**Badarak: Meaningful Moments**

1. *minutes to a richer worship experience (5th grade and above)*

**4.The Kiss of Peace**

*As the Kiss of Peace comes approximately 40 minutes into the liturgy, pace yourself accordingly. Plan to have a Parish Council member in church let you know when to go in to be present at Mi vok (p. 23) There may be time to do other things prior to beginning. Because church service and class participation timing are variables, 45 minutes is an approximation; it might take more or less time.*

**Materials Needed**

* *For Teacher*: This lesson plan, Exit Slips (see #10), Bible, Pew Book
* *For Students:* Bible, Pew Book
1. *Tell students*: What would you think if I told you to turn and give each other a great big hug? I guess we’d all laugh, maybe feel uncomfortable, shy or awkward? And we probably wouldn’t like it if *every* class started that way. Well, believe it or not, that’s what we’re asked to do *every* time we’re at Badarak. It’s not hard or something people in church feel funny about. It’s a *gift.*
2. What is the *greatest* gift we receive at Liturgy? (*Jesus Christ Himself, in His Word, the Holy Gospel, and in Holy Communion, His Body and Blood*). Well, maybe the next best has to be the love for one another we experience. This is beautifully set out for us in the Kiss of Peace. So, today, we are going to learn a bit more about it and then go up to church and participate.
3. If you remember, there are two *basic* parts of the Divine Liturgy. The first is called the Synaxis, before which there is a preparation by the priest as he vests, confesses, and purifies himself with a symbolic washing of hands. The Synaxis is referred to as the “teaching” part of the liturgy because it is during this time that we hear the Bible read, the sermon is delivered (in earlier times), and we recite our faith in the Nicene Creed. Can you guess why the sermon comes later in the Badarak now? (*wait for answers*) Well, it’s to allow all the latecomers to be in the pews and hear.
4. The second major part of the Badarak is called the Eucharist when we actually receive Jesus in Holy Communion. For the time we’re in church today, we’ll see the deacon carrying the chalice to the priest. On top of the chalice is a small plate called the paten. In the plate is the wafer or nushkhar and a cloth is draped over everything. As the deacon presents this to the priest, they chant a very famous prayer from the Book of Psalms. And the choir’s hymn recalls the angels singing their praises. We won’t be receiving Holy Communion but on another day when we do, we will witness the rest of the Eucharist. The Eucharist is then followed with a final blessing at the end of which we leave church by kissing the Gospel book, expressing our reverence for God’s Word as well as a promise to keep that Word on our lips and in our hearts.
5. *Have students open their pew books to pp 27 and their Bibles to Romans 16:16.*

The deacon will be asking us to greet one another with a holy kiss. St. Paul often tells the Christians he writes to do the same. What do we read in his letter to the Romans? *Have them look up these same words in 1 Corinthians 16:20, 2 Corinthians 13:12 and 1 Thessalonians 5:26.*

1. When we hear the words “Vogh-chooyn dook meemyantz ee hampooyr surpootyan” which is the Armenian for “Greet one another with a holy kiss” the deacon comes down from the altar and shares this holy greeting with two parishioners, often parish council members, to be shared with everyone else. So it comes to us directly from the holy altar.
2. While the kiss is being shared throughout the congregation, we are singing Kreesdos Eee Mech Mer (Christ in our midst). *By all means, sing a few lines of the hymn if you can!* Let’s read the English words together on p. 27. *Have students take turns reading. Some talking points:*
3. *After the third line:* Notice that God is seated among us, in other words, He is *here,* and His voice is one of what? Yes, peace.
4. *After the 5th line*: So the Church has become one. It is now our time to become something different. Just as the bread and wine will become the body and blood, so as we turn to embrace our pew neighbors, the words of *Krisdos Eee Mech Mer* announce that all of our separate souls have become one, single, enormous, radiant, beloved Church. Incredibly enough, that is what we are empowered to be at Liturgy. We come together not for our private moment with God – that we can have at any other time, any other place - but to become what we were constituted to be at baptism, a member of the Body of Christ, the Church.
5. *After the 8th line*: So just imagine! Enmity means hatred or hostility or conflict. So with this symbolic kiss, we are getting rid of all of that and just feeling love. And in case you don’t think this is important, let’s check out Matthew 5:23. *Read it together.* SO what is Jesus asking us to do before we come before the altar? Yes! Be at peace with everyone.
6. *And after the final line:* Wonderful, now the priest and all of us present join the angels in praising God.
7. Before we go up to church, let’s review the greeting:

Kreesdos ee mech mer haydnetzav. Christ is revealed among us.

*(hand over heart, bobbing over the right shoulder of the person)*

 Orhnyal eh haydnootyoonun Kreesdosee. Blessed is the revelation of Christ.

 (*bobbing over the left shoulder)* (20 min)

1. Church  *(*15 min)
2. *Return from church and wrap up by distributing Exit Slip of your choice. Have students fill it out and hand it in. If time permits, review answers. If not, this can be done next week. Exit slips can be used for any lesson – make up your own! End with a prayer:* This week, let’s share the peace and love of God in all we do say to others. In Christ’s name, amen. (10 min)