LIGHT IS LIFE

Counselors' Guide and Review Board Guide

This program has been developed by the National Catholic Committee on Scouting through the National Conference of Catholic Bishops and the Eastern Catholic Associates. This program is designed for use by members of the Boy Scouts of America. It is not designed as a substitute for a formal religious education program, or for any other youth program.

Published with the approval of the United States Eastern Catholic bishops
©National Catholic Committee on Scouting
1325 West Walnut Hill Lane, P.O. Box 152079, Irving, Texas 75015-2079
The NCCS operates under the auspices of the National Catholic Conference of Bishops
First printing — September, 1997
Catalog number 16-106

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FOREWORD

This counselors' guide has been prepared to aid the Catholic lay person, whether Eastern or Roman Catholic, to provide a more effective religious emblem program to Catholic Scouts of a sui iuris Eastern Catholic church whether registered in units sponsored by a Catholic organization or in units not under Catholic auspices.

It is the responsibility of the eparchial (diocesan) scout chaplain and the eparchial Catholic Committee on Scouting, through its local council or district committees, to initiate a program of recruitment, training, and certification of counselors for each emblem.

Counselors for the Light is Life emblem must be approved in advance by their pastor and the eparchial Catholic Committee on Scouting or eparchial scout chaplain. A Roman Catholic who wishes to be a counselor for the Light is Life emblem should contact the National Catholic Committee on Scouting for information about obtaining approval. Scouter Development and Counselor Training are recommended and may be required for counselors in your eparchy.

Scouting happens on the unit level. This, then, is where the Catholic Committee members might concentrate their efforts to develop Scouting as youth ministry.

The Light is Life counselors set the program into action. They promote the spiritual phase of Scouting within the unit and encourage greater participation by Catholic youth in the program. The ideas contained in this guide are basic to Scouting and its methods. Just as Scouting literature is basically self-explanatory, so also is each emblem program. Full instructions are contained in the introductory pages of each emblem program.

If you, the counselor, are unfamiliar with the Eastern Catholic churches, this manual will help you counsel the Scout. It will be most helpful if you also view the two videos, "A Brief Explanation of the Eastern Catholic Churches" and "An Introduction to the Eastern Catholic Churches". Ordering information is in the Bibliography section of this manual.

A note about the style used in this guide: The style of punctuation and capitalization in this manual is based on the Associated Press style manual.

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1For an explanation of the term sui iuris, refer to page 3, column 2.
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THE COMMUNITY OF THE UNIVERSAL CHURCH

You have agreed to be a religious emblem counselor for the Light is Life program. Congratulations! You are about to begin an experience that will not only help the Scouts you counsel but will also be personally rewarding and enlightening.

You may be a parent, teacher or other interested lay person; you may be a priest or religious. You may belong to one of the Eastern churches, but chances are you do not and may not know much about Eastern Christianity. The purpose of this brief introduction is to help you understand the rich diversity of that community that is the church universal.

Before Vatican Council II there was little knowledge and little interest in the Eastern Catholic churches. The council’s decree on Eastern Churches (Orientalium Ecclesiarum) did much to change that. The council stated, "Therefore these churches are of equal rank, so that none of them is superior to the others because of its rite." This statement made what had been theological speculation a matter of official church teaching. Without denying the primacy of the See of Rome and the pope, the church teaches that all of the churches (previously called "rites") are equal to the Roman Church and to each other. The council also declared "that the churches of the East like those of the West have the right and duty to govern themselves according to their own special discipline."

The Eastern churches are not branches of the Roman Catholic Church; they are distinct churches in communion with the Roman Church and with one another. Therefore, Eastern Catholics cannot be called "Roman Catholics of the Eastern rites" or even "Roman Catholics". This often comes as a surprise to people unfamiliar with the Eastern churches.

Part of the confusion and misunderstanding comes from the use of the words "church" and "rite." Church can mean a building, a parish, the authority structure of the faith community, all of the members of this faith community, an eparchy (diocese), a metropolia or a patriarchate. It is less confusing if the word "church" is used to mean organized patriarchates, metropolias and eparchies that have arisen from the various cultures of humanity through the action of the Holy Spirit. The arts, languages, ideas and politics of those cultures have had a profound effect on the formation of liturgical rites, spirituality, theology and church law. At times, for precision, patriarchates and metropolias will be referred to as sui iuris, a term from canon law which indicates a great measure of autonomy in ecclesial life. This will distinguish them from the church universal and from eparchies.

The Second Vatican Council also decreed, "The holy Catholic Church, which is the mystical body of Christ, is made up of the faithful who are organically united in the Holy Spirit by the same faith, the same sacraments and the same government. They combine into different groups, which are held together by their hierarchy, and so form particular churches." (Decree on the Eastern Churches) Because of the mystery of the Incarnation, our faith must manifest itself in the whole cultural complexity to which people belong.

The sui iuris churches have often been called "rites." Thus the terms: Latin rite, Byzantine rite, Maronite rite, Chaldean rite, Armenian rite. The most obvious difference between these churches is their liturgical practices and ritual. The problem with this term is that it ignores the fact that these churches are more than "peculiar Masses" The
Melkite Church and the Ruthenian Church both follow the Byzantine rite but they represent different cultures in different parts of the world. The Melkite Church and the Maronite Church have a similar culture in common but one follows the Byzantine rite while the other follows the Antiochian rite. This diversity may seem confusing and there may be the thought that the church should just be the same everywhere and should get rid of these differences. This diversity is an expression of the mystery of the incarnation, God becoming human, and radically affects all human activity directing it to the redemption of the world and the establishment of the kingdom. The faith is the same throughout the church universal. The way in which this faith is lived and experienced is as diverse as the ways in which human beings throughout the world live their lives and perceive the meaningfulness of life. This variety does not weaken the unity of the church; it enriches it. While there is this great diversity, it is not unlimited. There is a definite number of sui iuris churches. As you work with the Light is Life program you will learn their similarities and their differences as well as their histories.

The American experience has given a unique aspect to the diversity of the church. Just as the American people have come from a great number of cultural backgrounds in their ancestry, so also have American Catholics. When the majority of Americans were from a Western European ancestry, the Catholic Church was simply Roman Catholic. It remains the numerically largest. The ethnic diversity within the Roman Catholic Church often found expression in nationality parishes. In the late 19th century there was a movement to "Americanize" the Catholic Church and de-emphasize the nationality parishes. It was at this same time that Eastern Europeans began to emigrate from their homelands to come to the United States. These people belonged to sui iuris churches other than the Roman Church and they naturally brought their expression of Catholic faith with them. To many Roman Catholics this seemed just another version of nationality parishes rather than distinct churches. Those who would be inclined to say that there should be only an American church overlook the fact that elsewhere in the world one nation may have many sui iuris churches. A good example is Lebanon which has a Melkite, Maronite and Chaldean as well as other Eastern churches. Another case in point is Italy. Although mostly of the Roman Church, there is a vibrant Byzantine Church in parts of the South. There are even two Byzantine monasteries within a few miles of the city of Rome!

No one can exist as a Catholic in the abstract, nor can the universal church exist that way. It only exists within the limitations of those who make up the church. Each sui iuris church has within itself the fullness of salvation and is a complete expression of the Gospel. Its own theology, liturgy and spirituality best serve those who are members of that church. In this way the Gospel can be preached and heard in all times and all places by all people.

Carefully studying the chart "The Catholic Church in the United States," in this booklet, will help to clarify the relationship between the many sui iuris churches of the church universal. It is also important that the Light is Life counselor read the Decree on the Eastern Churches of the Second Vatican Council. This is readily available singly or in a collection of conciliar documents available at any Catholic bookstore. Another good resource for understanding the Eastern churches and especially their history in the United States is Eastern Catholic Churches in America by The Rev. David M. Petras, S.T.L., S.E.O.D., published by and available from the Office of
Religious Education, Eparchy of Parma, 1900 Carlton Road, Parma, OH 44134-3129.

A final word should be said concerning those Eastern Christians that are not in union with the See of Rome and the pope. They are usually called "Orthodox", using the term used by all Christians who accepted the decrees of the Council of Chalcedon (451 A.D.). Those who did not accept Chalcedon today call themselves Eastern Orthodox. For every Eastern Catholic church, except the Maronites, there is a non-Catholic counterpart. In Western Christianity, the Christian groups not in union with Rome are those many denominations of Protestants, the Anglicans, the Baptists, and the various other sects and cults that expound some of the teachings of Christianity. The church universal is making definite efforts to bring about reunion with all of these Christians.
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COUNSELING THE LIGHT IS LIFE EMBLEM

You as Counselor

Each adult counseling at this level must understand the boys' inability to be totally involved. One must accept their restlessness, moodiness, boredom, and awkwardness. They tend to daydream as a result of the rapid spurts of growth that are taking place. Through their developed friendships it is possible to introduce the boy to the person of Jesus Christ.

As part of their experience of growing to adulthood as a Christian work with these Scouts and go beyond the surface answers of childhood. Deal calmly and reasonably with their challenge to authority. Use that challenge to show how necessary it is for people to act responsibly in the church today.

Help these Scouts to experience Christ's deep love for them as individuals. Enable them to see their personal faith dimension. Show them that you care about them and understand their situation. Show them that your caring for them is not dependent on their behavior but rather because you accept them as Christ accepts each of us. Encourage them to explore.

Be impartial, just, and patient. Understand that most open attempts at affection will be rejected. As you exhibit impartiality, patience, and justice, call them to become just persons. Show the church as being real in the works of today and relevant in our lives. Encourage them to search the Scriptures. Have them look at the early Christian communities to see what served to build and what served to destroy.

Deal with them on issues of social justice. These issues can be on the national, state, city, neighborhood, parish, school or social class level. Allow them to discuss ways in which they could work to alleviate the conditions of injustice.

Listed below are some attributes an emblem counselor needs to possess in order to counsel for a Catholic religious emblem:
1) INTEREST — one who is interested in youth, ready to be generous with time in helping others.
2) UNDERSTANDING AND ACCEPTING — one is able to understand the Scout's developmental process, and therefore is able to accept them at their level.
3) OPEN — one who listens to youth permitting them to initiate, decide, try, and even fail, of their own accord. One who is not judgmental, but respectful of their feelings and views.
4) FLEXIBLE AND CREATIVE — one who is open to changes, who can adapt and understand rapid and continuous modifications of youth ideas, modes, and cultures.
5) LIKABLE — one who will be accepted and liked by the youth. Not a stick in the mud!
6) HUMOR — one who enjoys life and can laugh at themselves and with others, especially youth.
7) KNOWLEDGEABLE — one who understands and agrees with all of the teachings of the Catholic Church. VERY IMPORTANT!
8) COMMUNICATIVE — one who can relate the Catholic Church's teachings to youth. One who has the ability to express themselves. Community is fostered through communication — speaking and listening. You should also have the ability to get others to talk.
9) **SPIRITUAL** — one who is firm in his or her faith life and has the ability to share his faith openly and easily with youth. Also be able to demonstrate, through their actions, the importance of his faith life to youth.

10) **SENSITIVE** — the ability to be sensitive to youth's family situation and his personal life, particularly in regards to the teachings of the church.

11) **OBSERVANT** — An ability to interpret the signals youth project about their feelings on their faith and other issues.

Make sure you have the attributes to be a counselor! If you do not you will serve the youth better by admitting this fact and finding another way to serve.

The counselor's responsibility, besides guiding the Scout through the religious emblem programs, is as follows:

1) Encourage greater participation of Catholic Scouts in the religious programs of the church.

2) Promote the spiritual component of Scouting within the parish and unit. (A Scout is reverent.)

3) Help create an atmosphere within the unit conducive to the development of religious vocations.

4) Provide guidance and assistance to non-Catholic Scouts in the unit and in the neighboring units, urging them to participate in the religious emblem program of their own church or synagogue.

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**Understanding the Scout**

This *Light is Life* program is designed to be used with adolescent boys 13 and 14 years old. The Scouting program for this age group is the Boy Scout program. It is organized into units called troops, each led by an adult called a scoutmaster, and a youth called a senior patrol leader. The senior patrol leader is an elected boy leader of the troop, usually of an older age (13 and above), who has advanced to the upper ranks of Scouting. The unit is further divided into groups of four to eight boys called a patrol. The patrol is led by an elected boy leader called a patrol leader. The entire operation of the unit is supervised by an adult committee, called the troop committee, approved by the charter organization. The activities of the unit are primarily outdoor oriented to foster character and leadership development within participating youth.

A problem today that was not present 50 years ago, or even noticed 25 years ago, is the decline in the percentage of Catholic youth receiving some sort of religious instruction from their parish. While the decline in the number of youth participating in such programs was to be expected with the passing of the “baby boom” generation into maturity, the decline in the percentage of youth was not.

As mentioned previously, the religious emblems programs have always been designed to concentrate on the spiritual growth of the Scout. Therefore, these programs have always been developed based upon the assumption that the Scouts would be receiving their religious instruction from the parish, either through Catholic schools or Eastern Christian Formation programs.

However serious this problem might seem to be, we must realize that if these youths are not participating in any programs offered by the parishes, even not attending Sunday Liturgy regularly, then the questions we have to ask are: "Do they have a faith? Do they believe in Christ? Do they lack an
understanding of their faith?"

Because of this problem, the emblem counselor must have the ability to adjust to
this situation. The counselor must be prepared to be approached by a Scout who wants to
work on the Light is Life since his parents tell him he’s Catholic, but who has no real personal
conviction of his faith. Your problem is how
should a counselor react to such a situation?

Each child at a certain age is physically
developing at somewhat the same pace. Much
has been written in the area of growth and
development from infancy to adulthood.
General profiles of the six-year-old or the 45-
year-old person exist. The stages fit general
areas, and persons in these stages fit
somewhere within the wide curve. As a
counselor, one who shares a religious
message, it is necessary to understand how
much and in what ways the religious message
is understandable and relevant in the lives of
the Scouts with whom you work.

Adolescence is a time of great change and
misunderstanding for boys and adults. To the
Scouts working on this program life is
unstable. They find themselves in the midst of
biological change affecting their physical,
emotional, and social lives. They are on a
psychological roller coaster. It is a period of
great challenges, frustrations, and confusion.
It is also a time of enormous growth and
maturing, a time of experimentation and
learning.

During adolescence the Scout’s interest
expands beyond his family and a few close
friends. Acceptance by his peers becomes a
major source of needed security. The need
for greater freedom conflicts with his need for
comfort and security from adults. This creates
a major challenge for you as a counselor. Find
a way to facilitate this movement into adult
behavior and responsibility. Youths frequently
take a stance of challenging opinions, beliefs,
and values. Their favorite word is "Why!"
Through this questioning and challenging they
seek deeper foundations and reasons for
actions, values, beliefs, and opinions. They
need the challenge of exploring and reflecting
on issues in a positive manner. In their
criticism of issues they may tend to develop a
negative attitude.

The adolescent has some basic needs. First
is a sense of security and freedom. The
freedom to search for himself, experiment and
explore new experiences. The security to do
this from a stable loving base to which he can
return. A base that is not critical, suspicious
or judgmental. A base that is open, listening,
understanding, and accepting.

Second, youths have a great need for
honest, warm recognition and acceptance.
This acceptance is needed from both adults
and peers.

Third, they are idealists with unbounded,
uncontrollable, and unlimited energy. Their
idealism needs to be appreciated and
respected. They need guidance on how to
direct this idealism and energy. To frustrate
this component of their personality produces
hostility and cynicism.

This is a time of great excitement for the
Scout, and for you, the adult. It is a time of
new creation. It is a time of rebirth. It is a
time of discovery. Many of the great prophets
were adolescents. Many great inventions
began in the mind of an adolescent.
Counseling Techniques

The term used for your role in all of this process is counselor. Your position is one of both counseling and facilitating. You counsel the participants when required, and in general facilitate (keep moving and on track) the general discussion. Counseling is not easy; it takes much practice. Some do it easily; some never become very proficient. A trust level between the persons involved is essential. If you do not feel you are capable of this, do yourself and the Scouts a favor and stop right here with your involvement in the program.

There are generally six recognized principles of counseling:

—Do not give advice. They don’t want your advice, only your help in understanding. If your advice is wrong you could lose credibility.

—Encourage the Scouts to think of more than one way to solve the problem or accomplish the task.

As you work with counseling you will develop certain techniques which will be good tools for you to use. Here are a few you might want to start with:

—Restate in your own words what the person said. This serves many purposes. First it shows the Scout that you are listening to what he is saying. It tells the Scout that you care enough about him to take the time and listen to him. Second, it helps you know if you understand what he is saying.

—Acknowledge his feeling.

—Show that you are listening and that his problem is the only concern you have at the moment.

—Encourage him to keep talking as long as there is still a problem.

—Ask him what he did or how he felt. A good point to keep in mind is that this can be a useful tool that can be used in either a positive or negative fashion. We have a tendency normally to use this tool only in a negative sense when the youth is relating something bad he has done. But it might be more powerful if used when he is relating something good he has done.

—Ask him leading questions. Don’t just give answers. Make him think it through until he has the correct idea.

Help the Scout expand his ability to trust by treating him in a consistent fair, reliable and caring manner. Tap into his need for social interaction by focusing on activities that can be shared with other members of the group:
discussions, prayers, and projects. Help him become aware of and respectful of the feelings of others. Use his sense of loyalty and trust within the Light is Life group to understand the importance and value of belonging to our family of faith.

Remember when you are counseling these Scouts to consider their cultural and social environment. Be sensitive to and aware of the cultural and ethnic diversity within your group. This diversity will affect the discussions and the projects. The family environment in which the Scout lives is a crucial source of this diversity.

Be alert at all times for signs of stress or abuse among the Scouts you work with. For further guidance in this area refer to "You and the Youth Apostolate" in the next section. You must understand the emotional state of each Scout. You are to be a source of healing, encouragement, and motivation.

Through this program you will be providing activities in which the Scouts are challenged to cooperate with one another rather than only compete. They should also develop an understanding for the need of sharing and to listen to the views of one another, and to respect each person's views. As in all Scouting team spirit is the goal. So also is it with the church.
You and the Youth Apostolate

As an adult called to work with youths, your apostolate requires you to accept responsibility for the care of the spiritual, mental, and physical well-being of the youths you serve. As in all apostolates certain risks are inherent in its proper exercise. These risks are always real and prudence dictates that due caution must always be exercised. This is especially true of those who work with youths.

Today's society has become much more aware of the existence, causes, and scope of the abuse of children. It rightly responds to the abuse of a child with revulsion and moral outrage. Whenever an adult who through an association with a church program or organized youth program is accused of misconduct with a minor, this outrage is intensified. Even though the accused may be innocent, his or her personal apostolate and the mission of the church will more than likely be irreparably harmed by the ensuing scandal.

As mentioned before, all Christian apostolates involve certain risks. These risks are inevitable whenever a Christian responds to Christ's command to spread the Gospel message. The possibility of encountering difficulties should never deter someone from working with youths.

The apostolate to youth has correctly been termed a relational apostolate. This requires the adult to develop a personal relationship with the youths whom he or she serves. This relationship between the adult and youth is one based on trust and mutual respect. It is through this caring relationship that the adult is able to foster the spiritual and faith development processes within the youths.

Adults must be cautioned, however, to act very wisely in these relationships with youths. In order to protect the youths we serve and to prevent tragic accusations, the following precautions should always be followed:

1) Never let yourself become involved in a situation where you are alone or secluded with a youth. If a youth desires a confidential conversation, make sure the discussion takes place in full view of other people. For example, you can have a private conversation during the daytime in a park full of people.

2) Whenever a person volunteers to work with youths, it is imperative that a responsible and knowledgeable person interview the adult. References should be carefully checked in order to see that the individual has not had any previous complaints leveled against him or her. This is especially important if the adult is either unknown or new to the local community.

Some indicators that could signal a possible problem are the following:

1) a resistance to interviews or reference checks,
2) the insistence on a one-on-one relationship with young people,
3) or, an inordinate amount of interest in working with youths in several youth-serving organizations.

Conservative statistics on the abuse of children state that as many as one in five boys and one in three girls will be sexually molested before the age of 21. Knowing this, it is more than likely that we adults who work with them will come into contact with youths that have been, or are currently being, abused.

As one engaged in the apostolate to youth, your primary mission is to nurture the spiritual needs of the youths. However, you cannot effectively carry out your mission if the youths are being abused by others through neglect or emotional, sexual, or physical abuse.

Therefore, it is your responsibility to be able
to recognize some of the signs of possible child abuse. To accomplish this task, you need to avail yourself of any written and audiovisual materials you may be able to obtain. There are also many training programs available through various youth-serving organizations to help you in this area.

In addition to observing the possible signs of abuse, a youth may disclose to you that he or she is a victim of abuse. In either case, once you have cause to believe that a youth's physical or mental health or welfare has been or may be adversely affected, you must report it immediately to the proper authorities in your state. All states have criminal and civil penalties for failure to report such cases to the proper authorities.

There are many challenges in today's society that youths must encounter on a daily basis. As adults who work with youths, we are called by Christ to assist them in facing these challenges with a strong faith in him and a healthy self-image. To this end we must always keep in mind that our role in serving youths includes being advocates for them. It is through our understanding and awareness of the problem of child abuse that we can fulfill this role.
The *Light is Life* is presented to Boy Scouts for completing the specific requirements in this program. The *Light is Life Scout's Manual* (page 2, "Instructions") provides the Scouts with the information on how to begin the requirements. To guide effectively and counsel with a Scout in his efforts to earn the *Light is Life* emblem and get the full benefit from this program, it is necessary that the counselor have an understanding of the purpose and the requirements of this program.

The requirements are set on the eighth-grade level. There are enough options in each step to allow for most ability levels. Each step in the program includes the use of sacred Scripture, the fathers of the church and the councils. These are the three great sources of faith for the Eastern Christian.

The purpose of the program is to equip the Boy Scout to take his place in the world as a maturing Catholic and a maturing American. The requirements concern themselves with action and knowledge. The Scout is to have some understanding of what it means to be a follower or friend of Christ. The Scout is to live and apply to his daily life the teachings of the church. The requirements center on the holy mysteries (sacraments) because it is through them that a person can become a maturing friend of Christ.

As a friend of Christ, the Scout has certain duties to everyone. Service to Christ and to his neighbor are both essential in order to fulfill his life as a Catholic. Scouting helps him achieve his goal. It will become evident to the Scout as he progresses that there is a close connection between his life as a Scout and his life as a Catholic. His life of union with Christ will become a source of strength and vision to his life as a Scout.

The Scout spirit reinforces what he has been taught as a Christian. Really and truly to earn and wear the emblem he is working on, the Scout will live up to every aspect of the Scout spirit part of his Scouting program. Because the religious emblem program is a combination of Scout spirit and religious education, we must give the Scouts something which they can carry out even after they have finished the requirements of the emblems — something that they will still be living years from now. The emblem is just a beginning and not an end in itself. There must be a constant reminder that the Scouts are working on something to help them become better Christian persons. This reminder is not one just in words, but is done even more so by the counselor's personal example. The Scouts should be able to see their counselors actively living their faith not only in home life and business life, but also in other parish activities.

For Scouts who are mentally or physically handicapped, the program may be made more flexible. The pace and amount of work each Scout can do is left up to the counselor's judgment according to the situation. The same is true with regard to Scouts of average intelligence and ability. Some are oral in expressing their thoughts, but find it difficult to put those thoughts into writing. A Scout should not be denied approval if he can express orally what he cannot write.

However, this emblem program is intended to have the same meaning and requirements for all Scouts on the national and local levels. Changes to these requirements are not permitted. The only exception to this is that each *sui iuris* church is free and encouraged to modify the program to make it truly suitable for itself. For this reason, the counselor
should always contact the Scout chaplain of the Scout’s eparchy to discover whether adaptations have been made and what they are.

The Scout’s Manual contains icons in a watermark style. These are part of the program and provide a point of reflection as the Scout completes each section of the program. At the end of step A, the icon is the “Call of the Disciples”. The Scout should reflect on his call to be a disciple of Jesus Christ.

At the end of step B, the icon is “The Mystical Supper”. It is an occasion for further reflection on the Eucharist.

Step C ends with the icon of “The Healing of the Paralytic”. The Scout should reflect about the nature of sin and forgiveness; illness and healing.

The icon of the “Transfiguration” included with “Unscramble the Words” suggests a reflection about how the holy mysteries (sacraments) transfigure a person into the divine life.

Before the crossword puzzle, the icon of “The Rich Young Man” invites some consideration about accepting the Lord’s invitation to “Follow me.”

The final icon, “Take Up Thy Cross”, is a reminder that the way of the Christian life can be difficult, but perseverance in the cross brings a share in the Resurrection.
LIGHT IS LIFE EXPLANATION

To follow these notes, the Light is Life Scout's Manual is necessary. The letters and numbers correspond to those in the record book. Remember, these notes are only suggestions. We are more concerned that the Scout come to live the spirit of the program. The Scout-aged boy is more concerned with doing than thinking. Therefore, the Scripture, patristic and conciliar parts of each step are the reason behind the involvement part of each step. The counselor is the facilitator of the spiritual growth of the Scout. It is during the discussions of the requirements that the counselor shares his faith with the Boy Scout, and together they become better Christian persons through the holy mysteries.

Each of the holy mysteries plays an important part in the life of the church. baptism-christmation-Eucharist make us members of the church by initiating the indwelling of the Trinity through union with Jesus Christ. United with Christ, the Christian participates in Christ's priestly, prophetic and kingly mission.

The holy mystery of penance (reconciliation) reconciles one who rejected God and the church through sin.

The Divine Liturgy is the proclamation and celebration of the risen Christ and the presence of the kingdom of God. It is communion in Christ's flesh and blood through the holy Eucharist.

The holy mystery of crowning (matrimony) joins a man and woman together in a covenant in Christ. As they live their married life, they are signs of God's ever-faithful love for the church, his bride.

The mystery of sacred orders confers the actual powers of the ministerial priesthood for the sanctification of the world through the special ministry of word and holy mystery. The holy mystery of anointing brings spiritual healing and bodily strength, calling the sick person to see suffering and illness in the light of the Resurrection.

A very helpful resource of information about the various aspects of Eastern Christian faith and practice is The Byzantine Leaflet Series published by the Byzantine Seminary Press, 3605 Perrysville Avenue, Pittsburgh, PA 15214. This series will be referred to as Series.
STEP A — INTRODUCTION

The goal of this first part of the Light is Life program is for the Scout to discover, as a Scout, that the material world helps us to come to contemplation of the divine presence. That while the supernatural experience cannot be built upon the natural experience itself, it is developed within it by revealing the real depth, origin, and purpose of the natural.

All of creation proclaims the presence and glory of God. Material objects become signs and symbols used in the various liturgical rites of the church.


The readings from Genesis and Psalm 103 provide a biblical source of reflection on the goodness of creation. The text from the church father, St. John Damascene's, An Exposition of the Orthodox Faith (rf. Appendix B) discusses the order of creation as an indication that there is a God who orders all things and keeps them in existence.

During the discussion and on the hike the Scout should use these readings as the beginning and stimulus for his own thoughts and appreciation of God's presence manifested through the created universe.

2. Signs and Symbols

a). The books of Revelation and Daniel use symbols to express the truths they wish to convey. The style of writing employed is Apocalyptic.

b) Signs and symbols are also part of daily life. Universal traffic signs are a good example of a common use of symbols.

"Sign" is defined as, "indication; written, printed or hand-given symbol; display surface containing such symbols or writing. "Symbol" is defined as, "something representing another thing; sign representing instructions or orders."

In his Scouting experience, the Scout has learned that the Scout emblem symbolizes the values of Scouting.

b) Since he already has an experience of signs in his life, the Scout can discuss the Gospel as the sign of the presence of Christ in his word; the cross as a symbol not only of death, but of the resurrection; the holy table (altar) as the symbol of God's throne in the kingdom of heaven; oil as a sign of healing and strengthening as well as a sign of gladness; vestments as signs of the apostolicity of the church and the sacred nature of the church's worship; and candles as a symbol of Christ, the living light of the world. The counselor should encourage the Scout to discover these and other meanings of the common signs and symbols of the church.

When something is blessed, it is because the church proclaims, through the blessing, that this object is good and can remind the person of faith that God is present. Things are sacred, places are holy because God has made them so.

c) Incense is a symbol of reverence, a sign of self-offering to God and a symbol of prayer ascending to God.

The names and drawings of the vestments referred to on page 9 of the Scout Manual are on pages 37-38 of this Counselor's Guide.
3. Icons

Resource: Series, # 16

a) The beginning of the Gospel according to St. John presents the major themes of his Gospel. The Son is the eternal word of the Father and is the life and light of the world. St. Paul tells the Colossians that the Son is the image of the invisible God and that through this image all things were created. St. John Damascene defends the painting of icons as a logical implication of the incarnation. Since God became a human, taking on material reality so that the invisible God may become visible to people, it is proper that people use material creation such as paint and wood and gold to depict Christ, the saints and the events of salvation so that the invisible realities of our faith can be visibly presented to us. Through the incarnation, all of created matter is re-created to its original beauty and goodness.

b) Icons are different from other forms of art first of all because they are two-dimensional rather than three-dimensional. More importantly, through the conventions of iconography, they make a theological statement about the person or event depicted. They expound our faith in pictorial form. They are sacred objects and not just art objects. Icons bring us closer to God and the events or saints depicted. Icons testify to the participation of a Christian in the divine life. They manifest that life. They manifest the sanctity and glory of the saints or events they depict.

St. John Damascene is one of the church fathers. He lived in the eighth century in the city of Damascus, Syria. He taught, "After the departure of the saints, the same grace remains in their souls as in their bodies. The very same grace is present and active in their sacred images and icons." They present a transfigured vision of the world as the presence of God's kingdom in the here and now. Through icons, people are in communion with the fullness of God's kingdom in heaven, with God, the angels, and the saints.

The church's teaching about icons can be summed up by the following:

The Old Testament prohibition against images was temporary and of value only when idolatry was a real possibility. The incarnation in the flesh of the Son of God revoked this prohibition because he became the visible image of God. By the resurrection, God glorified Jesus' human nature. Humanity is created in the image and likeness of God and this is restored to its original glory by the incarnation. Icons are only venerated, they are not worshipped, and this honor passes to the one who is represented.

Christians are encouraged to have icons in their homes — even in every room. There is a strong encouragement to have an "icon corner" in each home. In this corner are icons of Christ and the Theotokos (Mary, the mother of God), the current feast day as well as other icons of significance for the family. A votive lamp or candle burns before the icons and they may also be decorated with veils. This corner is a focal point for the family devotions.

The icon screen in Byzantine churches is a bridge between heaven and earth. It reminds us that God's kingdom is present here in this building as we assemble for worship.

The icon screen is typical of Byzantine churches, although other rites usually utilize some sort of barrier, such as a plain wall or a curtain, between the sanctuary and the rest of the church building. The barrier in the Latin Church is the Communion rail, not generally retained in today's Latin-rite churches. In the primitive church there was usually some sort
of divider between these two parts of the building. The concept was taken from the structure of the Jerusalem temple in which the "Holy of Holies" was separated from the rest of the temple structure. The icon screen can reach from floor to ceiling or, as is more common in the United States, can be comprised of only the first two rows. A photograph of such an icon screen is included in the Come Bless the Lord Icon Packet available from the Office of Religious Education, 225 Olivia Street, McKees Rock, PA 15136; phone: (412) 771-9119.

The wall, curtain or icon screen has a definite liturgical function and is not simply decorative. The sanctuary represents heaven and the body of the church represents earth. An icon screen depicts the saints of heaven and the events of salvation which are the bridge between earth and heaven, indicating that Jesus Christ is present in his glory, surrounded by the angels and saints. The barrier also restricts access to the sanctuary, thereby emphasizing the sense of the "Holy of Holies." The icon screen provides a source for reflection and contemplation on the mysteries of faith by which we are redeemed. This wall, curtain or icon screen provides a prayerful atmosphere for worship and a mystical experience of the presence of God during the sacred liturgies.

For more information about icons, the counselor can view the video "Reflections of Glory". Refer to the Bibliography section of this Guide for ordering information.
A TYPICAL ICON SCREEN
4. Liturgy is Life

a & b) Liturgy is not just a ceremony of worship but it expresses life in its central meaning — living as a member of God's kingdom. During the liturgy the Christian offers himself and all of creation back to the creator who gave it. In turn, God offers himself and his divine life to us for nourishment by transforming the bread and wine that represent our earthly existence into the body and blood of Jesus Christ. In this way God meets his people. This takes place through the sanctifying action of the Holy Spirit. It is the sanctifying Spirit who also sanctifies every Christian to live as a faithful and responsible steward of creation. This faithful stewardship renders glory to God and contributes to the building up of God's kingdom on earth and the full accomplishment of his plan of salvation. This is the vocation of all people and this is why liturgy is life and all of life is liturgy. What is lived daily is expressed in a pre-eminent way during the sacred liturgies of the church. These liturgies, in turn, provide the spiritual strength to live a truly Christian life.

The reading from the Book of Revelation expresses the glory of the heavenly worship. It is expressed in terms of a mystical marriage supper between the Lamb (Christ) and his bride, the church. Another passage which portrays the heavenly liturgy is chapter 4 of the Book of Revelation. The reading from St. Paul's Epistle to the Hebrews teaches that the priest at the liturgy is Christ himself. It is he who leads his church in prayer and presents these prayers to the Father along with his own self-sacrifice. The portion from the Constitution on the Sacred Liturgy (#7-#9) repeats this teaching and goes on to state the perfect efficacy of the liturgy. Other important ideas from this decree are that the earthly liturgy is a preview of the heavenly liturgy and a participation in it here and now. We join with all the citizens of heaven in praising and worshiping God. We must also preach the word of God in our daily lives so that all people may be called to faith and conversion.

c) Refer to Appendix A for samples of liturgical texts that express our participation in the worship the angels give around the throne of God in heaven. The Scout should choose the one from his own rite or another text that expresses the same idea.
STEP B — INITIATION

1. Baptism-Chrismation-Eucharist

a) SUMMARY OF SCRIPTURE READINGS:

Matthew, 3 — Matthew's account of Jesus' baptism in the Jordan

Mark, 1: 1-11 — Mark's account of Jesus' baptism in the Jordan


Romans, 6: 31-11 — Baptism is union with Christ in his death and resurrection

Matthew, 28: 16-20 — Jesus commissions his disciples to baptize all peoples


Galatians, 3: 27-28 — Through baptism we are made one in Christ

Theological Overview:

b) Baptism is described in the Code of Canons of the Eastern Churches (CCEO), “In baptism a person through washing with natural water with the invocation of the name of God the Father, Son and Holy Spirit, is freed from sin, reborn to new life, puts on Christ and is incorporated in the church which is his Body.” [canon 675]

Because we are baptized into Christ's death and resurrection, he incorporates us into himself. Through this baptismal union with Christ we are also united to the other two persons of the Trinity, the Father and the Spirit. Thus, the triune God begins to dwell within us. We share in the divine life, although not in the divine nature, since God is one. By union with the Trinity, we are united to all others who have such a union — the church. Thus, while baptism initiates or begins the divine indwelling, it also makes us members of the church, the mystical body of Christ.

The Paschal mystery of Jesus' death and resurrection, by which we are saved and granted life, is the central aspect of baptism. It is that death and resurrection of Christ into which we are baptized, as St. Paul teaches us.

It is the three-fold movement of anamnesis (remembering), epiclesis (invocation of the Holy Spirit) and koinonia (communion) that is found in the holy mysteries of Christian initiation of the divine indwelling. The remembering is the pouring of water in the name of the Trinity. We remember Jesus' baptism in the Jordan and his saving death and resurrection. By this remembering, these life-giving events are made present for us and we are drawn into sharing them through the action of Christ by the grace of the holy mystery. As the initiation continues, the Holy

TROPAR OF THEOPHANY:

At your baptism in the Jordan, O Lord, worship of the Trinity was revealed, for the Father's voice bore witness to you, calling you his beloved son, and the Spirit in the form of a dove confirmed the truth of these words. O Christ God, who appeared and enlightened the world, glory be to you!
Spirit is invoked in the holy mystery of chrismation (called confirmation in the Latin rite) with holy myron (chrism) by which, "by a seal they be signed with the gift of the Holy Spirit and be made more proper witnesses and co-builders in the kingdom of Christ." [canon 692, CCEO]. Thus the Christian shares in the Pentecost event through the abiding presence of the life-giving Holy Spirit. Finally, "Sacramental initiation in the mystery of salvation is perfected in the reception of the divine Eucharist, and thus the divine Eucharist is administered after baptism and chrismation with holy myron as soon as possible..." [canon 697, CCEO]. Eastern Catholics are baptized and chrismated (confirmed) at the same time. They also receive holy Communion at this time, even though the recipient be an infant.

The understanding of covenant begins with the use of covenants in the world of Old Testament times. Local kings would make covenants with a conquered people. The people would agree to pay taxes, fight in the army and support the king. The king would agree to defend the people and provide for them. Although covenants similar to contracts could be made between equals, usually they were between a stronger person and a weaker one. Both sides had to be faithful to the terms of the covenant or dire consequences could follow. God used this practice of covenant to express his relationship with his people Israel. God made a covenant on Mount Sinai when he gave Moses the Ten Commandments. God said that he would protect his people from their enemies and would make them prosperous and great. The people, on their part had to follow his commandments and worship him only as the one true God. Jesus made a new covenant with the people. All who would believe in him and be baptized would be saved and be able to enter the kingdom of God if they lived according to his teachings. He would give them the gift of eternal life in God's heavenly kingdom.

A Scoutmaster's conference is not exactly like a covenant, but there is an agreement mutually arrived at between the Scout and the Scoutmaster. The Scoutmaster will help the Scout, through the troop's junior leadership. The Scout agrees to advance to the next rank or to improve in some area of the Scout Oath or Law, etc.

2. Kingdom of God

a) Matthew, 4: 18-22 — The call of the first disciples
Easter Homily of church father, St. John Chrysostom. [rf. Raya, Archbishop Joseph, Byzantine Daily Worship, pp. 859 & 860] This famous excerpt from the homily expresses the joy of the resurrection as a richly loaded banquet table to which all Christians are invited because Christ is risen and has called all to the banquet of his kingdom.
b) Differences and similarities between a Scout troop and the church:

<table>
<thead>
<tr>
<th>TROOP</th>
<th>CHURCH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A group of people</td>
<td>LIKE A group of people</td>
</tr>
<tr>
<td>An organization with leaders</td>
<td>LIKE An organization with leaders</td>
</tr>
<tr>
<td>Leaders are elected</td>
<td>UNLIKE Leaders are not elected</td>
</tr>
<tr>
<td>A democracy</td>
<td>UNLIKE Not democratic (like Israel)</td>
</tr>
<tr>
<td>Purpose is growth in values</td>
<td>LIKE Purpose is salvation in the kingdom of God</td>
</tr>
<tr>
<td>Advancement is external</td>
<td>UNLIKE Advancement is spiritual and internal</td>
</tr>
<tr>
<td>Exists only on earth</td>
<td>UNLIKE Exists on earth and in heaven</td>
</tr>
<tr>
<td>Scouts outgrow the troop</td>
<td>UNLIKE Christians never outgrow the church</td>
</tr>
</tbody>
</table>

Becoming a Scout requires some learning and acceptance of certain values and ideals. When a boy registers in a troop he is accepted in a formal way and begins to work on Scout rank. A boy becomes a Scout because he has decided he wants to join Scouting.

Becoming a Christian requires a period of learning and formation such as the R.C.I.A. One who is learning and being formed is called a catechumen. A catechumen is formally received into the catechumenate by a special rite of enrollment. When the period of formation is completed, the catechumen is baptized and thus becomes a Christian and a member of the church. A person becomes a Christian because he or she has recognized that God is calling him to Christian faith. Faith is a free gift from God.

"I am the way, the truth and the life," said Jesus. Christianity is, first of all, a way of life which is union with Jesus. Christians see Jesus as the perfect human who lived a perfect life and thus is the perfect model of what it means to be human. Because he is also divine, the son of God, he not only shows the way to live but he is the Way. In him is all truth because he is eternal truth, the eternal word of God. By his death he destroyed death, since he is the author of life and could not be overcome by death.

To be church brings many responsibilities. The responsibilities of the lay people are called the lay apostolate; those of the ordained clergy are called ministry. Only ordained clergy are ministers in the church; others carry out the works of the lay apostolate.
All Christians must not only believe in their minds but must also live lives that express that belief. Often this means being in opposition to the culture and values of the world around us.

Praying is spiritual communication with God, the saints and one another. Prayer marks our commitment to our faith and to God and one another. It directs us toward the heavenly realm rather than the things of the world. Prayer "tunes us in" to heaven so that we can bring the heavenly lifestyle to our daily earthly lives.

Living as community is another serious responsibility of the Christian. It sometimes means putting aside what we would rather do in order to work for the common good of all the church. We must sacrifice ourselves to serve others. The community of the church is not only on earth but in heaven as well. This is the whole assembly of God’s people. We should be loyal to that community of the church.

c) The usual structure of an Eastern Catholic church *sui iuris* would have the members of that church presided over by a bishop. This bishop is in union with a metropolitan who is in communion with the pope directly or with the patriarch, who is in communion with the pope.

A metropolitan is a bishop who presides over his *sui iuris* church, composed of several eparchies.

A patriarch is a bishop who presides, as father and head, over all bishops, including metropolitan, and other Christian faithful of his patriarchal church.

The Scout will need to know what church *sui iuris* he belongs to and then find out who the hierarchy of that church are. The Kenedy Sons *National Catholic Directory* can be helpful. Information about the Eastern Catholic churches is located at the back of the directory. The Committee for Eastern Churches of the N.C.C.S. can also be of assistance.

If the Scout does not live near an Eastern Catholic parish church, he may either draw a diagram of an Eastern Catholic church of his own rite or tour the Roman Catholic church where he regularly attends.
FLOOR PLAN OF A BYZANTINE CHURCH

Maronite, Armenian and Chaldean churches are similar but may have a plain wall or curtain between the nave and the sanctuary.

1. Holy table (altar)
2. Preparation table
3. Bishop's throne
4. Diakonik table
5. Icon of Christ
6. Icon of Mary
7. Icon of St. Nicholas
8. Icon of patron
9. Ambon
10. Tetrapod or bema

Sanctuary

The icon screen, sanctuary curtain or wall

Nave

Vestibule
3. The Divine Liturgy

a) 1 Corinthians, 11: 23-27 — The Pauline account of the institution of the Eucharist

Mark, 14: 22-26 — St. Mark's narrative of the Last Supper


Matthew, 26: 26-39 — St. Matthew's narrative of the Last Supper

OUTLINE OF THE EUCHARISTIC LITURGY - Byzantine compared with Latin

BYZANTINE
I. Introductory Rites:
   a. preparation of the bread and wine
   (proskomedia- part of the Liturgy of the Eucharist in the Latin rite.)
   b. litany of peace
   c. antiphons and little entrance
   d. troparia

II. Liturgy of the Word
   2. Readings
      a. Prokimen & Epistle reading [or Acts of the Apostles]
      b. Alleluia verses & Gospel
      c. homily

      d. concluding litanies:
         litany of supplication
         [litany of the dead]
         [litany of catechumens]

III. Liturgy of the Eucharistic
   1. Preparatory prayers and rites
      a. Cherubic hymn
      b. great entrance
      c. litany of offering
      d. kiss of peace
      e. Creed

   2. The Anaphora (St. John Chrysostom or St. Basil the Great
      f. introductory dialogue

LATIN
I. Introductory Rites:
   a. Entrance rite
   b. Opening hymn and prayer

II. Liturgy of the Word
   2 Readings
      a. Old/New Testament Reading
      b. Responsorial Psalm
      c. (New Testament reading)
      d. Alleluia verse & Gospel
      e. homily
         (Profession of Faith)
         General intercessions

III. Liturgy of the Eucharistic
   1. Preparatory prayers and rites
      a. Procession with the gifts
      b. Preparation of the gifts and prayer over the gifts

   2. The Eucharistic Prayer
      f. introductory dialogue
g. preface
h. Holy, holy, holy

I. institution narrative
j. anamnesis [recalling the passion, death, resurrection, ascension and second coming of Christ]
k. epiclesis [invocation of the Holy Spirit to change the bread and wine into the body and blood of Christ]
l. prayers for the living and the dead

m. final doxology

3. Communion banquet
   a. Litany of supplication
   b. Lord's prayer
   c. prayer of bowing of heads
   d. Communion prayer
   e. reception of Communion and Communion hymn
   f. blessing with the holy Gifts
   g. litany of thanksgiving

IV. Dismissal Rite
   a. prayer behind the ambon
   b. priestly blessing
   c. dismissal prayer

Since the Divine Liturgy of St. Basil is specific to the churches of the Byzantine rite, only Byzantine Scouts do this requirement.

The Divine Liturgy of St. Basil the Great differs mainly in the text of the Eucharistic Prayer. A few of the other prayers of the Liturgy are different also, but most of these are said silently by the priest. This Liturgy is prayed on the Sundays of the Great Fast, on the feast of St. Basil the Great, on the eve of the Nativity, eve of Theophany, Great Thursday and Great Saturday.

The Office of the Presanctified Gifts, sometimes referred to as the Liturgy of the Presanctified, is not a Eucharist Liturgy. It is a service prayed during penitential seasons, especially the Great Fast, during which the Eucharistic Liturgy is not prayed on weekdays.

The Office of the Presanctified Gifts begins with vespers and then continues with a blessing with a lighted candle and the hymn of incensation. It then proceeds with a service of distribution of the divine Eucharist which was consecrated (presanctified) at the previous Sunday's Divine Liturgy.
OUTLINE OF CHALDEAN EUCHARISTIC LITURGY

I. Liturgy of the Word

1. Introductory prayers and rites
   a. preparation at the altar
   b. prayers at the foot of the altar
   c. thanksgiving hymn (Lakhu-Mara)
   d. first offering of the bread and wine
   e. trisagion

2. Readings
   a. shuraya & Epistle
   b. prayer before the Gospel
      (zumara) Alleluia
   c. Gospel
   d. litany and prayer for the catechumens
      (karozutha)
   e. prayer of the laying-on of hands
   f. dismissal of the catechumens

3. Profession of faith
   a. washing of hands
   b. second offering of the bread and wine
   c. announcement of the day's feast
      (onitha)
   d. anamnesis of the Lord
   e. mandatum
   f. veiling of the offerings
   g. commemoration of the Blessed Virgin,
      the saints and the deceased
   h. entrance prayer
   I. Creed

II. The Eucharistic Liturgy

1. Preparatory prayers and rites
   a. solemn entrance to the altar
   b. kiss of peace
   c. diptychs
   d. unveiling of the holy gifts

2. The Anaphora of the Apostles
   e. introductory dialogue
   b. preface
   c. Holy, holy, holy
   d. institution narrative
   e. thanksgiving for the grace of redemption
   f. diptychs
   g. commemoration of the mysteries of
      redemption
   h. epiklesis of the Holy Spirit (Wrethe
      Mar)
   I. thanksgiving

3. Communion banquet
   a. prayer for personal holiness
   b. elevation of the consecrated bread and
      fraction/commingling
   c. elevation of the chalice
   d. act of contrition by the priest
   e. Pauline blessing
   f. Communion prayer, general act of
      contrition
   g. Lord's Prayer
   h. invitation to Communion
   I. priest's Communion
   j. absolution, Communion of the faithful,
      teshbota
   k. two thanksgiving prayers; Lord's Prayer
   l. final blessing (hutama)
OUTLINE OF ARMENIAN EUCHARISTIC LITURGY

I. Liturgy of the Word

1. Introductory prayers and rites
   a. preparation at the altar
   b. prayers at the foot of the altar
   c. preparation of the gifts
   d. first offering of the bread and wine; veiling of the gifts (matouthsaran)
   e. entrance prayer (jhamamout)
   f. four orations; trisagion (ergsrbeann); litany

2. Readings
   a. mesedi & Epistle
   b. alelou jasehou & Gospel

3. Profession of faith
   a. Creed (khavatamch)
   b. excommunication formula against heretics; proclamation of the faith
   c. prayer to the Holy Spirit and for peace
   d. dismissal of the catechumens

II. The Eucharistic Liturgy

1. Preparatory prayers and rites
   a. hagiology (srbasathsouthium or cherubikon)
   b. prayers for personal sanctification
   c. procession with the holy gifts
   d. unveiling of the holy gifts; second offering of the bread and wine
   e. washing of hands
   f. second prayer of offering
   g. kiss of peace (hampuir srboutian)

2. The Anaphora
   e. introductory dialogue
      a. preface
      b. Holy, holy, holy
      c. institution narrative
      d. anamnesis
      e. thanksgiving for the consecration
      g. epiklesis of the Holy Spirit

   3. Communion banquet
      a. Lord’s Prayer (Hair-mer) prayer of laying-on of hands
      b. elevation of the Eucharistic elements (werathsoumn)
      c. sacramental blessing and invitation to receive Communion
      d. act of faith and adoration
      e. breaking of the Bread and commingling
      f. Communion prayer
      I. priest’s Communion (khaghordouthium); Communion of the faithful
      k. two thanksgiving prayers; first blessing prayer
      l. last Gospel (Jn 1:1-18); second blessing prayer
      m. final blessing & dismissal
      n. blessed bread (neshkan) is distributed on great feasts
OUTLINE OF MARONITE EUCHARISTIC LITURGY

I. Liturgy of the Word

1. Introductory prayers and rites
   a. Entrance Psalm
   b. Entrance Dialogue (1st entrance)
   c. Doxology
   d. Opening prayer
   e. Hymn of the Angels

2. Hoosoyo (Prayer of Forgiveness) 1st incensation: Proemion, Sedro, Qolo, Etro
   a. trisagion

3. Readings
   a. Psalm of the readings
      (Mazmooro)
   b. Readings
   c. Fetgomo (Alleluia)
   d. Gospel
   e. Homily
   f. Creed

II. The Eucharistic Liturgy -

1. Pre-Anaphora
   a. Access to the altar (2nd entrance) Wenab sougho
   b. Transfer of the offerings
   c. Acceptance of the offerings
   d. Commemoration
   e. Incensation

2. The Anaphora
   a. Rite of peace: Doxology
      Prayer for peace,
      Exchange of peace
      Hymn of peace,
      Prayer for the imposition of hands,
      Prayer of the veil
   b. Eucharistic prayer
      Introductory dialogue
      Praise and thanksgiving
      Holy, holy, holy
      Institution narrative
      Anamnesis
      Epiklesis of the Holy Spirit

   Intercessions

3. Communion banquet
   a. Blessing
   b. Fraction, consignation, intinction, commixture, elevation
   c. Lord's Prayer
   d. Penitential rite
   e. Invitation to Communion
   f. Priest's Communion
   g. Communion of the faithful
   h. Blessing with the Mysteries
   i. Thanksgiving
   j. Blessing and dismissal
The Divine Liturgy includes the three-fold movement of anamnesis through the proclamation of God's saving deeds of the past as recorded in the sacred Scriptures. By proclaiming these deeds in the midst of the church assembly the actions of God are made present and effective for the people gathered at the Divine Liturgy. The Scriptures also provide instruction for living the Christian life. It is the role of the homily to focus the attention of the congregation on one or another aspect of these readings and explain them so that they can be put into practice in the daily lives of the faithful and be the subject of their thanksgiving during the Eucharist Prayer.

The sacrificial meal of the Old Testament was a means of sharing in the life of God. An animal was dedicated to God, then sacrificed. Part of it was burnt up and the other part was cooked and eaten by the one offering the sacrifice. This was not a true sharing in the divine life, but a symbol of the desire to do so. The most special Old Testament sacrificial meal was the annual Passover meal. It was this type of meal that Jesus and his disciples ate at the Last Supper. The order of the Liturgy of the Eucharist during the Divine Liturgy is patterned after this type of meal. The divine Eucharist is the perfect sacrificial meal because the Christian offers self along with the bread and wine of the Liturgy. This bread and wine is transformed into the body and blood of Christ by the action of the Holy Spirit. The gift of self is accepted through the action of the Holy Spirit. The body and blood of Christ are then received and the Christian person truly shares the divine life through this reception of Christ's body and blood in the divine Eucharist.

Solution to encrypted message: (use baseball code)

W E R E C E I V E H O L Y
4/14// 22/14/21/14/15/10/14// 9/13/7/25//
C O M M U N I O N W H E N W E S H A R E
21/13/20/20/24/5/15/13/5// 4/9/14/5// 4/14// 3/9/12/22/14//
I N T H E E U C H A R I S T, O F T E N
15/5/ 17/9/14// 14/24/21/9/12/22/15/3/17///, 13/26/17/14/5//
C A L L E D T H E E U C H A R I S T I C
21/12/7/7/14/1// 17/9/14// 14/24/21/9/12/22/15/3/17/15/21//
M E A L (D I V I N E L I T U R G Y).
20/14/12/7// (1/15/10/15/5/14// 7/15/17/24/22/2/25///).
M A N Y T R A C E S O F T H E
20/12/5/25// 17/22/12/21/14/3// 13/26// 17/9/14//
O R I G I N A L J E W I S H M E A L
13/22/15/2/15/5/12/7// 23/14/4/15/3/9// 20/14/12/7//
R E M A I N I N T H E E U C H A R I S T
22/14/20/12/15/5// 15/5// 17/9/14// 14/24/21/9/12/22/15/3/17///
E V E N T O D A Y. S E E I F Y O U
14/10/14/5// 17/13/12/25///, 3/14/14// 15/26/// 25/13/24//
C A N M A T C H S O M E O F T H E M
21/12/5// 20/12/17/21/9// 3/13/20/14// 13/26// 17/9/14/20//
W I T H T H E C O M M O N I T E M S
4/15/17/9// 17/9/14// 21/13/20/20/13/5// 15/17/14/20/3//
A T Y O U R M E A L S.
12/17// 25/13/24/22// 20/14/12/7/3///.
Anamnesis is the calling to mind of God's saving deeds which recalling makes them present and effective for salvation here and now. The epiclesis is the invocation of the power of the Holy Spirit. The Holy Spirit is the life-giver and sanctifier of all. The Spirit's presence in this role continues the Pentecost event in the church today. The reception of the holy Gifts in the divine Eucharist is the means by which we share communion, koinonia, in the divine life and through which that divine life is nourished and strengthened within us.

The Lord's Day, Sunday, is the weekly anniversary of the Resurrection. It is the first day of the week and the "eighth day." It is the day which transcends earthly time. The texts of the Byzantine Sunday Liturgy all refer to the resurrection. Through the resurrection we are freed from earthly cares and gain entrance into heaven. In heaven we will share eternal worship with the fullness of love in the communion of saints. On Sunday we gather with the whole church, both on earth and in heaven, to worship as we will then. We free ourselves as best as possible from worldly cares on Sunday. That is why the church instructs us to attend the Divine Liturgy or divine praises on Sunday and to refrain from anything that would interfere with relaxation of mind or body.
BAKING ALTAR BREAD FOR THE DIVINE LITURGY

The phosfora recipes below are two of many different types. Someone in the Scout's parish may be able to provide another.

ALTAR BREAD RECIPE #1

1 package compressed dry yeast
2 1/2 cups lukewarm water
6 cups of bread or all-purpose flour
Dissolve yeast in 1/2 teaspoon of the warm water. Mix with flour and gradually add the rest of the water until the dough is the right consistency. Form into one round loaf and stamp with the bread stamp or roll out to 1/8 inch thick and cut in 3-inch circles. Place half the circles in cups of a muffin tin that have been lightly sprayed with spray shortening (v.g., Pam™). Slightly moisten the bottom of each of the other circles and place one on top of each of the circles already in the muffin tins. Press the bread stamp into the top of each muffin. With a toothpick poke four or five small holes around the edge of each muffin. Cover with a clean dish towel and let rise in a warm place until nearly increased in size by about one-half. Bake in 350 degree oven until the top just begins to become light brown. Take from oven and remove from muffin tins. Wrap the muffins in a clean towel and let cool.

ALTAR BREAD RECIPE #2

3 cups flour, sifted
3/4 teaspoon dry yeast
3/4 cups warm water

Heat oven to 350 degrees. Put yeast in water, stir, and let stand about five minutes. Put about one-half of the flour in an electric mixing bowl, add liquid, and mix well on speed one; then add almost all of the remainder of flour. The dough has to be stiff, but care must be taken that it does not get too stiff. Continue to knead the dough with the dough arm in the mixer for about five minutes. Then remove from the mixer and hand-knead for about five minutes (or knead by hand until dough is silky smooth). Let it stand approximately five minutes; hand-knead again and let stand nearly ten minutes; press out by hand to remove air, then roll out the dough to a sheet 1/4 inch thick. With a round (2" diameter) cutter, cut about 12 rounds. Use teflon muffin tins or spray lightly with a spray such as PAM™. Put one round in each cup of a muffin tin. Knead the remaining dough into a ball and roll out again to a sheet 1/4 inch thick. Cut about 12 more rounds. Dip your finger into a cup of warm water and moisten the bottom of each round and put one, moist side down, on top of each round already in the muffin tin. When all of them are in the muffin tins, press the bread stamp (ΣXΣ ΝI-ΚΑ) firmly into the top of each. Cover with a cloth and let rise until not quite increased by one-half of original size. Just before putting into oven, pierce each muffin with a toothpick at each of the four corners below the bread stamp impression. This helps release air bubbles in the dough during the baking process and keeps the seal sharp and clear. Bake for 10 to 15 minutes until just starting to become golden around the

Arrangement of the particles on the diskos for the Byzantine Liturgy.
edges. When finished they should still be white on top and the bottom will be slightly brown. When done remove from pan and wrap in a clean towel until cool. Store in zip lock bags in the freezer to keep them fresh. Thaw at room temperature the evening before the Liturgy.

QURBAN (ALTAR BREAD)
The Qurban of the Maronite Syriac Church was stamped with a wooden mold to separate the qurban into 13 pieces. The 12 pieces of the outer circle are marked with a cross and represent the 12 Apostles. The larger center piece represents Christ.
Eucharistic vestments and names used by the various rites
Rom = Roman Catholic terms;  Byz = Byzantine terms;
Mar = Maronite terms;  Chal = Chaldean terms;
Arm = Armenian terms

Cope (Rom)
Paina or Maapra  
(Chal)
Schurchar (Arm)
Phaino (Mar)

Chasuble (Rom)
Phelonion (Byz)
at left, back
at right, front

Stole (Rom)
Epitrachilion (Byz)
Urara (Chal)
Porurar (Arm)
Butrasheel (Mar)

Cincture (Rom)
Zone or Pojas (Byz)
Zunara (Chal)
Goti (Arm)
Zunnar (Mar)
no Rom equivalent
Cuffs, Epimanikia (Byz)
Zande (Chal)
Bazpan (Arm)
Kimmam (Mar)

Vested Maronite
priest:
A. Katouni
B. Butrasheel
C. Zunnar
D. Kimmam
E. Phaino

Alb (Rom)
Sticharion (Byz)
Kotina (Chal)
Shapik (Arm)
Katouni (Mar)
The Lord’s prayer in the various traditional liturgical languages: 
*transliterated into the Roman alphabet*

**Greek:**

Pater imon o en tis ouranis, agiasthito to onoma Sou, eltheto i Vasilia Sou, genithito to thelima Sou, os en ourano ke epi tis gis. Ton arton imon ton epiouision dos imin simeron. Ke afes imin ta ofelimata imon, os ke imis afiemen tis ofiletes imon. Ke mi isenengis imas is pirasmon, alla rise imas apo tou poriour.

**Slavonic:**

Oćce nas, ize jesi na nebes'ich, da svajtitsja imja Tvoje. Da prijdet carstvije Tvoje, da budet vol'a Tvoja, jako na nebesi, i na zemli. Chlìb nas nasuscný dazd' nam dnes'. I ostavi nam dohi nasa, jakoze i my ostav lazjem dolznikom nasim. I ne vvedi nas vo iskusenije, no izbavi nas ot lukavaho.

**Armenian:**


**Arabic:**

Abana allazzi fi ssamawat
Liyata qaddas ismuka
Liyati malakutuka
Litakoon machiatuka
Kama fi issami kazalika 'alalard
A'atina khubzana kafafa yawmina
Waghfir lana khatayana
Kama nagfiru liman asaa ilayna wala tudihiha
fi tajanib laken najina minasharir.

**Syriac:**

Aboon d'bashmayo netqadash
shmokh ti te maikutokh
nehweh sebyonokh aykano
d'bashmayooff bar'o
hablan lahmo dsunqonan yawmono
washbuglan howbayn wahtohayn
aykano'dof hnan shbaqnel-hayobayn.
wlo ta'lan el-nesyuno.
elofason men bisho metul dilo-khi
maikuto wjaylo wteshbuhto
l'olam 'olmeen.
STEP C — HEALING

a) SUMMARY OF SCRIPTURE READINGS:

Mark, 2: 5-12 — Jesus forgives the paralytic and heals him

John, 20: 19-23 — Jesus gives his disciples authority to forgive sins

James, 5: 9-16 — If anyone be sick, the presbyters should pray over that person and anoint the sick one with oil for physical healing and forgiveness of sins

THE PRAYER OF EPHREM THE SYRIAN:

O Lord and master of my life, spare me from the spirit of apathy and meddling, of idle chatter and love of power.

[prostration]

Instead, grant to me, your servant, the spirit of integrity and humility, of patience and love.

[prostration]

Yes, O lord and God, grant me the grace to be aware of my sins and not to judge others, for you are blessed, now and ever and forever. Amen.

[prostration]

NOTE: It is best to do this step during the season of the Great Fast (Lent). The meaning is best understood through experience. It is during the penitential seasons that the church most strongly supports the spiritual healing process through its prayers, practices and liturgies. If this step cannot be done during the Great Fast, it could be done during one of the other three fasts of the Scout's church. It is also important to note that the Great Fast begins on Monday of the week during which Western Christians observe Ash Wednesday. The forty-day period is counted differently in the Christian East. Sundays are included but Great Fast ends on the Friday before Palm Sunday. The day before Palm Sunday begins a special fast in honor of the passion and death of the Lord.

b) Sin is the failure to live up to the responsibilities of discipleship. The Christian, as disciple, is to promote the kingdom of God on earth, especially by living a truly Christian life and witnessing to the faith. It is the lack of being fully human that results in sin. We are created in the image and likeness of God and so are to live according to the divine likeness. Jesus is our model of what it means to be fully human. To the extent that we sin, to that extent we are not yet fully in the likeness of God, we are not yet fully human. We do not sin because we are only human; we sin because we are not yet fully human. To be fully human means to be fully like Christ and fully in the image and likeness of God. As this failure and the failure in responsible discipleship, sin disrupts our relationship with God and with God's people, the church. There must, therefore, be a reconciliation with God and the church. The holy mysteries of healing are the means Christ uses to bring about that reconciliation through the healing power of the Holy Spirit.
DO YOU REMEMBER THE FIRST
TIME YOU RECEIVED THE
HOLY MYSTERY OF Penance?
11/14/13/3/1/3/2/6/4/25/3// 14/16// 21/4/17/26/17/9/4//?
SHARE SOME OF THE
2/11/26/25/4// 2/14/1/4// 14/16// 6/11/4//
FEELINGS YOU HAVE HAD
WHEN YOU HAVE RECEIVED
THE SACRAMENT OF Penance
WITH YOUR GROUP OR
8/23/6/11// 3/14/7/25// 19/25/14/7/21// 14/25//
COUNSELORS
9/14/7/17/2/4/13/14/25//.

The ancient tradition of the church is to observe penitential seasons by prayer, fasting and almsgiving. The focus is on prayer through which we can be healed by God's grace and receive the outpouring of his love. As that love grows within us and we are aware of this love, we want to extend that to the people around us and so we do things that express that love of others and put it into action. As a support and a means to proper disposition for receiving the action of the Holy Spirit, fasting is observed. The strictest form of fasting includes not only the reduction of the amount of food eaten, but also elimination of all foods with animal fat such as meat, dairy products and eggs. Eating these foods makes it more difficult to pray; eliminating them facilitates prayer. As an additional element of fasting, olive oil, wine and fish are not eaten except on weekends or on a special feast day, such as the Annunciation.

The season of the Great Fast is the annual opportunity for turning back to God (metanoia) and repentance. It accompanies and supports the catechumenate by which new members are prepared for baptism. We should use this opportunity to return to our baptismal calling to grow in the likeness of God.

KEY TO WORD SCRAMBLE:
I. NIINMGTSEN OT HTE EELDDRY = MINISTERING TO THE ELDERLY
ii. BEEFOR SSEUROI SYURREG = BEFORE SERIOUS SURGERY
iii. UUNNCOOSSSSIE = UNCONSCIOUSNESS
iv. SSEUROI LLISSEN RO IYNRJU = SERIOUS ILLNESS OR INJURY
v. SSEUROI MEANT LLISSEN = SERIOUS MENTAL ILLNESS

The Ten Commandments are the law of the Old Covenant. The Beatitudes are not a new law, but the "Good News" that those who are considered rejected by God are precisely the ones who are blessed by God. This was not only contrary to the way people in the Old
Testament times thought, but is contrary to the way people think today. The blessed or happy people in our society are the rich and famous not the poor and persecuted. A discussion of this reality with the Scout should help him to recognize that to be a Christian is to be counter-culture.

Note that if the Scout attends the Presanctified or an anointing he is to write his feelings, not just his thoughts or a narrative of what happened. It is important for the Scout to know his feelings towards spiritual realities so that his faith life can be holistic.

The holy mystery of the anointing of the sick has a two-fold purpose: physical healing and spiritual healing through forgiveness of sins. This holy mystery recognizes the relationship between sin and illness. The existence of illness in the world is a result of the loss of harmony in the whole universe caused by humanity's failure to live according to God's plan — in other words, because of the sinfulness of the human race, although a person is not ill because he or she is being punished for sins committed. The anointing of the sick brings the healing action of the Holy Spirit to the sick person to restore part of the harmony between that person, God and the whole of creation.

Some of the items commonly desired at the home of the sick person when the priest comes for a sick call are: a table with a white cloth spread on it, a lighted candle, a wide-mouthed glass of water and a spoon.

If the Scout can, he should go with a priest to a person's home, a nursing home, a hospital or attend a communal anointing service.

It is important to discuss this with the priest and explain it to him before the Scout approaches him with the request. It will be a good opportunity for the Scout to have individual time with a priest as the priest conducts acts of the ministry, and will be a positive encouragement to a Scout to consider a priestly vocation.
STEP D — VOCATION

a) SUMMARY OF SCRIPTURES:

Genesis, 15: 1-21 — The call of Abraham and his vocation

Jeremiah, 1: 1-10 — The call of the youth, the prophet Jeremiah

1 Corinthians, 12: 4-11 — The variety of the Spirit's gifts


Mark, 10: 2-12 — Prohibition against divorce

Luke, 1: 26-38 — The Annunciation

Hebrews, 5: 1-4 — One is called by God to be a priest

St. John Chrysostom on the Priesthood [see Appendix A]. The counselor may need to give the Scout some help in understanding this text.

Humanae Vitae of Pope Paul VI #8 & #9. Pope Paul describes marriage as a personal union of the husband and wife which is a sacrament. Their love is total, a special form of personal friendship, faithful, exclusive and creative of life.

b) Using the call of Abraham in the book of Genesis, the counselor guides the Scout to understand that all of us have been called by God for a part in building up the kingdom of God. Each of us must listen to hear that personal call and then respond generously to God's plan. A vocation is God's call to a person to use his or her special talents responsibly to do one's own part in the plan of salvation of the world.

The discussion with married persons, with a priest, monk, nun or deacon is intended to make the Scout aware that any way of life has its share of joys and difficulties. They may be different for different people, but no vocation is without its difficulties and no vocation is without its joys.

c) The various "application" activities should give the Scout a general idea of what the two main vocations, marriage and priesthood or vowed religious life are about.

If the counselor needs a fuller discussion of holy orders, there is one in the Ad Altare Dei Counselors’ Guide, pages 35-39.

The marriage crowns need some explanation. According to the church fathers of the East, marriage partakes of the special grace of Adam and Eve in the Garden of Eden where they were king and queen of creation. Their daily lives were to be a liturgy by which all of creation was used with faithful stewardship in harmony with the creator’s plan. St. Paul teaches about the sacramental dignity of marriage by stating that it symbolizes and expresses Christ’s faithful love for his bride, the church. The married couple forms the miniature church in their home — the domestic church — where they witness to the kingdom of God. Floral crowns or metal "imperial" crowns are placed on the heads of the bride and groom during the ceremony to represent this role of king and queen in the domestic church of the home and their responsibility to be witnesses (the word "martyr" in Greek means witness) of the kingdom of God to their children and to others.

The prayers of placing and removing the crowns speak of being martyrs and being crowned with the crown of martyrdom. It would be good for the Scout to read the prayers of crowning according to the marriage liturgy of his own rite.
The "word scramble" and the "crossword" serve as a bridge to the final step, "Toward a Christian Lifestyle".

**KEY TO UNSCRAMBLE THE WORDS:**

- **PSMBATI**
  - BAPTISM

- **RGMAEIRA**
  - MARRIAGE

- **NEPCNEA**
  - Penance

- **ODSORHEYRL**
  - HOLYORDERS

- **NMHCTROIAS**
  - CHRISTMATION

- **SAOTTOGHJNEGNI**
  - ANOINTINGOFTHESICK

- **CRHTUYALSEOI**
  - HOLYEUCHARIST

- **HOLY**
  - MYSTERIES
STEP E — TOWARD A CHRISTIAN LIFESTYLE

This should be the most important part of the whole Light is Life program. The activities of this section draw upon all that has gone before and encourage the Scout to pray, think and plan the way in which he, right now, will live his Eastern Catholic faith. The counselor should keep this in mind. Spiritual growth rather than information is the primary goal of this whole program.

Christ is our light and this light is our life! The whole of life is a liturgy of responsible stewardship of creation in service to the Triune God. Liturgy is life and all of life is a liturgy. This is the challenge of living a Christian lifestyle.

a) SUMMARY OF SCRIPTURES:

*Colossians, 3: 10* "...you have put off the old nature... and have put on the new nature, which is being renewed in knowledge after the image of its creator."

*2 Peter, 1: 4* — We have an imperishable inheritance of salvation being revealed to us in the last time.

*Ephesians, 6: 14-20* — Put on spiritual armor and pray always in the Spirit.

*Oration de Incarnatione Verbi* of church father, St. Athanasius [see Appendix B] It is this Eastern church father who states, "For he [the son of God] was made man that we might be made God." This does not mean that we are joined to the divine essence but that we are joined to the divine life. The process of this being accomplished is termed "theosis" or divinization and is the process of the whole spiritual life. We are called to intimate union with the life of the Trinity.

*In praise of Hero, the philosopher of church father, St. Gregory of Nazianzen expresses the relationship between the three persons of the most holy, undivided Trinity. This reading will take some careful reflection, but it beautifully explains the Trinity as the communitarian life within the Godhead."

b) Growing in the likeness of God is the continual process of becoming more human, more in harmony with the creative plan of God and more Christ-like. It is the task of the spiritual life and of all spiritual practices. This growth is strengthened in a special manner by the grace of the Holy Spirit bestowed in the holy mysteries. All of the church's teachings, the holy mysteries, feasts and fasts, lead the faithful Christian along this journey of theosis until, as St. Paul says, "I live no longer but Christ lives in me." Our individuality is not stifled or suppressed but rather is perfected and completed in this union with Christ and, through him, with the Father and the Holy Spirit.

Christian prayer must be Trinitarian because the life of the Christian is a life of relationship with the Father, the Son and the Holy Spirit. We pray to the Father, through the Son, and in the Holy Spirit. The doxology to the Trinity is frequently used in Eastern Christian prayer to express and experience this reality. We should not pray simply to one person or the other of the Trinity, but rather to all three persons as expressed above.

The invocation, "Lord, Jesus Christ, son of God, have mercy on me a sinner." is known as the "Jesus Prayer." The basic statement arises from the cry of the blind man, "Jesus, son of David, have pity on me!" The prayer
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Christian prayer must be Trinitarian because the life of the Christian is a life of relationship with the Father, the Son and the Holy Spirit. We pray to the Father, through the Son, and in the Holy Spirit. The doxology to the Trinity is frequently used in Eastern Christian prayer to express and experience this reality. We should not pray simply to one person or the other of the Trinity, but rather to all three persons as expressed above.

The invocation, "Lord, Jesus Christ, son of God, have mercy on me a sinner." is known as the "Jesus Prayer." The basic statement arises from the cry of the blind man, "Jesus, son of David, have pity on me!" The prayer
has as its basis the invocation of the sacred name, JESUS. St. Paul states that no power has been given to any other name so that at the name of Jesus every head shall bow and knee shall bend both on the earth, under the earth and in heaven. The Jesus Prayer is, first of all, prayer in the Holy Spirit because, as St. Paul teaches, no one can proclaim Jesus as Lord unless the Spirit prays in that person. We pray, "Lord, Jesus." Jesus means "God saves." and was a common Hebrew name for males. Using this name expresses the human nature of Jesus Christ. By calling him the Christ we proclaim him the Messiah promised and awaited. The Greek word, "ΧΡΙΣΤΟΣ" (Christos) means anointed, which is what the Hebrew word MeSHaH (שֶׁמֶשׁ — Messiah) means. Now the prayer includes the Son and proclaims him "son of God." involving the Father in our prayer. The prayer, therefore is Trinitarian. It proclaims the lordship of Jesus who is Messiah and expresses both his human nature and his divine nature. This sums up everything the Christian needs to say about God. The prayer next expresses who we are in relationship with the Triune God — we are sinners. This is not meant in the negative, self-deprecating way it is so often understood but rather as a simple statement of fact. We fall short of the perfection of the image and likeness to God in which we were created. This is our unique claim upon God! We are in need of salvation as God leads us to full union with himself. We stand humbly receptive to that great sanctifying grace and we pray, "Lord... have mercy." In the ancient church, "Lord, have mercy" was more a hymn of praise for the mercy and forgiveness that God has granted than it was a prayer asking for forgiveness. Thus, in the second part of the prayer we proclaim who we are and we praise God for his merciful loving-kindness towards us. This prayer was especially favored by the spiritual teachers of the East because it was a way of fostering a constant awareness of the indwelling presence of the Trinity and of living that presence in daily life. By this, one could pray always because one could be in constant communication with that indwelling God. The prayer leaves one free to be aware of the inner presence because there is no need to worry about what to say. All that a Christian needs to say is summed up in this prayer. In Greek, the prayer consists of seven words. The biblical symbolism of the number, seven, is that of perfection. This is the perfect prayer for the Christian. It is sometimes prayed in rhythm with one's breathing and by using a prayer cord or beads. thus the mind, the heart, the body and the soul are all involved in the prayer — the whole person is caught up into continual contemplation of the divine presence.

The prayer cord can be made of knots or beads. Ten or one-hundred, in groups of ten, are traditional. The Scout may be interested in tying the special knot of the "tchotki". There are twelve steps to tying this knot and instructions are included in Appendix D.

The texts of other frequently used prayers are in Appendix C.

c) The activities should promote reflection by the Scout about his spiritual life and result in the final and most important step of the Light is Life program.

In many Eastern Christian homes there are special foods or whole meals with prayer services that are traditional ways of observing feasts, fasts and liturgical seasons. There are also special blessings for various foods and objects that are connected with particular feast days. The Scout will know what these are and which he wishes to choose for the optional requirement. Feel free to ask him if you may join his family for the celebration or if he will
bring some of the special food items to you.

After the discussion and projects of the whole program are completed, the Scout is to write a description of how he will live a better Christian life of prayer and discuss this plan of spiritual life with his counselor.
Board of Review Guide

It is the responsibility of the eparchial Scout Chaplain and Catholic Committee on Scouting through its local council and/or district Catholic committees to provide for a Board of Review to examine Scouts on the completion of the religious emblem requirements. Another approach an eparchy might choose is to approve the unit committee to function in the manner of an Eagle board of review with the eparchial or council Scout chaplain and a representative from the eparchial Catholic Committee present.

A board of review should be composed of a few individuals. That is two adults (one a priest and the other a lay adult), and, if possible, one or two youths who have previously received the Light is Life emblem. The adult members of the board serve in an advisory capacity, leaving most of the review in the hands of the youths. The adult member should be selected from the membership of the eparchial Committee. It is inappropriate for the Scout's religious emblems counselor or scoutmaster to review him.

The members of the board of review should keep in mind that the review is not a reexamination and does not require the Scout to show his knowledge in which he has been previously examined. The main purpose of the review is to make sure that the requirements have been met and are up to standard. The review should be a friendly "talking it over" between a Scout and some individuals who are interested in his future. It should be enjoyable for the Scout as well as for the reviewers. The nervous Scout should be put at ease; the tongue-tied encouraged to talk. The review should strengthen his confidence in his maturity and faith growth.

Perhaps the most important part is the determination of the Scout's attitude toward the following:
1. Does he have a better understanding of his Christian commitment?
2. Has he learned to understand, support, and apply Christian principles to the problems of our day?
3. Has he thought about his vocation in life: a vocation to the priesthood, religious life, marriage or single life?
4. How has his relationship with his church grown?
5. What is his attitude toward Scouting and the ideals of the program?
6. How does his relationship between Scouting and the church compare?
7. As a result of the program, has the Scout grown in his understanding and living out of his faith? (faith growth)

If the review has been satisfactory, the Scout is told so. If not, he is informed why. He is then asked to prepare himself better in the area in which he is weak and to come back again when he feels that he is better prepared. Do not forget that if the Scout is poorly prepared at this time, the blame must be shared with his counselor and those who worked with him in the program.

As soon as the review is over take the application form from the Light is Life Scout Manual so that it may be properly signed and executed. The manual is for the Scout to keep. The application is sent to the eparchial Scout chaplain. The Scout should be notified as to when and where to appear for the [investiture] ceremony, at which time the emblem will be presented. In some eparchies the emblem may be presented at an eparchy-wide Scout observance, the square knot is presented in the parish, and the pocket card at the troop court of honor. This reflects the fact that this is an award of the Catholic Church for
Boy Scouts, and not a Boy Scout award. Check with your local Catholic Committee on Scouting or Scout chaplain for procedures in your eparchy. Sample award ceremonies can be found in the "Chaplain Resource" booklet referred to earlier in this document.
APPENDIX A — LITURGICAL TEXTS REFLECTING ANGELIC PRAISE

Praise and Thanksgiving of the Maronite Liturgy

I - From the Anaphora of St. John, the Apostle

Cel: It is right and proper to praise you, O Lord of all in heaven and on earth. The powers on high and heaven where they dwell, bless you. The fiery beings praise you with fear, the cherubim bless you with awe, and the seraphim glorify your majesty, as with the swift movement of their wings, they fly to each other, crying and proclaiming:

Cong: Holy, holy, holy mighty lord, God of hosts, heaven and earth are full of your great glory. Hosanna in the highest. Blessed is he who has come and will come in the name of the Lord. Hosanna in the highest.

Cel: Holy are you, God the Father; holy is your only Son, and holy is your Spirit. Through the incarnation of Jesus Christ, your son, you redeemed the world and freed it from all errors and sin.

III - From the Anaphora of the Twelve Apostles

Cel: Truly glory and praise are due to you, for you are holy, O God our Father, and you are the giver of life. You are blessed along with your only Son and your living Holy Spirit. You are surrounded by the cherubim and seraphim, who, with pure voices and heavenly melodies, sing praise and proclaim your glory, singing (saying) - Holy, holy, holy

Cong: Holy, holy, holy mighty lord, God of hosts, heaven and earth are full of your great glory. Hosanna in the highest. Blessed is he who has come and will come in the name of the Lord. Hosanna in the highest.

Cel: Holy holy holy are you O God, full of mercy. Holy is your only son, Jesus Christ, our lord and God. Holy is your life-giving Spirit. You are holy and the source of all blessings. For our salvation, your only-begotten Son took flesh from the pure virgin Mary, the mother of God and by his divine plan of salvation redeemed and saved us.
From the Armenian Liturgy (khorhtadedr)

It is truly proper and just to worship you without ceasing and diligently to glorify you, O God the Father almighty, who by the operation of your inscrutable and co-creating Word have removed the impediment of the curse, who having made the church his own people, has appropriated to himself those who believe in you, and in the human nature assumed in the womb of the blessed Virgin, have deigned to dwell among us; and, condescending to fulfill divinely a work entirely new, have restored heaven to earth. Wherefore he, in whose sight the glorious legions of heaven's uniring watchers dare not stand, bowed down by the dazzling inaccessible light of the deity, having made himself truly man for our salvation, have deigned to unite us in spiritual harmony with the heavenly choirs.

How awesome is this place, for this day I have seen the Lord face to face. This is none other than the house of God and this is the gate of heaven. And now, O Lord, let your grace descend upon us; purify our uncleanness, sanctify our lips; join, Lord, the voices of our feebleness to the glorifying of the seraphim and to the hymns of the angels. Praise be to you mercies for you have restored men to be partakers with spiritual beings... And with these heavenly hosts we give thanks to you, O Lord and we bless God the word, hidden offspring from your bosom...

The cherubic hymn — used by the Byzantine and Armenian rites

Let us who mystically represent the cherubim and sing the thrice holy hymn to the life-creating Trinity, now set aside all earthly cares that we may welcome the king of all invisibly escorted by angelic hosts. Alleluia, alleluia, alleluia.

From the Chaldean Liturgy

Holy, holy, holy lord God of hosts. heaven and earth are full of his glory and of the nature of his being, and of the beauty of his glorious splendor. heaven and earth are full of me, says the Lord. Holy are you, O God the Father of truth, of whom every fatherhood in heaven and earth is named. Holy are you, O Holy Spirit, the being by whom all things are sanctified. Woe is me, woe is me, for I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips, and my eyes have seen the powerful Lord and king.
APPENDIX B — PATRISTIC TEXTS


An Exposition of the Orthodox Faith [Book 1, Chapter 3] by St. John Damascene

The very harmony of creation, its preservation and governing, teach us that there is a God who has put all this together and keeps it together, always maintaining it and providing for it.

For how could so many different elements combine with one another to form one world and remain undissolved, unless there were some all-powerful force to bring them together and always keep them that way?

What is it that has ordered the things of heaven and those of earth, the things which move through the air and those which move in the water...

What is it that combined and arranged them? What is it that set them in motion and put them on their unceasing and unhindered courses?

Is it possible that they had no architect to set a principle in them all by which the whole universe is moved and controlled? But who is the architect of these things?

Did not he who made them also bring them into being? This kind of power is definitely not an accident.

And even if they came into being spontaneously; then, how did they get their arrangement?

And even if it were accidental, then what maintains and keeps the principles by which they existed in the first place?

It is most certainly something besides mere chance.

What else is this, if it is not God?

STEP A. Introduction — 3. Icons

An Exposition of the Orthodox Faith [Book 4, Chapter 16] by St. John Damascene

Some find fault with us for venerating and honoring the image of our Savior and that of our Lady, and those, too, of the rest of the saints and servants of Christ. Let them remember that in the beginning God created man after his own image.

Why, then, do we show reverence to each other unless because we are made after God's image? For as Basil, who explained religious matters, says, the honor given to the image passes over to the one whose image it is.

Now a model is that which is modeled. It is that from which the image is obtained.

Why was it that the people in the time of Moses all honored the tabernacle which bore an image and type of heavenly things — of the whole creation?

God indeed said to Moses, "Look that you make them after the pattern which was shown to you on the mountain."

The cherubim, too, which overshadowed the mercy seat, are they not the work of men's hands?

What, further, is the celebrated temple at Jerusalem? Is it not hand-made and fashioned by the skill of men? Moreover the divine
Scripture blames those who worship graven images, but also those who sacrifice to demons. The Greeks sacrificed and the Jews also sacrificed: but the Greeks to demons and the Jews to God. And the sacrifice of the Greeks was rejected and condemned, but the sacrifice of the just was very acceptable to God.

And so the graven images of the Greeks, since they were images of deities, were rejected and forbidden.

But besides this who can make an imitation of the invisible, bodiless God? Therefore to give form to the divinity is the height of foolishness and it is unholy. And so in the Old Testament the use of images was not common. But after God, who had pity on us really became man for our salvation, not as he was seen by Abraham in the semblance of a man, nor as he was seen by the prophets, but in being truly man,

After he lived upon the earth and dwelt among men, worked miracles, suffered, was crucified, rose again and was taken back to heaven.

Since all these things actually took place and were seen by men, they were written for the remembrance and instruction of us who were not alive at that time. This way though we didn't see him, we may still, hear and believe, obtain the blessing of the Lord.

Since not everyone can read or write and even some who can don't have time for reading, the fathers gave their sanction to painting these events on images as being acts of great heroism, so they should form a concise memorial of them.

Naturally, when we don't have the Lord's passion in mind but see the image of Christ's crucifixion, his saving passion is brought back to remembrance, and we fall down and worship not the material but that which is imaged.

In the same way, we do not worship the material of which the Gospels are made, nor the material of the cross, but that which they represent.

For in what does the cross, that symbolizes the Lord, differ from a cross that does not do so?

It's the same for the mother of the Lord. The honor which we give to her is referred to him whose mother she was.

Also the brave acts of holy men stir us up to be brave and to imitate their bravery and to glorify God. For as we said, the honor that is given to the best of fellow-servants is a proof of good will towards our common lady, and the honor rendered to the image passes over to the original.

This is an unwritten tradition, just as is also praying facing East, and the veneration of the cross, and a lot of other similar things.

**STEP D. VOCATION**

*On the Priesthood by St. John Chrysostom [Book III; 4-6] (condensed version)*

Although the priestly office is indeed carried out on earth, it ranks amongst heavenly matters, and very naturally so, for neither man, nor angel, nor archangel, nor any other created power, but the Paraclete himself, instituted this vocation, and persuaded men while still abiding in the flesh to represent the ministry of angels.

If anyone will consider how great a thing it is for one, being a man, made of flesh and blood, to be enabled to come close to that blessed and pure nature, he will then clearly
see what great honor the grace of the Spirit has granted to priests.

By their ministry the liturgy is celebrated, and other services equal in regard of our dignity and our salvation.

They who inhabit the earth and make their home there are entrusted with the administration of things which are in heaven, and have received an authority which God has not given to angels or archangels.

It has been said to them, "Whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven." "Whose sins you forgive they are forgiven, and whose sins you retain they are retained."

"The Father has committed all judgment to the Son" But I see it all put into the hands of these men by the Son. For they have been conducted to this dignity as if they were already taken up to heaven, and had gone beyond human nature, released from the passions to which we are liable.

By the ministry of the priests we put on Christ. We are buried with the Son of God, and become members of that blessed head.

The Jewish priests had authority to release the body from leprosy... But our priests have received authority to deal, not with bodily leprosy, but spiritual uncleanness — not to pronounce it removed after examination, but actually and absolutely to take it away.

God has bestowed a power on priests greater than that of our natural parents. Our natural parents generated us into this life only. Priests generate us into the life which is to come.

Parents would not be able to avert death from their children or repel the assaults of disease.

Priests have often saved a sick soul, or one which was on the point of perishing, obtaining for some a milder penalty and preventing others from falling altogether not only by instruction and warning, but also by the assistance of their prayers.

Not only at the time of baptism but afterwards also, they have authority to forgive sins. "Is any sick among you?" It is said, "let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick person, and the Lord will raise him up; and if he have committed any sins they shall be forgiven him."

Again, our natural parents, should their children come into conflict with any people of high rank and great power in the world, are unable to help them. Priests have reconciled, not rulers and kings, but God himself.

STEP D — VOCATION

*Humanae vitae, by Pope Paul VI*

**Marriage is a Sacrament**

8 - Married love particularly reveals its true nature and nobility when we realize that it derives from God and finds its supreme origin in him who is love, the Father from whom every family on earth is named.

Marriage, then, is far from being the effect of chance or the result of the blind evolution of natural forces. It is in reality the wise and provident institution of God the creator, whose purpose was to establish in man his loving design. As a consequence, husband and wife, through that mutual gift of themselves which is specific and exclusive to them alone, seek to develop that kind of personal union in
which they complement one another in order to co-operate with God in the generation and education of new lives. Furthermore, the marriage of those who have been baptized is invested with the dignity of a sacramental sign of grace, for it represents the union of Christ and his church.

**Married Love**

9. In the light of these facts the characteristic features and exigencies of married love are clearly indicated, and it is of the highest importance to evaluate them exactly.

This love is above all fully human, a compound of sense and spirit. It is not, then, merely a question of natural instinct or emotional drive. It is also, and above all, an act of the free will, whose dynamism ensures that not only does it endure through the joys and sorrows of daily life, but also that it grows, so that husband and wife become in a way one heart and one soul, and together attain their human fulfillment.

Then it is a love which is total — that very special form of personal friendship in which husband and wife generously share everything, allowing no unreasonable exceptions or thinking just of their own interests. Whoever really loves his partner loves not only for what he receives, but loves that partner for her own sake, content to be able to enrich the other with the gift of himself:

Again, married love is faithful and exclusive of all others, and this until death. This is how husband and wife understand it on the day on which, fully aware of what they were doing, they freely vowed themselves to one another in marriage. Though this fidelity of husband and wife sometimes presents difficulties, no one can assert that it is impossible, for it is always honorable and worthy of the highest esteem. The example of so many married persons down through the centuries shows not only that fidelity is conatural to marriage but also that it is the source of profound and enduring happiness.

And finally this love is creative of life, for it is not exhausted by the loving interchange of husband and wife, but also contrives to go beyond this to bring new life into being. Marriage and married love are by their character ordained to the procreation and bringing up of children. Children are the outstanding gift of marriage, and contribute in the highest degree to the parents' welfare.
STEP E. TOWARD A CHRISTIAN LIFE-STYLE

Oratio De Incarnazione Verbi by St. Athanasius [§54, 1-3]

If someone wants to see God, who is invisible by nature and not seen at all, he may know and understand him from his works. Let the person who fails to see Christ with his understanding, at least come to know him by the works of his body, and test whether they be human works or God's works.

If they are human, let him laugh, but if they are not human, but of God, let him recognize it and not laugh at what is no matter for scoffing.

Instead he should marvel that by so ordinary a means things divine have been shown to us, By death immortality has reached us all. By the Word becoming man, the universal providence has been known, and its giver and craftsman the very word of God. FOR HE WAS MADE MAN THAT WE MIGHT BE MADE GOD; and he showed himself by a body that we might receive the idea of the unseen Father.

He endured the insolence of men, that we might inherit immortality. For while he himself was in no way injured, for our sakes he endured all of this.

In Praise of Hero the Philosopher by St. Gregory of Nazianzen

We do not call the Son unbegotten; for one only is the Father; nor the Spirit the Son, for one only is the only-begotten. They too have this divinity, which is singular, the Son by filiation and the Spirit by a procession that is not filiation.

The Father is truly father, and more truly than many of us who have the name. He is uniquely and properly father, but not in a bodily way. He is uniquely father because his fatherhood is not by a union; and father of a one who is unique for his son is the only-begotten.

He is an unique father for there is no son before. He is father wholly and completely, not needing any acknowledgment from us.

He is father from the beginning, not from a later time.
The Son is truly son, because he is uniquely son, and son of a unique father. He is not Father also, who is wholly and completely son. He is son from all eternity so that never does he have a beginning in being the son. For their Godhead is not from a change of plan, nor a progressive deification, as if the one were at any time not the Father, and the other at any time not the Son.

The Holy Spirit is truly holy. No other is such, not in the same way; for he is holy not by an acquiring of holiness but because he himself is holiness; not more holy at one time and less holy another time; for there is no beginning in time of his being holy, nor will there ever be an end of it.

Common to Father and Son and Holy Spirit is their having no coming into being, and their divinity.

Common to Son and Holy Spirit is their
coming from the Father. Proper to the Father alone is his unbegottenness; to the Son alone, his begottenness; to the Spirit alone, his being sent forth.
APPENDIX C — FREQUENTLY USED PRAYERS

THE SIGN OF THE CROSS

Place the first three fingers of the right hand together; the last two fingers together and resting on the palm of the hand. Begin by touching the forehead with the three fingers joined together and say


PRAYER TO THE HOLY SPIRIT

O heavenly King, comforter, spirit of truth, you are everywhere present and fill all things. Treasury of blessings, and giver of life, come and dwell within us, cleanse us of all stain, and save our souls, 0 gracious Lord.

TRISAGION

Holy God, holy and mighty, holy and immortal, have mercy on us. (3)

MARONITE TRISAGION

Qadeeshat aloho,
Qadeeshat hyeltono,
Qadeeshat lomoyouto

Itraham alein.

Holy are you, 0 God,
Holy are you, 0 strong one,
Holy are you, 0 immortal one

Have mercy on us.

LESSER DOXOLOGY

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever, and forever. Amen.
PRAYER TO THE HOLY TRINITY

0 most holy Trinity, have mercy on us; 0 lord, cleanse us of our sins; 0 master, forgive our transgressions; 0 holy one, come to us and heal our infirmities for your name’s sake.

PRAYER TO THE MOTHER OF GOD

Hail mother of God, virgin Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb. For thou hast borne Christ, the savior and redeemer of our souls.

PRAYER BEFORE MEALS

May the poor eat and be satisfied; may those who seek the Lord praise him; may we enjoy everlasting life. Christ, our true God, bless the food and drink of your servants for you are holy, now and ever and forever. Amen.

PRAYER AFTER MEALS

We give you thanks, 0 Christ God, for you have not deprived us of your earthly good things. Do not deprive us of your heavenly gifts but, as you came to your apostles granting them peace, so also come to us and grant us your peace.

LORD'S PRAYER

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. For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever, and forever. Amen.
APPENDIX D — TYING THE TCHOTKI OR PRAYER CORD

TO START:

Measure 15 yards of cord. 2mm macrame cord works best, or use knitting yarn. The usual color is black. Double the cord over, measure one yard from the loop end and tie any kind of easily untied knot as a marker knot. Begin to tie the tchotki knots. After every ten, put a bead on the cord, or leave a space, tie a knot, then leave another space. The knot then takes the place of the bead. Continue with the next set of ten knots.

TYING THE KNOT:

There are 12 steps to tying each knot. In these directions "A" refers to a white cord and "B" refers to a black one. It is helpful to use two contrasting colors when practicing. When tying the actual tchotki use only black.

To begin tying the knot, hang the doubled cord over the left hand so that the marker knot is resting on top of the index finger with B on the palm and A behind the hand.

1. Bring B between the ring finger and little finger to the back;

2. Bring A between the same two fingers to the front;

3. Bring A around the thumb, front to back;

4. Bring the thumb loop over to the middle finger grasping B in front of the middle finger and pulling it over the thumb while allowing the loop on the thumb to slip off;

5. Take B around the ring finger from the back and between the middle and ring fingers, dropping it through the open space near the thumb;

6. Grasp the "X" formed in the palm by A and B and put it over the thumb;

7. Take A between the ring and little fingers around the back of the ring finger and under the three lines that are between the thumb and index finger, and over the bottom set of lines that run between the thumb and the little finger;

8. Take B under A between the ring and little fingers, behind the ring and middle fingers to the front and under the three lines below the index finger through the center and over the bottom lines.

9. Find the line behind the thumb that comes from the knot behind the index finger. Remove the other lines from the thumb, leaving only that one on the thumb;

60
10. Grasp A in front of the ring finger; remove all lines from the index, ring, and little fingers, leaving only that loop of A on the ring finger;

11. Tighten the "crown of thorns" in the center of the palm;

12. Remove the whole thing from the hand. It will form a cross with the previous knot at the top. Grasp the top lines of each crossbar and pull so that the new knot slides up to the others.

Now eliminate the crossbar loops this way:

Grasp the right-hand loop and the two lines firmly between the fingers;

Rotate the knot away from you until you see where one end of the loop is through the knot;

Pull the loop through the knot.

Repeat two more times. Grasp one of the lines and pull (only one of them will work).

The loop will pull tight into the knot and disappear.

Repeat for the other loop. You now have the finished knot.

TO FINISH:

When all 100 knots have been tied, use each double-cord end and tie a final knot with them. joining the two ends into a circle.

Braid the cross and crossbar, weaving the crossbar into the cross.

Drill the center of a bead, if necessary, and pull all four lines through. Complete by tying in a tassel.

ALTERNATIVE FINISH:

Instead of braiding a cross, simply tie a metal or wooden cross after the large joining knot. No tassel is needed.

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LORD, JESUS CHRIST, SON OF GOD, HAVE MERCY ON ME, A SINNER

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APPENDIX E — PRAYER FOR BLESSING THE LIGHT IS LIFE EMBLEM

(If there is only one Scout, change the plural references to the singular)

PRIEST: Let us pray to the Lord,
ALL: LORD, HAVE MERCY

PRIEST: O Lord, our God, you did not despise the youthfulness of your servant David, but commanded the prophet, Samuel, to anoint him as king over your holy people, Israel.

Through the words of the holy Apostle, Paul, you spoke to your servant, the holy bishop, Timothy, saying, "do not let anyone look down on you because you are young, but be an example for the believers in your speech, your conduct, your love, faith and purity.

Now send down your blessings upon these your youthful servants, and grant that they may be worthy leaders in faith, not hesitating on account of their youthfulness, but witnessing to your holy Gospel in the whole of their lives.

Bless, also, these medals which they will wear as a sign of their faith and commitment to the proclamation of the Gospel and grant that they continue to grow in the divine likeness that they may come to full union with you, Father, Son and Holy Spirit, now and ever, and forever.

ALL: AMEN.

PRIEST: These medals are blessed and sanctified by the power of the Holy Spirit through the sprinkling of this holy water in the name of the Father, and of the Son and of the Holy Spirit. (He sprinkles the medal(s) with holy water.)

ALL: AMEN.
COMPLETING THE APPLICATION

The application is printed at the back of the Scout Manual and should be completed by the Scout and signed as indicated. It should then be sent to the Scout chaplain of the Scout's own eparchy. There may or may not be a formal Board of Review depending on particular circumstances of each eparchial Scouting program. If there is no Scout chaplain or the mailing address is unknown, this information can be obtained by contacting the Committee for Eastern Catholic Churches of the N.C.C.S.
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Light and Life, *Living the Liturgy*, Minneapolis, Minnesota.


Schnemann, *For the Life of the World* [also published as *Sacraments and Orthodoxy*], St. Valdimir Seminary Press, Crestwood, New York.


God With Us Publications, *The Icon Packet* [40 full color icon prints of Saints and major feast days].


VIDEOS


_An Introduction to the Eastern Catholic Churches_, Eparchy of Parma, Office of Religious Education, 1990. This 30-minute video presents the history and development of the Eastern Catholic Churches.

RESOURCES FOR EASTERN CHRISTIAN MATERIALS

God With Us Publications
7373 South Lovers Lane Rd.
Franklin, WI 53132

Byzantine Catholic Eparchy of Parma
1900 Carlton Road
Parma, OH 44134-3129
also Web site, Scouting page:
http://www.parma.org/scouting.htm

National Catholic Committee on Scouting
Web site:
http://www.mtn.org/~oldowski/nccs.htm
and for the Light is Life emblem:
http://www.mtn.org/~oldowski/re_lisl.htm

Byzantine Seminary Press
3605 Perrysville Avenue
P.O. Box 7626
Pittsburgh, PA 15214

United States Catholic Conference
3211 Fourth St., N.E.
Washington, D.C. 20017-1194

Holy Cross Theological School
Bookstore
50 Goddard Avenue
Brookline, Massachusetts 02146

Icon and Book Service
275 Ellison Avenue
Westbury, New York 11590

Light and Life Publishing Company
3450 Irving Avenue South
Minneapolis, Minnesota 55408

New Life Cassettes
285 French Hill Road
Wayne, New Jersey 07470

Office of Educational Services
Diocese of Newton
19 Dartmouth Street
West Newton, Massachusetts 02165

St. Valdimir’s Seminary
Bookstore
575 Scarsdale Rd.
Crestwood, New York 10707

Orthodox Church Supplies
35 Orchard Street
Jamaica Plain, Massachusetts 02130

ICON PRINTS

Holy Transfiguration Monastery
278 Warren Street
Brookline, Massachusetts 02146

Monastery Icons
Rt. 1, Box 75
Geneva, NE 68361