

1. **All of the above.** Para. 1154: *The liturgy of the Word* is an integral part of sacramental celebrations. To nourish the faith of believers, the signs which accompany the Word of God should be emphasized: the book of the Word (a lectionary or a book of the Gospels), its veneration (procession, incense, candles), the place of its proclamation (lectern or ambo), its audible and intelligible reading, the minister's homily which extends its proclamation, and the responses of the assembly (acclamations, meditation psalms, litanies, and profession of faith).
2. **False.** Para. 1157: Song and music fulfill their function as signs in a manner all the more significant when they are "more closely connected . . . with the liturgical action" (SC 112 § 3), according to three principal criteria: beauty expressive of prayer, the unanimous participation of the assembly at the designated moments, and the solemn character of the celebration. In this way they participate in the purpose of the liturgical words and actions: the glory of God and the sanctification of the faithful (Cf. SC 112) .
3. **False.** Para. 1192: Sacred images in our churches and homes are intended to awaken and nourish our faith in the mystery of Christ. Through the icon of Christ and his works of salvation, it is he whom we adore. Through sacred images of the holy Mother of God, of the angels and of the saints, we venerate the persons represented.
4. **a, b, and e.** Para. 1166: "By a tradition handed down from the apostles which took its origin from the very day of Christ's Resurrection, the Church celebrates the Paschal mystery every seventh day, which day is appropriately called the Lord's Day or Sunday" (SC 106). The day of Christ's Resurrection is both the first day of the week, the memorial of the first day of creation, and the "eighth day," on which Christ after his "rest" on the great sabbath inaugurates the "day that the Lord has made," the "day that knows no evening" (Byzantine liturgy). . . .
5. **True.** Para. 1194: The Church, "in the course of the year, . . . unfolds the whole mystery of Christ from his Incarnation and Nativity through his Ascension, to Pentecost and the expectation of the blessed hope of the coming of the Lord" (SC 102 § 2).
6. **a, b, c, and e.** Para. 1173: When the Church keeps the memorials of martyrs and other saints during the annual cycle, she proclaims the Paschal mystery in those "who have suffered and have been glorified with Christ. She proposes them to the faithful as examples who draw all men to the Father through Christ, and through their merits she begs for God's favors" (SC 104; cf. SC 108, 111).

Para. 1195: By keeping the memorials of the saints—first of all the holy Mother of God, then the apostles, the martyrs, and other saints—on fixed days of the liturgical year, the Church on earth shows that she is united with the liturgy of heaven. She gives glory to Christ for having accomplished his salvation in his glorified members; their example encourages her on her way to the Father.

7. **b.** Para. 1196: The faithful who celebrate the Liturgy of the Hours are united to Christ our high priest, by the prayer of the Psalms, meditation on the Word of God, and canticles and blessings, in order to be joined with his unceasing and universal prayer that gives glory to the Father and implores the gift of the Holy Spirit on the whole world.

Para. 1174: The mystery of Christ, his Incarnation and Passover, which we celebrate in the Eucharist especially at the Sunday assembly, permeates and transfigures the time of each day, through the celebration of the Liturgy of the Hours, "the divine office" (Cf. SC, ch. IV, 83-101). This celebration, faithful to the apostolic exhortations to "pray constantly," is "so devised that the whole course of the day and night is made holy by the praise of God" (SC 84; 1 Thess 5:17; Eph 6:18). In this "public prayer of the Church" (SC 98), the faithful (clergy, religious, and lay people) exercise the royal priesthood of the baptized. . . .

Para. 1176: The celebration of the Liturgy of the Hours demands not only harmonizing the voice with the praying heart, but also a deeper "understanding of the liturgy and of the Bible, especially of the Psalms" (SC 90).

8. **False.** Para. 1179: The worship "in Spirit and in truth" (Jn 4:24) of the New Covenant is not tied exclusively to any one place. The whole earth is sacred and entrusted to the children of men. What matters above all is that, when the faithful assemble in the same place, they are the "living stones," gathered to be "built into a spiritual house" (1 Pet 2:4-5). For the Body of the risen Christ is the spiritual temple from which the source of living water springs forth: incorporated into Christ by the Holy Spirit, "we are the temple of the living God" (2 Cor 6:16).
9. **True.** Para. 1198: In its earthly state the Church needs places where the community can gather together. Our visible churches, holy places, are images of the holy city, the heavenly Jerusalem, toward which we are making our way on pilgrimage.
10. **e.** Para. 1199: It is in these churches that the Church celebrates public worship to the glory of the Holy Trinity, hears the word of God and sings his praise, lifts up her prayer, and offers the sacrifice of Christ sacramentally present in the midst of the assembly. These churches are also places of recollection and personal prayer.