

A PAGEANT ON THE SAINTS OF RUSSIA (988-1988)

SCENE ONE: Background scenery should include rolling hills of Judea, a cave that serves as a manger for animals, a night time sky with a bright star shining over the manger.

[Enter ISAIAH, dressed in a simple flowing robe and beard, with a scroll in his hand]

ISAIAH: Our story begins long before the year 988, even long before the birth of Jesus Christ. I am the prophet Isaiah sent by God to the people of Israel. We prophets of Israel were holy men who brought God's message to His people. We called the people to repent of their sinful ways and return to the One True God, otherwise God would punish them and their country. Indeed, the people did not heed our warnings and Israel was captured by the Assyrians in 722 B.C.. But I did not despair, for God gave a promise to me in a vision. [He reads from his scroll]

The people who have sat in darkness have seen a great light.

[ALL CHILDREN sing "God is with Us", with Isaiah reading the following verses from his scroll and the children singing "For God is with us" after each verse]

For unto us a Child is born, a Son is given.

(For God is with us)

And the government shall be upon His shoulder.

(For God is with us)

And of His peace there shall be no end.

(For God is with us)

And His name shall be called the Angel of the Great Counsel

(For God is with us)

Wonderful, Counsellor

(For God is with us)

Mighty God, Eternal Ruler, Prince of Peace

(For God is with us)

The Father of the world to come.

(For God is with us)

[Children repeat the entire song "God is with Us"]

Enter NARRATOR (standing to one side of the stage at a podium):

NARRATOR: And it came to pass in those days that a decree was sent out from Caesar Augustus that all the world should be taxed. And all went to be taxed each unto his own city.

[Enter MARY AND JOSEPH, taking their places in front of the cave sketched on the background]

JOSEPH: And I, Joseph, also went up from Galilee, out of the city of Nazareth, to Judea, to the city of David which was called Bethlehem to be taxed with Mary, my betrothed, who was great with child. And so it was that while we were there, she brought forth her firstborn son and wrapped him in swaddling clothes and laid him in a manger for there was no room for us in the inn.

[Enter ANGELS and SHEPHERDS while NARRATOR continues]

NARRATOR: And there were in the same country shepherds abiding in the fields keeping watch over their flocks by night and lo the angel of the Lord came upon them and the glory of the Lord shone round about them and they were so afraid. And the angel said unto them:

ANGEL [to the shepherds]: Fear not for behold I bring you good tidings of great joy which shall be to all people: For unto you is born this day in the city of David a Saviour which is Christ the Lord.

ALL ANGELS: Glory to God in the highest and on earth peace good will among men.

[ ANGELS and SHEPHERDS move toward manger while NARRATOR continues]

NARRATOR: Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, there came wise men from the East.

[Enter WISE MEN, bearing gifts]

WISE MEN: And, lo the star which we had seen in the East went before us till it came to rest where the child was. And we brought him gifts of gold, frankincense, and myrrh.

[All children sing the Tropar or Kontak of the Nativity, or "On This Bright Day"]

On this bright day, was born to us,  
Saviour King, God of All,  
Comforter of mankind,  
Christ the Son of God.

SCENE TWO: Background scenery should include village buildings with a church, simple countryside with trees and a

river. [While new scenery is moved into place, the NARRATOR continues]

NARRATOR: When Jesus was about 30 years old, He gathered around Him 12 apostles who accompanied Him as he preached and who witnessed the miracles He performed. Many people followed Jesus and believed in Him, but not everyone. And Jesus was crucified by Pontius Pilate, and was buried. But He rose again on the third day and appeared to His followers. And as He ascended into heaven He left them with this commandment: Go and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit, teaching them to observe all that I have commanded you; and lo I am with you always!

And the Holy Spirit was sent down upon Jesus followers who went forth spreading the message of Jesus Christ.

[Enter ST. CYRILL and ST. METHODIUS, wearing monastic robes, each carrying several scrolls and a staff...travelling scholars]

NARRATOR [turning to St. Cyrill and St. Methodius]: Who are you, where do you come from, and where are you going?

CYRILL: I am Cyrill, and this is my brother Methodius. We are Greeks and our home was once Thessalonica. There we had many friends from Slavic nations. And now we have been able to do something wonderful for those friends.

METHODIUS: We have been in Moravia since the year 863 travelling and preaching about Jesus Christ. But since the people we met did not have a written language, we devised this alphabet for them [unravels one of his scrolls].

CYRILL: We translated the Holy Scriptures and the Divine Liturgy into Slavonic for these people. Now the gospel of Jesus Christ can be preached to them in a language they understand, and they can worship in the true Orthodox way with their whole hearts and minds!

METHODIUS: But there is much more work to be done throughout the world if all nations are to know Jesus Christ. Our work is nearly finished. Now, it will be up to each and everyone of YOU [points to the audience] to follow the commandment Christ gave to His Apostles.

[Exit ST. CYRILL and ST. METHODIUS as NARRATOR continues]

NARRATOR: Indeed, the work of Saints Cyril and Methodius was carried forth into all the Slavic lands by their disciples. Eventually, the Slavic language was used in Church by the Bulgarians, Serbians, Czechs, Ukrainians and Russians. These two brothers are highly venerated by the Slavic Orthodox people because they brought the True faith to them in their own language. They are considered "equal to the Apostles" by the Church and are commemorated on May 11.

NARRATOR: The message of Jesus Christ was spread not only by monks and scholars, but by wealthy kings and rulers of great kingdoms, too. Jesus said to those who would be His followers: Seek first the Kingdom of God and His righteousness. Do not lay up for yourselves treasure on earth, but rather in heaven. For where your treasure is, there your heart will be also.

[Enter ST. OLGA, in a long dress and wearing a crown]

OLGA: Indeed, I learned that lesson the hard way. I am Olga, princess from the city of Kiev. My husband Igor and I were both pagans who worshipped many gods. After my husband was killed, I sought revenge upon his murderers. But my heart was softened when I visited Constantinople. It was there that I learned about the Christian life. I became one of the first few people in Russia to be baptized. Before my death in 969, I built a large church dedicated to St. Sophia and spent my money to help the poor.

My example was important for the future of the Russian people, and especially for my grandson Vladimir. I pray that YOU [pointing to the audience] will remember me and learn to heed the Gospel message as I have.

[Exit ST. OLGA, as ST. VLADIMIR enters attired in fine clothes, robe and crown]

VLADIMIR: I know now I should have listened to my grandmother's words from the start, but as a youth I was only interested in carousing and battling with enemy tribes. After ruling my people for several years, I became dissatisfied with our pagan gods. It was then I became like a merchant in search of fine pearls. I sent a delegation of my men to different parts of the world to find a suitable religion for my people. They travelled to the Volga River to visit the Muslims, then on to Jews living in the Khazar region, and then to the Christians living in Germany and in Constantinople. The majestic

beauty of the divine services in Constantinople's St. Sophia Cathedral deeply impressed them. On their return, they reported to me, "We did not know whether we were on earth or in heaven!"

I was so moved by their report that I was baptized a Christian. The following year, 988, the people of the city of Kiev came willingly to the Dnieper river to be baptized also. Thus Christianity became the religion of the Russian people. I set about Christianizing the entire country: building churches, opening schools to teach the children the new faith, and doing charitable works for the less fortunate.

Here in America, there are still many churches that need to be built, many children who need to be taught. And there are many less fortunate than YOU [pointing to the audience]. This is your country and it is up to you to spread the Orthodox faith in America.

(Exit ST. VLADIMIR as ALL CHILDREN sing Tropar to St. Vladimir)

O holy prince Vladimir,  
You were like a merchant in search of fine pearls.  
By sending servants to Constantinople for the Orthodox faith,  
You found Christ, the priceless pearl.  
He appointed you to be another Paul,  
Washing away in baptism your physical and spiritual blindness.  
We celebrate your memory,  
Asking you to pray for all Orthodox Christians of Russia,  
And for us your spiritual children.

NARRATOR: The church remembers St. Olga and her grandson St. Vladimir each year in July, for Jesus Christ changed their lives and those of their people forever. But Russia had other great leaders also, spiritual leaders: Saint Theodosius of the Caves in Kiev and Saint Sergius of Radonezh. Although they did not have the power and wealth of earthly kings and princes, they helped a mighty Russian nation emerge, built upon the spiritual treasure of monasticism.

[Enter ST. THEODOSIUS, wearing simple monastic garb, may be carrying prayer rope or a basket of bread]

THEODOSIUS: I don't want to talk about myself, but I want to share with you instead how we monks lived. There were so many of us, we needed a Rule to guide us: how we should sing, read, and behave in church; how we should act at meals; how we

should fast. But especially how we should be of service to the needy, whether they be princes or the hungry poor, just as Our Lord Jesus Christ showed us by His own example. When monks in my monastery went astray, I wept; when they returned and repented, I rejoiced.

Only a few of YOU [pointing to the audience], may have the opportunity to visit the place where I lived, the Pechershaya Lavra, which became one of the famous centers of religious life in Russia. But all of you can imitate my love, charity, and mildness.

Note: Pechershaya Lavra is "The Monastery of the Caves"

[Exit ST. THEODOSIUS as the NARRATOR continues]

NARRATOR: Two hundred fifty years after St. Theodosius died, a young boy was born in 1314 who was destined by God to become the "builder of Russia." For the Russia he knew was a devastated land, having been invaded by Mongol hordes in 1240. He was to mend the spirit of the Russian people which had been crushed by the barbarians. But how?

St. Sergius of Radonezh knew what Jesus had said, Come to Me all who labor and are heavy laden and I will give you rest.

[Enter ST. SERGIUS in a monastic robe]

SERGIUS: The Russia of my day was overrun with many enemies. But the enemy that was the greatest and that I sought to fight was Satan. That is why mine was a life of prayer. With the blessing of my parents, I went to live in the deep forests north of Moscow. There I built a small house and soon others monks came to join me. I taught the monks in my monastery that the only way to overcome troubles is to put Jesus Christ first. The Prince of Moscow came to me for spiritual guidance. I gave him my blessing when he went off to defeat the Mongols in battle. My followers built monasteries all over the Russian territory, and villages and towns sprang up around them. Russia was being rebuilt.

To those of YOU [pointing to audience] who would follow after me I say, You also have received a talent from God and must account for it before the Judgement seat of God.

[Exit ST. SERGIUS, as the NARRATOR continues]

NARRATOR: St. Sergius founded the most famous of all the monasteries in Russia. It is called Holy Trinity Monastery and is located about 50 miles north of

Moscow in Zagorsk. It is there you can visit the relics of this famous saint of Russia.

[Enter ST. JULIANA THE MERCIFUL, wearing simple, but fine clothes, head covered with a shawl or veil, carrying a basket of embroidered linen pieces or the like. She puts the basket down, removes a Bible from it, opens the Bible, reads out loud Matthew 25: 34-40 to the audience, and then continues...]

JULIANA: My name is Juliana, and I lived around the time of Ivan the Terrible, when there was much suffering and starvation. As a little girl I loved to help the poor. I would sew beautiful things like these [shows the audience what is in her basket] and sell them for money. The money I gave to the hungry and those without clothing. I wanted to be a nun. But instead, I married a rich land owner and had many children. I was able to continue helping the many needy and starving people who came to my door for help.

[She reaches back for her Bible, and reads out loud Matthew 25: 41-46 to the audience] These words of Jesus taught me how I should live. YOU [pointing to audience] too live in a time when there are many homeless and hungry people. What are you going to do about it?

[Exit ST. JULIANA, while ST. TIKHON enters, wearing monastic garb and carrying a lighted candle]

TIKHON: All my life I loved to go to church and pray. Then suddenly I became a bishop of the Church one day. I opened a monastery and wrote many articles to educate the priests of my time, for it was their task to graft sinners to the True Vine.

My name? St. Tikhon's Seminary in America bears my name, bringing the light of Christ [holds up his candle] for all of you in this land to see and spread. For remember our Lord's own teaching, Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven.

[Exit ST. TIKHON, as NARRATOR continues]

NARRATOR: At the time when George Washington was fighting the battles of the American Revolution and young Napoleon entered military school, a young man was entering the monastic life who would become as well-known in Russia as Washington is in America and Napoleon is in France -- the beloved St. Seraphim of Sarov.

[While ALL CHILDREN sing the Beatitudes, enter ST. SERAPHIM, with a walking stick and carrying an icon of the Theotokos]

SERAPHIM: Dear children, all my life I have loved hearing stories from the Bible and reading the lives of the saints. These are two things each of YOU [pointing to the audience] can do if you are to acquire the Holy Spirit.

Twice the Blessed mother appeared to me when I was very ill. Eventually I became a monk. I moved to the forest and grew very fond of the animals. There I often spent much of the day and night in prayer. It was not easy. So many pilgrims came to my door I had to dig a hole behind my stove and hide there so that I could pray undisturbed. Perhaps, you smile at that. But, yes, prayer is that important for those who want to be close to God.

[Exit ST. SERAPHIM]

SCENE THREE: Background should include a sketched out map of the world, showing Russia, the Pacific Ocean, and North America, with the regions of present day Finland and Alaska highlighted, also your hometown area]

NARRATOR: At last our story moves to America [points to map]. The Gospel of Jesus Christ was brought to Alaska by a man for whom the whole message could be summed up in one word: LOVE. St. Herman was a simple monk but he touched the lives of all Orthodox Americans. He planted firmly the Orthodox faith on this continent. The Church glorified and canonized him a Saint on August 9, 1970.

[Enter HERMAN, in simple garb, with walking stick and hand cross, looking quite old]

HERMAN: When I left the Valaamo Monastery in 1794, I could not know what great task God had in store for me. But coming to Alaska, it soon was clear what I must do. I loved the Eskimos and Indians and they in turn loved me. I taught them to love Jesus Christ and their neighbors. I showed them I cared about them by standing up and defending their rights in the face of the abusive owners of the Russian Fur Trading Company.

My message to YOU [pointing to the audience] is simple, the same as I taught them: From this hour, from this moment, love God above all.

[ST. HERMAN exits as ALL CHILDREN sing the Tropar to St. Herman]



O Blessed Father Herman of Alaska,  
North Star of Christ's Holy Church;  
The light of your holy life and great deeds  
Guides those who follow the Orthodox way.  
Together we lift high the Holy Cross  
You planted firmly in America.  
Let all behold and glorify Jesus Christ  
Singing His Holy Resurrection.

NARRATOR: But the missionizing work in Alaska had only just begun. The message of the Gospel was to be spread by a man who was born in Siberia at about the time St. Herman left for the New World. St. Innocent entered the seminary as a young man to study for the holy priesthood. After completing his studies, he was married and ordained a priest for the parish in Irkutsk, Siberia. But God had other plans for him.

[Enter ST. INNOCENT, in the attire of a bishop, carrying a large book made to resemble a Gospel book]

INNOCENT: As a young priest I volunteered to come to Alaska with my wife and child. It was after several years of missionary work among the Aleuts that we returned to Russia where my beloved wife died. It was then that my real work in Alaska began. I returned as Bishop of Kamchatka, the Kurile and Aleutian Islands. I travelled extensively throughout Alaska bringing the Good News of Jesus Christ to the natives. Finally, I returned to Moscow to serve as Metropolitan of Moscow and All Russia. Then, as even today, funds were desperately needed and had to be raised if the Church's missionary work was to continue. It was for that reason that I founded the Missionary Society.

The work of evangelization, of spreading the Gospel message was my work as it had been for the Apostles. Now it is the task God has set before all of YOU [pointing to audience].

[Exit ST. INNOCENT as the NARRATOR continues]

NARRATOR: St. Innocent, Enlightener of the Aleuts and Apostle to America, was canonized a Saint by the Church in 1977. This year, 1988, as we commemorate the 1000th Anniversary of the Baptism of the people of Russia, a new Saint will be canonized by the Church of Russia. He was neither a prince, nor a monk, nor a bishop, but a parish priest: Father John of Kronstadt.

[Enter JOHN OF KRONSTADT, in a cassock or other suitable priestly attire, carrying a book clearly entitled, "My Life in Christ"]

I was a parish priest at the naval base near St. Petersburg in the late 1800's. I visited the poor and the sick, organized charitable work, taught religion to the children in the parish, preached continually and prayed with my flock.

If YOU [pointing to the audience] had been my parishioners, I would have insisted that you come frequently to Holy Confession and Holy Communion, to strengthen you for the great task God has set before you.

[At this time ALL the Saints portrayed, and ALL CHILDREN who had a part in the pageant should return to the stage]

NARRATOR: These are just a few of the many Saints of Russia, but they all have something in common: all of them confessed the Holy Orthodox Faith and all believed in Jesus Christ as the Head of the Church and were united to Him through the Sacraments. Indeed, they belong to no one country. Their true citizenship is of the Kingdom of Heaven and for this we here today honor and celebrate their memory.

[ALL sing the Tropar and Kontak of the Millennium]

Tropar, Tone 8

Blessed are You, O Christ our God, Who have illumined the Russian land with Baptism, having sent the Holy Spirit to her people, leading them to salvation! O Lover of Mankind, glory to You!

Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever and unto ages of ages. Amen.

Kontak, Tone 3

Today the land of Russia stands before God and bears to Him the fruit of Holy Baptism. Angels, rejoicing, sing doxologies and all the Saints, together with the Theotokos, making glad, sing: "Christ is Victor! Christ is King! You are great, O Lord, and wondrous are Your deeds! O our God, glory to You!





## THE SACRAMENT OF PENANCE AND THE YOUNGER CHILD \*

*"The aim of all religious teaching in the Orthodox Church is to introduce the child (or the adult) into the Church, to integrate him into her life - - the life of grace, communion with God, love, unity and spiritual progress towards eternal salvation, for such are the essential aims of the Church." (A. Schmemmann, LITURGY AND LIFE)*

Integration into the Christian life is the goal of all our teaching, but this goal becomes especially clear when we introduce a child to the Sacraments of Penance and Holy Communion, the sacraments of reconciliation and reunion to the Body of Christ. To assume such a role, however, of helping to mold or shape a child's thoughts and attitudes concerning himself and his relationship to God and to other human beings, is an awe-some and fearful responsibility. Therefore, it is first necessary that we understand and strive ourselves for a right relationship with God and with each other before we attempt or even speak of the procedure of teaching or acquainting a child with these sacraments. We must first refresh our thinking about the sacraments as they relate to our own lives, and then we can discuss a few general concepts concerning Penance and Holy Communion and their relation to the life of a younger child.

### I. The Sacrament of Penance

#### Sacrament of Reconciliation

The Sacrament of Penance is the sacrament of reconciliation, for the primary prerequisite for the Sacrament is the desire to return to God. It is the sinful state that causes the separation between us, and it is the desire for repentance and reconciliation that leads us again to communion with God. The Sacrament of Penance is offered by the Church to enable us once again to restore this unity with God. Our approach to Penance, therefore, must involve this idea of separation, of the fact that we, through our own will and through our own acts, have desired something other than God, and consequently have effected a deep separation between ourselves and our Creator. It is only when we acquire a true perspective of the world and see value in the things that are truly valuable that we can begin to see God and see how far we are from Him. Then repentance and the striving for communion begins; then the Sacrament of Penance, the sacrament of reconciliation, becomes our first step in the restoration of our union with God.

#### Self-sacrifice and Renewal of Life

The Sacrament of Penance is not an automatic device that in five minutes can wipe out our separation from God and replace it with immediate and full communion. Repentance is a continuing act of love and self-sacrifice. It is a continuing act of rejection of the so-called valuable things of this world and a continuing acceptance of Christ and the things of the world to come. Our life in this world involves a constant choice--a choice between good and evil, between God and man, between material and spiritual, between an unlimited number of little choices that have to be made each day--it is this struggle each day that involves the decisions of self-sacrifice and love that are evidence of complete submission to Christ. If we submit fully to Christ, we are unable to sin against Him; this submission then is the key to the restoration of our communion with Him. To live in Christ is to live in a perfect unity of love. It is this perfect unity in love that is our goal for eternity.

*\*Author's note: Although this paper was written for the purpose of introducing the younger child to the Sacraments of Penance and Holy Communion, the same basic principles may also be used when discussing these sacraments with older children.)*

## The Teacher and the Sacrament of Penance

In order to teach the Sacrament of Penance and the Sacrament of Holy Communion to others, it is necessary that we first of all have a continuing experience of these sacraments ourselves. It is not sufficient for a teacher to speak of frequent Communion or of the attitudes necessary for Confession; she must herself receive the sacraments frequently and be a living example of the attitudes she is trying to cultivate in her students. Especially with younger children, the attitude of a teacher is extremely important; insincerity is quickly felt by them and an example is much easier to understand and follow than several pamphlets or lessons on the same subject. Christ taught the Christian life by example; we also must take His lead and strive first to live the Christian life and by our living to teach it. Though we will discuss in this introduction many methods of teaching the Sacrament of Penance and the Sacrament of Holy Communion, we need always to keep in mind that these methods are secondary to that method of teaching by living that we have already mentioned.

### II. The Rite of Penance

It is not our purpose here to discuss in detail the specific methods used by the priest in assisting a person to confess his or her sins. We will merely outline the basic form, the main elements involved in the process of helping a child to make a good confession of sins, and will also speak briefly about the process of preparing the child for Holy Communion.

#### The Preparation

The Preparation of a child for the Sacrament of Penance will primarily consist in helping the child to establish the proper attitude toward the sacrament, an attitude of humility, contrition and sincere desire to amend his or her way of life in order to come closer to God. Stories showing how other people recognized how far they were from God because of their sinful acts and how they repented, turning back to God with the real desire to be in communion with Him again, should be selected from the Scriptures and from lives of saints and discussed in class. Prayers and verses from the Psalms that are of a penitential nature should be read, examined and discussed; a few of these may be read frequently or memorized. Class discussion on how we often stray from God (by sinning against God, against each other, or against ourselves) can help the children come to an awareness of their sins themselves. Several warnings, however, should be kept in mind; teachers should be careful not to suggest specific sins, but rather to lead the children to think out themselves "how we often hurt someone else, how we forget to do good things for others, how we treat God's creation, etc." Care should be taken so that each child does not recall to the class how he has sinned (so that the discussion would not become a confession in the classroom), and, although we wish to encourage a self-analytical attitude, care should be taken to avoid a misinterpretation of this attitude, so that it would not result in a self-centeredness or a psychological discussion of "my problem" during the confession. The proper attitude can only be maintained by a constant reference of ourselves to God: how far we are from Him because of how badly we behave towards Him and towards ourselves and others who are made in His image. The children may be warned not to follow the example of the Pharisee who compared himself to other men and who felt he was good in comparison, but to follow the example of the Publican who saw himself only in relation to God and who found himself miserable in the sight of God. Finally, the children should be referred to the parable of the Prodigal Son to illustrate both the son's desire to return to his father, and especially the father's joy and willingness to forgive and welcome back his son into the family. The teacher should point out that God is always willing to forgive and receive back into His love those who are truly sorry for their sins.

## The Confession

The form of the confession proper often varies; therefore it would be best to have the parish priest explain the form, i. e. what to do, to the children himself. The teacher may discuss with the priest before class the material and the concepts that have been covered (such discussion should also take place before the unit begins), the reaction of the class to certain stories on repentance that have been discussed, and their general attitude toward confession. A close cooperation between priest and teacher (and parent, if a meeting can be arranged to inform parents on how the Church, school, and home can cooperate in helping the child) is most essential in preparing the child for this Sacrament. The desire to amend, to change our lives, should be stressed as the necessary result of confession. Only then is the absolution given as the sign of this "conversion," of this change of mind and action. And, of course, the goal of the change--that of communion with God--must always be repeated.

## Preparation for Communion

Though we usually assume that preparation for Confession is necessary, we often forget that preparation for Holy Communion is also necessary. Fasting, prayer and the real desire for reconciliation and communion with God are the elements of this preparation. Younger children should be acquainted with at least one or two of the shorter prayers before Communion; these should not only be memorized but should be examined and discussed for an understanding of their content. Teachers might also review the procedure for receiving Communion and may wish to acquaint their students with one of the prayers following Holy Communion. Again, the necessity of amending our lives, of avoiding our previous sinful acts, of living to glorify God should be stressed.

### III. Penance and the Younger Child

#### The Primary Child

The primary grade teacher who has taught children of several ages will readily recognize that the child's rate of development at this level is quite rapid and varied. Though the six year old child is often inconsistent and has difficulty deciding what to do, even when he realizes what is right or wrong, seven or eight year old children not only realize the difference between right and wrong, but are beginning to feel some responsibility for their acts. The seven year old is particularly reflective; the eight year old is already willing to accept the consequences for his acts if he is really to blame (but if he shares the blame, he may say so quickly). Both the seven and eight year olds' concepts about God are expanding, the seven year old being interested particularly in the "whys" and "hows" of things. Their concepts of time and space are expanding and teachers can be more specific about "when" and "where" something happened. Heaven is of particular interest to children of both ages. This then should be kept in mind when speaking of the purpose of Confession, i.e. to be reunited with God so that we may live forever with Him in heaven.

#### The Child's Experience of Sin

To the child, "sin" is still a strange word, so other terms, such as right and wrong, obey and disobey, or good and bad may have to be used synonymously with sin to establish the meaning of the term. The same is also true for other terms we may refer to in speaking of Penance, e.g. humility, repentance, contrition, amendment, etc. Such terms cannot be used at this level so teachers must be careful to use simpler terms or phrases that express the same attitudes or concepts. A child may not experience "contrition," but may "feel sorry" for his sins. If our approach to the Sacrament is not simple, direct, and related to his life, he may only think of sin as stealing, killing, etc., and not as hurting his little brother by taking away his toys or bothering his father

