, if we were revenged on ourselves," but if we were only willing to acknowledge our offense, to pass sentence on ourselves, to condemn the things done amiss, we should be rid of the punishment both in this world and the next. For he that condemns himself propitiates God in two ways, both by acknowledging his sins, and by being more on his guard for the future. But since we are not willing to do even this light thing, as we ought to do it, not even thus doth He endure to punish us with the world, but even thus spares us, exacting punishment in this world, Where the penalty is for a season and the consolation great; for the result is both deliverance from sins, and a good hope of things to come, alleviating the present evils. And these things he said, at the same time comforting the sick and rendering the rest more serious. Wherefore he say, Verse 32. "But when we are judged, we are chastened of the Lord." He said not, we are punished, he said not, we have vengeance taken on us, but, "we are chastened." For what is done belongs rather to admonition than condemnation, to healing than vengeance, to correction than punishment. And not so only but by the threat of a greater evil he makes the present light, saying, "that we may not be condemned with the world." Do you see how he brings in hell also and that tremendous judgment-seat, and signifies that that trial and punishment is necessary and by all means must be? for if the faithful, and such as God especially cares for, escape not without punishment in whatsoever things they offend, (and this is evident from things present,) much more the unbelieving and they who commit the unpardonable and incurable sins.

**HOW TO BENEFIT FROM THE HOLY LITURGY** By His Grace Bishop Mettaos, Abbot of St. Mary & El Syrian Monastery

Before proceeding to take the Holy Communion, contemplate on the words of the deacon: "Pray for the merit of partaking of these Holy, Pure and Heavenly Mysteries", examine yourself before partaking of the Holies so as to take grace instead of condemnation.

St. John Chrysostom gave an effective sermon about Communion with repentance and preparation, which is also mentioned by the church in the eleventh hour of Tuesday of the Holy Pascha: "I want to remind you brothers of what I repeated by telling you about our partaking of the Holy Mysteries of Christ as I saw you in great degradation and lack of fear, worship and mourning, so I cry for myself and say, 'Do these people know for whom they are standing? Do they know what is the power of this Mystery? Then I unwillingly get angry, even if I could go out, I will leave you out of distress and if I rebuke one of you, he does not care but complains as if I oppressed him! How strange, for those who do oppress you and steal your goods, you don't rage against them like you rage about me who cares for your salvation, fearful for wrath of God to fall upon you as a result of your negligence towards this Great Mystery, do you know whom do you partake of? It is the Holy Body of the Word of God and His Bloodshed for our salvation. If anyone partakes unworthily of them he will have penalty and perish like Judas who surrendered the Lord as he partook unworthily of the supper.'"

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**REFLECTION:**

We need to approach the Holy Communion with a clean heart and mind and thank God for allowing us to share an inheritance in the eternal life. We prepare ourselves to serve others and transform the world.

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**PRAYER: PRAYER BEFORE COMMUNION**

O Lord, I am not worthy that You should come under the roof of my house, for I am sinful, but say first a word and my soul shall be healed. Say unto my soul: "Your sins are forgiven." I am barren and wanting all righteousness, and have but Thy compassion, mercy and Love-of-Man. And You have condescended from the heaven of Your ineffable glory to our afflictions and accepted to be born in a manger.

Reject not, O my blessed Savior to come into my lowly and afflicted soul that awaits Your radiant presence. But accept to come into my soul to cleanse it.



O You who disdained not to enter into the leper's house and to heal him, forbid me not to approach Your pure Body and Your Holy Blood, O You who prevented not the woman, who was a sinner, from kissing Your feet.

Let my communion be for partaking with You and for effacing all defilement, the mortification of my lusts, the doing of Your Life-giving commandments, the healing of my soul and body from all sins, the acceptance of Your gifts, the indwelling of Your grace, the descent of Your spirit for union with and abiding in You, that I may live for the glory of Your Holy Name. Amen.

#### LESSON PREPARATION:

##### SONG:

Psalm 150 for communion

##### VOCABULARY:

**Communion:** *When we partake of the Holy Body and Precious of our Lord and Savior Jesus Christ.*

##### OBJECTIVES

<b>Faith:</b>	In communion we receive the true body and blood of Christ
<b>Liturgical:</b>	Communion preparation
<b>Moral:</b>	Self examination before communion
<b>Spiritual:</b>	Prayers before and after communion

##### CONNECTION POINT:

We continue our Journey through the Liturgy. Last week we studied Fraction and the Confession. This week we are going to continue the study next part of the Liturgy, the Holy Communion.

##### INTRODUCTION:

Review verse to remember: "Greater love has no one than this, than to lay down one's life for his friends" (John 15:13).

Review the major parts of the Liturgy:

1. The Preparatory
2. The Offertory
3. The Liturgy of the Word
4. The Liturgy of the Faithful starts with the creed then the prayer of reconciliation.
5. The Anaphora starts with the uncovering of the altar.
6. The Anamnesis and Epiclesis is where we remember our Lord's death and the Holy Spirit descends.
7. The Litanies and the Commemoration, the church becomes an intercessor and we remember the saints before God.
8. The Fraction and the Confession, where we remember the passion of our Lord Jesus Christ.
9. The Holy Communion, where we receive the Holy Body and Precious Blood of our Lord and Savior Jesus Christ in order to serve and transform the world.

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#### LESSON BODY:

- Discuss with the children how we should approach the Holy Communion. Guide them in identifying the points below. After discussing the points below, have the students make "How to Prepare for Communion" posters. Have the students share their posters.
- During the silent time before the priest's confession, I recall my sins and silently ask Christ our Lord forgiveness. I also ask Him to make me ready to partake of His Holy Body and His Precious Blood. I ask for all my family and church members to be ready too.
- No talking, no looking around. We should recite the "Prayer Before Communion."
- We empty our minds and our hearts to prepare a space for Christ the King of our hearts.
- When we come to communion we should keep our eyes focused straight ahead. Use the corporal on your hand to receive any pieces of the Body (Jewels) that fall during communion, give enough space for Abouna's hand. We open our mouths widely to receive the Body. When we receive the Blood, make sure you do not have chap stick on, or anything else on your lips.
- We fast 9 hours before Communion. We fast because we are invited to eat at the Table of the Lord. If someone you like invites you to eat at their house, would you eat before you go? Or would you prepare yourself by being hungry, so you would have an appetite to eat?
- Take communion at least once a week because it fills us with joy and gives us the energy to continue following the commandments until the next week.
- We come out ready to do the work of God:
- Pray and thank God for the gift of Communion. (Read the prayer after Communion)
- Enjoy time with family and friends
- Serving others

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#### PLAN AND MATERIALS:

- Use the Altar kit

- Story of Pope Kyrillos: He used to take communion every day.

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## CONCLUSION

### REVIEW QUESTIONS:

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Q: How do we prepare a space for Christ?

A: We prepare a space for Christ by clearing our mind and hearts of all the worldly concerns.

Q: Where is the place that we should prepare for our Lord?

A: We should prepare our hearts to receive Our Lord.

Q: Why do we fast for 9 hours?

A: We fast for 9 hours because we are invited to eat at the table of the Lord and we need to prepare ourselves in order to receive the body and blood of our Lord and Savior Jesus Christ.

Q: What does taking communion do for us?

A: When we take communion it gives us joy and power to continue to follow God's commandments.

Q: Why do you think we should thank God for the gift of the Holy Communion?

A: When we take the Holy Communion our Lord and Savior Jesus Christ abides in us and us in Him. We get ready to serve and transform the world.

### VERSE TO REMEMBER:

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Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water (Hebrews 10:22).

## HOME ACTIVITY AND READINGS

Apostles Breaking Bread and Praying, *Acts 2:42-47*.

Ministering at Troas, *Acts 20:7-12*.

St. Paul Breaking Bread, *Acts 27:33-37*.

Examining Yourself, *1 Corinthians 11:23-32*.

Walking in Light, *1 John 1:5-7*.

Love, *1 John 3*.

## Unit II: The Divine Liturgy

**Purpose:** to lead the third graders to discover the journey of the liturgy as a journey to the bosom of God the Father through our union with His Son. In the liturgy we share in the "*living memorial*" of our Lord's life and sacrifice, by which we become one and are filled with God's Holy Spirit. How everyone gets out of their bed and their homes to become what our Lord called us to be- "His own holy people". We come to share His life through prayers and actions, we share the story prayerfully, and examine what we offer and what we receive as God's own family of Love. And how we are transformed by the Liturgy to be able to serve and transform the world.

### LESSON 21: UNIT REVIEW

#### LESSON 10: INTRODUCTION TO THE HOLY LITURGY: HOLY SPACE, HOLY TIME

##### REVIEW QUESTIONS:

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Q: Why do we need a church?

A: *The church is holy place where we will meet with our Lord and Savior Jesus Christ and worship the Holy Trinity.*

Q. What is the most holy place in the church?

A. *The Sanctuary or the Holy, where the Altar is.*

Q. Why is the Altar so important?

A. It is where we offer the Body and Blood of our Lord as well as incense to God the Father.

Q. Show me what you do when entering the church?

A. *Let children act out the three prayers and the Metanoia.*

##### VERSE TO REMEMBER:

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"But as for me, I will come into Your house in the multitude of Your mercy.

Before the angels I will praise You. In fear of You I will worship towards Your holy temple"

(Psalm 5:7)

"I worship You Christ our God, with Your Good Father, and the Holy Spirit, because You have come and saved us."

Lesson 10: Introduction to the Holy Liturgy: Holy Space, Holy Time

## LESSON 11: THE PREPARATORY

### REVIEW QUESTIONS

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Q. Why do we have a preparatory in the holy Liturgy?

A. *To prepare ourselves to this great and holy service?*

Q. Where can I find examples of preparation to the liturgy?

A. *In St Mark's gospel, when our Lord asked St Peter and St John to prepare for the Last Supper and the first Eucharist*

Q. What is involved in the preparatory?

A. *Examining one's heart, mind and body*

Q. How is that done?

A. *Through dressing the clergy and the altar, through praying the Agpeya and washing of the hands (priest)*

### VERSE TO REMEMBER

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"But as for me, I will come into Your house in the multitude of Your mercy. Before the angels I will praise You. In fear of You I will worship towards Your holy temple" (Psalm 5:7)

"I worship You Christ our God, with Your Good Father, and the Holy Spirit, because You have come and saved us."

## LESSON 12: THE OFFERTORY I

### REVIEW QUESTIONS:

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Q-What does it mean to offer to God?

A. We offer our prayers, thanksgiving, our hearts, our focus, and time daily to God.

Q. What is Theophany?

A. It is the baptism of our Lord Jesus Christ.

Q. Who do offer praise to in the Liturgy?

A. We offer praise to the Father, the Son and the Holy Spirit. The Holy Trinity.

Q. Why do we offer bread and wine in the liturgy?

A. Because this will become the Body and Blood of Jesus Christ that is our salvation.

Q. What is the meaning of Liturgy of the Eucharist?

A. It means the work of the people of thanksgiving.

VERSE TO REMEMBER:

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*"Behold! The Lamb of God who takes away the sin of the world!" John1: 29*

LESSON 13: THE OFFERTORY II

REVIEW QUESTIONS:

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Q-What does it mean to offer to God?

A. We offer our prayers, thanksgiving, our hearts, our focus, and time daily to God.

Q. What is Theophany?

A. It is the baptism of our Lord Jesus Christ.

Q. Who do we offer praise to in the Liturgy?

A. We offer praise to the Father, the Son and the Holy Spirit. The Holy Trinity.

Q. Why do we offer bread and wine in the liturgy?

A. Because this will become the Body and Blood of Jesus Christ that is our salvation.

Q. What is the meaning of Liturgy of the Eucharist?

A. It means the work of the people of thanksgiving.

VERSE TO REMEMBER:

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*"Behold! The Lamb of God who takes away the sin of the world!" John 1:29*

LESSON 14: LITURGY OF THE WORD

REVIEW QUESTIONS:

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Q-What did our Lord, St Peter and St Paul say about the Word of God?

A- *That it is living*

Q- How can I benefit from knowing that?

A- *By giving the Word of God a place in my heart like St Mary in Luke 2:19, 51b*

Q- In Hebrews 4:12, what are the three descriptions of the Word of God?

A- *Living, powerful and sharp*

Q- What is the meaning of each of them?

A- *Living like a seed, it takes roots and brings fruit in me in due time. Powerful and sharp, which means that the Word of God has the power to change my life and the life of anyone who reads it with attention and sharp because the Word of God would touch my heart and change it removing from it all evil and purifying it.*

Q-What is our role during the liturgy of the Word?

A-*Listen carefully to God's word and God's instructions*

Q- What are the readings in their right sequence? Where they come from in the Bible?

1- *The Pauline Epistle: (part of one of the letters of Saint Paul)*

2-*The Catholic Epistle: (part of the reading of all other letters, St. Peter, St. James, St. John, St. Jude)*

3- *Praxis: Part of the book of acts (record of the church of the apostles)*

4-*The Synaxarium (story of the saint of the day or the church celebration)*

5- *The psalm*

6- *The Gospel*

Q- What are the 4 Gospels?

A *Matthew, Mark, Luke and John*

Q-What do we pray before the Gospel?

A-*The litany of the Gospel*

#### VERSE TO REMEMBER:

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*"For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12*

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#### LESSON 15: LITURGY OF THE FAITHFUL: RECONCILIATION PRAYER

##### REVIEW QUESTIONS:

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Q. What do we remember in the Reconciliation Prayer?

A. *We remember the appearance of our Lord in the to His holy apostles on the day of His Resurrection*



Q. What did he first do when He saw them, and how do we have that in the Reconciliation prayer?

A. *He gave them peace many times, likewise abouna gives us peace many times during the Liturgy*

Q. What do we ask for in the prayer of reconciliation?

A. *We ask for God's peace?*

Q. What is God's peace?

A. *God's peace is our Lord Jesus Christ.*

Q. What happens at the lifting up of the Prospherin?

A. *The deacon ask us to kiss one another and show love to one another from the heart*

#### VERSE TO REMEMBER:

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*"For He Himself is our peace, who has made both one, and has broken down the middle wall of separation" Ephesians 2:14*

### LESSON 16: LITURGY OF THE FAITHFUL: ANAPHORA

#### REVIEW QUESTIONS:

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Q: Where are we during the anaphora?

A: *We are in heaven.*

Q: How do we lift up our hearts to the Lord during the anaphora?

A: *We do not think about our worldly matters, we focus on being in heaven and giving thanks and worshipping.*

Q: Why do you think it is important for us to lift up our hearts to the Lord?

A: *It is important because we need to be able to free our mind of all distractions in order to meet with our Lord Jesus Christ during the anaphora.*

Q: What does it mean that we share the heavenly hymns with the cherubim and the seraphim?

A: *The cherubim and the seraphim are continually praising saying, "Holy, holy, holy, Lord of hosts. Heaven and earth are full of Your holy glory." We also praise during the anaphora using the same praise as the cherubim and the seraphim.*

#### VERSE TO REMEMBER:

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If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of the Father. Set your minds on things above, not on things on earth" (Col 3: 1-2).

## LESSON 17: LITURGY OF THE FAITHFUL: ANAMNESIS AND EPICLESIS

### REVIEW QUESTIONS:

Q: What does the word anamnesis mean?

A: It means to remember.

Q: What do we remember during the anamnesis?

A: We actively remember our Lord's passion, death and resurrection for remission of our sins and eternal life. We also remember our Lord's ascension.

Q: What happens during the epiclesis?

A: The priest prays a prayer so that the Holy Spirit descends on the bread and wine transforming them into the true body and blood of our Lord and Savior Jesus Christ.

### VERSE TO REMEMBER:

For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (1 Corinthians 11:26).

## LESSON 18: LITURGY OF THE FAITHFUL: LITANIES AND COMMEMORATION

### REVIEW QUESTIONS:

Q: What is a litany?

A: *A litany is a petition or a prayer that the priest prays on our behalf.*

Q: What does the priest pray for?

A: *The priest prays that we are worthy to partake of the Holy Communion.*

Q: What does Synaxis mean?

A: *Synaxis is the commemoration of saints.*

Q: Why do we commemorate the saints?

A: *We commemorate the saints try to resemble them in order to share an inheritance with them in the eternal life.*

Q: Who should be united to and why?

A: *We should be united with God, when we are united with God then we will be united with one another in brotherly love.*

**VERSE TO REMEMBER:**

There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all (Ephesians 4:4-6).

**LESSON 19: LITURGY OF THE FAITHFUL: THE FRACTION AND THE PLEDGE**

**REVIEW QUESTIONS:**

Q: What does the priest pray for during the Fraction.

A: The Priests prays that we are worthy to take the Holy Body and Precious Blood of our Lord into our bodies.

Q: What does the word Fraction mean?

A: The Fraction is the breaking of the Body of Our Lord, we remember Our Lord's Passion during the Fraction.

Q: What happens during the Confession?

A: During the confession the priest and the congregation state what we believe in our faith. We believe that is the Life-giving Body that Your Only-Begotten Son, our Lord, God and Savior Jesus Christ took from our lady, the lady of us all, the holy Mother of God, Saint Mary. He made It One with His divinity without mingling, without confusion, and without alteration. He witnessed the good confession before Pontius Pilate. He gave It up for us upon the holy wood of the cross, of His own will, for us all. Truly, I believe that His divinity parted not from His humanity for a single moment nor a twinkling of an eye; given for us for salvation, remission of sins and eternal life to those who partake of Him.

**VERSE TO REMEMBER:**

"Greater love has no one than this, than to lay down one's life for his friends" (John 15:13).

**LESSON 20: LITURGY OF THE FAITHFUL: HOW TO PREPARE FOR COMMUNION**

Q: How do we prepare a space for Christ?

A: We prepare a space for Christ by clearing our mind and hearts of all the worldly concerns.

Q: Where is the place that we should prepare for our Lord?

A: We should prepare our hearts to receive Our Lord.

Q: Why do we fast for 9 hours?

A: We fast for 9 hours because we are invited to eat at the table of the Lord and we need to prepare ourselves in order to receive the body and blood of our Lord and Savior Jesus Christ.

Q: What does taking communion do for us?

A: When we take communion it gives us joy and power to continue to follow God's commandments.

Q: Why do you think we should thank God for the gift of the Holy Communion?

A: When we take the Holy Communion our Lord and Savior Jesus Christ abides in us and us in Him. We get ready to serve and transform the world.

**VERSE TO REMEMBER:**

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Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water (Hebrews 10:22).

## *The Story of The Patriarchs of God's Family: Jacob*

**Purpose:** We continue the study of the Patriarchs of the old Covenant and in this year we turn to Jacob. The life story of Jacob, has many lessons. We will focus on Jacob's relationship with his parents and how he managed to get the blessing of the first born. The third graders will also compare between Esau and Jacob in their relationship to their parents. There is the reconciliation that Jacob had to seek with God and with his brother. There is also the dimension of the covenant that involves consecration of the Altar at Bethel.

22. Review of Abraham's life as God's chosen first Patriarch
23. Jacob and Esau
24. Isaac Blesses Jacob
25. God Renews the Covenant with Jacob
26. Jacob and Laban
27. Jacob Becomes Israel
28. **Unit Review**

### **Unit III: The Old Testament Fathers of God's Family**

**Purpose:** We continue the study of the Patriarchs of the old Covenant and in this year we turn to Jacob. The life story of Jacob, has many lessons. We will focus on Jacob's relationship with his parents and how he managed to get the blessing of the first born. The third graders will also compare between Esau and Jacob in their relationship to their parents. There is the reconciliation that Jacob had to seek with God and with his brother. There is also the dimension of the covenant that involves consecration of the Altar at Bethel.

#### **LESSON 21: REVIEW OF ABRAHAM'S LIFE AS GOD CHOSEN, TO FATHER HIS EARTHLY FAMILY**

##### **SERVANT PREPARATION:**

##### **VERSE & REFERENCES:**

##### **Genesis 12:1-3, 7**

Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you. 2 I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. 3 I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed."

7Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him.

##### **Genesis 13:14-16**

14And the LORD said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are--northward, southward, eastward, and westward; 15for all the land which you see I give to you and your descendants forever. 16And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered.

##### **Genesis 15:5, 18**

5Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."

18On the same day the LORD made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates--

##### **Genesis 17:1-2**

When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless. 2And I will make My covenant between Me and you, and will multiply you exceedingly".

**Genesis 17:4-16**

4"As for Me, behold, My covenant is with you, and you shall be a father of many nations. 5No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. 6I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. 7And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. 8Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God." 9And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations. 10This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; 11and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. 12He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. 13He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. 14And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant." 15Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. 16And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her."

**Genesis 17:19, 21**

19Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him. 21But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year."

**Genesis 22:17-18**

17blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

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**CHURCH FATHERS:****THREE BOOKS ON THE DUTIES OF THE CLERGY BY ST. AMBROSE, BISHOP OF MILAN: BOOK 1  
Chapter 24**

107. First there is our father Abraham, who was formed and called for the instruction of generations to come. When bidden to go forth from his own country and kindred and from his father's house, though bound and held back by many ties of relationship, did he not give proof that in him passion was subject to reason? Who does not delight in the sweet charms of his native land, his kindred, and his own home? Their sweetness then delighted him. But the thought of the heavenly command and of an eternal reward influenced him more. Did he not reflect that he could not take his wife with him without the greatest danger, unused as she was to hardships, and so tender to bear insults, and so beautiful as to be likely to arouse the lust of reckless men? Yet he decided somewhat deliberately to undergo all this rather than to escape it by making excuses. Lastly, when he had gone into Egypt, he advised her to say she was his sister, not his wife.

## Chapter 25

117. Prudence held the first place in holy Abraham. For of him the Scriptures say: "Abraham believed God, and that was counted to him for righteousness;" for no one is prudent who does not know God. Again: "The fool have said, There is no God;" for a wise man would not say so. How is he wise who looks not for his Maker, but says to a stone: "Thou art my father"? Who says to the devil as the Manichaeon does: "You are the author of my being"? How is Arius wise, who prefers an imperfect and inferior creator to one who is a true and perfect one? How can Marcion or Eunomius be wise, who prefer to have an evil rather than a good God? And how can he be wise who does not fear his God? For: "The fear of the Lord is the beginning of wisdom." Elsewhere, too, it stands: "The wise turn not aside from the mouth of the Lord, but come near Him in their confession of His greatness." So when the Scripture says: "It was counted to him for righteousness," that brought to him the grace of another virtue.

118. The chief amongst ourselves have stated that prudence lies in the knowledge of the truth. But who of them all excelled Abraham, David, or Solomon in this? Then they go on to say that justice has regard to the whole community of the human race. So David said: "He have dispersed abroad and given to the poor, His righteousness remains for ever." The just man has pity. the just man lends. The whole world of riches lies at the feet of the wise and the just. The just man regards what belongs to all as his own, and his own as common property. The man just accuses himself rather than others. For he is just who does not spare himself, and who does not suffer his secret actions to be concealed. See now how just Abraham was! In his old age he begot a son according to promise, and when the Lord demanded him for sacrifice he did not think he ought to refuse him, although he was his only son.

119. Note here all these **four virtues** in one act. It was **wise** to believe God, and not to put love for his son before the commands of his Creator. It was **just** to give back what had been received. It was **brave** to restrain natural feelings by reason. The father led the victim; the son asked where it was: the father's feelings were hardly tried, but were not overcome. The son said again: "My father," and thus pierced his father's heart, though without weakening his devotion to God. The fourth virtue, **temperance**, too, was there. Being just, he preserved due measure in his piety, and order in all he had to carry out. And so in bringing what was needed for the sacrifice, in lighting the fire, in binding his son, in drawing the knife, in performing the sacrifice in due order; thus he merited as his reward that he might keep his son.



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**REFLECTION:**

Abraham loved God with all his heart, soul and might. His faith in God allowed him to believe his homeland, have a son in his old age and sacrifice his only son knowing that was going to provide for him in every situation. That is why God entrusted Abraham to be the father of future generations.

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**PRAYER:****PSALM 27:1-3**

*An Exuberant Declaration of Faith A Psalm of David.*

The LORD is my light and my salvation; Whom shall I fear? The LORD is the strength of my life; Of whom shall I be afraid? 2When the wicked came against me To eat up my flesh, My enemies and foes, They stumbled and fell. 3Though an army may encamp against me, My heart shall not fear; Though war may rise against me, In this I will be confident.

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**LESSON PREPARATION:**

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**SONG:**

Amen. Amen. Amen. Your death, O Lord, we proclaim; Your holy Resurrection and Ascension into the heavens, we confess. We praise You, we bless You, we thank You, O Lord, and we entreat You, O our God.

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**VOCABULARY:**

**Covenant-** *family bonds*

**Descendants-** *offspring*

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**OBJECTIVES:**

<b>Faith:</b>	Define faith as trusting God's promises.
<b>Liturgical:</b>	The sacraments of the church as a covenant with God through the story of Abraham.
<b>Moral:</b>	Submission to God and parents.
<b>Spiritual:</b>	The altar is the center of Orthodox worship.

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**INTRODUCTION:**

Explain to the children that we are going to start a new unit learning about the Old Testament fathers of God's family. We will review the story of Abraham and learn about Abraham's faith. Because of Abraham's faith and love in God, God trusts him to be the father of His earthly family.

#### LESSON BODY:

- Read with the children Genesis 12:1-3, Gen. 12:7-8, Gen: 13:4, 14-16, Gen. 15:5, Gen. 15:18, Gen. 17:1-2, Gen. 17:4-16, Gen. 17:19, 21, Gen. 22:17, Gen. 22:18, Gen, 22:1-3
- Have the children work collaboratively to make a list of all the blessings that God promised Abraham because of his obedience and trust. The children do not have to come up with all these blessings. *(This list is just a reference for the servant.)*

*The students can be divided into groups and work on different references:*

1. Make of you a great nation
  2. Bless you
  3. Make your name great
  4. You shall be a blessing
  5. Bless them that bless you
  6. Curse them that curse you
  7. Bless all families of the Earth through you
  8. To his descendants would He give the land of Canaan.
  9. All the land of Canaan as far as the eye can see, God would give to Abram for ever
  10. God would make Abram's seed as the dust of the earth in number.
  11. Abram's descendants would be as the stars in the sky.
  12. The seed of Abram would have the land from Egypt to the Euphrates.
  13. Walk before me uprightly and I will make a covenant to bless your seed exceedingly.
  14. You shall be a father of many nations--nations and kings shall come from you.
  15. God would establish His conditional covenant that he had with Abraham, with his descendants.
  16. God would give the land of Canaan to Abraham's descendants as an everlasting possession.
  17. God establishes circumcision as a sign of the covenant.
  18. God would bless Abraham's wife and promises that she would be a mother of nations, and kings would come from her.
  19. God promised a son through Sarah and He would establish His everlasting covenant with Isaac and his seed.
  20. God promises that he would bless Abraham's seed as the stars of heaven and as the sand on the sea shore.
  21. All nations of the Earth would be blessed through Abraham's see
- Ask the students what conclusion can be made about Abraham's relationship with God. *Abraham followed God's commandments, Abraham trusted and had faith in God, Abraham loved God more than anything else in his life.*

- Guide the students to infer that God blessed Abraham and made a covenant with Abraham because of his obedience and trust
- A father is someone who takes care of his children and loves them. God knew that Abraham would be faithful and obedient in taking care of His earthly family that is why we call Abraham our Father.
- Ask the students what can we learn from our Father Abraham? We can learn how to be obedient and follow God's commandment. We can also learn how to trust in God.
- We learn how to trust in God by the way Abraham sacrificed his only son to God.
- The sacrifice of Isaac on the altar connects to the baptism when our mother's offered us to God by putting us in the baptismal, we became living sacrifices just like Isaac.
- God blesses us through the sacrifice of Isaac because God said that all the nations of the earth would be blessed through Abraham's seed.

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#### PLAN AND MATERIALS:

Bibles, paper and pencils

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#### CONCLUSION:

Abraham was obedient and trusted God and therefore God entrusts Abraham with being the earthly father of His family. We also learn that through true obedience and faith we receive God's promises and blessings.

#### REVIEW QUESTIONS:

Q: Describe Abraham's and God's relationship?

A: *Abraham follows God's commandments and trusts in God.*

Q: Give some examples from the readings that show that Abraham follows God's commandments and trusts God?

A: *God asks Abraham to leave his family and his country and he does. Abraham builds an altar to worship God wherever he travels to. Abraham is promised a son and even though he was 100 years old he trusted in God's promises. God tells Abraham to sacrifice his only son and he does.*

Q: Why do you think God asked Abraham to sacrifice his only son?

*A: God wanted Isaac as a living sacrifice. The instant Abraham put Isaac on the altar Isaac belonged to God.*

Q: What is this similar to?

*A: This is similar to our baptism, when we are offered to God through baptism we become living sacrifices.*

#### VERSE TO REMEMBER:

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Genesis 22:17 “Blessing I will bless you, and multiplying I will multiply your descendants”.

#### HOME ACTIVITY AND READINGS

- Have the students Read Abraham's story: Genesis 12 -25
- Have the children memorize Holy, Holy, Holy  
Holy, Holy, Holy. Lord of hosts. Heaven and earth are full of Your glory and honor. Have mercy on us, O God the Father, the Pantocrator O Holy Trinity, have mercy on us. O Lord, God of hosts, be with us. For we have no helper in our hardships and tribulations but You. Absolve, forgive, and remit, O God, our transgressions; those which we have committed willingly and those we have committed unwillingly, those which we have committed knowingly and those which we have committed unknowingly, the hidden and manifest, O Lord forgive us, for the sake of Your Holy name which is called upon us. Let it be according to Your mercy, O Lord, and not according to our sins.

## Unit III: The Old Testament Fathers of God's Family

**Purpose:** We continue the study of the Patriarchs of the old Covenant and in this year we turn to Jacob. The life story of Jacob, has many lessons. We will focus on Jacob's relationship with his parents and how he managed to get the blessing of the first born. The third graders will also compare between Esau and Jacob in their relationship to their parents. There is the reconciliation that Jacob had to seek with God and with his brother. There is also the dimension of the covenant that involves consecration of the Altar at Bethel.

### LESSON 22: JACOB AND ESAU

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

##### **Genesis 25:19-34**

<sup>19</sup>This is the genealogy of Isaac, Abraham's son. Abraham begot Isaac. <sup>20</sup>Isaac was forty years old when he took Rebekah as wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian. <sup>21</sup>Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived. <sup>22</sup>But the children struggled together within her; and she said, "If all is well, why am I like this?|" So she went to inquire of the LORD. <sup>23</sup>And the LORD said to her: " Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger." <sup>24</sup>So when her days were fulfilled for her to give birth, indeed there were twins in her womb. <sup>25</sup>And the first came out red. He was like a hairy garment all over; so they called his name Esau. <sup>26</sup>Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac was sixty years old when she bore them. <sup>27</sup>So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents. <sup>28</sup>And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.

<sup>29</sup>Now Jacob cooked a stew; and Esau came in from the field, and he was weary. <sup>30</sup>And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom. <sup>31</sup>But Jacob said, "Sell me your birthright as of this day." <sup>32</sup>And Esau said, "Look, I am about to die; so what is this birthright to me?" <sup>33</sup>Then Jacob said, "Swear to me as of this day." So he swore to him, and sold his birthright to Jacob. <sup>34</sup>And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright.

##### **Genesis 26:34-35**

When Esau was forty years old, he took as wives Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite. <sup>35</sup>And they were a grief of mind to Isaac and Rebekah.

##### **Hebrews 12:16-17**

<sup>16</sup>lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. <sup>17</sup>For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.

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**CHURCH FATHERS:**

**THREE BOOKS ON THE DUTIES OF THE CLERGY BY ST. AMBROSE, BISHOP OF MILAN: BOOK 1**

**Chapter 33**

171. The desire to attain to like virtues also stands one in good position; just as again good-will brings about a likeness in character. For Jonathan the king's son imitated the gentleness of holy David, because he loved him. Wherefore those words: "With the holy you shall be holy," seem not only to be concerned with our ordinary interaction, but also to have some connection with good-will. The sons of Noah indeed dwelt together, and yet their characters were not at all alike. Esau and Jacob also dwelt together in their father's house, but were very unlike. There was, however, no good-will between them to make the one prefer the other to himself, but rather a rivalry as to which should first get the blessing. Since one was so hard, and the other gentle, good-will could not exist as between such different characters and conflicting desires. Add to this the fact that holy Jacob could not prefer the unworthy in son of his father's house to virtue.

**LETTER 57**

99. Reward is not obtained by ease or by sleep. The sleeper does no work, ease brings no profit, but rather loss. Esau by taking his ease lost the blessing of the first-born, for he preferred to have food given to him rather than to seek it. Industrious Jacob found favor with each parent.

**EPISTLE 63**

103 Do you then forgive injuries done to you that you may be children of Jacob. Be not provoked as was Esau. Imitate holy David, who as a good master left us what we should follow, saying: "Instead of loving me they spoke against me, but I prayed," and when he was reviled, he prayed. Prayer is a good shield, by which, insulting language is kept away, cursing is repelled and often is turned back on those who utter it, so that they are wounded by their own weapons. "Let them curse," he says, "but you bless." The curse of man is to be sought for, which obtains the blessing of the Lord.

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**REFLECTION:**

Esau did not obey his parents, he was profane and did not fear God. Therefore he was removed from the line of fatherhood. We also learn from Esau that if we follow our own ways and ignore God's will we will face many difficulties in our life. Jacob on the other hand obeys his parents and becomes one of the fathers of God's earthly family.

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**PRAYER:**

Prayer asking for the Will of God

My God, You know that I do not know what is good for me. Behold, I am thinking of .....How can I know what is good and useful for me if You do not guide me through Your grace? Therefore, I ask You, my Lord, to guide me concerning Your will about this matter. Do not leave me to my own counsel, following only my own desires, lest I get in trouble and, fall. Keep Your servant from falling, and be my support and help. Manage the matter according to Your will as it pleases Your goodness. If it is good in Your eyes, let it be according to Your will, and give me Your grace to accomplish it. If it would hurt, please take from me this aim, for You are All knowing. Nothing is hidden from You. I am Your servant, O lord. Deal with me according to what you deem fit, for there is no complete success or perfect peace without submitting myself to the guidance of Your will. Teach me to say in everything, "My father let it be not according to my will, but let Your will be done." For Yours is the kingdom, and the power, and the glory forever. Amen.

LESSON PREPARATION:

SONG:

Have mercy upon us, O God, our Savior. (3)  
 Lord Have mercy.

Have mercy, have mercy, have mercy upon us O God, the Father the Pantocrator.

Have mercy, have mercy, have mercy upon us O God our Savior.

Have mercy, have mercy, have mercy upon us O God, and have mercy.  
 Lord have mercy.

VOCABULARY:

**Birthright**- double portion of the inheritance for the firstborn and the blessing of the firstborn.

**Profane** - Showing disrespect for God

OBJECTIVES

<b>Faith:</b>	Define faith as trusting God’s promises.
<b>Liturgical:</b>	The sacraments of the church as a covenant with God through the story of Abraham.
<b>Moral:</b>	Profanity is evil
<b>Spiritual:</b>	The altar is the center of Orthodox worship.

## INTRODUCTION:

Last week we reviewed the story of Abraham and learned how we receive blessings through obedience and trust. This week we will read about Isaac's twins, Jacob and Esau. Even though they were twins they were very different. We will see how Jacob strives to obey his parents and how Esau has no regard for his parents' will.

## LESSON BODY:

- Start by reading Genesis 25:19-34, *Genesis 26:34-35*, *Hebrews 12:16-17*
- Ask the students compare Jacob and Esau

<b>Jacob</b>	<b>Esau</b>
Mild (righteous)	Red and Hairy
Dwelt in the tents as a foreigner (he probably learned how to cook)	Built himself a house as one of the Canaanites (all the patriarchs dwelt in tents)
Tended the flocks	<i>Hunter (outdoorsman)</i>
Jacob seeks the birth right and the firstborn blessing	Esau gives up his birthright to satisfy his hunger and shows profanity
Followed his parents advise in marriage	Married 2 Canaanite women and brings grief to Rebekah and Isaac

- After comparing Jacob and Esau ask the children what can they conclude about Jacob and Esau?
- Jacob wanted to please his parents, Esau did not care about his parents and did not care about his birthright since he gave it up so easily because he was hungry.
- Since Esau wanted to follow his own ways and did not care to please his parents, he recklessly removed himself from the fatherhood line and did not care. Jacob remains on the fatherhood line.

## PLAN AND MATERIALS:

- Use a video clip from the Jacob movie.

## CONCLUSION:

Even though Esau and Jacob were twins they were very different. Esau was a rough, outdoorsmen, who did not obey his parents. Esau followed his desires and his own will and as a result had difficulties



in life. God removes Esau from the line of fatherhood. Jacob obeyed his parents and wanted to please them, he remains on the fatherhood line.

#### REVIEW QUESTIONS:

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Q: Who was Esau and Jacob's father?

A: *Isaac*

Q: Who was born first?

A: *Esau was born first.*

Q: What makes Esau give up his birthright?

A: *Esau gives up his birthright because he was hungry?*

Q: What does that tell you about Esau?

A: *He does not care about his birthright because he gave it up to satisfy his hunger.*

Q: Give another example that shows how Esau does not obey his parents?

A: *Esau married 2 Canaanite women which brings grief to Rebekah and Isaac.*

#### VERSE TO REMEMBER:

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"Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger." (Genesis 25:23)

#### HOME ACTIVITY AND READINGS

- To Read with their family Jacob Story: Genesis 25,26
- Have the children continue to memorize **Holy, Holy, Holy**

## Unit III: The Old Testament Fathers of God's Family

**Purpose:** We continue the study of the Patriarchs of the old Covenant and in this year we turn to Jacob. The life story of Jacob, has many lessons. We will focus on Jacob's relationship with his parents and how he managed to get the blessing of the first born. The third graders will also compare between Esau and Jacob in their relationship to their parents. There is the reconciliation that Jacob had to seek with God and with his brother. There is also the dimension of the covenant that involves consecration of the Altar at Bethel.

### LESSON 23: ISAAC BLESSES JACOB

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

##### Genesis 27

Now it came to pass, when Isaac was old and his eyes were so dim that he could not see, that he called Esau his older son and said to him, "My son." And he answered him, "Here I am." <sup>2</sup>Then he said, "Behold now, I am old. I do not know the day of my death. <sup>3</sup>Now therefore, please take your weapons, your quiver and your bow, and go out to the field and hunt game for me. <sup>4</sup>And make me savory food, such as I love, and bring it to me that I may eat, that my soul may bless you before I die." <sup>5</sup>Now Rebekah was listening when Isaac spoke to Esau his son. And Esau went to the field to hunt game and to bring it. <sup>6</sup>So Rebekah spoke to Jacob her son, saying, "Indeed I heard your father speak to Esau your brother, saying, <sup>7</sup>'Bring me game and make savory food for me, that I may eat it and bless you in the presence of the LORD before my death.'" <sup>8</sup>Now therefore, my son, obey my voice according to what I command you. <sup>9</sup>Go now to the flock and bring me from there two choice kids of the goats, and I will make savory food from them for your father, such as he loves. <sup>10</sup>Then you shall take it to your father, that he may eat it, and that he may bless you before his death." <sup>11</sup>And Jacob said to Rebekah his mother, "Look, Esau my brother is a hairy man, and I am a smooth-skinned man. <sup>12</sup>Perhaps my father will feel me, and I shall seem to be a deceiver to him; and I shall bring a curse on myself and not a blessing." <sup>13</sup>But his mother said to him, "Let your curse be on me, my son; only obey my voice, and go, get them for me." <sup>14</sup>And he went and got them and brought them to his mother, and his mother made savory food, such as his father loved. <sup>15</sup>Then Rebekah took the choice clothes of her elder son Esau, which were with her in the house, and put them on Jacob her younger son. <sup>16</sup>And she put the skins of the kids of the goats on his hands and on the smooth part of his neck. <sup>17</sup>Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob. <sup>18</sup>So he went to his father and said, "My father." And he said, "Here I am. Who are you, my son?" <sup>19</sup>Jacob said to his father, "I am Esau your firstborn; I have done just as you told me; please arise, sit and eat of my game, that your soul may bless me." <sup>20</sup>But Isaac said to his son, "How is it that you have found it so quickly, my son?" And he said, "Because the LORD your God brought it to me."

21Isaac said to Jacob, "Please come near, that I may feel you, my son, whether you are really my son Esau or not." 22So Jacob went near to Isaac his father, and he felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." 23And he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him. 24Then he said, "Are you really my son Esau?" He said, "I am." 25He said, "Bring it near to me, and I will eat of my son's game, so that my soul may bless you." So he brought it near to him, and he ate; and he brought him wine, and he drank. 26Then his father Isaac said to him, "Come near now and kiss me, my son." 27And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said: "Surely, the smell of my son is like the smell of a field Which the LORD has blessed. 28Therefore may God give you of the dew of heaven, of the fatness of the earth, and plenty of grain and wine. 29Let peoples serve you, and nations bow down to you. Be master over your brethren, and let your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be those who bless you!"

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#### CHURCH FATHERS:

#### **ST. AMBROSE'S EXPOSITION OF THE CHRISTIAN FAITH BOOK 1 PROLOGUE Book 4**

#### **Chapter 9**

113. To show them, however, the weakness and transparency of their objection, though it has no real relation to any truth, divine or human, I will prove to them that men have existed before they were born. Else, let them show that Jacob, who while yet hidden in the secret chamber of his mother's womb supplanted his brother, had not been appointed and ordained, before ever he was born; let them show that Jeremiah had not likewise been so, before his birth, -Jeremiah, to whom the message comes: "Before I formed you in thy mother's womb, I knew you; and before you came forth from the belly, I sanctified you, and appointed you for a prophet amongst the nations." What testimony can we have stronger than the case of this great prophet, who was sanctified before he was born, and known before he was shaped?

#### **St. Ambrose BOOK 2 ON THE BELIEF IN THE RESURRECTION**

95. The patriarchs also live, for God could not be called the God of Abraham, of Isaac, and of Jacob, except the dead were living; for He is not the God of the dead but of the living. And we, too, shall live if we be willing to copy the deeds and habits of our predecessors. We are astonished at the rewards of the patriarchs, let us copy their faithfulness; we tell of their grace, let us follow their obedience; let us not, enticed by appetite, fall into the snares of the world. Let us lay hold of the opportunity, of the commandment of the Law, the mercy of our vocation, the desire of suffering. The patriarchs went forth from their own land, let us go forth in purpose from the power of the body; let us go forth in purpose as they in exile; but they esteemed that not to be exile which the fear of God caused, necessity did not enforce. They changed their land for another soil, let us change earth for heaven; they changed in earthly habitation, let us change in spirit. To them Wisdom showed the heaven illuminated with stars, let it enlighten the eyes of our heart. Thus does the type agree with the truth, and the truth with the type.

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**PRAYER:**

**Psalm 6**

O Lord, do not rebuke me in Your anger, nor chasten me in Your wrath. Have mercy on me, O Lord; for I am weak: heal me, O Lord, for my bones are troubled and my soul is grievously troubled. But You, O Lord, how long? Return, deliver my soul: revive me for the sake of Your mercy. For in death there is no one who is remembering You: and in Hades who is able to confess to You? I became wearied in my groaning; I shall wash my bed every night; I shall wet my couch with my tears. My eye is troubled because of anger; I have grown old because of my enemies. Depart away from me, all who do iniquity; for the Lord has heard the voice of my weeping. The Lord has heard my petition; the Lord has accepted my prayer. All my enemies shall be put to shame and greatly troubled: they shall be turned back and put to shame speedily. Alleluia

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**LESSON PREPARATION:**

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**SONG:**

Loose, remit, and forgive us, O God, our iniquities which we have committed willingly and which we have committed unwillingly, which we have committed knowingly, and which we have committed unknowingly; the hidden and the manifest, O Lord, remit for us.

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**VOCABULARY:**

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**OBJECTIVES**

<b>Faith:</b>	Define faith as trusting God's promises.
<b>Liturgical:</b>	The sacraments of the church as a covenant with God through the story of Jacob.
<b>Moral:</b>	Obedience to God and parents.
<b>Spiritual:</b>	The altar is the center of Orthodox worship

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**INTRODUCTION:**

Today we are going to continue the story of Jacob and Esau. We will see Jacob receives the blessing from Isaac through all his senses and how this connects to us receiving blessings in the liturgy through our senses.

LESSON BODY:

SENSES	Jacob's Blessing	Divine Liturgy
Hearing	Isaac hears the voice of Jacob.	We hear the hymns and the prayers that Abouna says.
Tasting	Isaac eats of the meal that Jacob prepares for him.	We eat of the Body and Blood of our Lord and Savior Jesus Christ.
Touch	Isaac touches Jacob and feels the animal skin on his arms.	We touch the icons, the veil of the altar, the priest, and the relics of the saints.
Smelling	Isaac smelled his son Jacob and said he smelled of the field.	We smell the frankincense.

- Start by explaining to the children the firstborn blessing and the firstborn birthright. The firstborn birthright is a double portion of the inheritance from his parents on account that he would dedicate more time to the study of God's law and teach his brothers. That would make him less rich than his brothers. To compensate, his parents would give him double portions. The firstborn blessing is a special prayer that the father pray over his firstborn to ask God to make him successful in his role.
- Isaac loved Esau his firstborn, because he was a skilled hunter and he brought him game. Rebekah loved Jacob because he was mild and submitted o his parents.
- The time came when Isaac was old and blind. He knew he was going to die.
- Ask the children what do you think Isaac wanted to do before he died? He wanted to give his blessing to Esau his first born.
- Read with the children Genesis 27:1-29
- Review with the children the five senses. Tell the children that they will try to find out how the senses were involved in Jacob's blessing and how that connects to how we use our senses liturgy to receive blessings. Purposefully leave out the sense of seeing.
  - Ask the children why do they think we left out the sense of sight? We left out the
  - sense of sight because in our mysteries there are things that we can't see but we believe them through our faith.
  - For example: during the liturgy we do not see the Holy Spirit descending on the bread and the wine, but we know that during the invocation of the Holy Spirit, the Holy

Spirit descends on the bread and wine transforming them into the body and blood of our Lord and Savior Jesus Christ.

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#### PLAN AND MATERIALS:

- Use a video clip from the Jacob movie.

#### CONCLUSION:

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The process of receiving blessings is done through the senses in the story of Jacob. This connects to how we use our senses during the liturgy to receive blessings. In a mystery however, there are things that we can't see but our faith allows us to believe.

#### REVIEW QUESTIONS:

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Q: What is a birthright?

A: *A birthright is that special blessing or inheritance that is only given to the first born.*

Q: What did Rebekah convince Jacob to do?

A: *Rebekah convinced Jacob to put on animal skin on his arms in order to deceive his father to receive the blessing from Isaac.*

Q: Why is the sense of sight not involved in the process of the blessing in the story of Jacob and how does this connect to us in the liturgy?

A: *During a mystery there are things that we can't see but our faith helps us to believe.*

#### VERSE TO REMEMBER:

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*"Blessed are those who have not seen and yet have believed."* John 20:29

#### HOME ACTIVITY AND READINGS

- To read with the family Genesis 27
- Have the children continue to memorize **Holy, Holy, Holy**

## Unit III: The Old Testament Fathers of God's Family

**Purpose:** We continue the study of the Patriarchs of the old Covenant and in this year we turn to Jacob. The life story of Jacob, has many lessons. We will focus on Jacob's relationship with his parents and how he managed to get the blessing of the first born. The third graders will also compare between Esau and Jacob in their relationship to their parents. There is the reconciliation that Jacob had to seek with God and with his brother. There is also the dimension of the covenant that involves consecration of the Altar at Bethel.

### LESSON 24: GOD RENEWS THE COVENANT WITH JACOB

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

##### **Genesis 28:10-22**

<sup>10</sup>Now Jacob went out from Beersheba and went toward Haran. <sup>11</sup>So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep. <sup>12</sup>Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it. <sup>13</sup>And behold, the LORD stood above it and said: "I am the LORD God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants. <sup>14</sup>Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed. <sup>15</sup>Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you." <sup>16</sup>Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." <sup>17</sup>And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven!" <sup>18</sup>Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it. <sup>19</sup>And he called the name of that place Bethel; but the name of that city had been Luz previously. <sup>20</sup>Then Jacob made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, <sup>21</sup>so that I come back to my father's house in peace, then the LORD shall be my God. <sup>22</sup>And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You."

#### CHURCH FATHERS:

##### **THREE BOOKS ON THE DUTIES OF THE CLERGY BY ST. AMBROSE, BISHOP OF MILAN: BOOK 1**

##### **Chapter 25**

120. Is there greater **wisdom** than holy Jacob's, who saw God face to face and won a blessing? Can there be higher **justice** than his in dividing with his brother what he had acquired, and offering it as a gift? What greater **fortitude** than his in striving with God? What **moderation** so true as his, who

acted with such moderation as regards time and place, as to prefer to hide his daughter's shame rather than to avenge himself? For being set in the midst of foes, he thought it better to gain their affections than to concentrate their hate on himself.

### **THREE BOOKS OF ST. AMBROSE, BISHOP OF MILAN, ON THE HOLY SPIRIT TO THE EMPEROR GRATIAN: BOOK 1**

#### **Chapter 8**

91. But maybe they would not be moved by the example of apostles, and so let us use divine utterances; for it is written: "Jacob is My servant, I will uphold him; Israel is My elect, My soul have upheld him, I put My Spirit upon him." The Lord also said by Isaiah: "The Spirit of the Lord is upon Me, because He have anointed Me."

#### **St. Ambrose: BOOK 2 ON THE BELIEF IN THE RESURRECTION**

100. In Jacob, too, let us imitate the type of Christ, let there be some likeness of his actions in ourselves. We shall have our share with him, if we imitate him. He was obedient to his mother, he yielded to his brother, he served his father-in-law, he sought his wages from the increase, not from a division of the flocks. There was no covetous division, where his portion brought such gain. Nor was that sign without a purpose, the ladder from earth to heaven, wherein was seen the future fellowship between men and angels through the cross of Christ, whose thigh was paralyzed, that in his thigh he might recognize the Heir of his body, and foretell by the paralyzing of his thigh the Passion of his Heir.

#### **St. GREGORY NAZIANZEN ORATION 28: THE SECOND THEOLOGICAL ORATION**

And Jacob dreamed of a lofty ladder and stair of Angels, and in a mystery anointed a pillar — perhaps to signify the Rock that was anointed for our sake — and gave to a place the name of The House of God in honor of Him whom he saw; and wrestled with God in human form; whatever this wrestling of God with man may mean... possibly it refers to the comparison of man's virtue with God's; and he bore on his body the marks of the wrestling, setting forth the defeat of the created nature; and for a reward of his reverence he received a change of his name; being named, instead of Jacob, Israel — that great and honorable name. Yet neither he nor any one on his behalf, unto this day, of all the Twelve Tribes who were his children, could boast that he comprehended the whole nature or the pure sight of God.

#### **St. Jerome LETTER 123**

Jacob in his flight from his brother left behind in his father's house great riches and made his way with nothing into Mesopotamia. Moreover, to prove to us his powers of endurance, he took a stone for his pillow. Yet as he lay there he beheld ladder set up on the earth reaching to heaven and behold the Lord stood above it, and the angels ascended and descended on it; the lesson being thus taught that the sinner must not despair of salvation nor the righteous man rest secure in his virtue.

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#### **REFLECTION:**

Our patriarch Jacob was obedient by listening to his parents and leaving his house. Jacob consecrated an altar by pouring oil on it naming it Bethel which means the house of God. This connects to the patriarchs of our church today and how they pour oil to consecrate the altar, altar vessels and icons.



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PRAYER:

**Psalm 3**

O Lord, why have they who afflict me multiplied? Many have risen up upon me. Many say unto my soul, "There is no salvation for him in his God." But You O Lord, are my supporter, my glory, and the elevation of my head. With my voice I cried unto the Lord, and He heard me out of His holy mountain. I laid down and slept; and I arose; for the Lord is He who supports me. I will not be afraid of ten thousands of people who surround me; who have risen upon me. Rise, O Lord, save me, O my God: for You have smitten all who are enemies to me without cause. The teeth of the sinners You have broken. Salvation is the Lord's, and His blessing is upon His people. Alleluia.

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LESSON PREPARATION:

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SONG:

Loose, remit, and forgive us, O God, our iniquities which we have committed willingly and which we have committed unwillingly, which we have committed knowingly, and which we have committed unknowingly; the hidden and the manifest, O Lord, remit for us.

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VOCABULARY:

**Consecrate**- make holy

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OBJECTIVES

<b>Faith:</b>	Define faith as trusting God's promises.
<b>Liturgical:</b>	Bishops consecrate through holy oil
<b>Moral:</b>	Obedience to God and parents.
<b>Spiritual:</b>	The altar is the center of Orthodox worship

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INTRODUCTION:

We continue the story of Jacob. Today we will read about how Jacob was obedient to his parents and how Esau again was not. We will also read about how Jacob sees a revelation and consecrates by pouring oil on an altar that he named Bethel which means the House of God.

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LESSON BODY:

- Start by explaining to the children that Jacob left his home because his parents had told him to do so. Jacob did not leave by choice. Isaac and Rebekah sent Jacob to Padan Aran to take for himself a wife.
- This again shows how obedient Jacob was to his parents.
- Esau knew that his marriage to the Canaanite women was disturbing to his parents. He decides to marry Mahalath the daughter of Ishmael in addition to the wives he already had. Here we see Esau being disobedient to his parents.
- Ask the children how do they think Jacob felt being away from home? Jacob was probably scared since he was away from home and he knew his brother wanted to kill him.
- What do you think Jacob wants to do more than anything else? Think of someone who is homesick or someone who fled his home because of fear. Jacob wanted to come back to his home in peace.
- Read with the children Genesis 28:10-22.
- We see in this reading that Jacob sees a revelation in his sleep. This was not a dream. God tells Jacob that He will be with him, bring him back to his land, give him the land that he is on and bless his descendants.
- Why do you think God makes these promises to Jacob? God makes these promises to Jacob because Jacob was submissive to his parents and we know that when we are obedient to our parents we are rewarded. Children, obey your parents in the Lord, for this is right. "Honor your father and mother," which is the first commandment with promise: "that it may be well with you and you may live long on the earth." (Ephesians 6:1-3).
- We also see something in this story that connects to our church. Prompt the children to see who can connect the story to our church. Jacob consecrates the altar by pouring oil on it. The patriarchs of our church today consecrate the altar, altar vessels and icons by pouring oil on them. Consecrated means dedicated to God.
- Jacob promise of tithing - explain tithing and its connection to the church (whenever we come to church we bring an offering with us)

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#### PLAN AND MATERIALS:

- video clip of consecrating an altar

#### CONCLUSION:

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God promises to protect and guide Jacob. He also promises to bless his descendants because Jacob was obedient to his parents. We also see Jacob consecrating an altar to God by pouring oil on it and naming it Bethel which means the house of God. This connects to our church through our patriarchs and how they consecrate our altars, the altar vessels, and icons by pouring oil on them. When something is consecrated it is dedicated to God.

#### REVIEW QUESTIONS:

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Q: Why does Jacob leave his home?

*A: Jacob leaves his home because his parents told him to go and take for him a wife and because they were afraid that Esau was going to kill Jacob.*

Q: How does Jacob show obedience?

*A: Jacob shows obedience by listening to his parents and leaving his home?*

Q: How does Esau show disobedience?

*A: Esau knew that the Canaanite wives he had upset his parents. He decided to add another wife to his two wives. He married the daughter of Ishmael, Mahalath.*

Q: How can you tell that Jacob knew he saw a revelation and it was not just a dream?

*A: Jacob awoke and consecrated the place where he slept by pouring oil on it. He also called it Bethel which means the house of God.*

#### VERSE TO REMEMBER:

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The LORD shall be my God. And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You (Genesis 28:22).

#### HOME ACTIVITY AND READINGS

- To Read with family Genesis 28
- Have the children continue to memorize **Holy, Holy, Holy**

## Unit III: The Old Testament Fathers of God's Family

**Purpose:** We continue the study of the Patriarchs of the old Covenant and in this year we turn to Jacob. The life story of Jacob, has many lessons. We will focus on Jacob's relationship with his parents and how he managed to get the blessing of the first born. The third graders will also compare between Esau and Jacob in their relationship to their parents. There is the reconciliation that Jacob had to seek with God and with his brother. There is also the dimension of the covenant that involves consecration of the Altar at Bethel.

### LESSON 25: JACOB AND LABAN

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

##### **Genesis 29:9-12, 18-30**

<sup>9</sup>Now while he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. <sup>10</sup>And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. <sup>11</sup>Then Jacob kissed Rachel, and lifted up his voice and wept. <sup>12</sup>And Jacob told Rachel that he was her father's relative and that he was Rebekah's son. So she ran and told her father.

<sup>13</sup>Now Jacob loved Rachel; so he said, "I will serve you seven years for Rachel your younger daughter."  
<sup>14</sup>And Laban said, "It is better that I give her to you than that I should give her to another man. Stay with me."  
<sup>15</sup>So Jacob served seven years for Rachel, and they seemed only a few days to him because of the love he had for her. <sup>16</sup>Then Jacob said to Laban, "Give me my wife, for my days are fulfilled, that I may go in to her."  
<sup>17</sup>And Laban gathered together all the men of the place and made a feast. <sup>18</sup>Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her. <sup>19</sup>And Laban gave his maid Zilpah to his daughter Leah as a maid. <sup>20</sup>So it came to pass in the morning, that behold, it was Leah. And he said to Laban, "What is this you have done to me? Was it not for Rachel that I served you? Why then have you deceived me?"  
<sup>21</sup>And Laban said, "It must not be done so in our country, to give the younger before the firstborn. <sup>22</sup>Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years."  
<sup>23</sup>Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also. <sup>24</sup>And Laban gave his maid Bilhah to his daughter Rachel as a maid. <sup>25</sup>Then Jacob also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another seven years.

##### **Genesis 30:25--43**

<sup>25</sup>And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my country. <sup>26</sup>Give me my wives and my children for whom I have

served you, and let me go; for you know my service which I have done for you." <sup>27</sup>And Laban said to him, "Please stay, if I have found favor in your eyes, for I have learned by experience that the LORD has blessed me for your sake." <sup>28</sup>Then he said, "Name me your wages, and I will give it." <sup>29</sup>So Jacob said to him, "You know how I have served you and how your livestock has been with me. <sup>30</sup>For what you had before I came was little, and it has increased to a great amount; the LORD has blessed you since my coming. And now, when shall I also provide for my own house?"

<sup>31</sup>So he said, "What shall I give you?" And Jacob said, "You shall not give me anything. If you will do this thing for me, I will again feed and keep your flocks: <sup>32</sup>Let me pass through all your flock today, removing from there all the speckled and spotted sheep, and all the brown ones among the lambs, and the spotted and speckled among the goats; and these shall be my wages. <sup>33</sup>So my righteousness will answer for me in time to come, when the subject of my wages comes before you: every one that is not speckled and spotted among the goats, and brown among the lambs, will be considered stolen, if it is with me." <sup>34</sup>And Laban said, "Oh, that it were according to your word!" <sup>35</sup>So he removed that day the male goats that were speckled and spotted, all the female goats that were speckled and spotted, every one that had some white in it, and all the brown ones among the lambs, and gave them into the hand of his sons. <sup>36</sup>Then he put three days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks. <sup>37</sup>Now Jacob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them, and exposed the white which was in the rods. <sup>38</sup>And the rods which he had peeled, he set before the flocks in the gutters, in the watering troughs where the flocks came to drink, so that they should conceive when they came to drink. <sup>39</sup>So the flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted. <sup>40</sup>Then Jacob separated the lambs, and made the flocks face toward the streaked and all the brown in the flock of Laban; but he put his own flocks by themselves and did not put them with Laban's flock. <sup>41</sup>And it came to pass, whenever the stronger livestock conceived, that Jacob placed the rods before the eyes of the livestock in the gutters, that they might conceive among the rods. <sup>42</sup>But when the flocks were feeble, he did not put them in; so the feebler were Laban's and the stronger Jacob's. <sup>43</sup>Thus the man became exceedingly prosperous, and had large flocks, female and male servants, and camels and donkeys.

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#### CHURCH FATHERS:

##### **St. Jerome LETTER 22**

40. Love finds nothing hard; no task is difficult to the eager. Think of all that Jacob bore for Rachel, the wife who had been promised to him. "Jacob," the Scripture says, "served seven years for Rachel. And they seemed unto him but a few days for the love he had to her." Afterwards he himself tells us what he had to undergo. "In the day the drought consumed me and the frost by night." So we must love Christ and always seek His embraces. Then everything difficult will seem easy; all things long we shall account short; and smitten with His arrows, we shall say every moment: "Woe is me that I have prolonged my pilgrimage." For "the sufferings of this present time are not worthy to be compared

with the glory which shall be revealed in us." For "tribulation work patience, and patience experience, and experience hope; and hope make not ashamed."

**St. Jerome on the brothers of Jesus: THE PERPETUAL VIRGINITY OF BLESSED MARY**

Jacob, the son of Isaac and Rebecca, when in fear of his brother's treachery he had gone to Mesopotamia, drew nigh and rolled away the stone from the mouth of the well, and watered the flocks of Laban, his mother's brother. "And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son." Here is an example of the rule already referred to, by which a nephew is called a brother. And again, "Laban said unto Jacob. Because you are my brother, should you therefore serve me for nothing? Tell me what shall your wages be." And so, when, at the end of twenty years, without the knowledge of his father-in-law and accompanied by his wives and sons he was returning to his country, on Laban overtaking him in the mountain of Gilead and failing to find the idols which Rachel hid among the baggage, Jacob answered and said to Laban, "What is my trespass? What is my sin, that you have so hotly pursued after me? Whereas you have searched all my stuff, what have you found of all your household stuff? Set it here before my brethren you're your brethren, that they may judge between us two." Tell me who are those brothers of Jacob and Laban who were present there? Esau, Jacob's brother, was certainly not there, and Laban, the son of Bethuel, had no brothers although he had a sister Rebecca.

**REFLECTION:**

Jacob shows us how difficult the job of a patriarch is. How it is full of external and internal tribulations and hardships. We also learn from Jacob how God supports us in all we do when we are obedient to God and doing what is pleasing to Him.

**PRAYER:**

**Psalm 14**

O Lord, who shall abide in Your dwelling place? And who can rest upon Your holy mountain? It is he who walks blamelessly, doing righteousness, speaking truth in his heart, he who has not spoken deceitfully with his tongue, neither has done evil to his friend, nor taking up a reproach against his neighbors. The evil worker is disdained before him, but he glorifies those who fear the Lord. He gives oath to his friend and does not turn away from him. He has not given his money on usury, and has not received bribes against godly. He who does these things shall not stumble forever.

**LESSON PREPARATION:**

**SONG:**

Amen. Amen. Amen. Your death, O Lord, we proclaim; Your holy Resurrection and Ascension into the heavens, we confess. We praise You, we bless You, we thank You, O Lord, and we entreat You, O our God.

## VOCABULARY:

## OBJECTIVES

<b>Faith:</b>	Define faith as trusting God's promises.
<b>Liturgical:</b>	The sacraments of the church as a covenant with God through the story of Jacob.
<b>Moral:</b>	Obedience to God and parents.
<b>Spiritual:</b>	The altar is the center of Orthodox worship

## INTRODUCTION:

Today we are going to read about how hard a patriarch's job is. Jacob had to work 14 years to marry Rachel (the woman he loved). He was tricked into marrying his sister and his uncle was constantly cheating him. Jacob persevered and did what was pleasing to God. This is why God was with Him and supported him.

## LESSON BODY:

- Start by reading Genesis 29:9-12, 18-30 and *Genesis 30:25-43*
- Mention to the children that Jacob had 11 children before leaving Laban.
- Compare Jacob's actions to Laban's actions

<b>Jacob</b>	<b>Laban</b>
Jacob works 7 years for Rachel	Laban tricks Jacob into marrying Leah
When Jacob has Joseph he decides to leave Laban and return to his home.	Laban wants Jacob to stay with him because he knows he is blessed through Jacob.
Jacob asks for his wages.	Laban tells him it is enough that he gave him his daughters.
Jacob tells Laban that his wage will be the spotted and the brown sheep and goats.	Laban takes all the spotted and brown sheep and goats.

- What conclusion can you make about Laban? Laban cheats Jacob and is not treating him fairly.

- Even though Jacob was cheated by Laban, he trusted that God will be with him, protect him and support him because God has promised this to Jacob at Bethel.
- Jacob realized that God has been with him and supported him throughout his life. He also realized that he is not doing anything wrong. He puts all of his faith in God's protection. He knew that just as God supported him and his family in the past, God was going to get him through this hardship and tribulation as well.

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#### PLAN AND MATERIALS:

- Bibles, papers and pencils

#### CONCLUSION:

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We see how hard the job of a patriarch is. Our patriarch Jacob was faced with internal and external tribulations and hardships. However, his trust in God's protection supported him. Jacob knew he was not doing anything wrong and that God would allow him prevail against Laban's dishonesty just as He has allowed him to prevail in the past.

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#### REVIEW QUESTIONS:

Q: How many years did Jacob had to work for Rachel?

A: *Jacob worked for 14 years for Rachel.*

Q: How many children did Jacob have before asking to leave Laban?

A: *11 child*

Q: When did Jacob think of leaving Laban and going back home?

A: *After the birth of Joseph.*

Q: Why doesn't Laban want Jacob to leave?

A: *Laban does not want Jacob to leave because he realized that he was blessed through Jacob.*

Q: What was the agreement between Jacob and Laban?

A: *Jacob told Laban that his wages would be all the spotted and brown sheep and goats.*

Q: How does Laban cheat Jacob?

A: *Laban takes all the spotted and brown sheep and goats.*

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#### VERSE TO REMEMBER:

The evil worker is disdained before him, but he glorifies those who fear the Lord. (Psalm 14:4)



## HOME ACTIVITY AND MEMORIZATIONS

- To read with family: Genesis 29-30
- Have the children memorize **Holy, Holy, Holy**

## Unit III: The Old Testament Fathers of God's Family

**Purpose:** We continue the study of the Patriarchs of the old Covenant and in this year we turn to Jacob. The life story of Jacob, has many lessons. We will focus on Jacob's relationship with his parents and how he managed to get the blessing of the first born. The third graders will also compare between Esau and Jacob in their relationship to their parents. There is the reconciliation that Jacob had to seek with God and with his brother. There is also the dimension of the covenant that involves consecration of the Altar at Bethel.

### LESSON 26: JACOB BECOME ISRAEL

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

##### **Genesis 31:1-13**

Now Jacob heard the words of Laban's sons, saying, "Jacob has taken away all that was our father's, and from what was our father's he has acquired all this wealth." <sup>2</sup>And Jacob saw the countenance of Laban, and indeed it was not favorable toward him as before. <sup>3</sup>Then the LORD said to Jacob, "Return to the land of your fathers and to your family, and I will be with you." <sup>4</sup>So Jacob sent and called Rachel and Leah to the field, to his flock, <sup>5</sup>and said to them, "I see your father's countenance, that it is not favorable toward me as before; but the God of my father has been with me. <sup>6</sup>And you know that with all my might I have served your father. <sup>7</sup>Yet your father has deceived me and changed my wages ten times, but God did not allow him to hurt me. <sup>8</sup>If he said thus: "The speckled shall be your wages,' then all the flocks bore speckled. And if he said thus: "The streaked shall be your wages,' then all the flocks bore streaked. <sup>9</sup>So God has taken away the livestock of your father and given them to me. <sup>10</sup>"And it happened, at the time when the flocks conceived, that I lifted my eyes and saw in a dream, and behold, the rams which leaped upon the flocks were streaked, speckled, and gray-spotted. <sup>11</sup>Then the Angel of God spoke to me in a dream, saying, "Jacob.' And I said, "Here I am.' <sup>12</sup>And He said, "Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and gray-spotted; for I have seen all that Laban is doing to you. <sup>13</sup>I am the God of Bethel, where you anointed the pillar and where you made a vow to Me. Now arise, get out of this land, and return to the land of your family.'"

##### **Genesis 32:3-21, 24-32**

<sup>3</sup>Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom. <sup>4</sup>And he commanded them, saying, "Speak thus to my lord Esau, "Thus your servant Jacob says: "I have dwelt with Laban and stayed there until now. <sup>5</sup>I have oxen, donkeys, flocks, and male and female servants; and I have sent to tell my lord, that I may find favor in your sight.'"" <sup>6</sup>Then the

messengers returned to Jacob, saying, "We came to your brother Esau, and he also is coming to meet you, and four hundred men are with him." <sup>7</sup>So Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks and herds and camels, into two companies. <sup>8</sup>And he said, "If Esau comes to the one company and attacks it, then the other company which is left will escape." <sup>9</sup>Then Jacob said, "O God of my father Abraham and God of my father Isaac, the LORD who said to me, "Return to your country and to your family, and I will deal well with you': <sup>10</sup>I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies. <sup>11</sup>Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me and the mother with the children. <sup>12</sup>For You said, "I will surely treat you well, and make your descendants as the sand of the sea, which cannot be numbered for multitude.'" <sup>13</sup>So he lodged there that same night, and took what came to his hand as a present for Esau his brother: <sup>14</sup>two hundred female goats and twenty male goats, two hundred ewes and twenty rams, <sup>15</sup>thirty milk camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals. <sup>16</sup>Then he delivered them to the hand of his servants, every drove by itself, and said to his servants, "Pass over before me, and put some distance between successive droves." <sup>17</sup>And he commanded the first one, saying, "When Esau my brother meets you and asks you, saying, "To whom do you belong, and where are you going? Whose are these in front of you?' <sup>18</sup>then you shall say, "They are your servant Jacob's. It is a present sent to my lord Esau; and behold, he also is behind us.'" <sup>19</sup>So he commanded the second, the third, and all who followed the droves, saying, "In this manner you shall speak to Esau when you find him; <sup>20</sup>and also say, "Behold, your servant Jacob is behind us.'" For he said, "I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me." <sup>21</sup>So the present went on over before him, but he himself lodged that night in the camp.

<sup>24</sup>Then Jacob was left alone; and a Man wrestled with him until the breaking of day. <sup>25</sup>Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. <sup>26</sup>And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!" <sup>27</sup>So He said to him, "What is your name?" He said, "Jacob." <sup>28</sup>And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed." <sup>29</sup>Then Jacob asked, saying, "Tell me Your name, I pray." And He said, "Why is it that you ask about My name?" And He blessed him there. <sup>30</sup>So Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved." <sup>31</sup>Just as he crossed over Peniel the sun rose on him, and he limped on his hip. <sup>32</sup>Therefore to this day the children of Israel do not eat the muscle that shrank, which is on the hip socket, because He touched the socket of Jacob's hip in the muscle that shrank.

### **Chapter 33:1-7**

Now Jacob lifted his eyes and looked, and there, Esau was coming, and with him were four hundred men. So he divided the children among Leah, Rachel, and the two maidservants. <sup>2</sup>And he put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last.

3Then he crossed over before them and bowed himself to the ground seven times, until he came near to his brother. 4But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. 5And he lifted his eyes and saw the women and children, and said, "Who are these with you?" So he said, "The children whom God has graciously given your servant." 6Then the maidservants came near, they and their children, and bowed down. 7And Leah also came near with her children, and they bowed down. Afterward Joseph and Rachel came near, and they bowed down.

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#### CHURCH FATHERS:

##### **SAINT GREGORY NAZIANZEN Oration 28**

And Jacob dreamed of a lofty ladder and stair of Angels, and in a mystery anointed a pillar — perhaps to signify the Rock that was anointed for our sake — and gave to a place the name of The House of God in honor of Him whom he saw; and wrestled with God in human form; whatever this wrestling of God with man may mean... possibly it refers to the comparison of man's virtue with God's; and he bore on his body the marks of the wrestling, setting forth the defeat of the created nature; and for a reward of his reverence he received a change of his name; being named, instead of Jacob, Israel — that great and honorable name. Yet neither he nor any one on his behalf, unto this day, of all the Twelve Tribes who were his children, could boast that he comprehended the whole nature or the pure sight of God.

##### **St. Jerome: THE PERPETUAL VIRGINITY OF BLESSED MARY**

Jacob, the son of Isaac and Rebecca, when in fear of his brother's treachery he had gone to Mesopotamia, drew nigh and rolled away the stone from the mouth of the well, and watered the flocks of Laban, his mother's brother. "And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son." Here is an example of the rule already referred to, by which a nephew is called a brother. And again, "Laban said unto Jacob. Because thou art my brother, should you therefore serve me for naught? Tell me what shall thy wages be." And so, when, at the end of twenty years, without the knowledge of his father-in-law and accompanied by his wives and sons he was returning to his country, on Laban overtaking him in the mountain of Gilead and failing to find the idols which Rachel hid among the baggage, Jacob answered and said to Laban, "What is my trespass? What is my sin, that thou hast so hotly pursued after me? Whereas thou hast felt all about my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us two." Tell me who are those brothers of Jacob and Laban who were present there? Esau, Jacob's brother, was certainly not there, and Laban, the son of Bethuel, had no brothers although he had a sister Rebecca.

##### **St. Jerome AGAINST THE PELAGIANS: Book 3**

8. A: We must use the words of Scripture not as you propose, but as truth and reason demand. Jacob says in his prayer, "If the Lord God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then

shall the Lord be my God, and this stone, which I have set up for a token, shall be God's house; and of all that You shall give me I will surely give You the tenth." He did not say, If You preserve my free choice, and I gain by my toil food and raiment, and return to my father's house. He refers everything to the will of God, that lie may be found worthy to receive that for which he prays. On Jacob's return from Mesopotamia an army of angels met him, who are called God's camp. He afterwards contended with an angel in the form of a man, and was strengthened by God; whereupon, instead of Jacob, "*the supplanter*", he received the name, life most upright of God. For he would not have dared to return to his cruel brother unless he had been strengthened and secured by the Lord's, help. In the sequel we read, "The sun rose upon him after he passed over Phanuel," which is, being interpreted, "*the face of God*." Hence Moses also says, "I have seen the Lord face to face, and my life is preserved," not by any natural quality — but by the condescension of God, Who had mercy. So then the Sun of Righteousness rises upon us when God makes His face to shine upon us and gives us strength. Joseph in Egypt was shut up in prison, and we next hear that the keeper of the prison, believing in his fidelity, committed everything to his hand. And the reason is given: "Because the Lord was with him: and whatsoever he did, the Lord made it to prosper." Wherefore, also, dreams were suggested to Pharaoh's attendants, and Pharaoh had one which none could interpret, that so Joseph might be released, and his father and brethren fed, and Egypt saved in the time of famine. Moreover, God said to Israel, in a vision of the night, "I am the God of thy fathers; fear not to go down into Egypt; for I will make of thee there a great nation, and I will go down with thee into Egypt; and I will also surely bring thee up again, and Joseph shall put his hand upon thine eyes." Where in this passage do we find the power of free choice? Is not the whole circumstance that he ventured to go to his son, and entrust himself to a nation that knew not the Lord, due to the help of the God of his fathers? The people was released from Egypt with a strong hand and an outstretched arm; not the hand of Moses and Aaron, but of Him who set the people free by signs and wonders, and at last smote the first-born of Egypt, so that they who at first were persistent in keeping the people, eagerly urged them to depart. Solomon says, "Trust in the Lord with all thine heart, and lean not upon thine own understanding: in all thy ways acknowledge Him, and He shall direct thy paths." Understand what He says — that we must not trust in our wisdom, but in the Lord alone, by Whom the steps of a man are directed. Lastly, we are bidden to show Him our ways, and make them known, for they are not made straight by our own labor, but by His assistance and mercy. And so it is written, "Make my way right before Thy face," so that what is right to Thee may seem also right to me. Solomon says the same "Commit thy works unto the Lord, and thy thoughts shall be established. Our thoughts are then established when we commit all we do to the Lord our helper, resting it, as it were, upon the firm and solid rock, and attribute everything to Him.

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**REFLECTION:**

Jacob wrestled with God in order to receive a blessing from God. He also received strength from God in order to meet his brother Esau. We learn from Jacob how to trust that God will supports us and directs our ways. Finally, our patriarch teaches us how not to rely on our own understanding, but to rely on God's understanding and wisdom.

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**PRAYER:**

**Psalm 24**

To You, O Lord, I have lifted up my soul. O my God, I have trusted in You: let me not be ashamed forever, nor let my enemies mock me. For all who wait for You shall not be ashamed: let them be ashamed who wrought iniquity in vain. Show me Your ways, O Lord; and teach me Your paths. Lead me to Your truth and teach me: for you are God my Savior: and for You I have waited the whole say. Remember, O Lord, Your compassions and Your mercies, for they exist from everlasting. The sins of my youth and those of my ignorance so not remember; and according to Your mercy remember me, for the sake of Your goodness, O Lord.

#### LESSON PREPARATION:

#### SONG:

Amen. Amen. Amen. Your death, O Lord, we proclaim; Your holy Resurrection and Ascension into the heavens, we confess. We praise You, we bless You, we thank You, O Lord, and we entreat You, O our God.

#### VOCABULARY:

#### OBJECTIVES

<b>Faith:</b>	Define faith as trusting God's promises.
<b>Liturgical:</b>	The sacraments of the church as a covenant with God through the story of Jacob.
<b>Moral:</b>	Obedience to God and parents.
<b>Spiritual:</b>	The altar is the center of Orthodox worship

#### INTRODUCTION:

Today we are going to compare how Jacob reacts to Laban and to Esau. We will see how Jacob goes to God in distress and wrestles with God in order to receive a blessing from God. This blessing strengthens Jacob in his meeting with Esau.

#### LESSON BODY:

- Start by reading Genesis 31:1-16, 22-24
- Discuss with the children that Jacob did nothing wrong to Laban and it was Laban that cheated Jacob, he felt strong when confronting Laban and telling him that he wanted to leave.

- What does Jacob tell Rachel and Leah to support him leaving Laban? Jacob tells Leah and Rachel "I see your father's countenance, that it is not favorable toward me as before; but the God of my father has been with me. And you know that with all my might I have served your father. Yet your father has deceived me and changed my wages ten times, but God did not allow him to hurt me.
- How do Leah and Rachel respond? *Leah and Rachel tell Jacob to do whatever God told him to do.*
- Discuss with the children that God came to Laban in his dream and told Laban "Be careful that you speak to Jacob neither good nor bad." Why do you think God did this? *God promised Jacob that he would be with him, support him and protect him. God knew Laban was angry and was searching for Jacob, but God kept his promise and protected Jacob.*
- Read with the children Genesis 31:36-42 and ask the children why did Jacob speak to Laban with courage and strength? *Jacob knew he did nothing wrong and he also knew that God was with him supporting and protecting him. He was not afraid for God was with him.*
- Let's now compare the way Jacob spoke to Laban, to the way he spoke to Esau. Review with the children: Ask the children why was Esau angry? *Esau was still angry and vowed to kill Jacob because he took his birthright from him and the blessing.*
- Now let's read together Genesis: 32:3-21
- Point out to the children how Jacob was feeling. Jacob was in distress which means he was very afraid.
- What does Jacob do with the angel of God and why? Jacob wrestles with the angel in order to receive a blessing. He wants the blessing from God because he was promised by God that all the nations will be blessed through him. This is why he wanted the blessing to bless his descendants. This is what a patriarch does. He receives a blessing in order for his people to receive the blessing through him.
- What can we learn from Jacob's wrestling with God? *We can learn that we should not rush through our prayers. We can learn that we don't leave God or stop praying until we feel that received from God what we wanted. God always answer our prayers. When we say we don't feel God or God did not answer our prayers it is because we ended our prayers before He answered our prayers.*
- What motivated Jacob to wrestle with God? *He was afraid of meeting with Esau.*
- Read with the children: 32:24-32

- What do you notice in the way Jacob speaks to Esau and why? *Jacob is afraid of Esau because he did do something wrong he stole his birthright and blessing from Isaac. This is different from when he spoke to Laban because he did not do anything wrong to Laban, but with Esau he did do something wrong. This made him feel scared.*
- What does this tell us when we disobey God or do something to displease God? *This tells us that sin and disobedience makes us feel scared and ashamed just like Jacob. This is when we run to God with a repentant heart and He will strengthen us. This is what happened with Jacob.*
- Point out that after Jacob wrestles with God he is strengthened and is able to meet with Esau.
- Describe how Jacob and Esau meet each other? *Jacob bowed down to the ground seven times before meeting Esau. Esau runs to Jacob, hugs him, kissed him and they both wept.*

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#### PLAN AND MATERIALS:

#### CONCLUSION:

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Our patriarch Jacob wrestled with God to receive a blessing in order to have his descendants blessed just like our patriarchs. They receive blessings from God in order to bless their flock which is us. We also see that we should never be afraid when we are doing what is right because God will always protect and guide us. However when we sin we need to run to God with a repentant heart in order to reconcile with God so he can strengthen us and put us on the right path to love others and to do what is right once again.

#### REVIEW QUESTIONS:

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Q: Why does Jacob feel strong when he confronts Laban?

A: *Jacob did nothing wrong to Laban and it was Laban that cheated Jacob, he felt strong in standing up to Laban and telling him that he wanted to leave.*

Q: What does Jacob tell Rachel and Leah to support him leaving Laban?

A: *Jacob tells Leah and Rachel "I see your father's countenance, that it is not favorable toward me as before; but the God of my father has been with me. And you know that with all my might I have served your father. Yet your father has deceived me and changed my wages ten times, but God did not allow him to hurt me.*

Q: How do Leah and Rachel respond?

A: *Leah and Rachel tell Jacob to do whatever God told him to do.*

Q: Why do you think God said "Be careful that you speak to Jacob neither good nor bad."?



*A: God promised Jacob that he would be with him, support him and protect him. God knew Laban was angry and was searching for Laban, but God kept his promise and protected Jacob.*

Q: What does Jacob do with the angel of God and why?

*A: Jacob wrestles with the angel in order to receive a blessing. He wants the blessing from God because he was promised by God that all the nations will be blessed through him. This is why he wanted the blessing to bless his descendants. This is what a patriarch does. He receives a blessing in order for his people, his flock to receive the blessing through him.*

Q: What can learn from Jacob and wrestling with God?

*A: We can learn that we should not rush through our prayers. We can learn that we don't leave God or stop praying until we feel that received from God what we wanted. God always answer our prayers. When we say we don't feel God or God did not answer our prayers it is because we ended our prayers before He answered our prayers.*

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Q: What do you notice in the way Jacob speaks to Esau and why?

*A: Jacob is afraid of Esau because he did do something wrong he stole his birthright and blessing from Isaac.*

Q: How does Jacob fee after he wrestles with God?

*A: He is strengthened and is able to meet with Esau.*

Q: Describe how Jacob and Esau meet each other?

*A: Jacob bowed down to the ground seven times before meeting Esau. Esau runs to Jacob, hugs him, kissed him and they both wept.*

#### VERSE TO REMEMBER:

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*“For whom the LORD loves He chastens, and scourges every son whom He receives” (Hebrews 12:6)*

#### HOME ACTIVITY AND READINGS

- To read with family Genesis 31, 32 and 33
- Have the children continue to memorize **Holy, Holy, Holy**

### Unit III: The Old Testament Fathers of God's Family

**Purpose:** We continue the study of the Patriarchs of the old Covenant and in this year we turn to Jacob. The life story of Jacob, has many lessons. We will focus on Jacob's relationship with his parents and how he managed to get the blessing of the first born. The third graders will also compare between Esau and Jacob in their relationship to their parents. There is the reconciliation that Jacob had to seek with God and with his brother. There is also the dimension of the covenant that involves consecration of the Altar at Bethel.

#### LESSON 27: UNIT REVIEW

#### 21. REVIEW OF ABRAHAM'S LIFE AS GOD'S CHOSEN FIRST PATRIARCH

##### REVIEW QUESTIONS:

Q: Describe Abraham's and God's relationship?

A: *Abraham follows God's commandments and trusts in God.*

Q: Give some examples from the readings that show that Abraham follows God's commandments and trusts God?

A: *God asks Abraham to leave his family and his country and he does. Abraham builds an altar to worship God wherever he travels to. Abraham is promised a son and even though he was 100 years old he trusted in God's promises. God tells Abraham to sacrifice his only son and he does.*

Q: Why do you think God asked Abraham to sacrifice his only son?

A: *God wanted Isaac as a living sacrifice. The instant Abraham put Isaac on the altar Isaac belonged to God.*

Q: What is this similar to?

A: *This is similar to our baptism, when we are offered to God through baptism we become living sacrifices.*

##### VERSE TO REMEMBER:

Genesis 22:17 "Blessing I will bless you, and multiplying I will multiply your descendants".

## 22. JACOB AND ESAU

### REVIEW QUESTIONS:

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Q: Who was Esau and Jacob's father?

A: *Isaac*

Q: Who was born first?

A: *Esau was born first.*

Q: What makes Esau give up his birthright?

A: *Esau gives up his birthright because he was hungry?*

Q: What does that tell you about Esau?

A: *He does not care about his birthright because he gave it up to satisfy his hunger.*

Q: Give another example that shows how Esau does not obey his parents?

A: *Esau married 2 Canaanite women which brings grief to Rebekah and Isaac.*

### VERSE TO REMEMBER:

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"Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger." (Genesis 25:23)

## 23. ISAAC BLESSES JACOB

### REVIEW QUESTIONS:

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Q: What is a birthright?

A: *A birthright is that special blessing or inheritance that is only given to the first born.*

Q: What did Rebekah convince Jacob to do?

A: *Rebekah convinced Jacob to put on animal skin on his arms in order to deceive his father to receive the blessing from Isaac.*

Q: Why is the sense of sight not involved in the process of the blessing in the story of Jacob and how does this connect to us in the liturgy?

A: *During a mystery there are things that we can't see but our faith helps us to believe.*

### VERSE TO REMEMBER:

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"Blessed are those who have not seen and yet have believed." John 20:29

## 24. GOD RENEWS THE COVENANT WITH JACOB

### REVIEW QUESTIONS:

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Q: Why does Jacob leave his home?

A: *Jacob leaves his home because his parents told him to go and take for him a wife and because they were afraid that Esau was going to kill Jacob.*

Q: How does Jacob show obedience?

A: *Jacob shows obedience by listening to his parents and leaving his home?*

Q: How does Esau show disobedience?

A: *Esau knew that the Canaanite wives he had upset his parents. He decided to add another wife to his two wives. He married the daughter of Ishmael, Mahalath.*

Q: How can you tell that Jacob knew he saw a revelation and it was not just a dream?

A: *Jacob awoke and consecrated the place where he slept by pouring oil on it. He also called it Bethel which means the house of God.*

### VERSE TO REMEMBER:

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The LORD shall be my God. And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You (Genesis 28:22).

## 25. JACOB AND LABAN

### REVIEW QUESTIONS:

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Q: How many years did Jacob had to work for Rachel?

A: *Jacob worked for 14 years for Rachel.*

Q: How many children did Jacob have before asking to leave Laban?

A: *11 child*

Q: When did Jacob think of leaving Laban and going back home?

A: *After the birth of Joseph.*

Q: Why doesn't Laban want Jacob to leave?

A: *Laban does not want Jacob to leave because he realized that he was blessed through Jacob.*

Q: What was the agreement between Jacob and Laban?

A: *Jacob told Laban that his wages would be all the spotted and brown sheep and goats.*

Q: How does Laban cheat Jacob?

A: *Laban takes all the spotted and brown sheep and goats.*

#### VERSE TO REMEMBER:

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The evil worker is disdained before him, but he glorifies those who fear the Lord. (Psalm 14:4)

## 26. JACOB BECOMES ISRAEL

#### REVIEW QUESTIONS:

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---

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### REVIEW QUESTIONS:

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#### VERSE TO REMEMBER:

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"For whom the LORD loves He chastens, and scourges every son whom He receives" (Hebrews 12:6)





## Unit VI: Seasonal lessons

**Purpose:** This unit covers the feasts and the seasons of the church. The main focus of this unit is to prepare the students to fully engage in the church life and celebrations.

### 1. FEAST OF NYROUZ

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

- 1 Peter 1:3-9 *“Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of your souls.”*

- Eph 1:13-14 *“In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.”*

- 1 John 3:1-3 *“Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure.”*

- Heb 11:13-16 *“These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. For those who say such things declare plainly that they seek a homeland. And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.”*

#### CHURCH FATHERS:

## **A martyr from The Apostolic Fathers: St. Ignatius of Antioch**

### **Feast on the twenty-fourth day of Kiahk**

Virtually nothing is known of St. Ignatius' life preceding his journey to martyrdom from Antioch to Rome. St. Ignatius (about 35-107 C.E.) was probably born a pagan of Syrian origin. In the year 69 C.E, St. Ignatius was appointed as the second bishop of Antioch, succeeding St. Peter the Apostle. Antioch is a city in Syria where St. Paul and St. Barnabas started their famous journey. Also at that time, St. Ignatius was a disciple of the apostle John.

#### His Martyrdom

St. Ignatius was ordered by the Roman prefect to be chained and sent to Rome during the reign of Emperor Trajan. When the Emperor heard that St. Ignatius had attracted many to believe in the Lord Christ through his teachings, the Emperor brought the saint and asked him, "Are you Ignatius the Theophoros?" St. Ignatius replied, "Yes, I am." The Emperor inquired about the meaning of his name. The saint replied saying, "Theophoros means 'God-bearer.'" The Emperor asked, "Do you think that we do not carry our gods to support us in wars?" The Saint answered, "How can these statues be gods? Listen, there is no God except the only God that created the Heaven and Earth, and His Son Jesus Christ who was incarnated to save mankind. So if you had believed in Him, you would be content now in your kingship." The emperor attempted to persuade him to forsake Christianity, but he refused. The Emperor was enraged, ordered him bound with chains, and taken to Rome to be thrown to the beasts.

Despite the misery that St. Ignatius was subjected to, he was still always content and thankful. Ignatius responded to the Emperor's orders by kissing the chains that would be his means of receiving the crown of martyrdom. He shouted in joy, "Thank You Lord, for You granted to honor me with the abundance of Your love. You allowed me to be chained like Your Apostle Paul." He then left Syria under a heavy guardianship of ten soldiers. Two members of his own church, Rufus and Zosimus, also accompanied him and were also eventually sentenced to death. The believers tried to save St. Ignatius by paying bribes to the soldiers, but St. Ignatius refused, for he was yearning for martyrdom. He went on his way to Izmir (Smyrna) where the guards halted the journey for an extended rest stop. This is where he wrote a letter to the Christians of Rome that said in it: "I am afraid that your love may be harmful. If you wish to prevent my death, that will not be difficult for you. But allow me to be slaughtered wherever the altar has been prepared... I am wheat which must be ground, to make bread, to be offered to Jesus Christ. Whenever the people will not behold me anymore, I will behold our Lord Jesus Christ."

In Izmir (Smyrna) St. Ignatius was received with great honor by St. Polycarp and was visited by many priests, deacons, and members of neighboring Christian communities. Onesimus, bishop of Ephesus, was also with Ignatius there. Onesimus brought along a deacon named Burrhus who was a scribe, and with his help, Ignatius

wrote letters to the churches. He wrote thence to the Churches of Ephesus, Magnesia, and Tralles, letters of encouragement, and a fourth to the Church at Rome, begging them not to deprive him of martyrdom by intervention with the pagan authorities.

From Izmir (Smyrna), the guards hauled Ignatius to the port city of Troas. Burrhus the scribe stayed with him, still writing letters to the various churches. He wrote to Philadelphia, Smyrna, and St. Polycarp. Then he was taken from there through Macedonia and Illyria to Dyrhachium, where he was embarked for Italy.

When he arrived at the coliseum in Rome, the guards rushed him into the arena where he faced the wild beasts cheerfully as a person hurrying to eternal glory. Two lions sprang upon him and left only a few bones of him as the Saint delivered up his soul in the hand of the Lord. Then the lion released him and went back to his place, and the believers came and carried his body with great honor to a place that they had prepared for him in Antioch. Emperor Theodosius the Young (408-450) put the relics in the temple of Fortune located in the center of Antioch, which was converted to a Christian church, and named it after St. Ignatius' name.

#### His Feast

The feast of St. Ignatius is the 17<sup>th</sup> of October in the Roman Catholic calendar. It is the 20<sup>th</sup> of December in the Greek Church. The Coptic Church celebrates his feast on Kiahk 24 (January 2<sup>nd</sup>).

#### His Letters

St. Ignatius' life is represented mainly by his letters and writings. Seven of St. Ignatius' writings composed on his way from Antioch to Rome are preserved. The seven epistles are an invaluable testimony to the beliefs and internal organization of the early Christians. St. Ignatius is the first writer to stress the virgin birth. He firmly denounced Docetism and viewed the mystery of the Trinity as an implicit doctrine of faith. The only guarantee against heresy, he taught, is the church united under a bishop. St. Ignatius is also the first in Christian literature to use the word *Catholic*.

The overall theme of St. Ignatius' letters is best described by St. Paul the Apostle's words, "Christ in you, the hope of glory!" (Col 1:27) To St. Ignatius, union with Christ is more important than anything else imaginable. St. Ignatius' theme can be summed up by his final salutation to the Church of Smyrna, "I salute the bishop, worthy of God, and presbytery for God, and my fellow slaves, the deacons, and all of you, individually and together in the name of Jesus Christ and His flesh and blood, in union with God and with you." (St. Ignatius' letter to Smyrna 12:2)

Each of St. Ignatius' letters is fairly similar in content, though each one has its own uniqueness. Perhaps the most common element of each letter is St. Ignatius' emphasis of the unity of the church and the role of the bishop as the center of that unity. He is most emphatic about the value and role of the Eucharist as the primary means of mediating the life of the risen Lord to the members of His body, the church. The letters differ according to St. Ignatius' delegations and conversations with the separate regions. These letters are of immeasurable significance for the history of the dogma.

### His Teachings

St. Ignatius' letters reflect how fervidly he spoke and show us how he taught through intense religious zeal. In his letters, St. Ignatius addressed the question, "how can we attain salvation?" He taught that salvation may be attained by "fellowship with Christ, the only source of life," and "isolation from those whom we do not live the true life with." Also, he explained that we have attained salvation through the death of our Lord Jesus Christ who was crucified to grant us life. Finally, salvation may be attained by our unity with the risen body of Christ. The Lord is immortal life who grants us the new risen life and divine love.

St. Ignatius' letters reveal to us much of the history of the Church and the foundation of its true beliefs. For instance, St. Ignatius proceeds to write about the Church's role for Christians. He explains that the Church is a place of sacrifice, presenting the Eucharist as the sacrifice of the Church. It is a place of salvation, as salvation uses infinite love towards God to destroy death and the authority of the devil. He states that the Church is a place of prayer, as the combined prayers of the clergy and people are much more powerful than those of the individual. He also asserts that the Church is a place of purity, and all who are involved with the Church are pure.

St. Ignatius is the first to use the term "Catholic Church," denoting the faithful gathered collectively and universally. It has been used in our liturgies, not to mean universality in location, but the spiritual existence in relation with the one altar and one Eucharist. It is the Church who gathers in love and unity in Christ.

St. Ignatius has also reiterated the function of the sacraments in our church's early history. Baptism is among the sacraments that St. Ignatius wrote about. He taught that baptism was necessary for Jesus to purify the water from the dominion of the devil and to fulfill every righteousness. St. Ignatius also taught of the sacrament of the Eucharist. He affirmed that it is the primary means of mediating the life of the risen Lord to the members of the church and renewing our spiritual life. St. Ignatius has also underlined the rules of marriage. He declared that marriages must be held before the bishop and through his approval, as he is the father of the couple, and he emphasized the importance of celibacy and the sanctity of marriage. St. Ignatius also had very much to say about priesthood, as he was the bishop of Antioch.

St. Ignatius also had much to contribute to the hierarchical orders of the church. He portrayed a vivid picture of the ranks of priesthood and their place in ministering. He also confirmed that God had established these ranks by his own will and through the Holy Spirit, and thus they are to be respected regardless of their age or any trivial matters. The idea that the head of the Church represents Christ causes Ignatius to view these positions with great dignity, yet humility. He also manifests the great responsibility that priests and bishops must have, because without them not even baptism, agape, or Eucharist may be celebrated.

Finally, St. Ignatius taught that we must follow the perfect example; that of Christ. As Christ imitated his Father so must we imitate Christ. St. Ignatius chose to be martyred as the perfect imitation of Christ; hence “only he is the true disciple of Christ who is ready to sacrifice his own life for Him.” St. Ignatius teaches that we must always seek Christ, placing Him who died for us before all the earth. Thus we must always yearn to be in God’s hands and never fear death, as death is actually bondage of the devil.

## THE EPISTLE OF IGNATIUS

### TO THE ROMANS

*Ignatius, who is also called Theophorus, to the Church which has obtained mercy, through the majesty of the Most High Father, and Jesus Christ, His only-begotten Son; the Church which is beloved and enlightened by the will of Him that wills all things which are according to the love of Jesus Christ our God, which also presides in the place of the region of the Romans, worthy of God, worthy of honor, worthy of the highest happiness, worthy of praise, worthy of obtaining her every desire, worthy of being deemed holy, and which presides over love, is named from Christ, and from the Father, which I also salute in the name of Jesus Christ, the Son of the Father: to those who are united, both according to the flesh and spirit, to every one of His commandments; who are filled inseparably with the grace of God, and are purified from every strange taint, [I wish] abundance of happiness unblameably, in Jesus Christ our God.*

### CHAPTER 1: AS A PRISONER, I HOPE TO SEE YOU

Through prayer to God I have obtained the privilege of seeing your most worthy faces, and have even been granted more than I requested; for I hope as a prisoner in Christ Jesus to salute you, if indeed it be the will of God that I be thought worthy of attaining unto the end. For the beginning has been well ordered, if I may obtain grace to cling to my lot without hindrance unto the end. For I am afraid of your love, lest it should do me an injury. For it is easy for you to accomplish what you please; but it is difficult for me to attain to God, if ye spare me.

### CHAPTER 2: DO NOT SAVE ME FROM MARTYRDOM

For it is not my desire to act towards you as a man-pleaser, but as pleasing God, even as also ye please Him. For neither shall I ever have such [another] opportunity of attaining to God; nor will ye, if ye shall now be silent, ever be entitled to the honor of a better work. For if ye are silent concerning me, I shall become God’s; but if you show your love to my flesh, I shall again have to run my race. Pray, then, do not seek to confer any

greater favor upon me than that I be sacrificed to God while the altar is still prepared; that, being gathered together in love, ye may sing praise to the Father, through Christ Jesus, that God has deemed me, the bishop of Syria, worthy to be sent for from the east unto the west. It is good to set from the world unto God, that I may rise again to Him.

### **CHAPTER 3: PRAY RATHER THAT I MAY ATTAIN TO MARTYRDOM**

You have never envied any one; ye have taught others. Now I desire that those things may be confirmed [by your conduct], which in your instructions ye enjoin [on others]. Only request in my behalf both inward and outward strength, that I may not only speak, but [truly] will; and that I may not merely be called a Christian, but really be found to be one. For if I be truly found [a Christian], I may also be called one, and be then deemed faithful, when I shall no longer appear to the world. Nothing visible is eternal. "For the things which are seen are temporal, but the things which are not seen are eternal." For our God, Jesus Christ, Now that He is with the Father, is all the more revealed [in His glory]. Christianity is not a thing of silence only, but also of [manifest] greatness.

### **CHAPTER 4: ALLOW ME TO FALL A PREY TO THE WILD BEASTS**

I write to the Churches, and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unseasonable good-will towards me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and let me be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather entice the wild beasts, that they may become my tomb, and may leave nothing of my body; so that when I have fallen asleep [in death], I may be no trouble to anyone. Then shall I truly be a disciple of Christ, when the world shall not see so much as my body. Entreat Christ for me, that by these instruments I may be found a sacrifice [to God]. I do not, as Peter and Paul, issue commandments unto you. They were apostles; I am but a condemned man: they were free, while I am, even until now, a servant. But when I suffer, I shall be the freedman of Jesus, and shall rise again emancipated in Him. And now, being a prisoner, I learn not to desire anything worldly or vain.

### **CHAPTER 5: I DESIRE TO DIE**

From Syria even unto Rome I fight with beasts, both by land and sea, both by night and day, being bound to ten leopards, I mean a band of soldiers, who, even when they receive benefits, show themselves all the worse. But I am the more instructed by their injuries [to act as a disciple of Christ]; "yet am I not thereby justified." May I enjoy the wild beasts that are prepared for me; and I pray they may be found eager to rush upon me, which also I will entice to devour me speedily, and not deal with me as with some, whom, out of fear, they have not touched. But if they be unwilling to assail me, I will compel them to do so. Pardon me [in this]: I know what is for my benefit. Now I begin to be a disciple. And let no one, of things visible or invisible, envy me that I should attain to Jesus Christ. Let fire and the cross; let the crowds of wild beasts; let tearings, breakings, and dislocations of bones; let cutting off of members; let shatterings of the whole body; and let all the dreadful torments of the devil come upon me: only let me attain to Jesus Christ.

## **CHAPTER 6: BY DEATH I SHALL ATTAIN TRUE LIFE**

All the pleasures of the world, and all the kingdoms of this earth, shall profit me nothing. It is better for me to die in behalf of Jesus Christ, than to reign over all the ends of the earth. "For what shall a man be profited, if he gain the whole world, but lose his own soul?" Him I seek, who died for us: Him I desire, who rose again for our sake. This is the gain which is laid up for me. Pardon me, brethren: do not hinder me from living, do not wish to keep me in a state of death; and while I desire to belong to God, do not

ye give me over to the world. Suffer me to obtain pure light: when I have gone thither, I shall indeed be a man of God. Permit me to be an imitator of the passion of my God. If anyone has Him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am straitened.

## **CHAPTER 7: REASON OF DESIRING TO DIE**

The prince of this world would fain carry me away, and corrupt my disposition towards God. Let none of you, therefore, who are [in Rome] help him; rather be ye on my side, that is, on the side of God. Do not speak of Jesus Christ, and yet set your desires on the world. Let not envy find a dwelling-place among you; nor even should I, when present with you, exhort you to it, be ye persuaded to listen to me, but rather give credit to those things which I now write to you. For though I am alive while I write to you, yet I am eager to die. My love has been crucified, and there is no fire in me desiring to be fed; but there is within me a water that lives and speaks, saying to me inwardly, Come to the Father. I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely His blood, which is incorruptible love and eternal life.

## **CHAPTER 8: BE YE FAVORABLE TO ME**

I no longer wish to live after the manner of men, and my desire shall be fulfilled if ye consent. Be ye willing, then, that ye also may have your desires fulfilled. I entreat you in this brief letter; do ye give credit to me. Jesus Christ will reveal these things to you, [so that ye shall know] that I speak truly. He is the mouth altogether free from falsehood, by which the Father has truly spoken. Pray ye for me, that I may attain [the object of my desire]. I have not written to you according to the flesh, but according to the will of God. If I shall suffer, ye have wished [well] to me; but if I am rejected, ye have hated me.

## **CHAPTER 9: PRAY FOR THE CHURCH IN SYRIA**

Remember in your prayers the Church in Syria, which now has God for its shepherd, instead of me. Jesus Christ alone will oversee it, and your love [will also regard it]. But as for me, I am ashamed to be counted one of them; for indeed I am not worthy, as being the very last of them, and one born out of due time. But I have obtained mercy to be somebody, if I shall attain to God. My spirit salutes you, and the love of the Churches that have received me in the name of Jesus Christ, and not as a mere passer-by. For even those Churches which were not near to me in the way, I mean according to the flesh, have gone before me, city by city, [to meet me.]



## CHAPTER 10: CONCLUSION

Now I write these things to you from Smyrna by the Ephesians, who are deservedly most happy. There is also with me, along with many others, Crocus, one dearly beloved by me. As to those who have gone before me from Syria to Rome for the glory of God, I believe that you are acquainted with them; to whom, [then,] do ye make known that I am at hand. For they are all worthy, both of God and of you; and it is becoming that you should refresh them in all things. I have written these things unto you, on the day before the ninth of the Calends of September (that is, on the twenty-third day of August). Fare ye well to the end, in the patience of Jesus Christ. Amen.

### REFLECTION:

The theme of this year is reconciliation through repentance, leading to forgiveness of sins and eternal life. Repentance (metania) is a radical change of the way we view our lives and the world we live in that will shape everything we think and do. St. John in his first epistle recommends for us the hope of eternal life as a purifying tool: *“Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure”* (1 John 3:2,3). The martyrs embody for us this metania. They have their minds and hearts set on Heaven, caring less for what happens to the body and their lives on this earth.

### PRAYER:

Praise is awaiting You, O God, in Zion; And to You the vow shall be performed.

O You who hear prayer, To You all flesh will come.

Iniquities prevail against me; *As for* our transgressions, You will provide atonement for them.

*Blessed is the man* You choose, And cause to approach *You, That* he may dwell in Your courts. We shall be satisfied with the goodness of Your house, Of Your holy temple.

*By* awesome deeds in righteousness You will answer us, O God of our salvation, *You who are* the confidence of all the ends of the earth, And of the far-off seas;

Who established the mountains by His strength, *Being* clothed with power;

You who still the noise of the seas, The noise of their waves, And the tumult of the peoples.

They also who dwell in the farthest parts are afraid of Your signs; You make the outgoings of the morning and evening rejoice.

You visit the earth and water it, You greatly enrich it; The river of God is full of water;

You provide their grain, For so You have prepared it.

You water its ridges abundantly, You settle its furrows;

You make it soft with showers, You bless its growth.

You crown the year with Your goodness, And Your paths drip *with* abundance.

They drop *on* the pastures of the wilderness, And the little hills rejoice on every side.

The pastures are clothed with flocks; The valleys also are covered with grain; They shout for joy, they also sing. *Psalm 65*

## II LESSON PREPARATION:

### SONG:

O red dates your color is like...

### VOCABULARY:

**Relic – part of a saints' body; Martyr – one who bears witness to the Truth, even up to death**

### INTRODUCTION

Once there was a young girl – your age – who traveled to a far country with her family on vacation. When she was there, the first thing she noticed was the mountain. It was huge and beautiful and covered with snow at the top and sometimes the clouds would come and hide the very top from her sight. She fell in love with the mountain and she longed in her heart to be able to climb up one day to the very top. When it was time to leave and go home, she was very sad about leaving her mountain behind.

When she grew up and it was time for her to choose a college to go to, she knew in her heart that she would only be happy going to college near her mountain, so that she could see it every day. Her family and her friends tried to tell her, and beg her, not to go – it was so far away from them – but she would not listen. When the time came for her to leave, she could only think about how wonderful it would be there and how joyful it would make her.

What does this story have to do with a **martyr's** story? How is the girl in this story like a martyr? The martyrs are people who were living here on earth, but, deep within their hearts, they love another country and they want to be in that country with all their hearts. They long to be there so much, that everything on earth seems to them to be **worthless**. What is that other country that they desire to be in? They long to be in Heaven, in God's country. The question is why. Why do they want to be in

that far country? What is there, that is better than all things on earth, that they long to see and desire to see? It is not a thing, it is a person: Our Lord and Savior Jesus Christ. Because when they think about Him right now, when they thought about Him while they were on earth, they would get excited and very joyful. And they didn't want anything in the world to keep them away from Him.

The martyr St. Ignatius said, "All the pleasures of the world, and all the kingdoms of this earth, shall profit me nothing. It is better for me to die in behalf of Jesus Christ, than to reign over all the ends of the earth. "For what shall a man be profited, if he gain the whole world, but lose his own soul?" Him I seek, who died for us: Him I desire, who rose again for our sake. This is the gain which is laid up for me. Pardon me, brethren: do not hinder me from living, do not wish to keep me in a state of death." This martyr does not consider what happens now as living – can you believe that? For him, living means only being with Christ.

"One of the great blessings of Heaven is the appreciation of Heaven on earth. He is no fool who gives what he cannot keep to gain that which he cannot lose." Jim Elliott [Help the kids understand this].

The martyrs have a very special place in Heaven and in the church. If your church owns relics of martyrs you can ask your students: *Who here knows what all those red tubes are that we have in our church? Does anybody know what is inside them, why they are so special? [there are **relics** of the saints inside them!]* Does anybody know on which feast we take out almost all of them? [*Nyrouz! Nyrouz is one of the feasts of the church and it is the Coptic New Year. It comes every year in September. Every year, our church does a very big procession, even going outside and around the church, with all the deacons holding a relic*]. Does anybody know which special saints' relics we take out on Nyrouz? [*The **Martyrs***]. Martyrs are people who were killed because they believed in Christ. They are most honored in the church and God gives them a very special place in Heaven. And on the Feast of Nyrouz, we remember the martyrs and we celebrate them (because we are happy that they were victorious on earth and are now with God in Paradise), we celebrate *with* them (because the church in heaven and the church on earth together worship and praise God joyfully), and we also thank God for giving the martyrs to His church because without them, the church would not have survived.

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## LESSON BODY:

### THE MANY MARTYRS OF OUR CHURCH

Take one copy of each one of the icons so that every martyr is represented and put them up on the board or at the front of the room so all the students can see them. Tell the students the names of each one of the martyrs. Explain to the students that each student will get to choose one of these icons, color their own icon, sign their name on the back, frame it, and then walk in the procession at

church on Nyrouz vespers with their icon, showing the church this martyr so that the people can honor him/her.

Have the students choose their icons. Have the ones who chose the same icons sit in groups. As each group is coloring their icon, one servant will come and sit with the students and (gently) explain the story of that martyr to them while they are coloring. Servants will also help the students sign their names and frame their icons when they are finished coloring. Icons will be stored in the classroom. Servants will come up with a plan for distributing the icons to the students on the feast vespers procession and will tell the students what they should do in order to get their icon on Nyrouz and to be ready to walk in the procession. Servants should carefully plan and assist students to participate in the procession in co-ordination with the priest and the deacons.

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#### PLAN AND MATERIALS:

*The purpose of this class is to give the students a way to take part in the feast of Nyrouz. By coloring and framing their own icons in order to walk in the procession, the students will come to understand that they have a role in the church and an important place in the family of God. The stories of the saints' lives will be told to the students while they are coloring (gently).*

- Copies of the icons of martyrs for the students to color and frame preferably on card paper
- Crayons and colored pencils
- Frames
- Decorations for the frames
- A way for the students to sign their names to the back of their icon
- A letter to the parents to bring their children on the eve of Nyrouz for vespers

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#### CONCLUSION

#### REVIEW QUESTIONS:

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Q. What is Nyrouz?

A. *The feast of the new coptic year*

Q. What do we celebrate on Nyrouz?

A. *The Martyrs of the Church*

Q. How do we celebrate the Nyrouz feast?

A. *By Making a procession with relics and icons of martyrs*

Q. What is a martyr?

A. *One who bears witness to the truth even to the point of death*

Q. What is a relic?

A. *A part of the body of the martyr.*

VERSE TO REMEMBER:

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*"You crown the year with Your goodness, And Your paths drip with abundance." Psalm 65:11* or,

*"For to me, to live is Christ, and to die is gain." Philippians 1:21*

## Unit VI: Seasonal lessons

**Purpose:** This unit covers the feasts and the seasons of the church. The main focus of this unit is to prepare the students to fully engage in the church life and celebrations.

### 2. FEAST OF THE CROSS

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

*John 12:32-34 "And I, if I am lifted up from the earth, will draw all peoples to Myself." This He said, signifying by what death He would die. The people answered Him, "We have heard from the law that the Christ remains forever; and how can You say, "The Son of Man must be lifted up'? Who is this Son of Man?"*

*Galatians 6:14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.*

*Matthew 24:29-31 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. 30Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. 31And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other."*

#### CHURCH FATHERS:

St Cyril of Alexandria Commentary on St John's Gospel 12:32,33

Howbeit, after that Christ had given Himself unto the Father for our salvation as a Spotless Victim, and was now on the point of paying the penalties that He suffered on our behalf, we were ransomed from the accusations of sin. And so, when the beast has been removed from our midst, and the tyrant is deposed, then Christ brings unto Himself the race that had strayed away, calling not only Jews but all mankind as well unto salvation through the faith that is in Him. For whereas the calling through the Law was partial, that through Christ was universal. For Christ alone, as God, was able to procure all good things for us. And with exceeding good omen, He speaks of being "uplifted" instead of being "crucified." For He would keep the mystery invisible to those intent on killing Him; for they were not worthy to learn it: nevertheless, He allowed them that were wiser to understand that He would suffer because of all and on behalf of all. And especially I suppose any one might take it in this way, and very fitly; that the Death on the Cross was an exaltation which is ever associated in our thoughts with honor and glory. For on this account too Christ is glorified, forasmuch as the benefits He procured for humanity thereby are many. And by these He draws men *unto Himself*, and does not, like the

disciples, lead them to another. He shows therefore that He is Himself by Nature God, in that He does not put the Father outside Himself. For it is through the Son that a man is drawn unto the knowledge of the Father.

*33 But this He said, signifying by what manner of death He should die.*

Hereby the Evangelist showed that the Lord did not suffer in ignorance, but voluntarily; and with full knowledge, not only that He was dying, but also in what manner: and He named the Cross [as His] death.

### **St John Chrysostom commentary on the letter to the Galatians chapter 6:14**

**Verse 14.** *“But far be it from me to glory, save in the cross of our Lord Jesus Christ.”*

Truly this symbol is thought despicable; but it is so in the world’s reckoning, and among men; in Heaven and among the faithful it is the highest glory. Poverty too is despicable, but it is our boast; and to be cheaply thought of by the public is a matter of laughter to them, but we are elated by it. So too is the Cross our boast. He does not say, “I boast not,” nor, “I will not boast,” but, “Far be it from me that I should,” as if he abominated it as absurd, and invoked the aid of God in order to his success therein. And what is the boast of the Cross? That Christ for my sake took on Him the form of a slave, and bore His sufferings for me the slave, the enemy, the unfeeling one; yea He so loved me as to give Himself up to a

curse for me. What can be comparable to this! If servants who only receive praise from their masters, to whom they are akin by nature, are elated thereby, how must we not boast when the Master who is very God is not ashamed of the Cross which was endured for us. Let us then not be ashamed of His unspeakable tenderness; He was not ashamed of being crucified for thy sake, and wilt thou be ashamed to confess His infinite solicitude? It is as if a prisoner who had not been ashamed of his King, should, after that King had come to the prison and himself loosed the chains, become ashamed of him on that account. Yet this would be the height of madness, for this very fact would be an especial ground for boasting.

**Verse 14.** *“Through which the world hath been crucified unto me, and I unto the world.”*

What he here calls the world is not the heaven nor the earth, but the affairs of life, the praise of men, retinues, glory, wealth, and all such things as have a show of splendor. To me these things are dead. Such an one it behooves a Christian to be, and always to use this language. Nor was he content with the former putting to death, but added another, saying, “and I unto the world,” thus implying a double putting to death, and saying, They are dead to me, and I to them, neither can they captivate and overcome me, for they are dead once for all, nor can I desire them, for I too am dead to them. Nothing can be more blessed than this putting to death, for it is the foundation of the blessed life.

REFLECTION:

*The Church celebrates the feast of the finding of the Holy Cross with two processions. One short at vespers and another longer and more elaborate at Matins. Children would be excited to share in both processions, but because the feast in most years falls on week days, it might be impractical for them to participate in the morning one. All attention should be given to them in participating in the vespers procession.*

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PRAYER:

Lord, who on the sixth day, at the sixth hour You were nailed to the Cross for the sin that Adam dared to commit in paradise. Break the bonds of our sins, Lord Christ and save us. I cried to the Lord and He heard me. Lord accept my prayer and answer my supplication, hear me in the evening and in the morning and at noon. Hear my words and spare my soul.

## II LESSON PREPARATION:

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SONG:

Evol Heten pi-Estavros.

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VOCABULARY:

**Trinity, Blessed**

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INTRODUCTION

I have a very important question for you today; the answer to this question has literally changed peoples' lives. What is the most powerful sign in the whole world? [May need to provide examples of signs so that the students understand: a heart, an arrow, etc... Encourage them to think of truly the most *powerful* one]. The Cross. This is the most powerful sign in the world.

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LESSON BODY:

**THE SIGN OF THE CROSS**

Why is the Cross so powerful? Because when I sign myself with the Cross, I sign myself with the weapon that defeated the devil and sin. Because when our Lord gave up Himself on the cross He brought us back to His kingdom.



It is powerful because I say with it the Name of the Father, the Son, and the Holy Spirit (make the sign of the cross as this is being said). This is the Name of our God, of the **Trinity**. And it is the most important name and the most **blessed** name.

I need to tell you something else – the sign of the Cross is almost like a secret for the Christians. Other people who are not Christian do not understand how special the Cross is to Christians and to them, it just seems like moving your hand around. But a Christian knows the secret, knows how powerful and how special the Cross is. Remember that.

When I sign myself with the Cross, I go from top to bottom. This means something. Let me ask you – who went from the top to the bottom? What is up there, at the top? [Heaven]. And what is down here, that we are standing on? [Earth]. Who was living in Heaven and then came down to Earth? [Our Lord Jesus Christ]. So when I take my fingers and I go from top to bottom, I am doing what Christ did when He came from Heaven down to Earth and was born from St. Mary.

Then after this, we go from left to right. This also means something very special. The left side represents the sadness and darkness we were in without Christ. Then when I move my fingers from the left side to the right side, this shows the change that Christ has done in my life – He moved me from a dark, sad place and to a place that is full of light and joy, moved me closer to Him.

### USING THE CROSS

Does anybody know when we use the sign of the Cross? [Anytime and all the time!] We use the cross before we do anything: before we leave our room, eat, sleep, do our work in school and at home. We also use the sign of the cross if we are ever scared or sad or angry. [Invite the students to name other times they would use the sign of the cross].

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### PLAN AND MATERIALS:

- *Prepare wooden crosses for the students to carry during procession. have them decorating it during the class and write messages of love to Christ our Lord.*

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### CONCLUSION

#### REVIEW QUESTIONS:

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Q. Why the sign of the cross is powerful?

A. *Because it is the sign that defeated the devil and that we say the Name of God with it*

Q. When do we bless ourselves with the sign of the cross?

*A. Before we start anything*

Q. When I make the sign of the cross, why do I move my hand from my head to my belly?

*A. To say that Our Lord came down from heaven to the belly of St Mary*

Q. Why do I move my hand from left to right

*A. To say that by the Cross of Our Lord we were moved from darkness and sadness to light and joy*

**VERSE TO REMEMBER:**

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Galatians 6:14

*But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.*

# Third Section

## Mini Reference

### THE LITURGICAL CYCLE:

- Every family has their own celebrations (for example: birthdays, anniversaries). The Church, as the family of God, comes to celebrate certain occasions.
- The church invites all of us to celebrate the important occasions that made our faith as one body
- What are the feasts we celebrate in general?
  - Feasts of the Lord- Major and Minor

<b>A. Major Feasts :</b>	<b>B. Minor Feasts:</b>
1. Holy Nativity	1. Presentation into the Temple
2. Holy Theophany	2. Circumcision
3. Palm Sunday	3. Entry into Egypt
4. Covenant Thursday	4. Wedding of Cana of Galilee
5. Holy Resurrection	5. Holy Transfiguration
6. Holy Pentecost	6. Holy Ascension
7. Holy Anscension	7. Thomas Sunday
  - In addition we celebrate the feasts of the saints on daily basis, except in the Holy fifty days, as we focus all our attention to the *Resurrected Lord*.
    - Fasting

<b>A. First Degree Fast:</b> Absolute restriction to meat & dairy & seafood; includes <ul style="list-style-type: none"><li>- Every Wednesday and Friday (<i>except during the 50 days after Resurrection</i>)</li><li>- the Great Lent</li><li>- Baramoun days</li><li>- Jonah's Fast</li></ul>	<b>B. Second Degree Fast:</b> Absolute restriction to meat & dairy- seafood is allowed; includes: <ul style="list-style-type: none"><li>- Advent</li><li>- Fast of the Apostles</li><li>- the Fast of St. Mary</li></ul>
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C. **Moveable Feasts and Fasts:** Do not come on a fixed date every year

- i. Jonah's fast
- ii. Beginning of Holy Lent
- iii. Holy Week
- iv. Holy Resurrection
- v. Holy Pentecost

## PRAYERS: 1<sup>ST</sup> GRADE

### 1. **The Sign of the Cross**

In the Name of the Father, the Son, and the Holy Spirit, one God. Amen

### 2. **Our Father**

Our Father who art in Heaven

Hallowed by Thy name

Thy Kingdom come

Thy will be done

On Earth as it is in Heaven

Give us this day our daily bread

And forgive us our trespasses

As we forgive those who trespass against us

Lead us not into temptation

But deliver us from evil

Through Jesus Christ our Lord

For Thine is the Kingdom, the power and the glory forever and ever. Amen

### 3. **Thanksgiving Prayer (section)**

Let us give thanks to the beneficent and merciful God, the Father of our Lord, God and Savior, Jesus Christ, for He has covered us, helped us, guarded us, accepted us unto Him, spared us, supported us, and brought us to this hour. Let us also ask Him, the Lord our God, the Almighty, to guard us in all peace this holy day and all the days of our life.

O Master, Lord, God the Almighty, the Father of our Lord, God and Savior, Jesus Christ, we thank You for every condition, concerning every condition, and in every condition, for You have covered us, helped us, guarded us, accepted us unto You, spared us, supported us, and brought us to this hour.

### 4. **Introduction to the creed**

We exalt you, The Mother of the True Light. We Glory you, O saint, the Theotokos, for you brought for unto us the Savior of the Whole world; He came and saved our souls.

Glory to You our Master, our King, Christ the pride of the Apostles, the crown of the martyrs, the joy of the righteous, the firmness of the churches, the forgiveness of sins. We proclaim the Holy Trinity in One Godhead. We worship and glorify Him. Lord Have Mercy, Lord Have mercy, Lord Bless. Amen.

## 5. Liturgy Responses

- A. Lord have mercy: Kereye lieson
  
- B. Glory be the Father, and to the Son, and to the Holy Spirit, now and forever and to the age of all ages. Amen, Alleluia : Doxa patri ke eyou Ke Agiou Epnevmati Ke nin ke a-ee ke Ke yes tos e-onas Ton e-onon. Amen, Alleluia
  
- C. Peace be with you all: Irene Passe
  
- D. And with your spirit: Ke to pnevmati soo
  
- E. Alleluia. this is the day which the Lord has made, let us rejoice and be glad in it. O Lord save us, O Lord straighten our ways. Blessed is He who comes in the name of the Lord. Alleluia : Alleluia fai pe pi eho-oo eta ep Chois thamiof: maren thelil en ten oonof emmon enkhif: O Ep Chois ek-e nahmen: O Ep Chois ek-e sooten nen moit: Ef-esmaro-oot enje fi ethnioo khen ef raan em ep Chois: Alleluia
  
- F. Amen. Amen. Amen. Your death, O Lord, we proclaim. Your holy resurrection and ascension, we confess. We praise You, we bless You, we thank You, O Lord, and we entreat You, O our God.
  
- G. The golden censer is the Virgin, her aroma is our Savior. She gave birth to Him; He saved us and forgave us our sins.  
  
Tee-shory ennob te ti-Parthenos, pes-aro-mata pe pen-Soteer, asmisi emmof, afsoti emmon, owoh ka nen-novi nan e-vol.

## 6. Seasonal Responses:

- A. Thok te ti gom nem bi ouh nem bi ezmouh nem bi amahi sha eneh. amin. Emanoel benouti pen oro.  
+ thok te ti gom nem bi ouh nem bi ezmouh nem bi amahi sha eneh amin bashoice  
essous bi ekhristos basotir en aghathos. (Tagom nem bi ezmoh bi ebchioce av shobe-niah av- soutiria efouaab).  
+ thok te ti gom nem bi ouh nem bi ezmouh nem bi amahi sha eneh. Amin

To you is the power, and the glory, and blessing for ever amen. Emanuel our God and our king.

+ To you is the power, the glory, the majesty for ever amen. My Lord Jesus Christ my good Savior. (My strength, and my hymnal is the Lord and he became my holy salvation).

+ To you is the power, the glory, the majesty for ever amen.

- B.** He ascended unto heaven and sent to us the Paraclete, The Spirit of Truth the comforter, Amen Alleluia

## CREATIVE ACTIVITIES

### Drawing and Art

- Album/CD covers
- Boxes (for art projects or collections)
- Flyers
- Greeting cards
- Mobiles
- Models from clay or dough
- Mosaics (construction paper, paper punch holes, Easter egg shells, seeds)
- Bulletin boards
- Christmas trees
- Collages (magazine pictures or odds and ends)
- Displays
- Banners
- Book jackets
- Booklets (bound with yarn or staples, accordion type)
- Bookmarks
- Doorknob hangers
- Dot pictures
- Finger paintings
- Fingerprint pictures from ink pads (details with felt-tipped pens)
- Movies
- Puppets
- Sculpture (wire, paper, aluminum, foil, clay)
- Sponge paintings
- Stained-glass windows
- Student-made storybooks
- Texts lettered on seashells, rocks
- Paper dolls
- Paper weight
- Photo albums with illustrations and captions
- Photo essays (magazine pictures or photos)
- Posters
- T-shirts
- Water pictures on the board
- Yarn-and-cloth pictures

### Writing

- TV shows
- Web pages
- Paraphrases of Bible passages
- Poems
- Prayers
- Questions and answers
- Quizzes



- Reports
- Riddles
- Commercials
- Conversations
- Crossword puzzles
- Diaries
- Emails
- Interviews
- Letters
- Litanies
- Modern parables/stories
- Newspaper headlines/stories
- Skits
- Speeches
- Stories

**Speaking and singing**

**Audiovisuals**

- DVDs
- Flannel boards
- LCD projectors
- Maps
- Models
- Movies
- Multimedia shows
- Pictures
- Power-point presentations
- Bulletin boards
- CDs
- Chalk-talk
- Charts
- Computers
- Concrete aids

- Panel discussions
- Questions and answers
- Singing
- Storytelling

- Scrapbooks
- Slides
- Songs
- Transparencies
- Videocassettes or audiocassettes

**Role-Playing and Dramatizing**

- Cutouts on overheard projector
- Puppet shows
- Role-plays
- Dramatic reading/storytelling
- Gestures to songs
- Plays

- Discussions (small group/large group)
- Guest speakers
- Interviews

- Lectures

### **Playing games**

- Board games
- Spelling bees
- Team games
- Trivia games
- Drawing games
- Icebreakers
  
- Quiz shows
- Skill games