

PART II

THE PRAYER OF THE CHURCH

I. WE ARE CREATED FOR INTIMACY AND COMMUNION WITH GOD

1. Explain what it means to be created in the image and likeness of God. (# 331)
2. Define eschatology and identify its two types. (# 338-340)
3. What are the characteristics that make Divine Services cosmic?

1. There are various types of intimacies. What is spiritual intimacy and why must it be Trinitarian and ecclesial? (# 335-336)
2. How does a cultural Christianity lose touch with the eschaton?

1. What must change in me to be open to intimacy with the Holy Trinity and the members of Christ Body, the Church?

II. THE PRAYER OF THE CHURCH COMMUNITY

A. *The Divine Liturgy – the Foundation and Summit of the Christian Community’s Life*

4. Define the term liturgy. (# 344)

3. Why is the Divine Liturgy both the foundation and the summit of the Christian Community’s Life? (# 343)

1. *Preparation for the Divine Liturgy*

5. Define the terms Proskomide, Prothesis and Prosphora. (# 345, 350)

2. Investigate how you can make an offering of yourself both spiritually and ritually. (# 348-354)

<p>2. The Liturgy of the Word (Liturgy of the Catechumens)</p>	<p>6. Who is the Word of God? 7. What does the acclamation <i>Lord, have mercy</i> mean?</p>	<p>4. Why do Christians refer to the Bible as God's Word? How does the Bible testify to Jesus the Christ as God's Word? (# 355-357)</p> <p>5. Describe the ritual of the Little Entrance and explain how the various participants (the Holy Trinity, the faithful, the clergy) interact. (# 361-365)</p>	<p>3. How do my attitude and actions manifest that I believe the words <i>Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit...</i>? What needs to change in me to accept Kingdom of God in the here and now? (# 358)</p> <p>4. What do I need to do to prepare to hear the Word of God and accept it in my heart? Do I let the Word by the power of the Holy Spirit shape me and change me? Do I encounter God in His Word and if not why?</p>
<p>3. The Liturgy of the Eucharist (Liturgy of the Faithful)</p>	<p>8. Define the term <i>anaphora</i>. (# 374)</p> <p>9. How is the <i>anaphora</i> a thanksgiving, a memorial, an offering and an <i>epiclesis</i>? (# 375-383)</p>	<p>6. Read the <i>Cherubic Hymn</i>. What does this hymn tell us about the assembly that will celebrate the Eucharist? (# 371)</p> <p>7. Why do unity with God the Trinity and the Christian assembly require forgiveness? (# 384)</p> <p>8. What does it mean for a human being to "achieve a divine likeness?" What dose sit men for the assembled Church to "achieve a divine likeness?" How do we, the Church, manifest that likeness in the world? (# 388-390)</p>	<p>5. What is the significance of the Kiss of Peace for the assembly as a whole and for each of us individually (# 373)</p> <p>6. To receive the Body and Blood of Christ is to become a partaker in the divine nature by grace. Do I let this happen to me? Do I receive the Holy Mysteries with joy? (# 388-390)</p>

<p><i>B. The Three Orders of the Divine Liturgy</i></p>	<p>10. Identify when the days and times when the three orders are served. (# 393-394)</p>		
<p>1. The Orders of the Liturgy of Saint John Chrysostom and Saint Basil the Great</p>	<p>11. Describe the characteristics of anaphora of St. John Chrysostom and the anaphora of St. Basil the Great. (# 395-400)</p>		
<p>2. The Liturgy of the Presanctified Gifts</p>	<p>12. What are the two elements that the Liturgy of the Presanctified stresses? (# 401-402)</p>		
<p><i>C. The Holy Mysteries of the Christian Life</i></p>	<p>13. What are the different ways in which Christ is present to the Church today? (# 403-407)</p>	<p>9. Why does the Ukrainian Catholic Church use the term Holy Mysteries?</p>	<p>7. How does participation in the Holy Mysteries change me?</p>
<p>1. The Holy Mysteries of Christian Initiation</p>			
<p><i>a) The Holy Mystery of Baptism</i></p>		<p>10. Why is baptism by immersion a fuller sign of our death and resurrection in Christ? (# 419-422)</p> <p>11. Why does baptism require repentance (mentanoia), and conversion?</p>	<p>8. What needs to die in me in order that I might rise with Christ?</p>

		<p>12. With those baptized as infants, how will repentance and conversion be manifested in their lives?</p> <p>13. What does St. Paul mean by “As many of you as were baptized into Christ have clothed yourselves with Christ” (Gal 3:27)? (# 422)</p>	
<p><i>b) The Holy Mystery of Chrismation</i></p>	<p>14. How is the Holy Spirit active in the baptism of Jesus Christ?</p> <p>15. How is the Holy Spirit active in the baptism of believers? (# 422-427)</p> <p>16. What is Chrism? How is it prepared?</p>	<p>14. Why must a bishop consecrate the Chrism; what does this tell us about the nature of the Church?</p>	<p>9. In what ways do I let the Holy Spirit live and work in me?</p>
<p><i>c) The Mystery of the Eucharist</i></p>	<p>17. Why must the newly baptized (even infants) receive Holy Communion? (# 431-446)</p>	<p>15. How does the Eucharist make the Church?</p> <p>16. How is Holy Communion a participation in Christ’s death and resurrection and a pledge of the future Kingdom?</p>	<p>10. How must I prepare at home and at work to receive Holy Communion?</p>

<p>2. The Holy Mysteries of Healing</p>	<p>18. Why does every person need healing? (# 447-448)</p>		
<p><i>a) The Holy Mystery of Repentance</i></p>	<p>19. Make an outline of the Rite of Confession. (# 456-459)</p>		<p>11. Read sections # 449-455 and reflect on your own spiritual struggles with the passions and your own need for continual repentance.</p> <p>12. What are the benefits of Confession in the spiritual struggle that each of us encounters on a daily basis?</p>
<p><i>b) The Mystery of Holy Anointing</i></p>		<p>17. The Mystery of Holy Anointing is to be “performed collegially”, what does this tell us about the nature of the Church, of sin and illness, and of healing of soul and body? (# 462-469)</p> <p>18. Why is the Gospel Book placed on the head of those to be healed? (# 469)</p>	
<p>3. The Holy Mysteries of Service: Marriage and Holy Orders</p>			
<p><i>a) The Holy Mystery of Marriage</i></p>		<p>19. How is the family union created by marriage an “icon of the relationship of the Persons of the Most Holy Trinity”. (# 471)</p>	<p>13. If married how do you live out daily the Church’s teachings on marriage?</p>

		<p>20. Why does the Church teach that marriage “is a Mystery of Love between a man and a woman?” (# 472-476)</p> <p>21. How is “Crowning” related to martyrdom, asceticism and the Cross of Christ? (# 477-482)</p>	
<p><i>b) The Holy Mystery of Orders</i></p>	<p>20. How and in what way is Jesus Christ a priest? (# 485-488)</p> <p>21. In what way do bishops, presbyters and deacons participate in the ministry of the apostles? (# 489-490)</p> <p>22. Describe the ordination rites for each of the following: deacon, presbyter (priest), and bishop. (# 494-498)</p>	<p>22. What can each parish do to foster vocations to the diaconate and presbyterate? (# 499)</p>	
<p><i>D. Special Occasion Prayers, Blessings, and Consecrations</i></p>			
<p>1. Consecrations and Blessings</p>	<p>23. Why does the Church consecrate and blessings persons and things? (# 501-509)</p>		

<p>2. Services for the Deceased</p>	<p>24. How is the Christian funeral distinctively different from non-Christian funerals both in ritual and theology? (# 518-521)</p>	<p>23. How might your parish members assist both the deceased and their relatives and friends?</p>	
<p>III. THE TIME AND SPACE OF THE CHURCH'S PRAYER</p>			
<p>A. Introduction: Unity of the Visible and Invisible in the Liturgical Life of the Church</p>	<p>25. How is liturgy both earthly and heavenly? (# 533-536)</p>		<p>14. How does participation in the liturgy change your life?</p>
<p>1. The Daily Cycle – Horologion (<i>Chasoslav</i>)</p>	<p>26. What is the Horologion? (# 538-540)</p> <p>27. Try reading at least one of the Hours every day for a month. They can be found in <i>The Divine Liturgy: An Anthology for Worship</i> (Ottawa: Metropolitan Andrey Sheptytsky Institute.) 2004 [81 Saint Mary Street, Toronto, ON, M5S 1J4, 416-926-7137] How has your life changed in relationship to both God and neighbor? (# 548-554)</p>		<p>15. Why are Vespers and Matins the prayer of the whole Church? (# 541-547)</p>
<p>2. The Weekly Cycle (<i>the Octoechos</i>)</p>	<p>28. What is the <i>Octoechos</i>? (# 555-558)</p>		

	29. How is it used both on Sundays and weekdays? (# 559-564)		
3. The Yearly Cycle of Services			16. How do you let the rhythm of the yearly cycle shape your own life? What more could you be doing to let these feasts permeate your way of living in Christ? (# 565-578)
B. The Church Building – The Place of the Community’s Prayer	30. Describe each of the essential areas of a Byzantine church building and the significance of each area. (# 579-588)		
1. Icons	31. Why are icons venerated? (# 589-591) 33. Describe the typical iconographic program of a church building and what is its theological-liturgical significance? (# 610-614)	24. What is the role of icons in prayer? (# 592-596) 25. What is the role and liturgical-theological significance of the iconostasis? (# 600-609)	