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BYZ*KIDS
November 2024
BREAD

Saint Andrew the first-called,
St. Andrew's bread recipe,
Liturgical bread,
St. Petka/Paraskeva,
A Gift of Salt and Bread,
Cross Word, Choir Practice, Activities,
Coloring pages and MORE...



Scan the QR code to see the links for the activities

November Activities Calendar

This month is filled with so many fun and interesting things to do!
Visit the Activities Index on the ByziKids page at ByziMom.com for all the links!
<https://www.byzimum.com/byzikids-magazine-extras>

November 1

Feast of Venerable Andrej Sheptytski

Get the Coloring Page



November 13

St John Chrysostom

- C Make the Golden Tongue Pasta Recipe for dinner and get the coloring page, and I Spy in My Little Icon: St John Chrysostom
- C You can read about his life in Once Upon a Saint in the November 2023 issue from the Archives!



November 21

The Presentation of the Theotokos

We have a whole issue about this feast! Visit the Archives and look for the November 2020 issue!

- C See the I Spy in My Little Icon: Entrance of the Theotokos in the Temple
- C Entrance of the Theotokos Coloring Page
- C Sts. Joachim & Anna Thankfulness Worksheet



November 8

Synaxis of the Archangel Michael and All the Bodiless Powers

- C Download the St. Michael Coloring Page & St. Michael Maze
- C Make the Guardian Angel Prayer Bookmark or Natural Angel Ornament Craft
- C See the I Spy in my Little Icon: Angel with a Scroll
- C Get the recipe to make the Archangel Michael's Crown - it's a Blackberry Cake!



November 14

It's the Feast of St Philip

- C Make a batch of St. Philip's Snakes (they're delicious!)
- C Activity: Plant a batch of St. Philip's Snake Repellant in decorated pots!



November 23

The 4th Saturday of November is Holodomor Remembrance Day

- C Visit the Activities Index to download the story and commemorative coloring page.



November 9

St John the Dwarf

- C Read his story by Khouria Sylvia!



November 15

The Nativity Fast Begins

- C Get the 2024 Nativity Fast Advent Calendar (to coordinate with the book, The Jesse Tree, by Lynne Wardach, available on the gift shop page at ByziMom.com!)
- C Have fun with the God's Family Tree Puppet Timeline Activity
- C Learn the Song, We're Going Home, by Kh.Sylvia Dorham
- C Listen to it on the ByziKids Page at ByziMom.com!



November 25

- C Find the recipe for St Catherine of Alexandria's Koulouri Wheels and read her story in Once Upon a Saint



November 30

Feast of the Apostle Andrew, the First-Called

- C Make a batch of St. Andrew's Bread



CHOIR PRACTICE



By Sylvia Dorham

A Holy Mystery

**Bread, at its least
Is water, flour, yeast
And, rising, is increased
Through the prayers of the priest
To become a Holy Feast
For people west and east
Where faith will be increased
And sinners are released
God becomes bread
There's so much we can't see
Bread becomes God
- A holy mystery**



F C F C B \flat F F
Bread at its least is wat-er, flour, yeast, and ri-sing is in-creased through the

B \flat C F C B \flat C B \flat
pray-ers of the priest to be-come a Ho-ly Feast for peo-ple west and east where

C B \flat F F F
faith will be in-creased and sin-ners are re-leased. God be-comes bread

C F F C F
there's so much we can't see Bread be-comes God. A Ho-ly Mys-ter - y.

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Scan
To
Listen



KNOW YOUR

FAITH H By Lynne Wardach

The Church Professes that the Eucharist is the Body and Blood of Christ. How can this be true? **John 6: 48-66** I am the bread of life. Your ancestors ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die. I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.” Then the Jews began to argue sharply

among themselves, **“How can this man give us his flesh to eat?”**

Jesus said to them, “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. For **my flesh is real food and my blood is real drink.** Whoever eats my flesh and drinks my blood remains in me, and I in them. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.

This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever.” He said this while teaching in the synagogue in Capernaum.

On hearing it, many of his disciples said, “This is a hard teaching. Who can accept it?”

Aware that his disciples were grumbling about this, Jesus said to them, “Does this offend you? Then what if you see the Son of Man ascend to where he was before! The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit[e] and life. Yet there are some of you who do not believe.” For Jesus had known from the beginning which of them did not believe and who would betray him. He went on to say, “This is why I told you that no one can come to me unless the Father has enabled them.”

From this time many of his disciples turned back and no longer followed him.

Jesus tells us in scripture that the bread and the wine that we consume as the Eucharist is truly His precious Body and Life-giving Blood. It is clear that Jesus spoke literally, because if He had not, do you believe that He would have let the unbelievers just leave like that? How compassionate would Christ have been if He had been speaking figuratively, but then allowed his followers to be misled and leave the Church? The only option left is that Christ truly meant what He said; His flesh IS real food and His blood IS real drink.

The early church fathers evidently understood this concept because we can read about it in their writings.

Ignatius of Antioch

*“I have no taste for corruptible food nor for the pleasures of this life. I desire the **bread of God, which is the flesh of Jesus Christ, who was of the seed of David; and for drink I desire his blood, which is love incorruptible**” (Letter to the Romans 7:3 - 110 AD)*

*“Take note of those who hold heterodox opinions on the grace of Jesus Christ which has come to us, and see how contrary their opinions are to the mind of God. . . . They abstain from the Eucharist and from prayer because they do not confess that **the Eucharist is the flesh of our Savior Jesus Christ, flesh which suffered for our sins and which that Father, in his goodness, raised up again.** They who deny the gift of God are perishing in their disputes” (Letter to the Smyrnaeans 6:2-7:1 - 110 AD)*

Justin Martyr: *“We call this food Eucharist, and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of sins and for regeneration [i.e., has received baptism] and is thereby living as Christ enjoined. For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, **the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and***

by the change of which our blood and flesh is nurtured, is the flesh and the blood of that incarnated both Jesus" (First Apology 66 -151 AD)

Irenaeus: "If the Lord were from other than the Father, how could he rightly take bread, which is of the same creation as our own, and **confess it to be his body and affirm that the mixture in the cup is his blood?**" (Against Heresies 4:33-32 - 189 AD)

"He has declared the cup, a part of creation, to be his own blood, from which he causes our blood to flow; and the bread, a part of creation, he has established as his own body, from which he gives increase unto our bodies. When, therefore, the mixed cup [wine and water] and the baked bread receives the Word of God and becomes the Eucharist, the body of Christ, and from these the substance of our flesh is increased and supported, how can they say that the flesh is not capable of receiving the gift of God, which is eternal life – **flesh which is nourished by the body and blood of the Lord, and is in fact a member of him?" (Against Heresies 5:2 - 189 AD)**

Now that we have established that the early church, as well as the true Christians today, are to believe and be certain in the fact that the Eucharist is truly the Glorified Body and Most Precious Blood of Our Lord, we must consider the frame of mind and heart with which we are to receive Him.

Consider that the first consecration happened during the Passover meal. This meal was to have been a precursor; yet a memorial of a past event which was the freeing of the Israelites from captivity in Egypt. Therefore, both the eating of the Passover sacrifice and the eating of the Eucharistic sacrifice signify one and the same thing. If we look at the regulations for the eating of the Passover meal given to the Jews in the book of Exodus, we see the following:

Exodus 13: 47-48 "All the congregation of Israel are to celebrate this. "But if a stranger sojourns with you, and celebrates the Passover to the LORD, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it.

Nobody who was not a Jew was allowed to celebrate the Passover, let alone eat of the lamb! This is why no one who is not a member of the Church (one who did not leave when Christ proposed His true presence in the Eucharist), may receive the Eucharist during Divine Liturgy.

Paul goes even a step further by stating

1 Corinthians 11:23-30 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. That is why many among you are weak and sick, and a number of you have fallen asleep.

Paul tells the Corinthians that to eat and drink of the flesh and blood of the Eucharist without knowing it is His Body and Blood (discerning the body) is guilty of His Body and Blood. In Jewish culture this means that they carry the guilt of His murder!

How can one be guilty of His Body and Blood if it ISN'T His Body and His Blood?

It MUST be!

One thing is abundantly clear. Christ, Himself, taught His twelve disciples (His future priests) to consecrate bread and wine into His Body and Blood at the Passover Supper (the future Divine Liturgy). He told ALL the disciples (70+) to accept it from them and EAT it. Remember that some could not do so because they found it too disturbing and they left the Church. Remember that Christ let them go rather than recant what He declared. The early Church is unanimous in their upholding of the teaching of the real presence, and the practice is continued in the Church even today.

Matthew 28: 16-20 And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And seeing them they adored: but some doubted. And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold **I am with you all days, even to the consummation of the world.**

Once Upon a SAINT

by Rebecca O'Loughlin

St. Petka/Paraskeva



My dear children, over a thousand years ago, a devout and wealthy landowner by the name of Nikita lived with his wife, who we will call Maika (which means “mother”). They had two children. The two children were named Eftimie and Paraskeva. The family lived in Epivates, on the Sea of Marmara. Eftimie (sometimes called Euthymius) became a monk and later the bishop of Madite. He was a very holy man and is venerated as a saint. Although Eftimie has an interesting story too, today’s story is about his younger sister, Paraskeva or Petka.

When Nikita died and Eftimie left for the monastery, Maika turned to Petka, who was about eight years old.

“Petka, my dear, it’s just the two of us now! Soon you will be a young lady! But meanwhile we will try to live holy lives and go to Church every day.”

Petka always tried to pay close attention to all the prayers in Church. When she was ten she heard the gospel of the rich young man (she had heard it before, but it happens that when you listen very carefully to scripture you will learn new things about stories and messages you have heard many times before).

The priest intoned about a rich young man who approached Jesus asking, “Teacher, what good thing shall I do that I may have eternal life?”

When Jesus tells him to keep the commandments, the rich young man replies that he has kept all the commandments since his youth. Petka nodded. She too had worked hard to always keep the commandments! Her family was wealthy... she was just like the rich young man! Perhaps she was prepared for Heaven? She glowed with pride.

The priest continued with the Gospel: “Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.”

A shiver rolled down Petka’s spine.”If you want to be perfect,” she repeated in her head, “sell what you have...and come follow Me.”

“I do!” She whispered, “I do want to be perfect! Oh Jesus! As soon as I am old enough, I will be a hermit and live only for You.”

When she left the Church, Petka saw a girl about her age, very poor and in rags. "Come! Let us exchange clothes!" Petka told the girl. Petka dressed in the rags while the girl dressed in her finer clothing. Petka did this many times in her childhood, and gave away her own food to children she saw hungry on the street.

A girl like Petka, who is full of kindness, will be beautiful not only on the inside but on the outside as well, even if she is generally not considered a great beauty. Petka's face shone with God's grace and love. Many young men saw this and loved her. She was now of age to be married, but refused them all. Maika was worried.

"Daughter! Who will care for you when I die? You will have no father or mother to help you. You must accept one of these young men!"

Petka smiled and hugged her mother. "Maika, don't worry! God is my Father and He will care for me when you die!" Maika died when Petka was around fourteen. She traveled to Constantinople and saw all the holy sites. She continued on to Calcedon, Pontiac Heraclea, Jerusalem, and finally joined a convent in Jordan at age fifteen, where she fasted and prayed a great deal.

One day an angel appeared to her. "Petka," he told her, "your place is no longer here in the desert but you must return to your home country. There you will bring many souls to Christ, your Bridegroom." Petka immediately rose and began the journey home. She fed the poor and served the widows on the way. While passing through what is now Tran, Bulgaria, Petka stayed in a cave and preached to the people. The Islamic soldiers who heard her speak decided to get rid of her. The soldiers marched to her cave. Petka realized they were coming, and the smoke from her fire showed her a second opening by which she could escape. "Where is she?!" One of the soldiers grumbled. "She can't have gone far! The fire is still going and there is fresh bread here!"

"I don't like this at all!" Replied a more timid soldier. "Don't you think that those prints in the stone look like her hand and foot print? What kind of human leaves prints in stone? I'm scared!"

"Huh!" Replied the other soldier, "she's just gone, that's all. I hope she never comes back. But if she does, she won't have any dinner."

He reached out to grab the fresh bread only to have it turn into stone in his hands.

If you visit Saint Petka's cave in Tran, you will still see her hand and foot prints and the stone bread.

Meanwhile Petka continued her journey toward home. She stayed in Epivates for the next two years, fasting, preaching, serving the poor, and helping young mothers. She died at age 27. When Petka passed to the next life, her relics were forgotten for a time, but when they were recovered, they were incorrupt. The relics traveled to different countries before finally resting in the Metropolitan Cathedral of Iași,

Romania. Petka answers many prayers, but loves especially to watch over mothers (animal and human!) during childbirth, as she often did during her life.

St. Petka's feast day is October 14th. It is tradition to make Kurban Chorba soup and bread shaped in a circle, which is how St. Petka prepared hers too. "Kurban" means "sacrifice" and the soup is prepared as an offering and blessing to the Lord for the people who are to consume the dish, for their bodily and spiritual health. In Bulgaria the bread is blessed and the water that drips down the walls in St. Petka's cave is drunk. Many miracles have occurred by this act of faith. Even though St. Petka's feast is passed, you can celebrate all saints in November.



By Lilyana, age 10, from St Mary's in Whiting, IN

Menu for Petkovden, St. Petka's Day



Kurban Chorba Soup: cubed lamb (beef stew meat or chopped chicken thighs are also acceptable), broth, tomato juice, parsley, and vegetables such as onions, carrots, and celery.

Brown the meat on a frying pan and then add the other ingredients and simmer until the meat falls apart and is tender.

Bread: homemade and traditionally shaped in a ring, since the bread St. Petka baked was shaped this way.

Bulgarian Kurabiiki:

3 eggs
1 cup yogurt
 $\frac{3}{4}$ cup sugar
 $\frac{1}{2}$ cup butter
 $\frac{1}{8}$ tsp salt
1 tsp baking soda
2 tsp vanilla extract
3 cups flour
 $\frac{1}{4}$ cup Honey

(For this recipe we substituted most ingredients to make it allergy friendly and it worked well).

Mix wet ingredients. Add dry ingredients and mix. Roll into walnut sized balls and poke a hole in the center of each with your finger. Brush with honey (if too thick, mixing the honey with a little hot water will thin it). Bake for 10 minutes at 350°. Makes 3 dozen.

I SPY IN MY LITTLE ICON



By Kim Fritzges

ST ANDREW THE FIRST CALLED

This month's icon is of Saint Andrew. He was the first Apostle of Jesus, he is often called the Protokletos which means first called. This is an icon written by Fr. Vladimir Lysak, an iconographer who has generously provided us with many of his icons. We see St. Andrew holding a rolled up scroll and a tall, thin rod topped with a cross. In some of Andrew's icons the scroll is open and on it is written: I have found the Messiah". His hair and beard are gray, with his hair having the wild, untamed look of St John the Baptist.

Andrew was born in Bethsaida. He and his brother Peter were fishermen. Andrew was a disciple of St. John the Baptist before he knew Jesus. Matthew 4:18-20 reads: "And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, "Follow Me, and I will make you fishers of men." They immediately left their nets and followed Him."

After Christ's Ascension, Andrew began his missionary work preaching across many nations including:

Asia

Minor, Macedonia, Crimea, and into Ukraine. It is here he said looking at the hills that a city would be built there with many churches, this is now the city of Kiev. He went further east where Novgorod is now. He founded the

Church of Christ in a small Byzantine village that would become Constantinople.

The last city Andrew went to was Patra in 62AD. Andrew converted most of the residents in Patra. Many healings took place through his prayers. However the prefect of Patra was a pagan and ordered Andrew to be crucified. Andrew accepted his fate with joy. He was tied onto an X shaped cross, known as a saltire cross. and died after suffering for two days.

St. Andrew is known as a patron saint of fishermen, singers, and maidens. He is patron saint of Scotland, Romania, and Ukraine.

His feast day is celebrated on November 30.



Troparion (Tone4)

**As the first-called of the Apostles
And brother of the foremost disciple,
Andrew, entreat the Master of all
To grant peace to the world
And to our souls great mercy.**

Kontakion (Tone2)

**Let us praise Andrew, the herald of God,
The namesake of courage,
The first called of the Savior's disciples
And the brother of Peter,
As he once called to his brother,
he now cries out to us:
"Come, for we have found the One
whom the world desires!"**

MEANWHILE, BACK IN



BYZANTIUM

by Kathryn Reetzke



(Public Access from The Met, ceramic bread stamp "Jesus Christ Victorious" 500-900AD Byzantine.)



(Public Access image from The Met, Circular Box "pyxis" displaying the Miracle of Christ's Multiplication of the Loaves, 6th Century Byzantine, box made in N. Africa)

As a kid in the Eastern Christian Church, I'm sure you are familiar with "Holy Bread." Do you know who bakes it at your parish? Maybe your family bakes it throughout the year. Where do you get the ingredients?

The Byzantines had extensive farming estates throughout Macedonian and the coastlines near to Constantinople. Millet, wheat, and barley were main crops for most of the 6th to 8th centuries, with the introduction of sugar and cotton in later centuries for trade. Large farming estates suffered and dissolved in the 14th century, especially after the Black Plague and the Crusades. Farming grains was an important part of the Byzantine economy and was essential to feeding the many citizens of that Empire. Byzantine Christians have been baking Holy Bread for thousands of years with simple ingredients found in most regions throughout the world: flour, water, yeast, and salt. The Western Rite Churches reintroduced unleavened bread (no yeast added) to the Eucharist in the 9th and 10th centuries. So, perhaps your experience eating Holy Bread is different than the loaves of leavened (yeast added) prosphora cooked in the ancient past. Whether you are eating leavened or unleavened bread, remember that you are sharing bread with Christians dating back to the gospels and even Christ himself at the Passover Feast.

Closing Prayer
for the
Blessing of Baking Prosphora



O God, our God, You sent the heavenly Bread, the food for the whole world, our Lord and God Jesus Christ, as Saviour, Redeemer and Benefactor to bless us and sanctify us. Do bless this offering and accept it upon Your heavenly altar. As a good and loving God, remember those who brought it and those for whom it was brought. Keep us blameless in the celebration of Your divine Mysteries. For sanctified and glorified is Your most honourable and majestic name, of the Father and the Son and the Holy Spirit.

Amen.

St. Andrew

the 'First-Called'



In our Eastern Church, we often refer to St. Andrew, whose feast is November 30th, as the 'First-Called' This is because when St. John the Forerunner pointed out to his followers that Jesus was the Christ, Andrew, along with John the Theologian, left him immediately and began to follow Jesus instead. Later, Andrew would be so inspired that he would introduce his brother, Peter, to Jesus. These two brothers who had been fishermen on the Sea of Galilee would become leaders of the Church, Peter of the West, and Andrew of the East.

After the ascension, when Christ directed the disciples to go forth and make disciples of all nations, Andrew journeyed through Asia Minor, along the Danube and Dnieper rivers, to what would eventually become Kyiv in Ukraine. He prophetically declared to those traveling with him that God would build up many churches upon the city's hills. Before traveling on, he blessed the hills and erected a cross there.

Next, he visited the Slavic villages in Novgorod and continued to what would become Byzantium in Turkey. There, he established the first Byzantine church, appointing St. Stachys as its Bishop. Along the way, St. Andrew worked many miracles, converted many to Christ, and supplied these new congregations

with churches. His mission ended in 62 AD, in Patra, where he had succeeded in performing spectacular miracles and converting nearly all of the city to Christ. A certain prefect named Aegeatos was an outspoken opponent to Christianity and the primary target for St. Andrew's preaching. With Christian love and compassion, the saint repeatedly appealed to the prefect, urging him to consider giving his life to Christ. When Aegeatos could withstand no more, he ordered that St. Andrew be crucified. To his surprise, Andrew accepted his fate with joy, willingly going to execution and placing himself upon his X-shaped cross. Enraged by this, Aegeatos ordered that he not be nailed, but rather only tied to the cross to lengthen his sufferings.

For two days, the saint preached happily from the cross to his Christian congregation, who gathered there to support him. Fearing a riot would ensue, Aegeatos ordered him to be released, only to find that St. Andrew refused! He prayed aloud to Christ that he be allowed to die as He had done.

When soldiers approached him to loosen his bonds, a brilliant light paralyzed and repelled them, and when it subsided half-an-hour later, they found that Andrew was already dead. The governor's wife, Maximilla, who was one of those cured by St. Andrew, took possession of the body, burying it lovingly with honor. His relics are maintained in Constantinople, Rome, and Moscow.

In the Gospel of John, chapter 6, there is an account of St. Andrew introducing a young boy to Jesus who wanted to share his five loaves of bread and two fish with the hungry crowd of 5,000 who had gathered to hear Jesus preach. We can take some loaves and fishes of our own and make ourselves some tuna sandwiches for lunch today. While we eat them, we can remember how this little boy, who wanted to offer his gifts to Jesus, went through St. Andrew to do it.

We can talk about how brave he was to travel so far to convert souls to Christ, who may have never heard of Him, were it not for St. Andrew's efforts. We can also marvel at how he was so willing to suffer death rather than deny Christ and talk about his X-shaped cross. Let's make some special loaves of bread today (fast-friendly ones!) which carry the mark of our friend, St. Andrew.

Liturgical Bread



The bread that is made and offered for use during the consecration at the Divine Liturgy is called the Prosphoron.

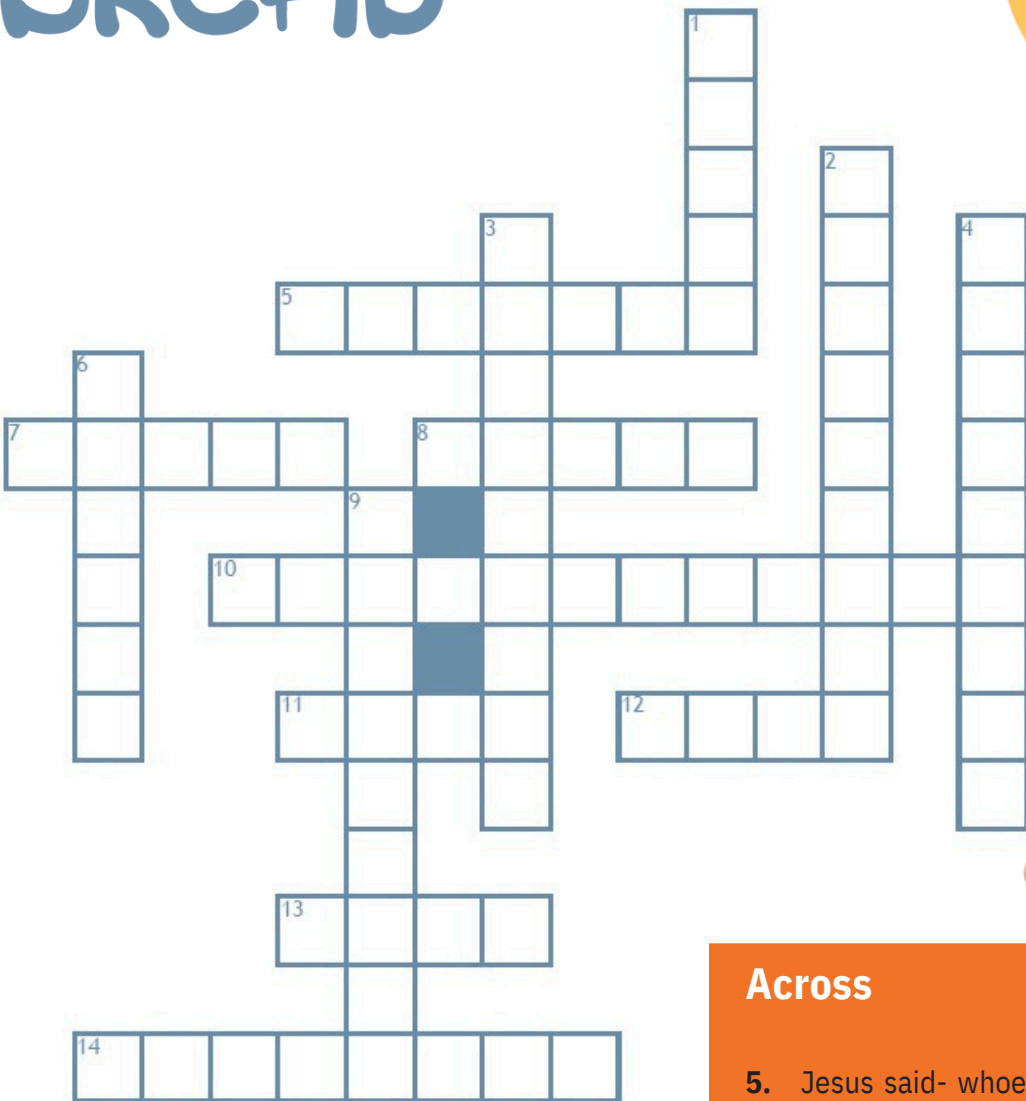
It contains only four ingredients: flour, water, yeast, and salt, and can be made by any member of the congregation. It is common practice, but not required, for the baker to have gone to confession before baking the Prosphora and to make them first thing in the morning, after prayers, and while fasting. For centuries, the faithful would bring gifts of these Prosphora, along with wheat, oil, and wine, to the Church – specifically to the deacons, who would receive the gifts and prepare them for use at the Divine Liturgy. The word means “gift” and when you prepare the holy bread for use at the Divine Liturgy, you really are presenting the Church, and the Lord, with the gift of your talents and time! It is important that we make such a gift, which will become the Body of Christ, with a prayerful and loving attitude. It is important to dedicate your time completely to the task, not multi-tasking or allowing yourself to become distracted by the television, music, or other worldly things.

A Prosphoron is made of two separate round pieces of leavened dough, which are placed one on top of another and baked together to form a single loaf. This double loaf represents the two natures of Christ. Before baking, each loaf is stamped with a seal, usually bearing the image of a cross with the Greek letters ICXC NIKA, which means “Jesus Christ conquers”. This impression is baked into the bread and serves as a guide for the removal of the “Lamb”, or center-most square of the loaf. This portion of the Prosphoron will be consecrated into the Body of Christ during the Divine Liturgy.

When the Lamb is removed from the Prosphoron during the preparation service before the liturgy, there is a substantial amount of bread left over. Because tradition requires the faithful to fast before Communion, they are given this bread (and in some traditions, they are also given wine and water) to give them strength after they receive the Eucharist. Also, at the end of Liturgy, loaves of unconsecrated (but blessed) bread are cut and given out to the people while the priest imparts a blessing on them. This anointing is known as **Mirovanije**. The unconsecrated bread taken from the Prosphoron is called the Antidoron. Therefore, the Antidoron, which literally means “in place of the gifts”, has its origins in the food which was distributed to the poor in the early Church.

The Antidoron is distributed to all in attendance as a sign of fellowship, even to those who are unable to receive the Eucharist. Because it is unconsecrated but is blessed, it is often taken home by the faithful to those who cannot attend the Liturgy to be eaten as a sacramental. The faithful piously believe that blessings and healing graces are bestowed upon one who partakes of this blessed bread.

BREAD



Across

5. Jesus said- whoever eats this bread will live _____
7. an ingredient for the altar bread is : an ingredient for
8. the altar bread is :
10. _____ is when the bread becomes the Body of Christ
11. Jesus is the Bread of ____
12. an ingredient for the altar bread is :
13. Jesus said- For my flesh is ____ food
14. The Eucharist is the body, blood, soul, and _____ of Jesus Christ

Down

1. an ingredient for the altar bread is :
2. At the Divine Liturgy, we celebrate the mystery of the _____
3. Jesus was born in _____ - which means 'house of bread'
4. another word for Eucharist is Holy _____
6. Jesus said- I am the living bread that came down from _____
9. you can take this blessed bread to home-bound family

