

A COMPANION GUIDE TO LITURGY FOR SCHOLÉ COMMUNITIES



ONLY

PREVIEW



COMMUNAL PRACTICES

For Beholding God, Beauty, and Harmony

A Companion Guide to Liturgy for Scholé Groups

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by
Scholé Groups

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PREVIEW ONLY



PREFACE

As an organization, the Scholé Groups Network is rooted in the Christian tradition, though we are not associated with any one particular denomination. As our name implies, we seek to present all teaching and learning restfully with scholé. While scholé as an idea originated with the Greeks, it was transformed and extended by the church, especially in monastic centers of education. The Scholé Groups Network seeks to recover this approach to education that is contemplative, "liturgical," restful and full of Christian peace. Our faith commitment is summarized in the Nicene Creed.

Within our support network, each Scholé Group functions autonomously. As such, a Scholé Group may choose whether to specify a particular Christian tradition or denominational focus for the group. For the purposes of creating a Liturgy Guide for the inclusion of historic Christian faith traditions, decisions about content were carefully considered.

Our foremost aim is to provide a form for communal adoration which glorifies our Father in Heaven, reveals His Son, and participates in the work of the the Holy Spirit. If we succeed in the first task, we believe our secondary focus on instruction is accomplished in the process. In sum, we seek to strengthen practices that make life-long disciples of our Lord, Jesus Christ. We labored to provide an inclusive and introductory guide in which to build upon the habit of liturgy. In the future, we are entertaining plans to create more customizable options for specific faith traditions, catechisms by discipline, liturgies for littles, seasonal traditions, and morning time resources. Below are brief explanations where our Christian Liberty was exercised with all caution in the curation of this guide.

BIBLE TRANSLATIONS

The majority of scripture used throughout the guide is found in the Psalm Responsives. In keeping with the beautiful eloquence of Elizabethan English, or the English of Shakespeare, it was decided to rely on the King James Version for its eloquence. This may pose a challenge at first in reading aloud, but the fruit is ever so sweet! We have witnessed beginning readers gain fluency over the course of one year's time by a steady recitation of the poetry of the KJV (and Shakespeare passages, to boot!). We encourage your fortitude in this matter and trust you will stand fast. Other scripture portions contained in the Catechism align with either the NIV or ESV as we obtained permission by Joshua Gibbs to reprint sections of catechisms he has authored.



APPARENT DISCREPANCIES

Where applicable, we have noted differences in prayers and creeds among historic Christian faith traditions. Footnotes are found in the Nicene Creed, Lord's Prayer, and the Apostle's Creed.

QUARTER SYSTEM

To bring uniformity to planning around a school year, we chose to implement practices throughout a traditional quarter system consisting of 36 weeks. We recognize the liberty exercised by our Scholé Groups to work within the constraints of holidays, illness, and unexpected circumstances but feel that 36 weeks of material is more than enough to keep all encounters afloat. Therefore, the catechism and one new psalm can be recited every week in community with more flexibility to alternate the prayers and creeds over the year, and at minimum the hymns can be sung 3 weeks each if attempting to cover them all.

MORNING HOUR

There is a mutual benefit in coming together before retreating to individual studies, compartmentalized often into age or skill-based settings. Take advantage of the excitement at the start of a new week by carving out a 30-45 minute block to begin with Liturgy. Anchor the thoughts and hearts of your community and ground them in piety from the start entrusting the day to the Lord. Ask for His peace to walk by faith and relinquish the temptation to "get started." And take heart! Although we stand on "holy ground" as it were, it is also the battleground for our souls. Our Adversary prowls around like a roaring lion seeking to devour our faith and fruit (1 Peter 5:8). Expect push back from time to time in the course of practicing holy habits, but "let us not grow weary of doing good, for in due season we will reap, if we do not give up" (Galatians 6:9).



INTRODUCTION

If you are reading this we trust you have discovered a renewed path toward classical education and are journeying alongside a local Scholé Group aimed at pursuing a restful home education. It is likely that you have already experienced the anxiety of a modern education and felt the calling to homeschool your own children. You stepped out in faith, equipped yourself as best you could, and possibly found other families with similar convictions to share the load. While traversing across the bridge between progressive and classical education, you may have noticed it is a shaky crossing. Not every rope is secured as tightly or constructed with the same material. In fact, you can't always see where the bridge is leading! So it is with teaching classically.

The renewal known as Classical Christian Education has been developing for over 30 years reassembling the fragments of the classical tradition beginning with the Greeks and culminating in the medieval era. In a nutshell, it emphasizes "liberal arts" over "subjects" to train the whole person to self-govern, cultivate wisdom, and live in freedom all under the Lordship of Jesus Christ. Moreover, this education is "grounded in piety and governed by theology" (1). Leaders and educators of the movement, however, vary in their approach of applying classical pedagogy, which can unsettle ideals when we discover these discrepancies. But if we are to preserve and transmit Christian paideia as classical parent educators, it is imperative that we endeavor to retrace the roots of our Christian and classical heritage, discern the regulative from the circumstantial practices, and foster worship of the Lord through all our studies. Therefore, this guide is borne out of an understanding that many families drawn to the practice of scholé are also new to the idea of liturgical learning and its place in the communal setting.

WHAT IS LITURGICAL LEARNING?

Liturgical Learning is a phrase that describes the use of the embodied patterns from church worship and tradition for shaping the way we order time, space, and language in our schools and homeschools. Using a liturgical pattern within your group meetings and classes is an effective way to recover reflection and contemplation as part of learning. The idea is that ...



THE SHAPE OF THE GUIDE

PRAYERS & CREEDS

Prayer is the means by which we communicate with our Father in heaven through our Mediator, the Lord Jesus Christ, and bring our adoration, confession, thanksgiving, and supplications (A.C.T.S.). Creeds consist of ecclesial statements or summaries of the faith of God's covenant people as expounded in the Holy Scriptures and preserved through the historic Christian church. They have served to ...

CATECHESIMS

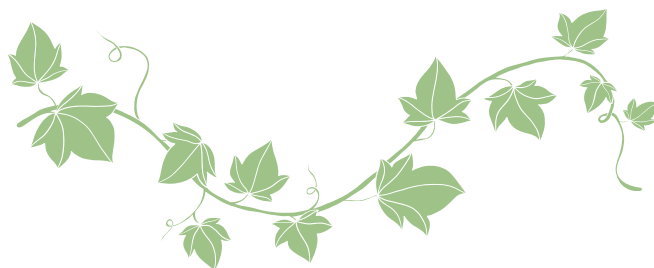
In a nutshell, catechesis is the act of instruction through a simple question and answer format wherein a tutor asks constructed questions, and the pupil responds with intended answers. In its most reduced understanding, it is a tool for the rote memorization of facts. But to appreciate its efficacy ...

PSALM RESPONSIVES

It is no secret that the whole momentum of Holy Scriptures is to point to the promise, fulfillment, and consummation of God's kingdom on earth accomplished in the sending of His Son, Jesus Christ. And yet, so often the Bible is taught simply as good tips for living. If we want to embrace the scriptures as Christ did, ...

HYMNS

It may seem obvious to Christian communities gathered for worship of the scriptural commandment to "make a joyful noise unto the Lord" and to "come before His presence with singing" (Psalm 100). However, in the minds of contemporary Christians, we often equate "worship" with that portion of a church service consisting of corporate singing and can be tempted to view it commercially, treat it preferentially, and consume it passively. Instead ...





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CLASSICAL ACADEMIC PRESS

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." – Hebrews 13:15

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PRAYERS & CREEDS



PATER NOSTER - OUR FATHER

A PRAYER THE LORD JESUS TAUGHT HIS DISCIPLES IN MATTHEW 6:9-13 AND LUKE 11:2-4.

Latin: Páter nóster, qui es in cáelis, sanctificétur nómen túum. Advéniat régnum túum. Fíat volúntas túa, sícut in cáelo et in térra.

Pánem nóstrum quotidiánum da nóbis hódie, et dimítte nóbis débíta nóstra, sícut et nos dimíttimus debitóribus nóstris. Et ne nos indúcas in tentatióem: sed líbera nos a málo. Amen.

English: Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven.

Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

Optional: For thine is the kingdom, and the power, and the glory forever.

Amen.

PREVIEW

PRAYERS & CREEDS



NICENE CREED

A STATEMENT OF THE ORTHODOX FAITH OF THE EARLY CHRISTIAN CHURCH IN OPPOSITION TO CERTAIN HERESIES DURING THE FOURTH CENTURY CONCERNING THE DOCTRINE OF THE TRINITY AND OF THE PERSON OF CHRIST.

We believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only Son of God, begotten from the Father before all ages, God from God, Light from Light, true God from true God, begotten, not made; of the same essence as the Father. Through him all things were made. For us and for our salvation he came down from heaven; he became incarnate by the Holy Spirit and the virgin Mary, and was made human. He was crucified for us under Pontius Pilate; he suffered and was buried. The third day he rose again, according to the Scripture. He ascended to heaven and is seated at the right hand of the Father. He will come again with glory to judge the living and the dead. His kingdom will never end. And we believe in the Holy Spirit, the Lord, the giver of life. He proceeds from the Father *and the Son**, and with the Father and the Son is worshiped and glorified. He spoke through the prophets. We believe in one holy catholic and apostolic church. We affirm one baptism for the forgiveness of sins. We look forward to the resurrection of the dead, and to life in the world to come. Amen

*Both the Greek (Eastern) and the Latin (Western) church held this creed in honor, though with one important difference: the Western church insisted on the inclusion of the phrase "and the Son" (known as the "filioque") in the article on the procession of the Holy Spirit; this phrase still is repudiated by the Eastern Orthodox church.

PREVIEW

CATECHISM



MORNINGTIME CATECHISM

ADAPTED WITH PERMISSION FROM THE MODERN EUROPEAN CATECHISM BY JOSHUA GIBBS

1. Gentlemen, what are you?

I am a king, for I rule myself.

2. Ladies, what are you?

I am a queen, for I rule myself.

3. What does it mean to rule yourself?

I am free to do good. I am not the slave of my desires.

4. Who has made you kings and queens?

Those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by Him we cry, "Abba, Father." The Spirit Himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs— heirs of God and co-heirs with Christ, if indeed we share in His sufferings in order that we may also share in His glory. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. For the creation waits in eager expectation for the children of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God. (Rom. 8:14-21)

5. What is the bondage to decay?

The vices are pride, avarice, lust, envy, gluttony, anger, sloth

6. What are the moral virtues?

The virtues are faith, hope, love, wisdom, justice, courage, temperance.

CATECHISM



MORNINGTIME CATECHISM

13. How has our Lord taught us to pray?

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: *For thine is the kingdom, and the power, and the glory, for ever. Amen. (Matthew 6:9-13 KJV)

*Optional

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PSALM RESPONSIVES



PSALM 1 (KJV)

ALTERNATE READING BETWEEN A LEADER AND THE GROUP USING ODD AND EVEN VERSES ACCORDINGLY. IN UNISON ON LAST VERSE.

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the Lord; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM 2 (KJV)

1 Why do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

PSALM RESPONSIVES



26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.

27 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness and of thy praise all the day long.

PSALM 36 (KJV)

1 The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

4 He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

5 Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

6 Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

7 How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For with thee is the fountain of life: in thy light shall we see light.

10 O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.



Rock of Ages, Cleft for Me

1. Rock of Ages, cleft for me, let me
 2. Not the labors of my hands can ful-
 3. Noth - ing in my hand I bring, sim - ply
 4. While I draw this fleet - ing breath, when mine

hide my - self in thee; let the wa - ter and the blood,
 fill thy law's de - mands; could my zeal no re - spite know,
 to the cross I cling; na - ked, come to thee for dress;
 eyes shall close in death, when I soar to worlds un - known,

from thy woun - ded side which flowed, be of sin the
 could my tears for - e - ver flow, all for sin could
 help - less, look to thee for grace; foul, I to the
 see thee on thy judg - ment throne, Rock of A - ges,

dou - ble cure; save from wrath and make me pure.
 not a - lone; thou must save, and thou a - lone.
 foun - tain fly; wash me, Sa - vior, or I die.
 cleft for me, let me hide my - self in thee.

Text: Augustus M. Toplady, 1776
 Tune: Thomas Hastings, 1830



77 77 77
 TOPLADY
www.hymnary.org/text/rock_of_ages_cleft_for_me_let_me_hide

HYMNS



Day and night they never stop saying, "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come." Rev. 4:8

HOLY, HOLY, HOLY

Words by Reginald Heber
Music by John Dykes

1. Ho - ly, Ho - ly, Ho - ly! Lord God Al - migh - ty!
2. Ho - ly, Ho - ly, Ho - ly! All the saints a - dore Thee,
3. Ho - ly, Ho - ly, Ho - ly! Though the dark - ness hide Thee,
4. Ho - ly, Ho - ly, Ho - ly! Lord God Al - migh - ty!

5. Ear - ly in the morn - ing Our song shall rise to Thee;
Cast - ing down their gol - den crowns a - round the glass - y sea;
Though the eye of sin - ful man Thy glo - ry may not see,
All Thy works shall praise Thy name In earth, and sky, and sea;

9. Ho - ly, Ho - ly, Ho - ly! Mer - ci - ful and migh - ty!
Cher - u - bim and ser - a - phim fall - ing down be - fore Thee
On - ly Thou art ho - ly; There is none be - side Thee,
Ho - ly, Ho - ly, Ho - ly! Merc - i - ful and migh - ty!

13. God in three per - sons, bless - ed Tri - ni - ty!
Who wert, and in three per - sons, and ev - er more shall be.
Per - fect in pow'r, in Per - sons, love, and pur - i - ty.
God in three Per - sons, bless - ed Tri - ni - ty.

COMING SOON...



RESOURCES IN THE MAKING...

MORNING TIME

Shakespeare
Picture Study
Nature Study
Hymn Study
Music Appreciation
Poetry

CATECHISMS by historical era and discipline

A Medieval Catechism
A Modern European Catechism
A Collection of Math & Science Catechisms
A Catechism of Community Prayers
Faith Catechisms

LITURGIES FOR LITTLES

Family or community worship structured for preschool and early elementary students

OBSERVING SEASONAL TRADITIONS

Advent/Christmas
Lent/Easter
Thanksgiving

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