

# The Liturgy Enables Us to "Be" the Church

How does the Liturgy help us to "be" the Church?

## **Objectives**

By the end of this lesson, the students should be able to

- identify the Divine Liturgy as the event which unifies us all in the Body of Christ.
- illustrate the way the prosphora is cut to show the whole Church is gathering in Christ.
- explain that everyone who receives Holy Communion is united to Christ and is brought closer to all others who are receiving Holy Communion.

## **For the Catechist**

The word *church* comes from a Greek word meaning an assembly, a coming together of those who have been called forth. This most common name for the Christian community emphasizes that it is a gathering of those whom God has called to Himself in Christ. Several Church Fathers have said that it is only in the Liturgy that the Church is "Church"—a body called together by God for Himself.

The principal calling-together of Christians is for the celebration of the Divine Liturgy. We come together in Christ's own words—"Do this in my memory"—and there our union with God in Christ is deepened by receiving the Body and Blood of the Lord. It is through the Liturgy that the Church experiences intimate union with Christ, its Head, and finds that unity realized. Christ, the Eucharistic Bread, is the One Who alone brings us together, our sole Head, "broken but never divided, eaten but never consumed, sanctifying all who receive." In the Eucharist we share one loaf of bread and one cup of wine. Nowhere else is the true nature of the Church so realized—it is truly the gathering of God's people made one in Christ.

Lessons about the Divine Liturgy and the Holy Eucharist are taught every year in the God With Us series. Starting in Pre-K, the children learn how to show respect to Jesus as they receive Holy Communion. Each year they learn that through the Eucharist we are one with Jesus Christ and with each other. Help the children learn how to live out their unity with God and each other every day.

## **Materials Needed**

**Opening and Closing Prayers:** Prayer page

**Review:** Note cards from last week's lesson

**Introduction:** Pictures that were taken last week, note cards, glue, construction paper

**The Message:** Grains of wheat (real or artificial), small loaf of bread, seal or stamp from the church, worksheets on the prosphora, scissors, dish, and pencils

**Application:** Pencils and pens, paper

## **Icons and Pictures**

*Come Bless the Lord:* Mystical Supper

*Teaching Pics:* #DL1 Prosphora, #DL2 Wine and Water, #DL3 Commemorations, #DL4 Diskos

## **For Next Week's Lesson**

Invite a married couple to the class for the interview.

Ask your priest if you may have the crowns used for weddings.

# Connections

## 1. Opening Prayer (2 minutes)

*Materials:* Prayer Page

Invite the class to stand by the icon and remain silent for a few seconds before making the sign of the cross.

- Prayer from the Anaphora of the Divine Liturgy of Saint John Chrysostom

## 2. Review (*The Church*) (5 minutes)

Use the note cards from the last class. Place them with the words up on the table. Have each student take a word and go into the church, if possible. Have the student go to the place their word identifies—one at a time—and the class follows. For example when the student goes to the icon screen, he or she is responsible for identifying it by name and telling us about it. Then we as a class move on to the next word.

**Alternate:** If you are not able to be in the church, have the students choose a note card from last week's lesson and have them teach the class about the part of the church identified on the card.

## 3. Introduction (5 minutes)

*Materials:* Pictures taken last week, note cards, poster board, glue, pens

If you did not take pictures, ask the students to identify where they go by themselves; with other friends; and with family. Ask:

- *What happens when we are with other people?* (We do things the same way.)
- *What are some things we do the same way with people in church?* (Sing, go to Holy Communion, stand)
- *What does that show?* (We come together as one to worship God.)

Connect this discussion to the idea we are one in church and during the Divine Liturgy; we come together as one in Jesus Christ, the Church, the Body of Christ.

### Notes for the lesson:

(Use this space to write helpful hints to use each year)

**If you took a picture last week,** place them on the table or desks. Tell the students to find the one that they took. Tell them to look at the pictures and answer the following on note cards:

1. From what section of the church is this picture? (Use the terms learned last week.)
2. Why did you take this picture?
3. What does it show about God's people?

Ask the students to show their picture and share their answers with the class. Glue the picture and the note card to a poster board, for a display in the room or in the church.

# The Message

## 4. Our Family Meal (2 minutes)

a) Read the first 3 paragraphs. Ask:

- *What are some topics that a family could discuss at dinner?*
- *Why is it important for a family to be together for dinner?*

## 5. Jesus' Words (3 minutes)

Ask if anyone remembers any stories about Jesus giving food to the people who were following Him. Let them share.

Have the students read the scriptural passage aloud and together. Before the reading, remain silent for a few seconds.

### Supplementary Activity:

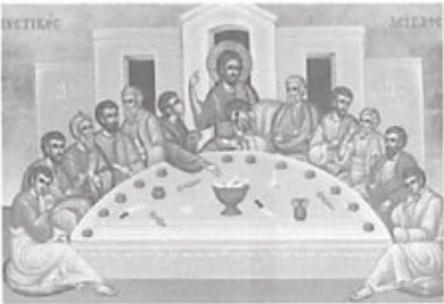
(Activity 1 on the back of the unit page) Write the question for this lesson on the board or on a poster board: How does the Liturgy help you "be" the Church? Write the following answers when they are read in the text:

1. We come together as one at church.
2. We receive the same Body and Blood in the Eucharist.
3. The preparation of the bread for the Body is made from different grains of wheat that become one bread.
4. We sing "Amen" as one as we join with the priest in prayer.

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## The Liturgy Enables Us to "Be" the Church

How does the liturgy help us "be" the Church?



**Our Family Meal**  
Sometimes we do not always take time to think about the best things around us. A good example is the family meal.

Although we do not always have the time, we do enjoy ourselves when we eat together as a family and share our stories. Ideally, everyone helps to prepare the meal or clean up after it is finished. There is conversation and laughter—there is joy!

Each time our family gathers for a meal, we gather to do more than just get food inside our stomachs. Our family meal is a time of being together.

**Jesus' Words**  
In the New Testament we read many stories about Jesus coming together with His followers. In some stories we read about the people eating and sharing. Some stories tell us of Jesus sharing food with other people.

We are familiar with one special meal Jesus shared with the Apostles. We can read what Jesus said at this meal by looking at the **Gospel of Saint Matthew 26:26-28**. Reread verse 28 and complete the following scriptural passage:

"... for this is my blood of the covenant which will be shed on behalf of many for the  
forgiveness of sins."

Be-Are God's People Grade 5 Unit 2: The Church 41

### Background Reading:

(The Mystical Supper)

"All four gospels as well as St. Paul tell us how, just before His death, Christ celebrated a 'last supper' with His apostles: a meal the evangelists are careful to present in the context of the Jewish Passover. Jesus took bread and wine and identified them as His body and blood. He gave us a new ritual to celebrate: one that is not merely symbolic but real, freeing us from the death of sin whenever we participate in it with faith. Henceforth whenever we would receive Communion, we would be truly united with Christ both in our body and our spirit. We therefore call the bread of the Divine Liturgy the 'Lamb.' The Eucharist is truly our Lord, the Lamb of God, the One who suffered, died and is risen, the perfect fulfillment of all sacrifices" (LLII 57).

## 6. The Divine Liturgy and Holy Eucharist

(6 minutes)

*Materials:* If possible, the stamp that is used for the prosphora, small loaf of bread, grains of wheat (real or artificial).

**a)** Have the students read the first two paragraphs silently or aloud. Ask:

- *What are some ways our meal with our family is like our Lord's Supper? (We come together and share.)*  
[Anticipate comments from some for whom the opposite is true—not all family time is happy.]
- *What is the most important way it is different from any other meal? (We share in the Body and Blood of Christ.)*

**b)** Have the students read the remaining paragraphs silently. Ask everyone to read aloud the quoted passage.

**c)** If possible, show the students a seal or stamp that is used for prosphora. Look at the symbols.

**d)** Hold up a loaf of bread and grains of wheat. Ask:

- *What do the grains of wheat become? (Bread)*
- *What do we become as we come together in Christ? (The Body of Christ, the Church)*

## Background Reading:

(Divine Liturgy)

"The Divine Liturgy is the source of spirituality of Eastern Christians. The Liturgy is the place of theophany and transfiguration, the place where God and the individual meet, where each person participates in the mystery of redemption. Where the Liturgy is celebrated, that place becomes "heaven on earth"; a place where one can "lay aside all earthly cares and welcome the king of all" (*UDC 40*).

"The Eucharist is the Body and Blood of Christ, the gift from the heart of His passion and resurrection. Both as elements and as action the Eucharist is Christ; who died and rose for our salvation. The Eucharist is truly 'Divine' Liturgy, because it is a mighty work of God undertaken for our sanctification. When we partake of it, we are made one in Christ and united with God: Father, Son, and Spirit. It is called a mystery since the way in which it happens is beyond our comprehension. Nevertheless, by participating in it with faith we can grow continually in our understanding of God's great love for us" (*LLII 57*).

## Supplementary Activity:

*Materials:* Prosphora worksheet

As a class, make the Communion bread for the next week. Arrange a time when the students can come to your house or to the church hall and follow the instructions on the worksheet at the end of this lesson. Ask your priest for the seal or stamp that is used.

Follow the suggestion given at the end of the recipe:  
"While mixing, kneading and waiting for the bread to rise or bake, you can pray for the intentions you wish to commemorate during the Liturgy."



## 7. We Are One

(7 minutes)

*Materials:* "The Gifts" worksheet, scissors, dish

a) Use the worksheet at the end of the lesson and have someone cut out the parts as other students read these paragraphs aloud.

b) Arrange the gifts on a plate that is to be the discos.

## 8. "Amen" Says We Are One

(2 minutes)

Have the students read the next paragraph. Have everyone say "Amen. So be it." aloud.

- *Do we say "Amen" often in church? (Yes)*
- *Do you say it aloud when everyone else is?*
- *Let's start saying "Amen" aloud and participating in church. Why? (To show we are one.)*

## 9. The Kingdom of God

(5 minutes)

Read the last 2 paragraphs aloud. Ask: *What are some things you can do to build up the Kingdom of God?* (Help parents, attend church, pray often—any activity that shows we are following the New Commandment.)

### Supplementary Activity:

Use the *Teaching Pics* to help the student review what they learned

**We Are One**  
The priest cuts the bread in a symbolic way and places the pieces on the discos, the plate. The large square is for Jesus Christ. It is called the "Lamb" because Christ is the Lamb of God. This square is cut so that the stamped cross and letters IC XC NI KA are on it. The large triangle in honor of the Theotokos is placed on the left side of the large square. The nine smaller pieces placed on the right side of the "Lamb" honor the Saints. The two rows below the "Lamb" recall the faithful, both living and dead. The first row is for the living and the second is for the dead.



This arrangement of the gifts shows the whole Church is gathering in Christ.

"Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf."  
(1 Corinthians 10:17)

The Lamb becomes the Body of Christ at the Divine Liturgy. While we are singing the hymn "One is Holy . . ." the priest breaks the Lamb into pieces so that everyone will be able to partake of Christ's Body.

**"Amen" Says We Are One**  
Another sign of our unity in the Divine Liturgy is the shortest response we sing—"Amen." This word is a very old Hebrew term which has been used for thousands of years. It means "Yes! So be it!" When we say it at the end of the priest's prayers, we add our voice to the prayer he has made. Our "Amen" adds our "Let it be!" to what the priest has said.

**The Kingdom of God**  
In the Divine Liturgy we become one in Jesus Christ as we receive His Body and Blood, Holy Communion. Now we have a responsibility to live our lives in a way that shows we are one. Jesus Christ tells us how:

"I give you a new commandment: love one another. As I have loved you, so you also should love one another."  
(John 13:34)

We can say that through the Divine Liturgy we are participating in the Kingdom of God. Now we are to live our daily lives building up the Kingdom of God in everything that we do. We ask the Holy Spirit to help us.

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### Background Reading:

(Communion in the Holy Spirit)

"The goal and completion of the Divine Liturgy is Communion: unity between God and humanity and unity among the believers. We pray in the anaphora to join those partaking of the consecrated gifts to have 'communion in the Holy Spirit.' The Liturgy unites God and human beings cooperatively (in Greek, *synergy*). The divine part is the work of salvation accomplished in Christ's death and resurrection. The work of the Holy Spirit mysteriously makes our ritual action the manifestation of God's love for us. . ."(LLII 65).

# Application

## 10. Today's Witnesses to Christ

(10 minutes)

This activity has the questions for the deacon and/or the cantor. If your church has both, consider dividing the class so that there are two interviews taking place.

The catechist should contact the person in advance and give him or her the list of questions that will be asked. Also, inform them of the time they should be there. [A 10-minute interview session at the end of class would work well with the lesson plan, but you need to adjust the time accordingly.]

All the students should be prepared to take notes on the day of the interview, but have one student (a different one each time) ask the questions. Arrange to have everyone ask questions by the end of this unit. At the end of the interview, suggest that one person thanks the guest and leads everyone in the singing of "God grant you many years." Also, use one of the following ways to thank your guest:

1. Have one student write a thank-you note and everyone signs it.
2. Buy a thank-you note and have the students sign it.

If the interview is at the beginning of class, have the students complete the "What do you think?" section immediately.

If the interview is at the end, ask the students to complete this section at home. Encourage them to share their answers with their parents.

### Optional Activity 1

Ask the children to interview a nun, a monk, or any other religious whom they might know. Consider having the student invite that person in to meet the entire class.

### Optional Activity 2

Take a picture of the person and place it onto the copy (found at the end of this lesson) of the question and answer sheet. Have the students share the way they wrote their answers and decide on the best ones to use. Have someone with good printing skills print the answers. Place this page into a three-ring binder or a folder with clasps.

Ask the students for suggestions for the title for the booklet. At the end of the year, add this booklet to your library in the room—or even the church library.

The worksheet is titled "Today's Witnesses to Christ" and is divided into two main sections. The first section, "Our Deacon and/or Cantor", contains a paragraph about their role in church services, followed by a box for writing their name and a list of questions: "When and where were you baptized?", "When did you become a deacon (cantor) of this church?", "What do you have to do to prepare to be a deacon or cantor?", and "How do you think our singing helps us to deepen our unity as the Church?". The second section, "What do you think?", includes a box for writing other questions and a list of two questions: "1. What was a surprising fact that you learned about our deacon or cantor?" and "2. What part of the deacon's or cantor's role in the church are you most grateful for? Why?". The page number "44" is at the bottom left.

### 11. Action Plan (7 minutes)

Read the story and let the students respond to it. Some might even have a story of their own.

Have the students work in groups for Part II.

Emphasize Part III.

#### Supplementary Activity

Ask your priest if it would be acceptable to have your students stand as greeters by the door at the beginning and at the end of the Liturgy. Maybe they could help the ushers give out the bulletins. You can consider this activity once a month throughout the year.

### 12. Summary (4 minutes)

Have the students work in groups.

- One group is to write the ways our family meal is like our coming together at the Divine Liturgy. (We are with each other as one family.)
- Another is to list the ways the Holy Eucharist and its preparation shows us we are one. (We receive the same Body and Blood.)
- Another is to list the other ways in the Liturgy that show us we, as God's people, are one. (We say "Amen" together.)

Have the students share their answers with the rest of the class.

### 13. Closing Prayer

(2 Minutes)

Materials: Prayer page

Prayer from the Divine Liturgy

"...Teach us how to perfect our holiness..."

**For Next Week's Lesson: Invite in a married couple for the interview.**

**Ask your priest if you may show the crowns used for weddings. Make arrangements to get the crowns or have the priest come to the class with the crowns.**

Action Plan

***We Are One with God and with Each Other***

I. Learning more about the people in our church is part of the lessons for this unit, but we will not have time to talk to everyone. This morning we are going to think about ways we can meet other parishioners and greet them this week and next week.

Think about the following story before you go on.

An older gentleman was wearing a baseball cap in church one Sunday morning. People were looking at him, but no one said anything. Finally, an usher tapped him on the shoulder and said, "Please, sir, take off your cap in our church."

The man took off his cap, stood up, and walked to the back of the church with the usher.

Everyone was looking and wondering what he would do next. When they were in the narthex, the man put out his hand and said, "Thank you. I am so glad to meet you," he said as he shook the usher's hand. "You are the first person in this church to talk to me, and I have been coming here for three weeks."

Hopefully this story is not a description of what happens in your church. Maybe sometimes you even feel like this man--no one notices you until you do something wrong.

II. Think about the some ways that you can make all people feel welcome in your church. Actually, during the Divine Liturgy we are reminded often that we do come together as one in the Body in Jesus Christ. Answer the following questions to help you think about some of those times.

1. What prayer that is said during the Divine Liturgy helps all the people remember that they believe in one God?

*The Nicene Creed*

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2. At what part of the Divine Liturgy do we join with other people to receive the gift of Jesus Christ?

*When we receive Holy Communion*

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3. During what prayer do all of the people call out to God as their Father?

*When we pray the Our Father*

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4. What can you do as you leave the church to show that you believe you are one with everyone else in church even after the Divine Liturgy is over?

*Smile and greet people with the Christian greeting*

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III. God wants us to love everyone, and one way we can show that love is by greeting people in our church. For the next two weeks, greet the people you meet on the way into church and on the way out. Offer the traditional greeting and a smile. In two weeks you will be asked to share the way you felt and the reaction of the people.

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**From the Anaphora of the Divine  
Liturgy of Saint John Chrysostom**

We thank You also for this Liturgy which you are pleased to accept from our hands, though there stand before You thousands of archangels and myriads of angels, cherubim and seraphim, six-winged, many-eyed, soaring on their pinions, singing, proclaiming, shouting the hymn of victory and saying:

People: Holy, holy, holy Lord of Sabaoth: heaven and earth are filled with Your glory. Hosanna in the highest! Blessed is he who comes in the name of the Lord. Hosanna in the highest!

The Melkite Greek Catholic Church

**From the Anaphora of the Divine  
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**From the Anaphora of the Divine  
Liturgy of Saint John Chrysostom**

We thank Thee, likewise, for this Liturgy which Thou hast deigned to accept from our hands, even though there stand before Thee thousands of Archangels and hundreds of thousands of Angels, cherubim and seraphim, those with six wings and many eyes, who soar aloft, singing the song of triumph, crying aloud, raising their voices and saying:

People: Holy, holy, holy is the Lord of Hosts: heaven and earth are full of His glory. Hosanna in the highest! Blessed is he who comes in the name of the Lord. Hosanna in the highest!

The Romanian Greek Catholic Diocese  
of Canton

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The Romanian Greek Catholic Diocese  
of Canton

**From the Anaphora of the Divine  
Liturgy of Saint John Chrysostom**

We also thank you for this liturgy which you are pleased to accept from our hands, even though there stand before you thousands of archangels, tens of thousands of angels, cherubim and seraphim, six-winged, many-eyed, soaring aloft on their wings, singing, shouting, crying aloud and saying the triumphal hymn:

People: Holy, holy, holy is the Lord of Hosts. Heaven and earth are filled with your glory; hosanna in the highest. Blessed is he who comes in the name of the Lord; hosanna in the highest.

The Ruthenian Byzantine Catholic  
Metropolitan Province

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We thank you also for this liturgy which you are pleased to accept from our hands, even though there stand before you thousands of archangels and tens of thousands of angels, the cherubim and the seraphim, six-winged, many-eyed, towering like birds, singing that victorious song, proclaiming, crying aloud and saying:

People: Holy, holy, holy Lord of power and might. Heaven and earth are full of your glory; hosanna in the highest. Blessed is he who comes in the name of the Lord; hosanna in the highest.

The Ukrainian Catholic Diocese of  
Saint Josaphat

**From the Anaphora of the Divine  
Liturgy of Saint John Chrysostom**

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People: Holy, holy, holy Lord of power and might. Heaven and earth are full of your glory; hosanna in the highest. Blessed is he who comes in the name of the Lord; hosanna in the highest.

The Ukrainian Catholic Diocese of  
Saint Josaphat

**From the Anaphora of the Divine  
Liturgy of Saint John Chrysostom**

We thank You also for this liturgy which You have deigned to accept from our hands, even though there stand before You thousands of archangels and tens of thousands of angels, the cherubim and seraphim, six-winged and many-eyed, hovering aloft on their wings, singing, crying, exclaiming and saying the triumphal hymn:

People: Holy, holy, holy Lord of Sabaoth, heaven and earth are full of Your glory; hosanna in the highest. Blessed is he who comes in the name of the Lord; hosanna in the highest.

The Ukrainian Catholic Synod

**From the Anaphora of the Divine  
Liturgy of Saint John Chrysostom**

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People: Holy, holy, holy Lord of Sabaoth, heaven and earth are full of Your glory; hosanna in the highest. Blessed is he who comes in the name of the Lord; hosanna in the highest.

The Ukrainian Catholic Synod

**CLOSING PRAYER**  
(From the Divine Liturgy)

".... Teach us how to perfect our holiness through reverence for You so that, receiving a Portion of Your hallowed Gifts, without any reproach from our conscience, we may be united to the holy Body and Blood of Your Christ. Having received them worthily, may we have Christ living in our hearts, and may we become temples of Your Holy Spirit."

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(From the Divine Liturgy)

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## Holy Bread

There are many variations to the recipe for prosphora and these are often found in ethnic cookbooks. The following, adapted from *A Guide for the Domestic Church*, is typical of the bread of Greek or Southern Byzantine churches. For a Ukrainian recipe, see *We Are Children of Light*, available from the Sister Servants of Mary Immaculate, 5 Austin Terrace, Toronto, ON M5K1Y1.

A basic bread dough recipe is used in preparing the holy bread. The most distinctive sign that this bread is meant for the Eucharist is that, before baking, it is marked with the seal or stamp on which the divine name is inscribed. This seal consists of a cross, around which is written the Greek inscription IC XC NIKA (Jesus Christ conquers), some loaves contain only one such inscription; others contain several (meant to be used in larger celebrations) as well as indications for the other particles cut during the prothesis or preparation rite. Usually made of wood (but increasingly of plastic or ceramic as well), these seals are available from Eastern Church suppliers and often from ethnic grocers as well.

One popular recipe is the following:

### Ingredients

- 1 pkg. compressed dry yeast
- 2 1/2 cups water
- 2 tsp. salt
- 6 3/4 to 7 cups unbleached flour (Crutchfield is a good brand)

Dilute yeast in warm water.

Add salt, half of the flour and stir.

Mix the remainder of the flour by hand until the dough is firm.

Knead until dough is smooth.

Divide the dough and place in 8", 9" or 10" cake pans that have been floured only; do not grease pan.

Keep in mind that the dough should be smoothed out to cover the bottom half of the depth of the pan.

Take the eucharist seal and dip it into flour. Shake off the excess flour, then press firmly and evenly in the center of the dough.

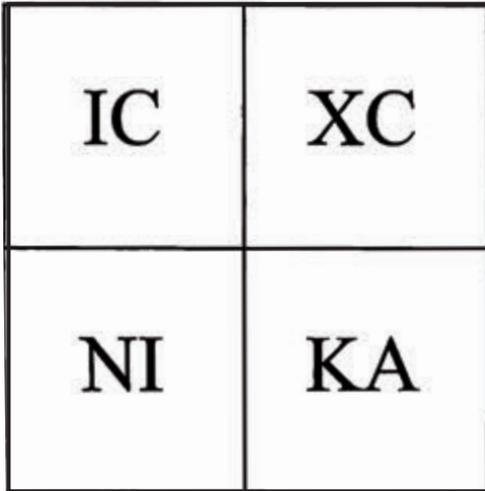
Remove the seal and let the dough rise, covered, until almost doubled in bulk. As the dough will also rise in the oven, take care that it does not rise so much that the seal will be erased.

Preheat oven to 400 degrees. Before baking, take kitchen scissors and cut the dough at an angle around the perimeter of the bread midway between the edge of the pan and the seal, taking care not to cut through to the bottom. Then take a toothpick and prick the outer edge of the seal. Do not pierce the center section of the seal.

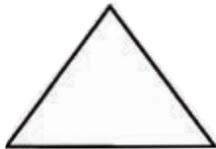
Bake in a 400 degree oven for 30 minutes or until done. Bread should be golden in color. Immediately after taking the bread from the oven, wipe the face of the bread with a clean, damp cloth which has been soaked in cold water.

Cover the bread with a dry cloth and allow to cool. Put bread in a plastic bag when cool.

While mixing, kneading and waiting for the bread to rise or bake, you can pray for the intentions you wish to commemorate during the Liturgy. When you bring the bread to church, include a list of the intentions you wish to commemorate.

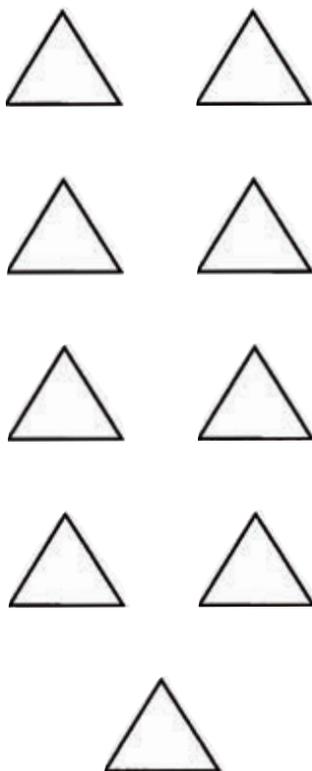


The large square is for Jesus Christ. It called the "lamb" because Christ is the Lamb of God. ICXC NIKA means "Jesus Christ conquers." Jesus Christ conquered death when He rose from the dead. Label the "Lamb" above with ICXC NIKA.



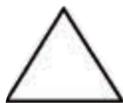
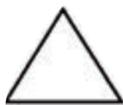
The large triangle is placed on the left side of the "Jesus the Lamb." It commemorates the Mother of God. Label this "Mother of God."

Make nine smaller triangles to represent the nine smaller particles that are placed on the right side of "The Lamb." They commemorate the many types of saints, such as martyrs, apostles, whom we venerate. Label the nine:

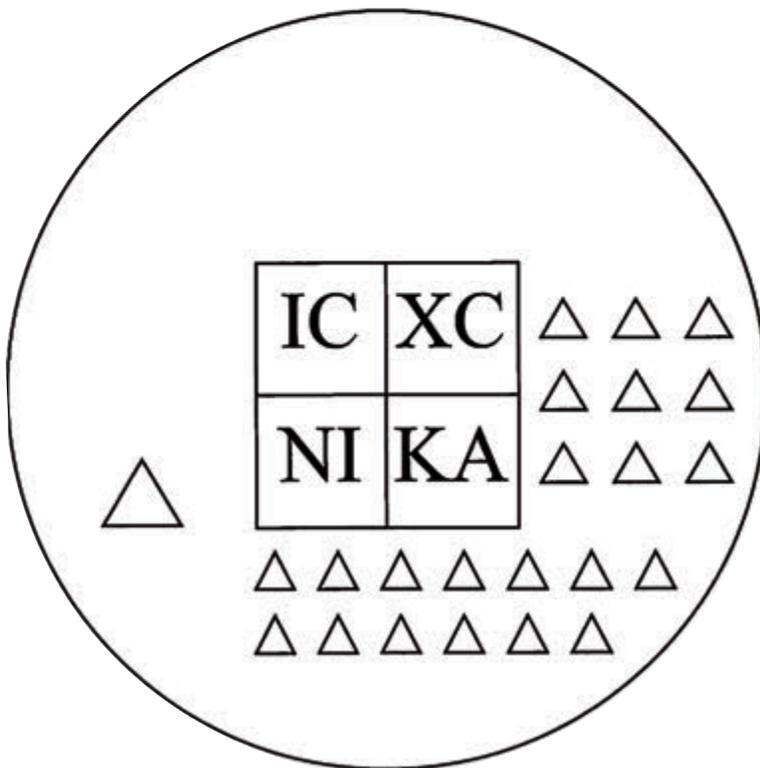


1. Angels  
(such as Gabriel, Michael, Raphael)
2. Prophets  
(Elias, Moses, Daniel)
3. Apostles
4. Hierarchs  
(bishops, metropolitans)
5. Martyrs  
(those who gave their lives for Christ such as George, Stephen, Thecla)
6. Ascetics  
(monks and those who devoted their lives to prayer such as Anthony the Great, Mary of Egypt)
7. Unmercenaries  
(those who healed others without pay, such as Cosmas and Damian)
8. Joachim and Anna, and saints of the day
9. Saint John or Saint Basil (according to whose Divine Liturgy is being served)

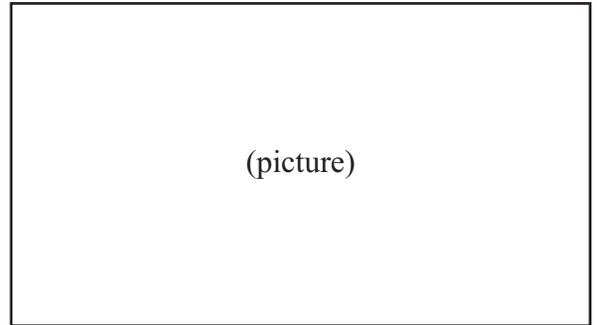
(Cut out as many triangles as there are people in the class. Have them place their own triangle on the plate. Ask each student to cut out one triangle for those in their family who have died. Have them place those triangles on the plate.)



In two rows, the faithful, living and dead, are remembered in two rows below the Lamb. The first row is for the living, and the second is for the faithful who have died. The faithful include the clergy and the laity.



Name:



1. When and where were you baptized?
2. When did you become a deacon (cantor) of this church?
3. What did you have to do to prepare to be a deacon or cantor?
4. What do you do to serve the church?
5. How do you think our singing helps us to deepen our unity in the Church?
6. Do you have any stories you would like to share to help us understand the role of a deacon or cantor in our Church?