Notes:

- It should be noted that these are sample questions only. In the past often the questions on the day of the competition were found verbatim in the sample questions offered prior to the competition. This may no longer be the case this year. These questions are meant as a study guide to point you toward areas that you can study, yet there may be questions asked on the day of the competition that are not found or covered in the following sample questions. You should be able and ready to answer questions pulled from anywhere in the book whether they are directly covered in these questions or not.
1. One of the proper attitudes of prayer is struggling to serve God. Jack Sparks says that we should always maintain an enthusiastic struggle to serve only God in all that we do. In order to do this, he says we should keep a constant remembrance of how God Himself has helped and served us. What are the services that we should remember that God has done for us? (pg. 12)

2. The author says that we should maintain a warm and living faith that God Himself, in His great mercy and loving kindness, wishes and is ready to give us all that is needed for us to serve Him and properly—and to bestow upon us every blessing we need. Explain the analogy he used to describe this. (pg. 12-13)

3. One of the proper attitudes of prayer is to desire the will of God. In prayer, we must steer our mind and heart to completely unite our will with the will of God, and in no way desire to bend God’s will toward our own. List three reasons why we should approach prayer in this manner? (pg. 13)

4. List the five characteristics of the will of God. (pg. 13)

5. One of the proper attitudes of prayer is to work for what you pray for. We should come to prayer bringing goods and works corresponding to what we ask. What two things should accompany the work of prayer? According to Jack Sparks, what is a way that we may be tempting God rather than praying?

6. According to Saint Maximus the Confessor, what serves to make prayer effective? (pg. 14)

7. What are St. Basil’s four elements of prayer? (pg. 15)

8. At the end of a prayer, it is appropriate for us to tell the needs of our spirit, soul and body. How should we address our needs if we are working on a particular virtue? being bothered and distressed by some passion? or if we are suffering from some injustice, some mistreatment, or undergoing a loss or hardship? (pg. 16)

9. One of the proper attitudes of prayer is in praying with faith and the help of the saints. We offer the intercessions of the Holy Mother of God, the Virgin Mary and all the angels and saints. What do we gain by prefacing our prayers with these intercessions? Provide a biblical reference to support your answer. (pg. 17)

10. One of the proper attitudes of prayer is being persistent with prayer. What three attributes help us to conquer the unconquerable God and incline Him to mercy? Provide a biblical reference to support your answer. (pg. 17)

11. The Lord tells the parable of the insistent requests of the widow who, by her persistence, caused a wicked and unjust judge to grant her petition. Why did the Lord give this parable? Provide a biblical reference to support your answer. (pg. 18)

12. We practice mental prayer when we collect our spirit in our heart and send out our prayer to God from there. What are the three ways that we can achieve this? (pg. 21)

13. One form of prayer is called “spiritual prayer.” Define this form of prayer.

14. One form of prayer is called “standing in the presence of God.” Define this form of prayer.

15. We are called upon to pray not only in words, but in our spirit, and not only in our spirit, but also in our heart. All this, joined together, is real prayer. And if our prayer does not have all this, it is either imperfect or not prayer at all. The author mentions expressions which we have probably heard- “Prayer with words,” “prayer with the spirit,” and “prayer with the heart.” Why are we called upon to pray in words, spirit and heart? How does the author explain why this division of prayer into its component parts is made? (pg. 21)

16. The Church provides ordered forms of morning and evening prayers for the use of her people. These are not exhaustive, but do provide an elementary guide—to be supplemented by prayers we add as our life with God progresses. Describe the instruction according to the ancient
Canonicon to do at the beginning of the day after one wakes up. What two things do we see in this instruction?

17. We should begin by studying the text of prayers. Then read them before God, meditating on the meaning of each word. We may do this for months and years, feeling nothing. But be certain: God hears us. Then one day the Holy Spirit Himself will stop us in the middle of the prayers and pray in us. Give biblical evidence to what the author describes. What should we do when He does this? (pg. 25-26)

18. When during our prayers, the words of some prayer especially touch our soul, we must not neglect them the thing to do is to pause and pray from within our heart about the matter. According to the author describe four (4) occasions when this urge to prayer often happen? Why are these impulses important? (pg 36)

19. Sometimes only the impulse to prayer comes to us but on other occasions prayer itself accompanies the impulse. what must we do in each case according to the author? What must we not do with regards to these impulses and our prayers? (pg 37)

20. Define the thought of "guarding the heart". Along with this thought, what is the most significant aspect of work of prayer? (pg 38)

21. Even the most diligent rule of prayer cannot be practiced without our thoughts darting away and wandering outside. What is one recommended way devised to get around this problem? Give an example. What are the steps that the author lays out for selection from the psalms and practice? (pg 42)

22. From the most ancient Christian times the short prayer chosen by many has come to be called "the Jesus prayer". What is it? Why does it have this name? is it verbal or mental?

23. What is the authors response to people who feel that Matthew 6:7-8 prohibits them from repetitive prayer? What are "mantras"? What are the editor's clarifications about difference between mantras and the Jesus prayer? (pg 43-44)

24. The Jesus prayer can become a permanent feature in our in our life. The task at hand then is to learn how to properly utilize this prayer. Describe six (6) manners in which this prayer can be practiced under the guidance of a spiritual father? (pg 48-49)

25. We must acquire the habit of prayer. If we truly desire to pursue success in the work of prayer, we must adapt everything else to this goal. Otherwise we will destroy with one hand what we build with the other. How can we pursue this goal wholeheartedly? (pg. 51-53)

26. Prayer can become a victorious weapon in our unseen warfare only when it becomes real—that is, when it takes root in our heart and begins to act there without ceasing. From that moment, what does prayer become? (pg. 55-56)

27. Prayer always attracts the help of God, and God’s power drives back our enemies—as long as it is practiced with zeal and with surrender to God’s will. Its place is at the very forefront of our resistance to enemy attacks. How does the author say such matters should go? (pg. 56-57)

28. Every time wicked thoughts multiply within us, Saint Hesychius says we should throw among them the invocation of our Lord Jesus Christ. Then we shall immediately see them dispersed like smoke in the air. In what order should we conduct this mental war? (pg. 57-58)

29. Fasting, open handed giving and prayer properly and naturally accompany each other. Give two examples one from a prophet in the Old Testament and one by our Lord from the new testament as evidence of the natural close relationship between fasting, alms and prayer. (pg 60)

30. As we follow the progress of the church through the centuries we find fast so observe not only individually but collectively as well in all this the aim is our spiritual development. Describe how St Athanasius in his first Easter letter defines as how to fast. Explain what does the soul feed
on according to St. Athanasius? support with biblical evidence. What are the benefits of fasting as St. Athanasius describes? Support with biblical character examples. (pg 61, 62)

31. It should be apparent then that the proper attitude while fasting is crucial for the fasting to be of any benefit to us. Explain how St. John Chrysostom offers us an exhortation on the nature of true fasting, give minimum of (5) examples (pg 63)

32. According to the author, what are three (3) elements that define various aspects of "what is fasting from food"? (pg 64)

33. According to the author what are three (3) elements that define various aspects of "what fasting is not in the practice of the church and in itself"? (pg 65)

34. Our Lord said "where your treasure is, there your heart will be also". Matthew 6:21). Describe how the Old Testament gives us a pattern for worship and service to God related to the previous statement.

35. God took (and takes!) the matter of offerings quite seriously. Explain the previous statement according to the author and support your answer with evidence from the book of Malachi and from book of Deuteronomy.

36. "Even Levi, Who receives tithes paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him" Hebrews 7:10) explain the previous statement including the story of Abraham and Melchizedek

37. Nobody is a Christian all by himself. We are members of the Body of Christ. Further, it is as members of the Body, the Church, that we pray—even when we are alone. As members of the Church, we pray together in the services and learn our devotional practices and our rule of prayer—that is, the habitual form and order of prayer we practice. Consequently, corporate prayer and individual prayer are more than complementary. How? (p. 75-76)

38. The term "private devotions," so commonly used among Christians today, is a misleading expression. To some it carries the implication that prayer is a private matter to be practiced according to an individual's inclination. What, in fact, is prayer practiced in our rooms? (p. 77)

39. When we are praying, we are to be aware that many others are also doing the same thing before the same heavenly Father—with whom are not only the Son and the Holy Spirit, but the saints and angels as well. And each of us must bring to God not only our own needs and those of our family, but the needs, requests, and sorrows of the whole world. What should our personal prayer steadily become? (pg. 77-78)

40. Corporate prayer is also a personal obligation. Each of us who is a member of the Body of Christ is obligated to join in the common life of that Body, and especially in the common and worship. This corporate character of all Christian worship and prayer has been a constant emphasis in the Church from its earliest days. What does Saint Cyprian of Carthage say about this in his commentary on the Lord's Prayer? (pg. 78)

41. Our Lord tells us to pray, “hallowed be Thy Name,” but it is clearly absurd for us to pray that any more holiness be added to the all-holy God—He who is perfect and the Giver of holiness. Consequently, what is the conclusion we should come to? (pg. 82)

42. The Eucharist is not a repetition or a re-enactment of the Last Supper. What is it instead? Where are we “taken to” in celebration of the Eucharist? (p93-94 - two answers)

43. What does the word “liturgy” mean? What does this imply? (p95-96)

44. Explain what the author means when he says that the “we” of the Liturgy has a deeper meaning pointing to the universal fullness and unity of the Church. (p98-99)

45. The departed are commemorated in every Liturgy. However this commemoration is not just a remembrance or a reminder. Explain what is it and how it relates to unity of the church? (p100)
46. In the Liturgy why is the mentioning of names and categories of people significant? What do we ask for for all people in the Liturgy of St. Basil? (p102)

47. Explain the importance of the liturgy of the sacrament of repentance and confession according to the author

48. The author describes how we should prepare ourselves the evening before we partake of the Eucharist. What should we do? Also, which two thoughts should we impress in our minds to help us understand the great and intense desire of the Lord? (p 108-109)

49. Before we partake of the Holy Communion we should prepare ourselves. How does the author say we should prepare ourselves in the morning of, before taking Holy Communion? In doing this what should we not let distress us and why? (p109-110)

50. Loving God is essential for all. One way to grow that love is through the Eucharist. The author also states that we must turn our thoughts to contemplation of the love God has shown us personally in the sacrament of the Eucharist. He then continues to provide us 5 things to think or contemplate on which will fill us with wonder and joy and increase our love for God. What are those 5 things? (p112-114)

51. When the sacred hour of communion draws near we should envision whom we are about to receive in ourselves and who we are who are about to receive him. However, in spite of our insignificance, our being carried away by our fantasies and lusts, and having trodden His Blood underfoot, He still calls us to His Divine supper. He does not shut the door of mercy. However the author lists 4 things that God does demand of us, what are they? (p117-118)

52. St. Basil the Great describes the duty imposed on the person taking Communion based on the words of St. Paul saying that those who eat the Body and drink the Blood of the Lord show the Lord’s death. What is the duty he describes we have based on this saying? (p121)

53. After receiving Holy communion it is also proper to offer prayers and supplications to our Heavenly Father covering various needs. What and who’s needs should we pray for? (p121-122)

54. Every blessing we obtain and every good deed we do comes from God, and we should give thanks to Him and maintain feelings of gratitude to God. What are the ways that we can fire up the proper feelings of gratitude in ourselves and keep them? What are the ways to appropriately express our feelings of gratitude to God? (p127-129)