



ENTERING

THE

HOLY

PREPARATI

MYSTERY

ON FOR



PARTICIPAT

# The Practice of Catechesis:

- Religion Classes
- Passing on information
- used a "School" model
- Only since 1850s
- Very controversial at the time





# The Real purpose of Catechesis Christian Education

- “Theosis”
- Divinization
- II Peter 1:4 participate in the divine nature
- is to make Christians
- Problem
- present Praxis:
- information does not make people Christians
- information does not make people divine.



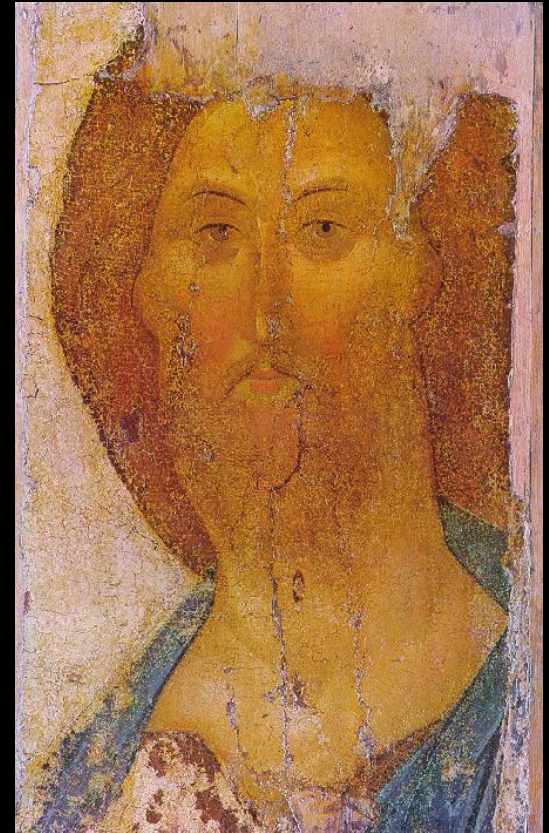
# The Real purpose of Catechesis Christian Education

- Theosis: Divinization:
- how do we become 1 with Christ ???
  - How do we come to Share in the Divine Nature ???
- is not done through information.
- is done by Transformation
  - Transfiguration
- Transformation begins with Formation
  - (not In-formation)
- if you want to know, if he loves you so...it's in his ???
- **EXPERIENCE**



# What is a Mystery (Sacrament) ?

- not an external ritual
- is an encounter with the Christ
- an experience, a meeting, a being with Jesus
- Experience is life changing, life saving
  - Not merely information
  - Info about Jesus, about the Mysteries, helps
- But no replacement for Jesus Himself
- No replacement for actually meeting Jesus
- No replacement and being love, healed, Saved by Jesus the Messiah
- The original “Mystery” finally “translated” as “Sacrament”
- Sacred Vow: transforms citizen to soldier





# We are formed by Experience

- People only retain 10% lectures
- Only slightly more from reading
- even in the 1950s M. McLuhan pointed out the limitations of the Gutenberg galaxy
- reliance of the printed word
- as opposed to Experience!



## Children can Experience Mysteries (Sacraments)

- Every bit as genuine as great Theologians & Saints
- But at a level & in a manner appropriate to their age
- Marshall McLuhan: Medium is the Message
- true for Liturgy & Christian Education
- Even Garrison Keillor...

# What is the Problem with Kids Today?

- Fr. Thomas Hopko rx:
  - 1 word
  - The Problem with kids is...
  - **Adults!**
  - our Churches are not welcoming to kids
  - our Liturgy is not user-friendly to kids
- Change the Liturgy! Change the Mysteries?





# We are the Problem, Not the Mystery

- child's job is to make sense (at their level) of how adults deal with it
- don't want to rob the children of the fullness of the Liturgy or the Sacrament
- we don't want to dumb down the Fullness of Grace
- we do want children to participate in as much as they can -- and at the level
- Fr. Hopko: we must change, not the sacraments
- We must **DO THE WORK** to prepare the child to enter the Mystery



# How do we help Children have that Experience of Jesus in the Mystery?



- People: adults and children become Christians
  - not by learning about Christianity (information has its place)
- but by Encountering the living God, the Risen Lord
- facilitated by being integrated into a living Community
- THE living Community of the **Body of Christ**
- by & in it by Experiencing its **Rites, Symbols, Stories**
- Children should be encouraged & facilitated to Experience: handle, see, hear, touch, taste, kiss (icons, chalices, bread, cross, ...everything but the incense charcoal)

# Children CAN Experience

- A child should be exposed to the fullness of the parish's sacramental, spiritual, liturgical, social Experience as part of his "normal" Christian life.
- Help the children to e.g.:
  - Venerate the Cross
  - taste the Eucharist
  - kiss the icons
  - light candles
  - Make the prostrations (easier for them than adults!)
  - say the **Sacred Words** –a child's sense of belonging is heightened by his ability to share our adult words with us in the liturgies, the Mysteries, prayer & thus make them his own. Sharing of ancient and fixed prayers permit child to come to a sense of of who she is and a sense of belonging with the visible and invisible "friends" of God
  - Being Christian is not What you know, but shared membership in the Body of Christ





# The Family is Key

- the **Family** does not exist for itself
- but is a means of Grace to attain the Kingdom
- Sociologists (e.g. McCready and Greeley): the influence of the family far exceeds the traditional claim that it is a model only in formative years, actually it's influence far exceeds that of peers
- the Child's primary psychological world and spiritual world is the family
- The Family is the Educator of 1st Resort & educator par excellence
  - --not because it instructs, but because it socializes
    - cf. Baptism: meaningless unless Parents/Sponsors practicing Believers



# Must Enlist the Family

- if kids are not prepared at home
- In church they will be bored, restless, noisy, bathroom
- if kids are well prepared and integrated: they will not want to go to the bathroom for fear of missing stuff
- E.g. at Theophany they will anticipate the:
  - procession,
  - Cross in water,
  - Blowing,
  - Sprinkling
  - etc.
- **Before Church: prepare the children**
  - Readings, so that they will recognize
  - Rituals and blessings
  - Prayers
  - Hymns
  - Etc.
  - They like Repetition!



# Ekklesioula: Domestic Church

- Prayer Corner / Icon Corner
- The “liturgy” of/at Bedtime
- Homework for Sunday:
  - Readings
  - Prokimen / Psalm
  - Tropars & Kondaks / Opening Prayer
  - Prosphora Particles / Petitions
  - Lord’s Prayer
  - Reverences
  - Sunday Clothes
  - Feasts ( including Names Days)
  - Fasts
- Home Church Post-Church
  - Continuing the Feast/Fast at Home....
    - Food, rituals, decorating, games, clothes, trips, etc. etc.







# Divine Liturgy (Mass)

- a. Intro
  - Esp. Thematics
    - Tropar & Kondak (Byz)
    - Opening Prayer (Lat)
- **2 Main Parts:**
- **b. Liturgy of the Word**
- **c. Liturgy of the Eucharist**
- d. Conclusion & Dismissal





# The Liturgy of the Word

- *(Old Testament Reading)*
- Psalm
- New Testament Reading
- Alleluia Psalm
- Gospel Reading
- (Homily/Sermon)
- Prayers





# The Anaphora (Eucharistic Prayer)

- Praise & Salvation Plan
- Kerygma:
  - the Proclamation of the Gospel
- Narrative & Words of Institution
- Epiklesis: the Invocation of the Holy Spirit to Transform the Gifts and Us
- Prayers of Commemoration for Church and World



# The Anaphora of St. John Chrysostom

## Praise, Salvation History/Plan, Thanks

- It is right and just to sing of You, to bless You, to praise You, to thank You, to worship You everywhere in Your domain; for You are God ineffable, inconceivable, invisible, incomprehensible, always existing and ever the same—You and Your only-begotten Son and Your Holy Spirit.
- You brought us from nothingness into being and, after we fell, You raised us up again. You did not cease doing everything until You led us to heaven and granted us Your future kingdom.
- For all this, we give thanks to You, to Your only-begotten Son, and to Your Holy Spirit; for all things which we know and do not know, the benefits bestowed upon us both manifest and hidden. 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: Holy Holy....

# The Anaphora of St. John Chrysostom

## Kerygma & Narrative

- With these blessed powers, O Master, who love mankind, we too cry out and say: Holy are You—truly, all holy—You and Your only-begotten Son and Your Holy Spirit. Holy are You—truly, all holy—and magnificent is Your glory. You so loved Your world as to give Your only-begotten Son, that whoever believes in Him might not perish but might have eternal life.
- After He had come and fulfilled the whole divine plan for our sake, on the night He was given over—or, rather, gave Himself for the life of the world—He took bread into His holy, most pure and immaculate hands, gave thanks, ✠ blessed, sanctified and broke it; He gave it to His holy disciples and apostles, saying:
- **Take, eat:** This is My body, which is broken for you for the forgiveness of sins. In like manner the cup after the supper, saying: Drink of it, all of you. This is My blood of the New Covenant, which is poured out for you and for many for the forgiveness of sins.
- **Remembering**, therefore, this salutary commandment, and all that was done for us: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second and glorious coming. We offer to You, Yours of Your own, in behalf of all and for all.



# The Epiclesis (invocation of the Spirit)

- Further, we offer to You this rational and unbloody worship; and we ask, we pray, and we entreat You: **Send down Your Holy Spirit upon us and upon these Gifts here present.**
- Deacon: Master, bless the holy Bread.
- Priest: ✙ And make this Bread the precious Body of Your Christ.
- Deacon: Amen. Master, bless the holy chalice.
- Priest: ✙ And that which in this chalice the precious Blood of Your Christ.
- Deacon: Amen. Master, bless them both.
- Priest: ✙ **Changing them by Your Holy Spirit.**
- Deacon: Amen, amen, amen.
- Priest: So that they may be for the communicants sobriety of soul, forgiveness of sins, fellowship of Your Holy Spirit, fulfillment of the kingdom of heaven, confidence before You and not for judgment or condemnation.

# St. Basil's Anaphora: Commemorations

- And unite all of us, who share in this one bread and cup, with one another into the communion of the one Holy Spirit, and let none of us partake of the holy body and blood of Your Christ unto judgement or condemnation. Instead, may we find mercy and grace with all the saints, who have been well-pleasing to You since time began, the forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and every just spirit made perfect by faith -Especially with our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever Virgin, Mary....With the holy prophet, forerunner and Baptist, John, the holy, glorious and all-praised Apostles, with Saint (Name], whose memory we celebrate, and all Your Saints, by whose intercessions visit us, O God.
- And remember all who have fallen asleep in the hope of resurrection and eternal life. For the repose and forgiveness of sins of the servants of God (Names]. Give them rest, O our God, in a place of light, whence have fled all sorrow and mourning in the place where the light of Your face keeps watch.
- Again we pray You: remember, O Lord, Your holy, catholic and apostolic Church, from one end of the world to the other, and give peace to her whom You have made Your own by the precious blood of Your Christ, and establish this holy house until the consummation of the world.
- Remember, O Lord, those who bring offerings and do good work in Your holy churches, and who remember the poor.

# St. Basil's Anaphora: Commemorations

- Reward them with Your riches and heavenly gifts of grace; for earthly things grant them heavenly ones; for temporal ones, eternal; for corruptible, incorruptible. Remember, Lord, those in deserts and mountains and caves and in the hollows of the earth.
- Keep those who are good in goodness. In Your kindness, make those who are wicked good.
- Remember, O Lord, the people here present and those who are absent for just causes, and have mercy on them and on us according to the multitude of Your mercy. Fill their storehouses with every good thing; preserve their marriages in peace and concord; nourish the infants, guide the young, strengthen the aged; comfort the fainthearted; gather the scattered; bring back the wayward, and join them to Your holy, catholic and apostolic Church. Free those who are troubled by unclean spirits, sail with those who sail, journey with those journeying, champion widows, protect orphans, deliver prisoners, heal the sick.
- Remember, O God, those under trial, in mines, exile, bitter slavery and in every tribulation, constraint and trouble, and a who entreat Your great compassion; and those who love us, those who hate us and those who have asked us, unworthy though we
- are, to pray for them. And remember all Your people, O Lord our God. Pour out on them Your rich mercy, granting them all their petitions unto salvation. And those whom we have not remembered, either through ignorance, or forgetfulness, or the number of their names, do You Yourself remember, O God, Who know the age and name of each, Who know each from their mother's womb. For You, Lord, are the help of the helpless, the hope of those without hope, the Savior of the storm-tossed, the haven of those at sea, the physician of the sick. Be all things to all people, O You Who know each one and their request, each household and its needs.





# 4<sup>th</sup> Eucharistic Prayer (Latin Church)

- Preface:

- And now we give you thanks  
because he is the true high priest,  
who has loosed us from our sins  
and has made us to be a royal priesthood to you,  
our God and Father.
- Therefore with angels and archangels, and with all the company of heaven,  
• we proclaim your great and glorious name, for ever praising you and saying:
- All
- All glory to you, our heavenly Father: in your tender mercy
- you gave your only Son Jesus Christ
- to suffer death upon the cross for our redemption;
- he made there a full atonement for the sins of the whole world,
- offering once for all his one sacrifice of himself;
- he instituted, and in his holy gospel commanded us to continue, a perpetual memory of his precious death until he comes again.

- Hear us, merciful father, we humbly pray,
- and grant that by the power of your Holy Spirit
- we who receive these gifts of your creation, this bread and this wine,
- according to your Son our Saviour Jesus Christ's holy institution,
- in remembrance of the death that he suffered,
- may be partakers of his most blessed body and blood;
- 

- Who in the same night that he was betrayed,
- took bread and gave you thanks;
- he broke it and gave it to his disciples, saying,
- Take, eat; this is my body which is given for you;
- do this in remembrance of me.
- In the same way, after supper
- he took the cup and gave you thanks;
- he gave it to them, saying,
- Drink this, all of you;
- this is my blood of the new covenant,
- which is shed for you and for many for the forgiveness of sins,
- Do this as often as you drink it,
- in remembrance of me.
- 

• All

• Christ has died:

• Christ is risen: