

Those Who Praise God in Paint and Song

How do we praise God in paint and song?

Objectives

By the end of this lesson, the students should be able to

- define the following words: *iconographer*, *hymnographer*, and *cantor*.
- state that Christ has given His Church the gifts of the liturgical artist to song.

For the Catechist

For centuries the Eastern Churches have incorporated the arts into the worship of God. The reason behind the stress on music and icons (and even vestments, gestures, and incense) is the reality of the Incarnation. Byzantine writers continually refer to Christ as the Living Icon of the Father: God becomes visible in Christ, able to be grasped by our senses. Jesus tells us, "Whoever has seen me has seen the Father" (John 14:9). The liturgical arts, by bringing sight and sound into our worship, celebrate that in Christ the unseen God has become visible.

The ministries of the arts have a central role in the Byzantine tradition and in the liturgical services. Saint Simeon the New Theologian states that these ministries take the Word of God to the people: they bring "with voice and hand the divine Word to the brethren before Christ the King of all." Through our songs and icons, we learn about Jesus and we become one with Jesus. Singing is always a liturgical act rather than a performance; in addition, liturgical prayer is heightened speech rather than merely pious expression of personal feeling. The same is true of the icon. It is the only Christian art form which can rightly claim to be "liturgical," to have a role in the liturgy.

The students have been learning about Church songs and icons since the Pre-Kindergarten book in this *God With Us series*, but this is the first year that they will learn about the people responsible for the songs and icons. They will learn about the role iconographers, hymnographers, and cantors have in helping us praise God.

Materials Needed

Opening and Closing Prayers: Prayer page

Introduction: Note cards with the words *joy, fear, love, comfort, victory, defeat*—one on each card.

The Message: New Testament, note cards, pens and pencils

Application: Pens and pencils, *Come Bless the Lord* icon packet

Icons and Pictures

Come Bless the Lord: The Trinity

Connections

1. Opening Prayer (2 minutes)

Have the students gather before the icon and stand silently for a few seconds. Then make the sign of the cross.

- Pray Psalm 150 (Prayer page)

2. Review (*Defending the Weak*) (2 minutes)

Give each student a note card and pencil, and ask them to list ways Christians can help defend the weak. After a minute, ask each student to read two of the answers. Tell them to add to their own list any suggestions that they did not have.

3. Introduction (2 minutes)

Materials: Write the following words on note cards:
joy, fear, love, comfort, victory, defeat

Hold up two note cards at the same time. Tell the students to use facial expressions to show you one of the emotions. You can try to guess a few. Do this activity again, but this time have the students work in groups of two as they try to guess the other person's emotion displayed with hand, body, and facial movements. Do this activity two more times until all the cards have been used and all the guesses have been made. Ask: *Do actions speak louder than words? Is a picture worth a thousand words?* Let the students give examples.

Connect this idea to the concept that we show our love for God in many different ways—not just with words. Turn to the lesson to learn how our Church gives us many ways to praise and honor God.

Notes for the lesson:

(Use this space to write helpful hints to use each year)

The Message

4. Words Are Not Enough (4 minutes)

a) Have the students read the first two paragraphs.
Ask: *Did that ever happen to you—the words you were going to say were not enough? When?*

[Give an example from your own life: you bake a cake to celebrate; you buy flowers to say, "thank you."]

b) Read the next section as a choral reading. Divide the class into two groups (girls/boys or left side/right side), and have the students take turns reading the list. You start by reading "Because words just are not enough" and the students continue the reading. All students read the last sentence.

Supplementary Activity:

Write the question for this lesson on the board or on a poster board:

How do we praise God in paint and song? Write the following answers when they are read in the text:

1. Through icons.
2. Through liturgical songs.
3. By our coming together in the presence of icons and with the singing of liturgical songs, we grow closer to God and to each other.

21

Those Who Praise God in Paint and Song

How do we praise God in paint and song?



Just Words Are Not Enough
There are times when words won't say it all. Sometimes a gift or a treat says "Thank you!" better than any words. Sometimes we can't find the words to tell someone we care—so a big hug says it for us.

Words are not enough in worshiping God, either. We run out of things to say to Him or about Him because He is so much greater than our ideas could ever express. And so the Church does not use only words in worship.

Because just words are not enough,

- we use gestures, icons and symbols to show God's greatness.
- we use the sweet scent of incense to honor God.
- we use cloth and thread to make beautiful banners, vestments, and hangings to praise Him.
- we decorate the church with flowers and candles.
- we sing our praises to God.

We bring all things together to give glory to God!

We Are God's People: Grade 5 Unit 3: Many Gifts, One God 119

Background Reading:

(Spirit-blessed ministries)

". . . Through its history the Church has recognized other Spirit-blessed ministries. Most dear in our own tradition are the gifts of iconographers and hymnographers whose gifts enrich our worship so that we may more readily exercise our common priesthood. All these ministries are bestowed on us as individuals, but they are given for the good of all, so that the whole Body might be strengthened" (ID 107).

5. Gifted People

(4 minutes)

a) Ask: *What do you think Gifted People means?* (We are very good at doing something.) [In the school setting, gifted means intelligent. Help them realize we are all gifted by God in different ways—not just intelligence.]

b) Divide the students into groups of two. One student reads the first three paragraphs (about icons) and the other the last two paragraphs about music. Then they must teach the other one about their topic. Choose a few students to share with the class.

Background Reading:

(Icons and Hymns)

"In addition to the use of fabrics, mosaic and metalwork for decorative purposes, Eastern Churches make extensive use of icons in worship. We pray whenever possible standing before an icon which is considered in our Tradition a 'window to heaven.' We bow before them and kiss them as part of our prayer in order to honor the holy ones depicted on them. God became man in a depictable way, His Spirit visibly enlivens the saints. This is why we can paint and venerate icons as part of our prayer life. In doing so we proclaim that God has truly assumed everything human, except sin, and transfigured all creation by His light...

"Traditionally all prayer in Eastern liturgical services is sung because song is the most heightened form of speech available to us and it is the best form of everything which we want to offer to God. For the same reason the texts of our hymns are generally poetry, another heightened form of speech" (DC 44-45).

6. One icon in our Church...

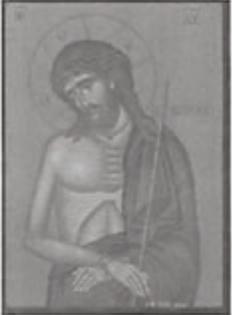
(3 minutes)

a) Read the instructions and tell the students to remain silent for a short time to think about an icon. Then, write the details. Before they begin, tell them about an icon that you would choose and explain your answer.

b) Other suggestions:

- If possible, go into your church to look at the icons.
- Have icons from the icon packets available to help students remember what is in the icon.
- If you have pictures of your church that were taken for activities in earlier lessons, have them on your desk.

Gifted People
God has gifted some people in the Church with the ability to write hymns or to sing His honor. Others He has blessed with the ability to write holy icons. Using these gifts, such people raise our hearts and minds to God and His words as they praise God in paint and song.



Iconographers have the gift to write icons that show the hidden reality that is beneath the surface. They do not try to show us what Jesus or the saint actually looked like or to give us a photo-like picture of an event. They want us to encounter God as we look at the icon they wrote. They say they are "writing an icon" because with paint they are telling a story that they want us to experience. Look at the icon of Jesus on this page. The iconographer does not show the agony which Jesus suffered on the cross. Instead, we see Jesus at peace because He was doing the will of His Father.

Icons are found in our churches and homes. Some people also put them in their cars. They remind us that we are never alone—God is with us!

The music used in our Churches is a different kind of music than we ordinarily hear. This music, called chant, is meant to take us away from our everyday tasks and turn us to God. The person who has the ministry of leading us in song is called the cantor.

Music is an important part of every Church service. We know that singing is a sign of joy and happiness. So when we come together to celebrate God's goodness to us, we express our joy in the Lord by singing His praises.

One icon in our Church . . .
When we pray in front of an icon, we are invited to come into the presence of Christ and the saints. Choose one icon that has helped you understand this idea—whenever you are praying and looking at it, you feel the presence of Christ. On the lines below describe the icon and list the details that help you feel you are one with Christ and the saints.

120

7. Our Gifts

(3 minutes)

a) Have the students read the three paragraphs.

b) Ask the following:

Would anyone like to become a cantor or choir member or choir director some day?

Would anyone like to learn how to become an iconographer?

Help the students realize that we have many different ways to use our talent to serve God.

8. Let us remember that...

(3 minutes)

Divide into groups of three for this section. One student learns about iconographers; another learns about hymnographers, and another learns about cantors. Each student is responsible for teaching the others what was learned.

Supplemental Activities:

Have the students make note cards for the words to be used to review the words in the section.

Supplemental Activities:

Arrange to have the students sit together close to the cantor during the Divine Liturgy. In advance, practice some of the liturgical songs, and encourage all students to sing during the Liturgy. Encourage them to sing at all liturgical services.



Our Gifts
Not many of us are gifted hymnographers, but everyone in the Church can sing the chants hymnographers have written. When we join in singing the Church hymns, we are lending our voice to hymnographers like Saint John of Damascus. We give them another chance to praise God through their songs.

Perhaps God has given you musical talent. You can show your thanks to God for that gift by learning how to read the epistle and other Scriptures in the services. You can learn the special hymns used at different times of the Church year. If your parish has a choir or a junior choir, you can join to help make the worship in your parish more beautiful.

Some people have artistic gifts. They like to draw or decorate their books with elaborate designs. If you have been given this gift, God may use you to write icons some day. Try to copy one of the simpler icons in this book. But remember, that the first thing an iconographer does is to pray. Begin by offering your work to God who gave you the talent to use it.

Let us remember that . . .
Iconographers are artists who write icons. When iconographers are going to write an icon, they do not simply buy the materials and begin to paint the icon. First they fast and pray because the writing of an icon is a type of prayer.

Also, iconographers study other icons. Each type of icon has its artistic rules to be followed. Sometimes special colors, particular facial expressions, and positions of the body are required. Iconographers try to remain faithful to these rules so that the work will be recognized as a true icon.

A **Hymnographer** is someone who writes hymns. Many of the hymns and other prayers of the Church were written by hymnographers who were great saints: Saint John of Damascus, Saint Romanos the Melodist, Saint Andrew of Crete and Saint Theodore the Studite.

Cantors are the people who lead the singing at the divine services. The word *cantor* means singer. Cantors also read psalms or other scriptural readings during the services.



121

Background Reading

(Liturgical Worship)

The basis of our liturgical worship, then, is the expression of our relationship with God through ritual. It makes an offering of our words of praise, communicating in its ritual gestures and words our self-offering to God in Christ. The raising of our hands, our prostrations to the ground, our constant repetitions of 'Lord, have mercy' or 'Christ is risen' express on a more basic, almost instinctive level what learned texts proclaim through developed thought. Liturgical piety assumes that the worshipper is comfortable with this kind of expression" (LLII 96-97).

9. Blessed are they...

(4 minutes)

This story is about an iconographer from the United States who was interviewed for this lesson. Her words help us understand the importance of prayer in an iconographer's life. Her emphasis on the need to empty herself in order to be filled with God helps us understand, "Blessed are the clean of heart, for they will see God."

a) Read the interview aloud. Have different students read each paragraph.

b) Ask: *What question would you ask Sharon if she were here in person?*

Background Reading

(Spirit, Soul, and Body)

"The life in Christ involves every aspect of our being, and so divine worship must involve and affect all the bodily senses to focus the whole person on God. This has given rise to liturgical arts (architecture, iconography, hymnography) which, in the Eastern Churches, have been so integrated into the liturgy that they have become inseparable. And so the liturgical services of the Eastern Churches involve the whole person—spirit, soul and body—through gesture music, sight and sound" (LLIII 11).

Supplemental Activity

If there is an iconographer in your church, invite him or her in to speak to the students and, if possible, to show some of the materials used in writing an icon.



Blessed are they...

Sharon Gill Kolasinski
"An iconographer is a person who has a special call to create icons, which teach the word of God in pictures for the Church. Icons are a part of the Church, and the iconographer must be ready at all times to follow the rules laid down by the Church, and protect the sacredness of this ministry" is the way Sharon Gill Kolasinski describes her ministry. She has written many icons for churches and homes throughout the United States, and her icons can be seen also in Canada, France, and Ephesus, Turkey.

"The first time a priest asked me to enter the sanctuary of a Ukrainian Catholic Church was one of the most important times of my life. I had never been in a sanctuary and felt very unworthy to enter. The priest said, 'Well, you are going to have to come in eventually because we want you to paint the whole sanctuary.' I was terrified and felt that I was not good enough to do this."

Even her entire family sometimes becomes involved. While she was painting the sanctuary for the Annunciation Melkite Cathedral, she and her whole family lived in the seminary in Massachusetts.

"When I am asked to do an icon for someone, I begin to look for a 'pattern' (a picture) of the saint or feast day that I am asked to paint. If I need to, I study about the saint, so I can, in a way, get to know who I am painting. I work mostly at my church (Saint John of Damascus Melkite Church) near where I live, in South Bend, Indiana. The priest there has been very helpful in allowing this."

"My 'studio' is in a side room next to where our people pray and have liturgy. This is a very special and quiet place that allows me to leave the noisy world outside, so I can attempt to focus and pray. I often use the Jesus Prayer, 'Lord Jesus Christ, Son of (the Living) God, have mercy on me a sinner.' I try to repeat this prayer, starting with my mind, then after a while, I begin to experience it in my heart. By calling myself a sinner, I recognize my lowliness and unworthiness to work for the church and our Lord. By emptying myself of everything, I hope to invite God to fill me up."

Prayer is important to Sharon, and she hopes her icons help people become one with Christ in prayer. She believes that as we see God's glory coming through the icon, we grow closer to God.

122

Application

8. Heroes of Eastern Christianity

(15 minutes)

This section includes stories about many courageous Christians. The student book has two of the stories, and the teacher's manual has one other story. Photocopy the additional story if necessary.

The information from these pages will be used for the "Action Plan" page. Also, the details can be used to create a presentation to be shown at the end of the class or during a final project that is part of lesson 22.

First, have the students read one story. If there are enough students, have all the stories read by someone or by groups. The following are suggestions on ways to present the information:

1. Have the students present a summary of the details while another student displays the icon of the saint.
2. Have the students complete a biographical sketch of the saint and read that to the students.
3. Act out a short skit that shows one aspect of the saint's life.
4. Write a newspaper article that reports one story about the saint.
5. Write a television newscast story complete with details about the scenes and dialogue.
6. Have the students keep a journal of saints. After they have read the information, let them write answers for the following in the journal (one student can write all the answers or it can be passed around the group for responses):
 - For what do you think this saint would want to be remembered?
 - What would you ask him or her if you had the chance? What do you think would be the answer?
 - If you could join this saint for a few years, what part of his or her life would you pick? Why did you make that choice?

[See page 222 for a worksheet that can be used for the journal.]

Optional Activities

Have the students read all the saints' information. Have them work in groups and write a script for a "Who Am I?" program. Present the program at the end of this lesson or the end of the unit.

or

List four facts about one saint and write them on a note card. Write the name of the saint on the other side. Complete cards for all the saints in this lesson. Collect these cards to be used as review for future lessons.

Saint Ephrem the Syrian
(approximately 306-373)
Saint Ephrem was born in the town of Nisibis, in northern Syria about the year 306. He learned about Christianity as a teenager and was baptized when he was eighteen years old. He studied further under the Bishop of Nisibis and was eventually ordained a deacon. When the bishop was called to attend the First Ecumenical Council, held in Nicaea in 325, Ephrem accompanied him. There he got to see many of the great leaders of the Church of his day and learned much from them.

Deacon Ephrem took a great interest in the young people and organized fellowships for them. He wrote many books as well as sermons and Bible commentaries and also books which taught the great doctrines of Christianity. But Ephrem is best remembered for the many beautiful prayers and hymns he wrote which are still used in the liturgy today.

Ephrem's writings are very poetic and filled with many images and symbols. This rich style of writing earned him the nicknames "Sun of the Syrians" and "Harp of the Holy Spirit."

While most of his hymns are used in the Syrian Church, one prayer by Ephrem is very popular in the Byzantine Church. This prayer is part of the Church Services during Great Fast and is called the Prayer of Saint Ephrem.

O Lord and Master of my life, keep from me the spirit of indifference and discouragement, lust of power and idle chatter. Instead, grant to me, Your servant, the spirit of wholesomeness of being, humble-mindedness, peace, patience, and love.

O Lord and King, grant me the grace to be aware of my sins and not to judge my brother, for You are Blessed, now and ever, and forever. Amen

In the year 363, the pagan Persians invaded Ephrem's hometown, Nisibis. The Christians who lived there fled because the Persians would not allow them to practice their religion. They came to the town of Edessa (in modern-day Turkey) which would later become a center for the Syrian Church.

Kontakion of Saint Ephrem
O holy Ephrem, you on the final journey should abundant tears of your labors emanate fallow and arid fields clothed to experience a Father of High...

Saint John of Damascus
Saint John was born in Damascus in the year 645 into a well-to-do Christian family. His father and his grandfather before him occupied the high government post of comptroller, similar to our Secretary of the Treasury, under Byzantine rulers. When the Arabs seized control of Syria in 636, they kept Damascus, John's father, in that post.

Since John was the child of such an important family, he received an excellent education. When his father died, John took his place as comptroller to the Arab ruler and served in this post for several years. Then, when he was almost fifty-five years old, John left his government position to become a monk.

John entered the famous Monastery of Saint Sabbas, near Jerusalem, in the year 700. He was soon ordained a priest, but he remained in the monastery writing and counseling the many people who came to see him.

John wrote many beautiful hymns while in the monastery. Many of these hymns are used in the Byzantine Church to this day. Perhaps his most famous hymn is the Canon of the Resurrection, which forms a part of the Matins service on Pascha. The first verse goes like this:

"It is the day of Resurrection, O People, let us be enlightened by it. The Passover is the Lord's Pasover, since Christ, our God, has brought us from death to life and from earth to heaven. Therefore, we sing the hymn of victory."

Of all the subjects about which John wrote, none was more a subject of controversy in his day than the subject of icons. This was the time when the Church was split over the question: was it proper to honor icons or not? John wrote in support of the use of icons, and his writings were to play an important part in the Second Council of Nicaea which met to settle the icon controversy. "The Son of God became a man," John wrote, "so he seen and touched by men. Before, God was invisible and could not be depicted by men. But now I paint an image of the God Whom I see."

After the better part of a lifetime as a government official and almost as long a life in the monastery, John died in the year 750 at the age of 105.

His feast day is celebrated on December 4th.

124

11. Action Plan

(10 minutes)

Have the students practice for next week's presentation.

Make the necessary arrangements for the presentations: reserving the parish center, getting a microphone, arranging to have coffee, juice, and cookies if the time slot is not before Liturgy, sending out the invitations if that was not done last week.

12. Summary

(3 minutes)

Materials: Come Bless the Lord icon packet

Divide the students into groups of two. Let each group choose an icon from the icon packet. After reading the information on the back, have the students show the icon and give three facts about the icon. Tell them to describe where this icon can be found if it is in your church.

13. Closing Prayer

(2 minutes)

Sing the closing prayer, Matins Hymn for Sunday of Orthodoxy. (Prayer page)

For Next Week:

If you are doing the presentations, remind the students to encourage their parents and other family members to attend.

Action Plan

Heroes of Eastern Christianity

Today we learned about hymnographers and iconographers. Read the life story of one of these courageous Christians and complete the outline on this page. Work in groups to help each other find the details.

_____, God's Artist

A. He lived in the _____ century.

B. Three important facts about his life:

1. _____

2. _____

3. _____

C. One of the artist's famous works _____

D. This artist is best known for _____

Now work on the final project that will be presented in Lesson 22. Today we are going to practice the way we will present the information. Remember to speak loudly and clearly so that everyone can hear the details about these courageous Christians.

Write a brief summary of what you plan to say as you show your project.

125

Andrei Rublev

(pronounced: Roob-lee-uf)

Usually when people make an article of clothing or paint a picture, it only lasts for a relatively short time. It wears out or gets ruined, and then is thrown away and forgotten. This is not true about the icons painted by Andrei Rublev. His icons have survived for hundreds of years and are known and admired throughout the world.

Rublev was born in Russia in 1370, and as a young man entered the famous Monastery of the Holy Trinity in the city of Zagorsk. At the monastery, Andrei began the study of iconography and learned the painter's art. He studied under a master iconographer named Prokhor and learned by helping him in his work.

In a few short years Rublev was recognized as a master iconographer in his own right. He painted icons in churches throughout Russia. Many of these icons still exist and may be seen in churches or museums throughout the world. Perhaps Rublev's most famous icon is one he painted of the Holy Trinity. In this icon, the Trinity is depicted in the form of three Angels.



Another famous icon he painted is an icon of the "Tender" Virgin. The Theotokos is shown holding the child Jesus in a motherly way. This famous icon is often called "Our Lady of Vladimir," named after the city where it is kept.

When Rublev died in 1430 no one outside Russia knew of him or his work. Today, he is recognized not only as a great iconographer but also as one of the world's great artists. A few years ago a movie was made about his life.

No one remembers any of Rublev's words. None of them were ever written down. But the rare and beautiful quality of the icons he painted are his wordless praise to God. Rublev's beautiful icons tell us that the man who painted them was close to God—someone who truly knew the One he painted.

Psalm 150

Hallelujah!

Praise God in his holy sanctuary;
give praise in the mighty dome of
heaven.

Give praise for his mighty deeds,
praise him for his great majesty.

Give praise with blasts upon the horn,
praise him with harp and lyre.

Give praise with tambourines and
dance,
praise him with flutes and strings.

Give praise with crashing cymbals,
praise him with sounding cymbals.

Let everything that has breath give
praise to the Lord!

Hallelujah!

Psalm 150

Hallelujah!

Praise God in his holy sanctuary;
give praise in the mighty dome of
heaven.

Give praise for his mighty deeds,
praise him for his great majesty.

Give praise with blasts upon the horn,
praise him with harp and lyre.

Give praise with tambourines and
dance,
praise him with flutes and strings.

Give praise with crashing cymbals,
praise him with sounding cymbals.

Let everything that has breath give
praise to the Lord!

Hallelujah!

Psalm 150

Hallelujah!

Praise God in his holy sanctuary;
give praise in the mighty dome of
heaven.

Give praise for his mighty deeds,
praise him for his great majesty.

Give praise with blasts upon the horn,
praise him with harp and lyre.

Give praise with tambourines and
dance,
praise him with flutes and strings.

Give praise with crashing cymbals,
praise him with sounding cymbals.

Let everything that has breath give
praise to the Lord!

Hallelujah!

Psalm 150

Hallelujah!

Praise God in his holy sanctuary;
give praise in the mighty dome of
heaven.

Give praise for his mighty deeds,
praise him for his great majesty.

Give praise with blasts upon the horn,
praise him with harp and lyre.

Give praise with tambourines and
dance,
praise him with flutes and strings.

Give praise with crashing cymbals,
praise him with sounding cymbals.

Let everything that has breath give
praise to the Lord!

Hallelujah!

Hymns of Our Church

Following the tradition of our holy Fathers, we paint icons; and with lips, heart and spirit, we venerate these icons of Christ and all the Saints crying out: "Bless the Lord, all you works of the Lord!"

Following the teaching of the holy doctors, the veneration and homage we render to the icon is clearly carried to its prototype, and we sing to Christ in faith: "Bless the Lord, all you works of the Lord!"

Matins, Sunday of Orthodoxy

Hymns of Our Church

Following the tradition of our holy Fathers, we paint icons; and with lips, heart and spirit, we venerate these icons of Christ and all the Saints crying out: "Bless the Lord, all you works of the Lord!"

Following the teaching of the holy doctors, the veneration and homage we render to the icon is clearly carried to its prototype, and we sing to Christ in faith: "Bless the Lord, all you works of the Lord!"

Matins, Sunday of Orthodoxy

Hymns of Our Church

Following the tradition of our holy Fathers, we paint icons; and with lips, heart and spirit, we venerate these icons of Christ and all the Saints crying out: "Bless the Lord, all you works of the Lord!"

Following the teaching of the holy doctors, the veneration and homage we render to the icon is clearly carried to its prototype, and we sing to Christ in faith: "Bless the Lord, all you works of the Lord!"

Matins, Sunday of Orthodoxy

Hymns of Our Church

Following the tradition of our holy Fathers, we paint icons; and with lips, heart and spirit, we venerate these icons of Christ and all the Saints crying out: "Bless the Lord, all you works of the Lord!"

Following the teaching of the holy doctors, the veneration and homage we render to the icon is clearly carried to its prototype, and we sing to Christ in faith: "Bless the Lord, all you works of the Lord!"

Matins, Sunday of Orthodoxy

Unit 3

Many Gifts, One Giver

Review

Use the following review questions at the end of this unit or the beginning of the next unit. You can divide the students into two groups, and have them compete for points as they answer the questions. Or, ask the students to choose the questions that they will answer. Then have them take turns explaining the answer to the other students.

1. *What name is given to Christians who are willing to suffer and die for their faith?*
(Lesson 13) *They are called martyrs.*
2. *Who were the first people sent to share the Gospel?*
(Lesson 16) *The Apostles were the first ones sent.*
3. *Why are the Beatitudes our guide for learning how to live a holy life?*
(Lesson 12) *They tell us how to live as Jesus taught in the New Covenant. If we follow them as our guide, we become more like Christ—we become holy.*
4. *What are some ways that the Holy Spirit brings healing to the sick?*
(Lesson 18) *Through the saints, through some people, and through miraculous icons and relics, the Holy Spirit brings healing.*
5. *What is the gift of discernment?*
(Lesson 19) *Discernment is the ability to know people's problems and to be able to give the necessary help. This gift is from the Holy Spirit.*
6. *What is the significance of the "laying on of hands " that is part of the Mystery of Holy Orders?*
(Lesson 14) *The significance is that the Holy Spirit strengthens the priest for his new office just as it has been done since the beginning of the Church according to the Acts of the Apostles.*
7. *Who are the disadvantaged in the world?*
(Lesson 20) *Children, the poor, the severely disabled, and people without education are some of the disadvantaged.*
8. *How does the monastic lifestyle announce the Kingdom of God?*
(Lesson 17) *Through prayer, simplicity, and service, the monastics show us how to live as God asks.*
9. *How do we honor and praise God in paint and song?*
(Lesson 21) *Through iconography and liturgical songs, we honor and praise God.*
10. *What is the role of the deacon?*
(Lesson 15) *A deacon helps with the ministry of service and assists at liturgical services*