



**Phong Trào Thiếu Nhi Thánh Thể Việt Nam tại Hoa Kỳ**  
*Vietnamese Eucharistic Youth Movement in the USA*



# **KNIGHT OF THE EUCHARIST**

## **Level II Training Booklet**

<i>Tên:</i> _____
<i>Đội:</i> _____
<i>Đoàn:</i> _____



# CONTENT

	Trang
Content .....	3
Schedule.....	4
Vietnamese Eucharistic Youth Movement .....	5
Organization Structure: Council & Assembly .....	10
Meeting.....	15
Devotion to the Divine Mercy .....	18
Graces .....	21
The Beatitudes .....	28
The 14 Works of Mercy.....	34
Devotion to Jesus' Sacred Heart.....	36
Hiệp Sĩ Project (one-day seminar) .....	38
Vocation Mission Responsibility of a Youth Leader.....	42
Personality & Characters of a Leader.....	45
Spiritual Life of a Servant Leader.....	50
Devotion to the Station of Cross.....	52
Relationship with Youth and Youth Leader .....	55
Psychology 4 Divisions .....	59
Eucharistic Spiritual Flame.....	63
Devotion to Mary's Immaculate Heart .....	68
Conscience .....	69
Sin and Its Kinds.....	77
Sacrament of Reconciliation.....	81
Devotion the Life of Sacrifice.....	87
Indulgences .....	88
The Sacred Scripture.....	90
The Sacred Tradition and the Magisterium .....	92
Devotion to Apostolic Service - Praying for the Pope & the Church.....	96

## LEVEL 2 SCHEDULE

- Lesson 01: The Vietnamese Eucharistic Youth Movements and Knights of the Eucharist  
Lesson 02: Council & Committee  
Lesson 03: Leading a Meeting  
Lesson 04: **Eucharistic Visitation - Devotion to Divine Mercy (HT)**  
Lesson 05: Graces  
Lesson 06: The Beatitudes  
Lesson 07: The 14 Works of Mercy  
Lesson 08: **Eucharistic Visitation - Devotion to Jesus' Sacred Heart (HT)**  
Lesson 09: Understand Project Management Life Cycle (*one-day weekend seminar*)  
Understand Project Proposal & Planning (*one-day weekend seminar*)  
Understand Project Execution & Control (*one-day weekend seminar*)  
Lesson 10: The Call to Be a Youth-Leader  
Lesson 11: Conduct & Manners of a Servant Leader (*Leading with excellence*)  
Lesson 12: **Eucharistic Visitation - Devotion to the Station of Cross (HT)**  
Lesson 13: The Relationship between Youths and Youth-Leaders  
Lesson 14: The Psychology of the Four Divisions  
Lesson 15: Eucharistic Spiritual Fire  
Lesson 16: **Eucharistic Visitation - Devotion to Mary's Immaculate Heart (HT)**  
Lesson 17: Conscience  
Lesson 18: Sin and Law  
Lesson 19: The Sacrament of Reconciliation  
Lesson 20: **Eucharistic Visitation - Devotion the Life of Sacrifice (HT)**  
Lesson 21: Indulgences  
Lesson 22: The Sacred Scripture  
Lesson 23: The Sacred Tradition and the Magisterium  
Lesson 24: **Eucharistic Visitation - Devotion to Apostolic Service - Praying for the Pope & the Church (HT)**

*Note: (HT) means the Youth-Leader is in charge of the discussion or sharing.*

# VIETNAMESE EUCHARISTIC YOUTH MOVEMENT

## I. NGHĨA BINH THÁNH THỂ (NBTT)

### The Birth of Vietnamese Eucharistic Crusade

1929

- Fr. Leon Parliard (Lý) & Paul Urureau (Đoán) brought Eucharistic Crusade to:
  - Seminarians at St. Sulpice Major Seminary, Liễu Giai, near Hà Nội

### First Nghĩa Binh Thánh Thể Group

December 1st, 1931

- First Nghĩa Binh Thánh Thể (NBTT) group was officially established
  - At “École Puginier” in Hanoi
  - With strictly religious goal



### The Development of NBTT

- 1931: in Hanoi and Hue dioceses
  - It is an honor for family to have children joining NBTT
- 1932: in Phat Diem and Thanh Hoa dioceses
  - Publications and training materials issued
  - Rules, Offering Prayer of the day, and Uniforms were declared
- 1935: in Vinh and Saigon dioceses
- 1937: in Bui Chu diocese
  - Bishop Hồ Ngọc Cẩn transformed the Eucharistic Crusade into a Catholic Action group.

### Rules of Nghĩa Binh Thánh Thể

1. Sáng nào cũng dâng lời cả ngày mình cho Chúa, chiều nào cũng quỳ gối đọc kinh
2. Đầu đầu cũng nên gương sáng
3. Ngoan ngoan vâng lời thảo mến cha mẹ
4. Bị quở la không hờn không giận
5. Hằng sẵn lòng muốn giúp mọi người
6. Học hành lo chăm, bài vở sao cho tấn tới mãi lên
7. Không bạn bè với kẻ hư thân trác nét, chỉ chơi với cùng bạn hảo hoi, để khuyên sao cho các anh nhập hội.
8. Chơi vui mà không nô đùa bướng bỉnh.
9. Ở thật thà không dám điêu ngoa gian dối
10. Đeo ảnh hội mà không e xưng mình là giáo hữu
11. Tráng hạt Đức Mẹ vẫn niêm trong mình
12. Dịp hãm mình không hề có bỏ
13. Không đi hội được, vẫn có lời cáo trước

14. Ngày nào cũng đi viếng nhà thờ một chốc, để xin Chúa chúc phúc cho cha mẹ, anh em cùng cả Hội.
15. Siêng năng chịu lễ hết sức.

(Hostia, Janvier 1932)

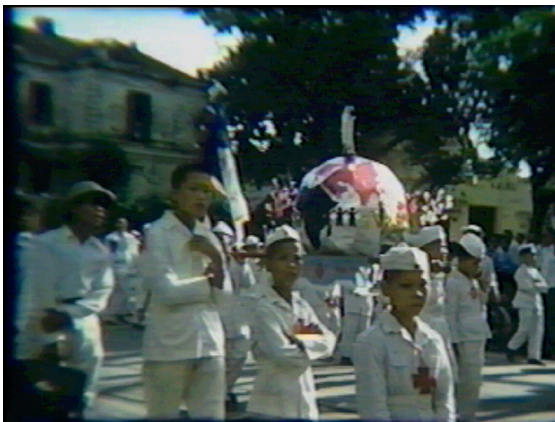
### Offering Prayer

*“Lạy Trái Tim cực Thánh Đức Chúa Giêsu, tôi nhờ Trái Tim cực sạch Đức Bà Maria, mà dâng cho Trái Tim Chúa mọi lời tôi cầu xin, mọi việc tôi làm, mọi sự khó tôi chịu trong ngày hôm nay, cho được đền vì tội lỗi tôi và cầu nguyện theo ý Chúa khi dâng mình tế lễ trên bàn thờ. Tôi lại dâng các sự ấy cho Trái Tim Chúa có ý cầu nguyện cách riêng theo ý Đức Giáo Hoàng.”*

(Dựa theo Sacerdos Indosinensis số 3 Jans 1933).

### Uniform

White uniform with red Cross



### Maintenance Amidst Turmoil

The 1940s

A period of great difficulty and challenge

- Communism and colonialism grew strong in the North and began to cause division between the north and south
- New government authorities made efforts to halt the growth of the organization and restrain its activities
- A famine in 1945 causing much pain and suffering for people all throughout the country
- Few parishes were still able to organize conferences to promote morality, share inspirational stories, and send news of various group activities

## **North & South Vietnamese Eucharistic Crusade**

1954

The country was split into North and South Vietnam

- Many northern local organizations had their activities limited, if not completely forbidden.
  - Prayer and daily mass still existed, but the organizational structure completely disappeared in the North
- In the South, local organizations began to blossom and spread to rural areas,
  - such as Mỹ Tho, Phú Cường, and Xuân Lộc

## **First General Chaplain**

1957

The Vietnamese Conference of Bishops delegated:

Fr. Michael Nguyễn Khắc Ngữ to be the first general chaplain

## **II. THIẾU NHI THÁNH THỂ (TNTT)**

### **The Innovations**

The beginning of 1960's

- Effective educational methods received special attention
- Chaplains injected personal innovations into the activities
- Fast change from the traditional activity of praying to singing and fun activities caused many leaders to become quite concerned.

### **New General Chaplain**

1964

- Fr. Michael Nguyễn Khắc Ngữ became Bishop of Long Xuyên
- Fr. Paul Nguyễn Văn Thành became the new general chaplain

### **First Conference of Chaplains**

November 28 to 30, 1964

- To be held in Saigon
- To find a direction for all NBTT groups
  - Content
    - Goal & method of education
    - The propose of name change to Thieu Nhi Thanh The Viet Nam.
  - Structure
    - Unified structure in the nation as a whole
    - Each diocese had its own chaplain, working with the national general chaplain

## **The Changes**

- Each Diocese established temporary Management Board of Leaders
- Hội Đồng Lãnh Đạo (National Leadership Council) was established & proposed the first Bylaws
- The 10 rules by Fr. Nguyễn Văn Vẽ of Vĩnh Long

## **Mười Điều Luật Thiếu Nhi Thánh Thể**

1. Thiếu Nhi dâng ngày mỗi sáng. Làm cho đời sống hoá nên lời cầu.
2. Thiếu Nhi tôn sùng Thánh Thể siêng năng chịu lễ viếng Chúa nhà châu.
3. Thiếu Nhi hy sinh chịu khó. Luôn nhìn Thánh Giá cực khổ vẫn vui.
4. Thiếu Nhi nhờ Mẹ quyết thắng. Luôn làm gương sáng xứng một tông đồ.
5. Thiếu Nhi vâng lời cha mẹ và hết những kẻ chỉ huy Phong Trào.
6. Thiếu Nhi nét na đảm thắm. Giữ mình trong trắng trong cách nói làm.
7. Thiếu Nhi giàu tình bác ái. Tim luôn quảng đại giúp kẻ quanh mình.
8. Thiếu Nhi một lòng thành thực. Nói làm đúng mực, không dối không ngoa.
9. Thiếu Nhi chuyên cần bền phận. Việc làm đúng đắn không bỏ nửa chừng.
10. Thiếu Nhi biên kho mỗi tội. Thật thà không dối cộng góp hàng tuần.

## **First Bylaws**

- Approved at the end of 1964 by the Conference of Bishops
- To be applied in the beginning of 1965
- Changing the name to:  
*Phong Trao Thieu Nhi Thanh The Viet Nam (PTTNTTVN)*
- Goals:
  - To educate the youth

## **New Bylaws**

January 1971

Conference of Vietnamese Bishops approved the new VEYM Bylaws

## **The First “To the Promise Land” Convention**

1972

The inaugural “To the Promise Land” Convention was held in Saigon

- More than 1700 leaders from all over the country
- The Convention concluded with Eucharistic Procession and Adoration attended by 30,000 members

## **Mười Điều Luật Thiếu Nhi Thánh Thể (New Version)**

1. Thiếu Nhi mỗi sáng dâng ngày,  
Điểm tô đời sống hương bay nguyện cầu.
2. Thiếu Nhi Thánh Thể nhiệm mầu,



- Tôn sùng rước lễ, nhà châu viếng thăm.
3. Thiếu Nhi Thánh Giá Chúa nằm,  
Nhìn lên phần khởi chuyên cần hy sinh.
  4. Thiếu Nhi nhờ Mẹ đĩnh ninh,  
Quyết làm gương sáng xứng danh tông đồ.
  5. Thiếu Nhi mọi việc nhỏ to,  
Tinh thần vâng phục chuyên lo đậm đà.
  6. Thiếu Nhi đảm đảm nét na,  
Nói năng hành động nỡ nà trắng trong.
  7. Thiếu Nhi bác ái một lòng,  
Tìm luôn quảng đại mới mong giúp người.
  8. Thiếu Nhi ngay thẳng trọn đời  
Nói làm đúng mực người người tin yêu.
  9. Thiếu Nhi dù khó trăm chiều,  
Chu toàn bổn phận mọi điều chăm chuyên.
  10. Thiếu Nhi thực hiện hoa thiêng,  
Chép ghi mỗi tội cộng biên mỗi tuần.

### III. VIETNAMESE EUCHARISTIC YOUTH MOVEMENT IN USA

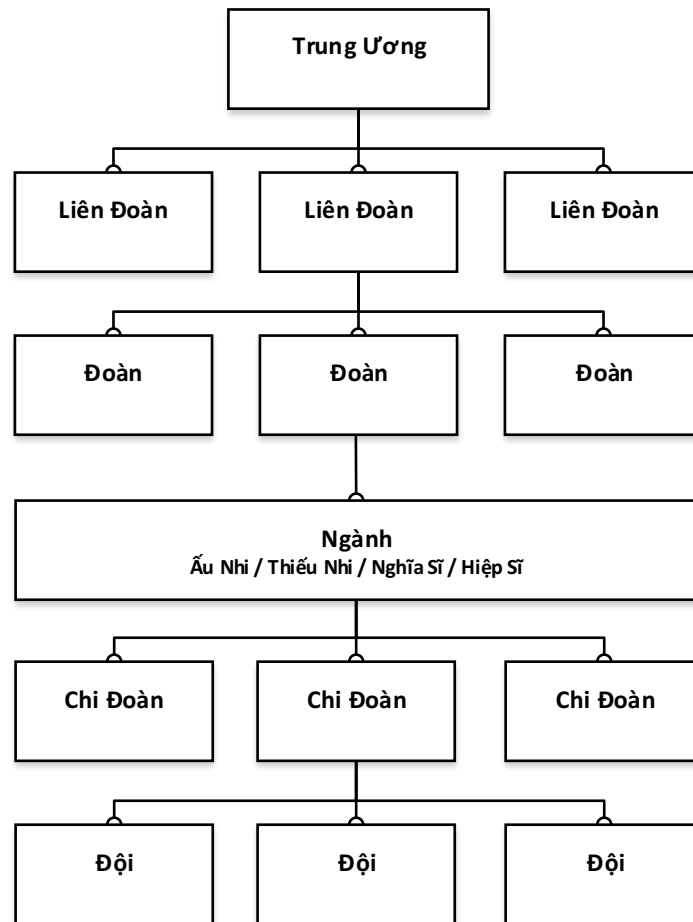
#### **The New Seeds**

1975

Vietnamese Eucharistic Youth Leaders established various TNTT chapters worldwide after the fall of Saigon on April 30, 1975. TNTT chapters was seen in refugee camps shortly after the war. Today, we can see many chapters worldwide in countries where there is a strong Vietnamese Catholic community, such as the Australia, Canada, France, and the United States of America.

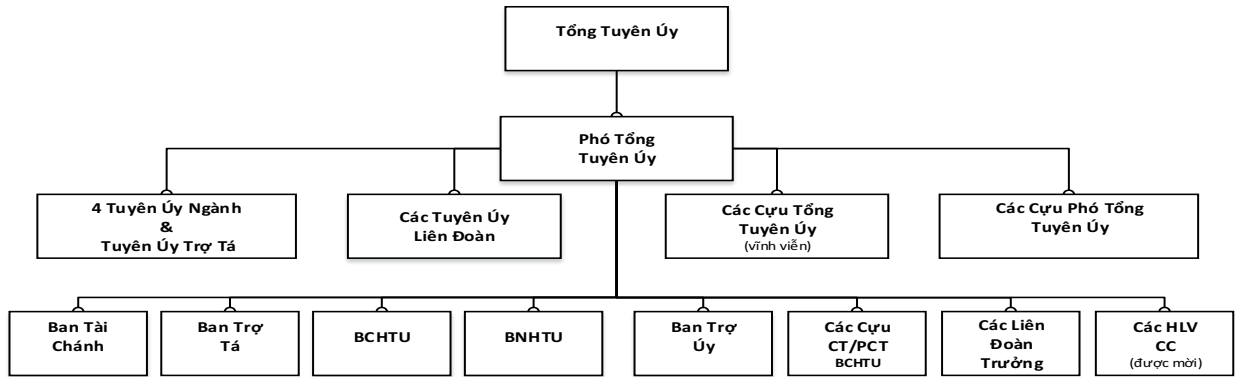
# ORGANIZATIONAL STRUCTURE OF THE VEYM-USA

The Vietnamese Eucharistic Youth Movement in the U.S.A. follows a vertical organizational structure.



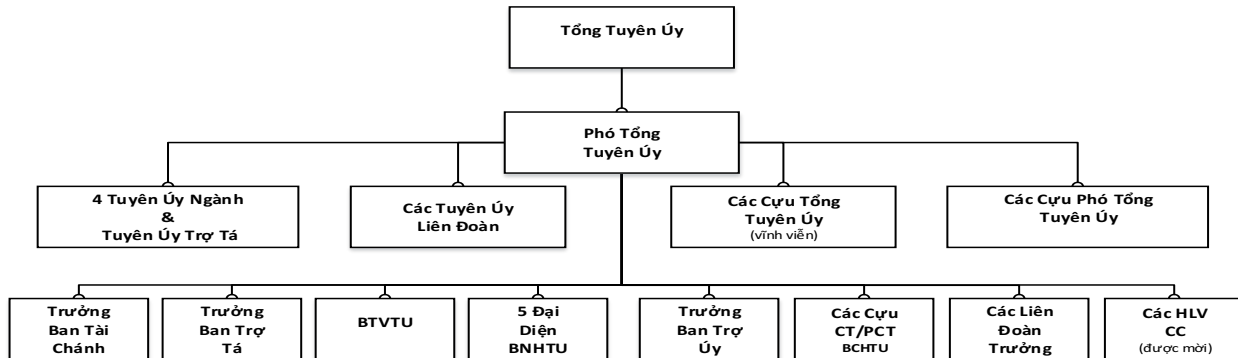
- Headquarters Level (National)
- League of Chapter Level (Diocese and/or Geographical Regions)
- Chapter Level (Parish or Community)
  - Division
  - Sub-Division
  - Team

## NATIONAL LEVEL – HEADQUARTERS (TRUNG ƯƠNG)



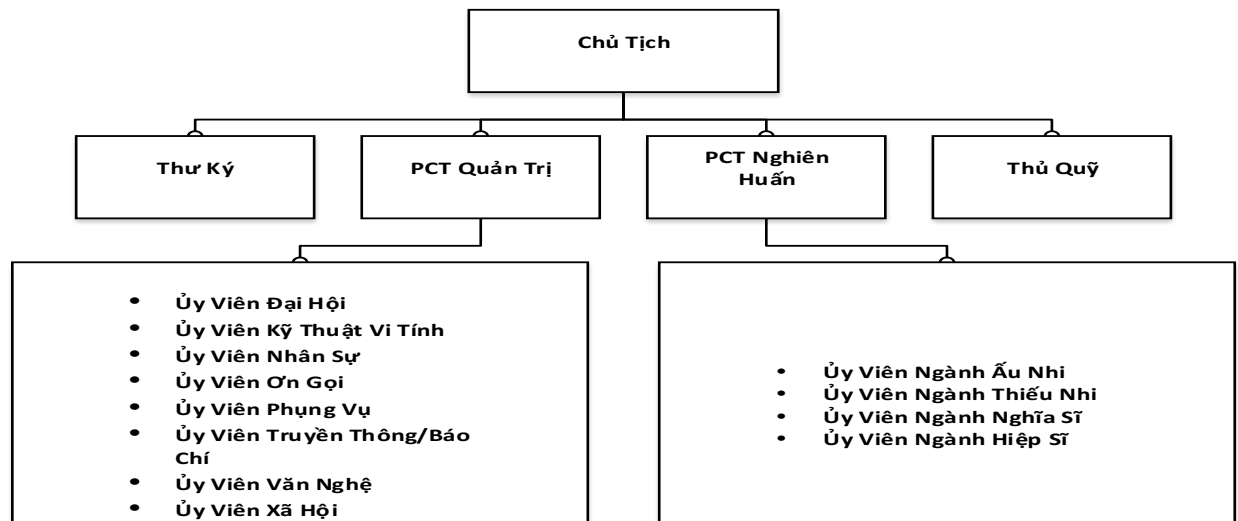
## NATIONAL LEADERSHIP COUNCIL (HỘI ĐỒNG LÃNH ĐẠO)

The Vietnamese Eucharistic Youth Movement in the U.S.A is under the leadership of the National Leadership Council.



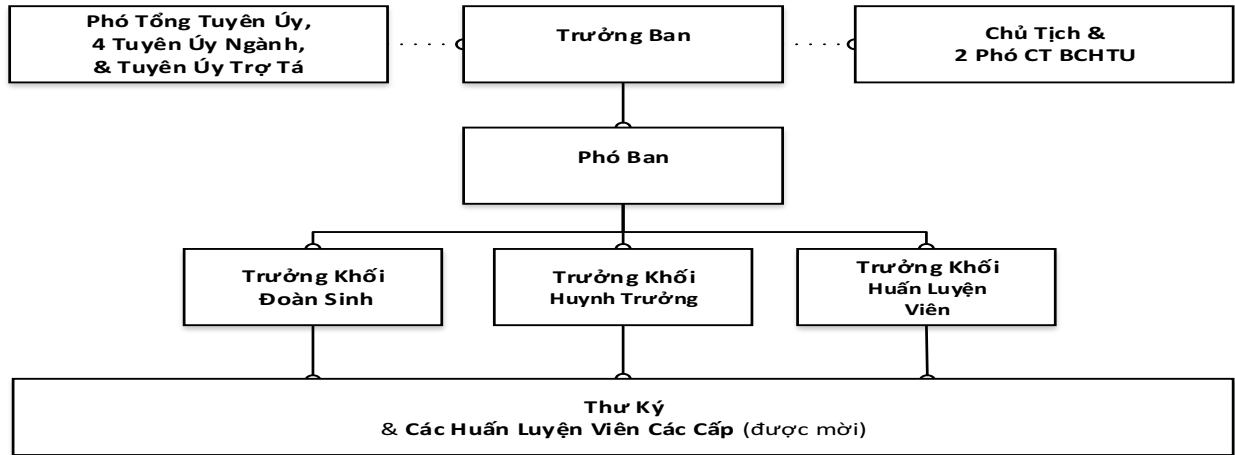
## NATIONAL EXECUTIVE COMMITTEE (BAN CHẤP HÀNH TRUNG ƯƠNG)

The National Executive Committee consists of the Board of Executive Officers and Sub-Committee Leads.

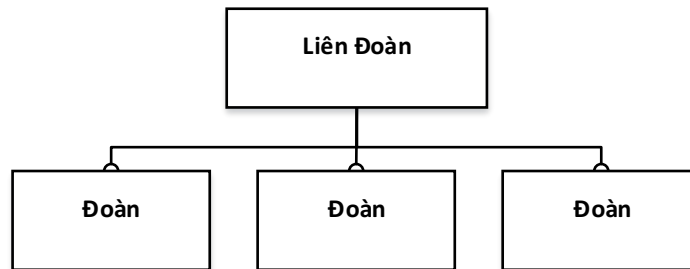


### **ACADEMIC COMMITTEE (BAN NGHIÊN HUẤN TRUNG ƯƠNG)**

The Academic Committee consists of the Director and Assistant Director who are voted upon by the National Leadership Council. They are supported by three (3) committee chairs which are appointed by the General Chaplain, Director and Assistant Director.

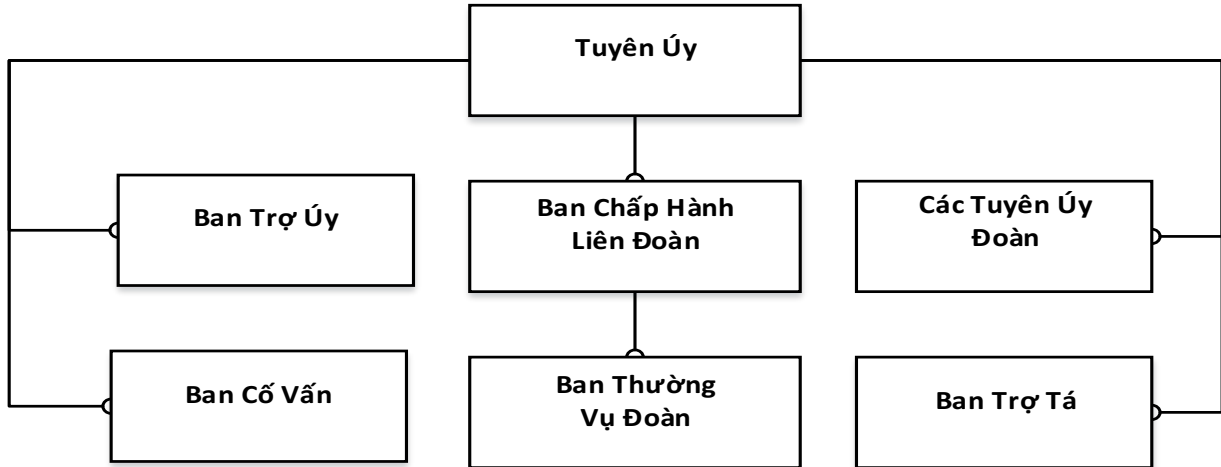


### **LEAGUE OF CHAPTERS LEVEL**



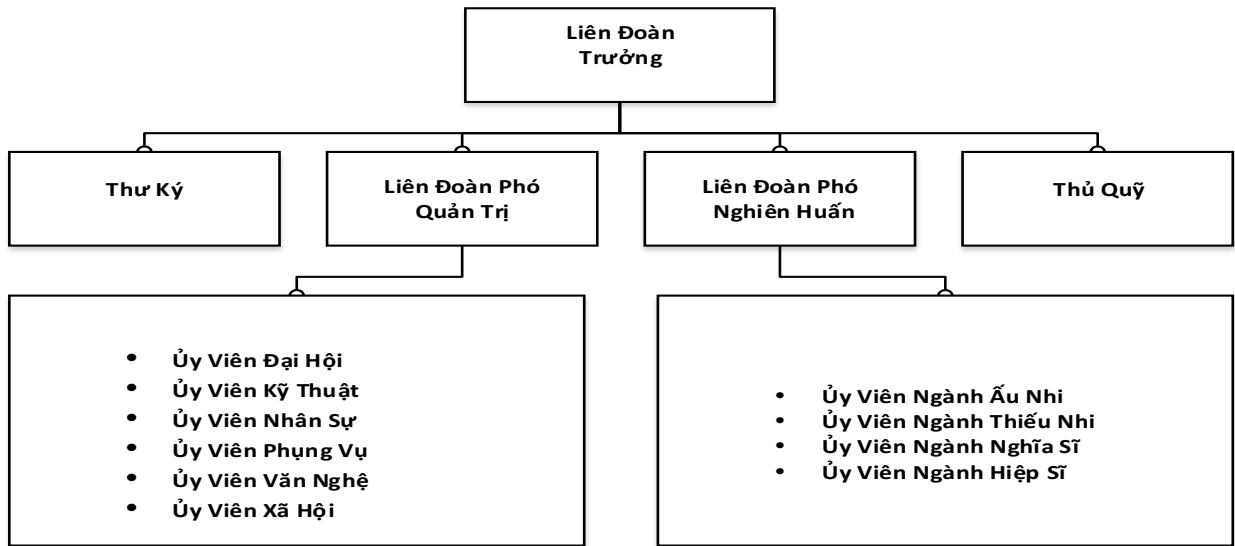
### **LEAGUE OF CHAPTERS ASSEMBLY (HỘI ĐỒNG LIÊN ĐOÀN)**

The League of Chapters Executive Committee in collaboration with the Executive Committee of the Chapters in the Diocese or Region makes up a League of Chapters.

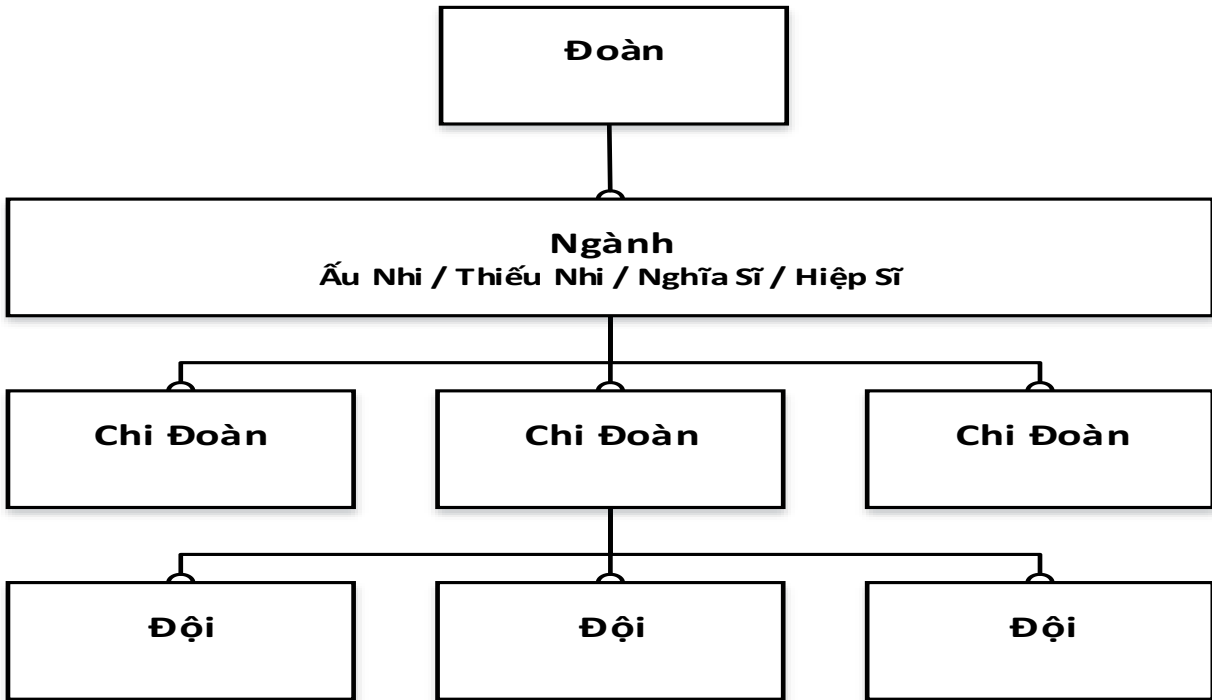


**LEAGUE OF CHAPTERS EXECUTIVE COMMITTEE (BAN CHẤP HÀNH LIÊN ĐOÀN)**

The League of Chapters Executive Committee consists of the Board of Executive Officers and all Sub-Committee Leads.

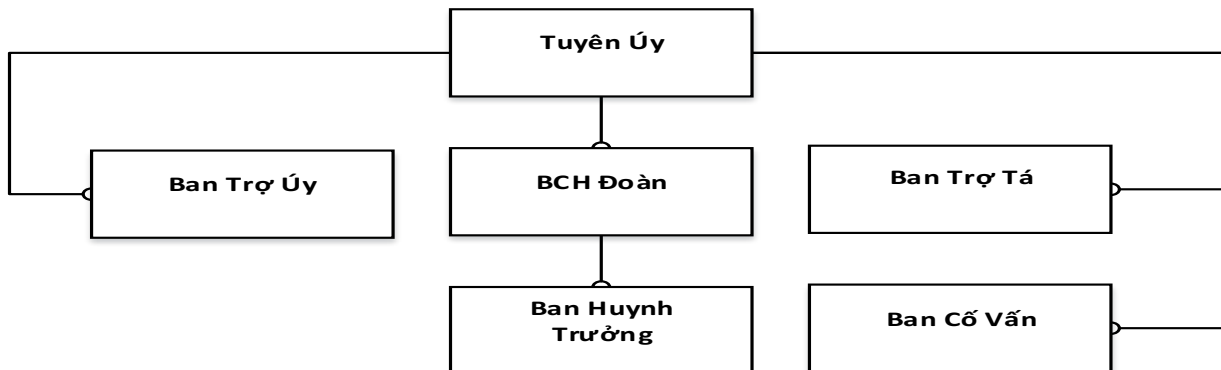


## CHAPTER LEVEL



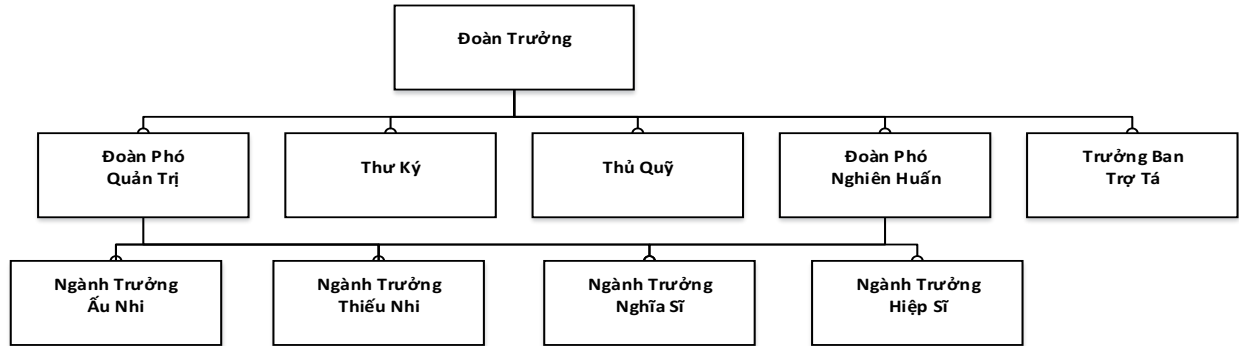
## CHAPTER ASSEMBLY (HỘI ĐỒNG ĐOÀN)

The Chapter is operated by the Chapter Assembly.



## CHAPTER EXECUTIVE COMMITTEE (BAN CHẤP HÀNH ĐOÀN)

The Chapter Executive Committee consists of members of the Board of Executive Officers, Division Leaders of Seedling, Search, Companion and Knight of the Eucharist.



# HỌP HUYNH TRƯỞNG ĐOÀN

## I. GENERAL

1. Chapter should have youth leader meeting once a month.
2. Select a time that a majority of Youth Leaders can attend the meeting.
3. Choose a location which is comfortable for everyone.
4. Create an agenda so that topics can be prioritized and discussed.
5. The structure of the meeting should be structured consistently.
6. The Secretary should be facilitating the meeting as well keeping meeting minutes.

## II. AGENDA

### A. Khai Mạc

1. Gather
2. Recite Kinh dâng mình Huynh Trưởng
3. Sing kinh huynh trưởng
4. Read a bible passage
5. Reflect on the word of God
6. “Lạy thánh thể Chúa Giêsu - xin hiệp nhất chúng con”
7. Hát ca lý tưởng
8. Introduce new faces to the meeting, recap any achievements.

### B. Agenda

1. Activity report
  - Ngành trưởng report
  - Attendance Recap of huynh trưởng and đoàn sinh
  - Review progress of previous task
  - Experience at sinh hoạt
  - Report báo cáo tiến độ công việc cho từng ngành
  - Executive Committee report
  - Announcements from the Vice President of Administrative and Academic Affairs
  - Secretary: financial and spiritual update.
2. Training
  - Using the time to review and refresh on topics such as: the bible, catechism, natural skills, etc.
  - Preparing a presentation so that Youth Leaders can continue to develop.
3. Looking Ahead
  - Determine the timeline
  - Assigning task and responsibilities for new events
4. Miscellaneous
  - Announcements or necessary items not mentioned in the meeting.
  - Decide a date and location for the next meeting.
  - Assign someone to end the meeting with a prayer.



### C. Bế Mạc

1. Closing prayer
2. The Glory Be
3. Lạy trái tim vẹn sạch đức bà Maria - cầu cho chúng con.□
4. Lạy các thánh tử đạo việt nam - cầu cho chúng con.□
5. Hát lời nguyện truyền giáo
6. Salut and adjourn

## MEETING CHECK LIST

- 1. When calling a meeting, decide:**
  - What's the purpose?
  - What will a successful outcome look like?
  - Who must attend to reach the outcome?
- 2. Always circulate a clear agenda to help people prepare. Your agenda should include:**
  - A brief description of each item and time allotted.
  - What the close on each item will be (open discussion, report, decision, follow-up).
  - Any special preparation needed.
- 3. Clear meeting roles help produce an optimal outcome. Each meeting should have:**
  - A facilitator.
  - A scribe.
  - A timer.
  - A closer.
- 4. Meetings are tools to solve business problems. The key steps in reaching closure with consensus and commitment are:**
  - Identify the problem/issue.
  - Create a recognizable goal.
  - Elicit all ideas and innovations.
  - Devise strategic plans for resolution.
  - Create timelines and accountabilities.
  - Handle slippage proactively.
  - Acknowledge closure and celebrate your success.
- 5. A meeting write-up should be a short document of accomplishment. Try to include:**
  - A summary of progress made on each item.
  - Any team decisions made.
  - Any accountability drawn and their timelines.
  - Any other carry forward items for your next meeting.
  - Agenda, time and place for your next meeting if possible.

- 6. A meeting audit can help improve the meeting process. This sheet can become a checklist for the meeting audit. Substantively, you will build a positive meeting climate if:**
- Everyone feels included and invited to participate.
  - Communication is solution oriented.
  - Pretended commitments are avoided.
  - Each item is closed in some form.
  - People generously acknowledge each other's contribution

# INTRODUCTION OF THE DIVINE MERCY

## “JESUS, I TRUST IN YOU”

### **I- What is the Divine Mercy?**

The message and devotion to Jesus as The Divine Mercy is based on the writings of Saint Faustina Kowalska, a Polish nun who received the revelations about God's mercy. She was born on August 25, 1905 in Glogowiec in Poland of a poor and religious family of peasants. At the age of seven she had already felt the first stirrings of a religious vocation. Called during a vision of the Suffering Christ, on August 1, 1925 she entered the Congregation of the Sisters of Our Lady of Mercy and took the name Sr. Maria Faustina. She lived in the Congregation for thirteen years in several religious houses.

### **II- The Image of the Divine Mercy**

In 1931, Our Lord appeared to St. Faustina in a vision. She saw Jesus clothed in a white garment with His right hand raised in blessing. His left hand was touching His garment in the area of the Heart, from where two large rays came forth, one red and the other pale. She gazed intently at the Lord in silence, her soul filled with awe, but also with great joy. Jesus said to her:

*Paint an image according to the pattern you see, with the signature: Jesus, I trust in You. I promise that the soul that will venerate this image will not perish. I also promise victory over [its] enemies already here on earth, especially at the hour of death. I Myself will defend it as My own glory. (Diary, 47, 48)*

*I am offering people a vessel with which they are to keep coming for graces to the fountain of mercy. That vessel is this image with the signature: Jesus, I trust in You. (327)*

*I desire that this image be venerated, first in your chapel, and [then] throughout the world. Jesus explained: The two rays denote Blood and Water. The pale ray stands for the Water which makes souls righteous. The red ray stands for the Blood which is the life of souls. These two rays issued forth from the depths of My tender mercy when My agonized Heart was opened by a lance on the Cross. Happy is the one who will dwell in their shelter, for the just hand of God shall not lay hold of him. (299)*

### **III- The Hour of Great Mercy**

In His revelations to St. Faustina, Our Lord asked for a special prayer and meditation on His Passion each afternoon at the three o'clock hour, the hour that recalls His death on the cross.

*At three o'clock, implore My mercy, especially for sinners; and, if only for a brief moment, immerse yourself in My Passion, particularly in My abandonment at the moment of agony. This is the hour of great mercy. In this hour, I will refuse nothing to the soul that makes a request of Me in virtue of My Passion (Diary, 1320).*

*As often as you hear the clock strike the third hour, immerse yourself completely in My mercy, adoring and glorifying it; invoke its omnipotence for the whole world, and particularly for poor*

*sinner; for at that moment mercy was opened wide for every soul. In this hour you can obtain everything for yourself and for others for the asking; it was the hour of grace for the whole world — mercy triumphed over justice. (1572)*

#### **IV- Special Promises of Mercy**

Our Lord's promise to grant complete forgiveness of sins and punishment on the Feast of Mercy is recorded three times in the Diary of Saint Faustina, each time in a slightly different way:

- *"I want to grant a complete pardon to the souls that will go to Confession and receive Holy Communion on the Feast of My mercy" (1109).*
- *"Whoever approaches the Fountain of Life on this day will be granted complete forgiveness of sins and punishment" (300).*
- *"The soul that will go to Confession and receive Holy Communion will obtain complete forgiveness of sins and punishment" (699).*

#### **V- THE FEAST OF THE DIVINE MERCY**

Among all of the elements of devotion to The Divine Mercy requested by our Lord through Sr. Faustina, the Feast of Mercy holds first place. Our Lord's explicit desire is that this feast be celebrated on the first Sunday after Easter (The second Sunday of Easter). He joins the feast to the designated Sunday in eight revelations.

Pope John Paul II made the surprise announcement at the canonization of Sr. Faustina on April 30, 2000. There, he declared: *"It is important then that we accept the whole message that comes to us from the word of God on this Second Sunday of Easter, which from now on throughout the Church, will be called Divine Mercy Sunday."*

In a decree dated August 3, 2002, the Apostolic Penitentiary announced that in order "to ensure that the faithful would observe this day (Divine Mercy Sunday) with intense devotion, the Supreme Pontiff himself established that this Sunday be enriched by a plenary indulgence for the faithful who, on the Second Sunday of Easter or Divine Mercy Sunday, in any church or chapel, in a spirit that is completely detached from the affection for a sin, even a venial sin, take part in the prayers and devotions held in honour of Divine Mercy, or who, in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, recite the *Our Father* and the *Creed*, adding a devout prayer to the merciful Lord Jesus.

Thus, to fittingly observe the Feast of Mercy, we should:

1. **Celebrate** the Feast on the Sunday after Easter;
2. Sincerely **repent** of all our sins;
3. Place our complete **trust** in Jesus;
4. Go to **Confession**, preferably before that Sunday;
5. Receive **Holy Communion** on the day of the Feast;
6. **Venerate\* the Image** of The Divine Mercy;
7. **Be merciful to others**, through our actions, words, and prayers on their behalf.

## THE DIVINE MERCY NOVENA

Jesus asked that the Feast of the Divine Mercy be preceded by a Novena to the Divine Mercy which would begin on **Good Friday**. He gave St. Faustina an intention to pray for on each day of the Novena, saving for the last day the most difficult intention of all, the lukewarm and indifferent of whom He said:

*"These souls cause Me more suffering than any others; it was from such souls that My soul felt the most revulsion in the Garden of Olives. It was on their account that I said: 'My Father, if it is possible, let this cup pass Me by.' The last hope of salvation for them is to flee to My Mercy."*

In her diary, St. Faustina wrote that Jesus told her:

*"On each day of the novena you will bring to My heart a different group of souls and you will immerse them in this ocean of My mercy ... On each day you will beg My Father, on the strength of My passion, for the graces for these souls."*

The different souls prayed for on each day of the novena are:

<b><u>DAY 1 (Good Friday)</u></b>	All mankind, especially sinners
<b><u>DAY 2 (Holy Saturday)</u></b>	The souls of priests and religious
<b><u>DAY 3 (Easter Sunday)</u></b>	All devout and faithful souls
<b><u>DAY 4 (Easter Monday)</u></b>	Those who do not believe in Jesus and those who do not yet know Him
<b><u>DAY 5 (Easter Tuesday)</u></b>	The souls of separated brethren
<b><u>DAY 6 (Easter Wednesday)</u></b>	The meek and humble souls and the souls of children
<b><u>DAY 7 (Easter Thursday)</u></b>	The souls who especially venerate and glorify Jesus' mercy
<b><u>DAY 8 (Easter Friday)</u></b>	The souls who are detained in purgatory;
<b><u>DAY 9 (Easter Saturday)</u></b>	The souls who have become lukewarm.

\*\*\* The **Chaplet of Divine Mercy** may also be offered each day for the day's intention, but is not strictly necessary to the Novena.

The Our Father, The Hail Mary, The Apostles' Creed.

*Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.*

*For the sake of His sorrowful Passion, have mercy on us and on the whole world.*

*Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.*

# GRACES & SANCTIFICATION

(x. SGLC từ 1987 đến 2029)

## I. MỌI NGƯỜI ĐƯỢC KÊU GỌI NÊN THÁNH.

- Hết mọi người đều được mời gọi nên thánh. (Mt 5: 48).
  - Thánh thiện Kitô giáo là bởi ĐỨC ÁI trọn hảo.
- Lời mời gọi nên Thánh đòi hỏi người Kitô hữu phải cố gắng trong suốt cuộc đời.
  - Con đường sống thánh thiện là THẬP GIÁ
- Để sống đẹp lòng Chúa, con người phải cần ơn Chúa giúp. (John 15: 5)
  - Christ, seated at the right hand of the Father, pours down His gifts on us.

<i>GOD'S GIFTS (Adam &amp; Eve)</i>	<i>DEVIL'S GIFTS</i>	<i>CHRIST'S GIFTS</i>
<i>Graces</i>	<i>Original sin</i>	<i>Sanctifying graces</i>
<i>Great knowledge</i>	<i>Ignorance</i>	<i>Actual graces</i>
<i>Control of passions</i>	<i>Inclination to sin</i>	<i>Virtues</i>
<i>Freedom from suffering &amp; death</i>	<i>Suffering &amp; death</i>	<i>Gifts of the Holy Spirit</i>

## II Ý NGHĨA VÀ ĐẶC ĐIỂM ƠN CÔNG CHÍNH HÓA

- Khát vọng sâu xa của mỗi người Kitô hữu là được ơn công chính hóa.
- Ơn công chính là công cuộc tuyệt hảo của tình yêu Thiên Chúa đối với con người, như lời Thánh Âu Tinh (Ev Yn 72,3): "*Sự công chính hóa kẻ vô đạo là công cuộc lớn lao hơn việc tạo thành trời đất*" bởi vì "*Trời và đất sẽ qua đi, còn ơn cứu độ và ơn công chính hóa các kẻ được chọn sẽ tồn tại mãi mãi*".
- Nhờ ân sủng của Chúa Thánh Thần, tiên vàn ta được ơn hoán cải, chính là điều Đức Giêsu đã rao giảng: "*Các ngươi hãy hoán cải, vì Nước Thiên Chúa đã gần rồi*" (Mt 4,17).
- Khi đã được ơn hoán cải, con người xa lìa tội lỗi, trở về với Thiên Chúa, nhờ đó được ơn tha thứ và ơn công chính. "*Như vậy sự công chính hóa bao gồm ơn tha thứ các tội, ơn thánh hóa và sự đổi mới con người nội tâm*" (Công đồng Trentô).
- Chính nhờ ân sủng Chúa Thánh Thần mà mỗi người được dự phần vào cuộc khổ nạn của Chúa Kitô khi biết chết cho tội lỗi nhờ bí tích Thánh Tẩy, để được gia nhập vào thân thể máu nhiệm của Đức Kitô là Hội Thánh: "*Nhờ Chúa Thánh Thần chúng ta được dự phần với Thiên Chúa. Nhờ sự dự phần của Thánh Thần, chúng ta được dự phần vào bản tính thần linh...*" (Thánh Atanaxilô).
- Như thế nhờ cuộc khổ nạn của Đức Kitô và nhờ phép Rửa của Ngài, nhờ ân sủng của Thánh Thần, ta được công chính, nghĩa là được ơn tha tội, được tràn đầy lòng tin cậy mến Thiên Chúa và được dự vào sự sống thần linh của Thiên Chúa Ba Ngôi. "*Quả thế, Thiên Chúa làm cho người ta nên công chính, nếu họ tin vào Đức Giêsu Kitô...*" (Rm 3,22).

### III. THE NECESSITY OF GRACE

- Supernatural turning to God requires supernatural aid (grace).
- Man's mind needs supernatural light to know truths that lie beyond its natural range.
- Man's will needs supernatural aid to choose & accomplish supernatural good.
- To love God naturally & supernaturally above all things, man requires grace even if he has retained his primal innocence.
- Man, innocent as well as fallen, needs the grace of God to fulfill the law of God.
- To win heaven man must have divine grace.
- Without grace, man can not rise from sin.
- Man needs new grace, constantly supplied, for doing good & avoiding evil.
- Man, in the state of sanctifying grace, needs an unfailing supply of actual graces. (healthy and need nutrition)
- Man needs the special gift & grace of God (grace of final perseverance) & for this gift & grace he must pray.

### IV. THE ESSENCE OF GRACE

- Grace is any gift of God, especially His great gift of sanctifying grace, the divine life of our soul.
- God's grace is the most precious gift.
- Grace is a supernatural gift of God bestowed on us through the merits of Jesus Christ for our salvation.
- Ông Chúa là sự sống, là sức mạnh siêu nhiên ban cho ta được hạnh phúc đời đời
- Là sự trợ giúp của Thiên Chúa, nhờ đó, Chúa Thánh Thần:
  - Ban sự công chính của Thiên Chúa để ta đáp lại ơn gọi làm dưỡng tử của người
  - Đưa ta vào đời sống thân tình của Chúa Ba Ngôi (nối kết ta với thương khó và phục sinh của Chúa Kitô, với đức tin và nhiệm tích thánh tẩy).
- Grace is a gift bestowed on man's soul to enlighten & strengthen it above natural light & strength.
- Grace is a super-quality of soul disposes soul to supernatural well being & well doing.
- Grace is not identical with supernatural virtue (prior & root of virtue).
  - Grace is received into essence of soul (grace) & flow into soul's powers (virtue).
  - Virtue is habit which works by, from, and with grace.

## V. CLASSIFICATION OF GRACE

### **Sanctifying grace (*Ơn Thánh Sủng*)**

- Noble and excellent grace given free by the Holy Spirit.
  - Ban sự sống và được sự sống vĩnh cửu (Ga 17, 2-3).
  - Chữa tội lỗi
  - Thánh hóa linh hồn. Make the receiver holy.
  - Được dự phần bản tính Thần Linh (2Pr 1, 3-4)
  - Làm ta trở nên người con hiếu thảo, đẹp lòng Thiên Chúa (Ga 1, 12-18) (Rm 8, 14-17).
  - Được hưởng gia nghiệp trên trời.
- Có tính thường xuyên, ổn định và siêu nhiên
- Giúp ta sống thân mật với Thiên Chúa.
- It sets man directly in line with God, his last end.
- Phương thế ban ơn Thánh Hóa là Bí Tích Rửa Tội.
- We lose sanctifying grace when we commit mortal sin.
- Phương cách lấy lại ơn thánh hóa là Bí tích Giải Tội & ăn năn tội cách trọn.

### **Actual Grace (*Ơn Hiện sủng*)**

- Là sự can thiệp của Thiên Chúa, là sức mạnh Thiên Chúa ban giúp ta làm lành tránh dữ
  - để khởi đầu cuộc hoán cải (khi phạm tội giúp ăn năn trở lại)
  - và để trợ giúp công cuộc thánh hóa (thêm ơn thánh hóa).
- Phương thế ban ơn Hiện Sủng là cầu nguyện, làm việc lành, lãnh các Bí Tích.

### **Ơn Đoàn Sủng**

- Là ân điển đặc biệt của Chúa Thánh Thần qui về ơn Thánh Hóa làm lợi ích chung của Hội Thánh (ơn ích cho nhiều người như làm phép lạ...).

### **Ơn Thường Sủng**

- Giúp ta sống và hoạt động thường xuyên theo tiếng gọi thần linh.

## VI. THE CAUSE OF GRACE

- God alone is the true cause of grace
- Even the preparation or disposition for grace is entirely from God, by accepting cooperating grace, we enter into the disposition which prepares us for the receiving of sanctifying or habitual grace.



- In so far as man's preparation is from God, grace follows it infallibly (not from man)
- Sanctifying grace is a greater or lesser gift according to the capacity and readiness of the receiver. Since God alone can effectively dispose soul to receive grace, God is truly the measure of grace  
*"To everyone of us is given grace according to the measure of the giving of Christ." St. Paul.*
- Man cannot know for certain that he has grace of God unless God reveals the fact to him. However, he may have imperfect knowledge of the fact that he has grace.

## VII. THE EFFECTS OF GRACE

- Grace has 5 effects:
  1. Heals the soul
  2. Awakens the desire for good
  3. Helps carry the desire for good to the actual achievement of good
  4. Gives perseverance
  5. Conducts the soul to the glory
- Man is justified by remission or removal of the guilt of sin
- Supernatural grace effects the removal or remission of sin
- By grace, God moves man's will to accept freely the justifying or sanctifying grace which removes the guilt of sin from the soul.
- Movement of faith is required for the justifying of a sinner
- 2 will-acts required for the justification:
  - Repudiating of sin
  - Embracing of God's justice
- 4 things required for the justification of a sinner:
  - Infusion of grace
  - Movement of free will towards God
  - Movement of free will to reject sin
  - Remission of sins
- Soul gradually disposed, by successive influences, to receive justification, but the actual justification does not consume time, or admit of successive degrees or stops...
- In actual justification of a sinner, all 4 requisites – Grace, faith, hatred of sin, remission – concur in the same instant
- Justification of sinners by grace can be called greatest work of God (done for those unworthy of it) Psalms 144
- Except the conversion of St. Paul, justifying of a sinner is not called a miracle. Justification regularly proceeds by the same course: Grace, faith, rejection of sin, remission.

## VIII. ĐÓN NHẬN ƠN CHÚA

### Điều kiện để đón nhận ơn Chúa

- Quay lưng với tội lỗi & hướng về thiên chúa

### Thái Độ Để Đón Nhận Ơn Chúa

- Mau mắn đón nhận
- Sáng kiến của Thiên Chúa là dự phòng, chuẩn bị, thúc đẩy con người tự do đáp trả.
- Ân sủng là khát vọng sâu xa của tự do, kêu gọi cộng tác của tự do, kiện toàn tự do.

### Hết lòng cộng tác

- Lập công với Thiên Chúa: Do quyết định Thiên Chúa kết hợp ta với ân sủng - Công đức bắt nguồn từ Thiên Chúa & sự cộng tác của con người.
- Công phúc lệ thuộc vào: Lòng mến của Chúa Kitô ở trong ta là nguồn mạch mọi công phúc trước mặt Thiên Chúa.
- Lập công để được ơn sủng đầu tiên là ơn hoán cải: Không ai đáng ân sủng đầu tiên (khởi nguồn cho việc hoán cải) - Nhờ tác động Chúa Thánh Thần: Ta lập công cho mình và cho người khác để đáng được ơn cần thiết (đời sống đời đời & để đạt vật chất cần thiết).

## IX. MERIT

### Merit

- Merit is a claim to a reward.
- A claim can take place only if God makes a covenant or promise, saying, in effect, "If you do this, I will do that."
- No creature by its own power can generate a claim on God.
- It is Jesus who merited, established a claim to all forgiveness and grace by His obedient death (cf. Romans 5:19 and Vatican II, On the Church §3).
- By being a member of Christ and being like Him, we get in on the claim He generated.
- But we become members of Christ *without earning it*, that is, without merit.
- We are justified by faith, we receive the first grace, or justification, gratis: cf. Romans 3. 24-26: "being justified gratuitously by His grace."
- The reception and possession of this first grace constitutes a claim to heaven, inasmuch as we are members of Christ, and coheirs with Him (Romans 8:17). As sons of God and brothers of Christ we have a claim to inherit the kingdom.
- Nhưng nhờ ân sủng của Chúa Thánh Thần thúc đẩy, ta trở thành nghĩa tử của Thiên Chúa, ta có thể lập công để xứng đáng nhận cho mình và cho những người khác các ân huệ có ích cho ta đạt tới sự sống vĩnh cửu, cũng như để lãnh nhận được những ơn ích trần gian cần thiết như của cải, sức khỏe, tình bạn... Các ân sủng này, các lợi ích này là đối tượng của lời cầu nguyện Kitô giáo.

### Can we merit for others?

- Not in the strict sense.

- However, we can do something similar. In Col 1. 24: "*Now I rejoice in my sufferings for you, and I fill up the things that are lacking to the afflictions of Christ, in my flesh, for His body, which is the Church.*"
- Now of course, there was nothing lacking to the sufferings of Christ - that is, in Christ considered as an individual. But there is the whole Christ, i.e., Head and members. St. Paul tells us in Rom 8. 17: "We are fellow heirs with Christ, provided we suffer with Him, so we may also be glorified with Him." (This is the theme of *syn Christo*, of being saved and sanctified if and to the extent that we are members of Christ, and like Him. (More of this in St. Paul in Rom 8. 9; Rom 6. 1-6; Col 3. 1-4; Eph 2. 5-6).
- So it is not enough to say: Christ paid infinitely for our sins. He did. But the Father wills that we be like Him, to be capable of receiving what He earned (the *syn Christo* theme again). If we are not, then we are incapable to receiving
- But some members of Christ do not do their part, that is they do not do their part in filling this divine condition. But, thanks to the unity of the Mystical Body, one member can make up for another. St. Paul believed it as his role, especially as Apostle, to help make up for the deficiencies of others. He was glad to do that. Therefore, we too can do something to make up for the deficiencies of others.
- God on His part is more than willing to grant all graces to others. But they may be not open, may even be resisting. They may be hardened or blinded, by repeated grave sin.
- So we can make up for them, but if a person is hardened or blinded, then it takes an extraordinary grace to cut through the resistance or keep it from developing. Such a grace is extraordinary by nature (cf. the file on extraordinary grace for explanation). It is extraordinary since when God cuts through resistance, He is not just letting that person's freedom take its course. Normally it is the human who makes the first decision on whether or not a grace comes in vain (cf. 2 Cor 6. 1). But God can, not routinely - for that would be making the extraordinary to be ordinary - grant a grace that will still convert such a soul. But precisely since it is extraordinary, extraordinary prayer and penance is needed on the part of another to get that grace. We think of the case of St. Augustine's mother, who did prayer and penance for years to obtain his conversion. He surely was very hardened.
- This is also the reason why Our Lady at Fatima is supposed to have asked for prayer and penance, saying: many are lost because there is no one to do such a thing for them. They would not do it for themselves, for they are blinded and hardened. So, it is only someone else who can and will do it.
- Nhưng chính Đức Ái của Chúa Kitô ở trong ta là nguồn mạch tất cả các công lao của ta trước mặt Thiên Chúa. Khi kết hợp với Chúa Kitô bằng tình yêu tích cực, mọi hành vi của ta đều có công trước mặt Chúa và trước mặt người ta.
- Các vị Thánh luôn ý thức sâu xa rằng công lao của các Ngài chỉ là ân sủng của Thiên Chúa.

<i>Grace is a free gift of God</i>	Ps 84:11; Zech 12:10; Jn 1:16; 3:27; Rom 3:24; 4:2-5; 16; 5:15-17; 9:14-18; 11:6; 1Cor 4:7; 1Pet 5:10
<i>Grace is given through Jesus</i>	Jn 1:17; Rom 1:5; Gal 1:6; Eph 2:7; 1Tim 1:14; 2Tim 1:9
<i>Jesus is grace of God</i>	Mt 21:37; Jn 3:16-17; Rom 3:24; 2Cor 8:9; Gal 4:4; Tit 2:11; Heb 2:11
<i>God's grace is inexhaustible</i>	Rom 5:17; 2Cor 4:15; 9:8; Eph 1:7; 2:7; 1Tim 1:14
<i>Riches come from throne of grace</i>	Eph 3:12; Heb 4:16
<i>Grace makes us strong in faith</i>	Acts 4:33; 6:8; 14:3; 20:32; Rom 1:11; 16:25; 1Cor 1:7-8; 2Thess 2:16-17; 3:3
<i>Grace needed to spread the faith</i>	Acts 18:27; Rom 1:5
<i>Grace prepares us for eternal life</i>	Rom 5:2; 6:23; Tit 1:2; 1Pet 1:13
<i>God gives grace to the humble</i>	Prov 3:34; Jas 4:6; 1Pet 5:5
<i>Grace demands a response</i>	1Cor 15:10; 2Cor 11:23; Eph 2:10; Phil 2:12-13
<i>By grace we grow in knowledge of Christ</i>	2Pet 3:18
<i>Mary is full of grace</i>	Lk 1:28; 42
<i>Grace more plentiful than sin</i>	Rom 5:15; 20; 6:1; 2Cor 12:9
<i>Grace can be lost</i>	Heb 12:15; Jude 4
<i>Grace and peace wished in greetings</i>	Rom 1:7; 1Cor 1:3; 2Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; Col 1:2; 1Thess 1:1; 2Thess 1:2; Philem 3; 1Tim 1:2; 2Tim 1:2; Tit 1:4; Heb 13:25

# **THE BEATITUDES**

## **MAN: HIS VOCATION TO BEATITUDE**

(Catechism: 1701 - 1724)

Jesus said He had come not to destroy but to fulfill (Matthew 5:17). It is chiefly in Matthew chapters 5-7, the Sermon on the Mount, that He does this.

### **I. CHRISTIAN BEATITUDES**

#### **A. The Beatitudes:**

In these Jesus reverses many of the currently held opinions and promises happiness even here to those who would have been thought not very fortunate at best.

**The First Beatitude: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."**

Poverty was often thought of as merely misfortune. Jesus does not call mere physical poverty blessed. He speaks of a poverty in spirit, that is, in detachment from the things of this world, so one does not allow them to get a hold with their pulls.

1. Be humble enough to trust God - exchange pride for dependence
2. Be willing to die to self - God's will be done not mine
3. Depend upon God and he will help you
4. Make the right choice to set your being - choose spiritual over material
5. Hold all things with open hands - glad to share them

**The Second Beatitude: "Blessed are the meek, for they shall inherit the land"**

The meek are those who are unassuming, considerate, and far from the spirit of revenge, which desires evil to another so it may be evil to him: the very opposite of love. The land in God's ancient promises meant the land of Israel; it had been reinterpreted by this time to mean Heaven. Even in this life, meekness often brings returns.

1. Be submissive to the will of God
2. Be decisive and assertive in things of God - gentled by love
3. Realize anger is dangerous - love and fear do not go together

**The Third Beatitude: "Blessed are those who mourn, for they shall be comforted".**

Jesus opens a new perspective on sorrow and pain: if accepted as part of following after Him, it is not only not a punishment for sin, as many Jews thought (cf. John 9:2), but a means of greater likeness to Christ, and brings even here divine consolation, of which St. Paul spoke in 2 Corinthians 2:4-5.

1. Accept your daily cross - trust god
2. Grow through sorrow

3. Let it be. Walk beside it, trust god. And the sorrow is made bearable

**The Fourth Beatitude: "Happy are those who hunger and thirst for the right; they will get their fill."**

God's supreme Holiness loves everything that is right; in this beatitude a soul imitates Him in this. Hence Matthew 6:33 adds: "Seek first the Kingdom of God and the rightness He loves, and all these things will be added to you."

1. Set God's path as the goal of life
2. Model Christ's life style - experience peace and freedom to love
3. Focus on the truth and exhibit justice
4. Seek to bring justice to all - especially the oppressed

**The Fifth Beatitude: "Happy are the merciful; they will have mercy shown to them."**

The merciful here mean those who help in all sorts of need and forgive those who offend against them. God who loves all that is right, will do the same for them. But if one does not forgive, he would be asking, in the Our Father, that God not forgive him! Matthew 7:2 adds: "Whatever measure you use [in treating others], the same measure will be used on you."

1. Forgive and be free to love others
2. Ask for god's mercy and be rewarded - shows trust
3. Do not demand something even if you have the right to do so
4. Observe and accept rather than evaluate and judge

**The Sixth Beatitude: "Blessed are the pure in heart, for they shall see God."**

The purity spoken of here is complete moral purity — not merely purity in sexual matters. Psalm 24. 3-4 asks who may stand in His holy place and answers: "*The clean in hands, and pure in heart.*" Just as much sin dims one's perception of spiritual things, so constant adherence to what is morally right makes spiritual eyesight grow clearer.

1. Focus on God and obey God's will - listen closely to hear and discern his will
2. Lead a simple life - avoid either a material or an activity trap
3. Be at personal peace with God to love others - decide what gives greater peace

**The Seventh Beatitude: "Blessed are the peacemakers, they shall be called children of God."**

Hebrew shalom means not only peace, but well-being in general. The angels at the birth of Christ announced peace. After His Resurrection, He told the Apostles: "Peace be with you." This includes our right relation with God, and with one another. Those who work for this, cooperate in the work of Christ, and so are His brothers, children of the Father.

1. Quiet inner conflict and achieve inner peace
2. Share your peace and care for others
3. Be patient, observe, and accept

**The Eighth Beatitude: "Blessed are those who are persecuted for the sake of what is right: theirs is the Kingdom of Heaven."**

St. Paul told the Romans (8:17): *"We are heirs together with Christ, provided we suffer with Him, so we may also be glorified with Him."* The Church from the beginning has seen the special application of this verse to the martyrs. But the beatitude applies not only to martyrs, but to all who suffer for Christ, for what is right.

1. Live the sermon on the mount - do not conform to culture
2. Accept responsibility for your decisions
3. Accept petty persecution of criticism because you are trying to do God's will.

**B. Special ideals in the Sermon on the Mount**

Jesus gives many striking ideals in this sermon, e.g., in 5:25-26, 39-42 He urges us to settle peacefully with an opponent, to give no resistance to injury, to even turn the other cheek, to give even one's coat in addition to the shirt, to go two miles when asked for one. It is important to notice that these are not outright commands, but ideals, such that we should be inclined in these directions. But at times it is best to do otherwise, e.g., Jesus Himself in the Jewish court, when struck on the face, did not turn the other cheek, but rebuked the servant (John 18:22-23). St. Augustine, as quoted by St. Thomas Aquinas (II-II. 40. 1 ad 1) explains: "These things are always to be observed in readiness of soul. But at other times, one must act otherwise for the sake of the common good", or to restrain evildoers.

**C. The first four beatitudes tell us that God is the source of our happiness.**

1. We are "poor in spirit" when we stop placing our confidence in material security or other false gods (*living in the world's kingdom*). By depending instead on God (*living in the kingdom of heaven -- yes, it is "at hand", here and now, not just after we die*), we experience His power and love and faithfulness.
2. We are "meek" or "lowly" when we are submissive to our Father, and because He loves us tenderly, we are safe; He never abuses His authority. Inheriting the "land" means we know we are God's royal children in His gloriously supreme kingdom and we receive all the benefits.
3. We "mourn" or "sorrow" when our natural desire is to take the easy path that leads to sin, but our spirit chooses to resist and take the holy path. God comforts us while we struggle and suffer. His ability to comfort is limitless.
4. We "hunger and thirst for holiness" when we choose to live morally, i.e., when we conform our will to God's will. This hunger will be satisfied because God helps us achieve righteousness. What may seem impossible for us is not impossible for God.

The first three of these deal with how to live like Christ, the remaining ones show the results from that kind of living.

**D. The second half of the Beatitudes focuses on our relationships with each other.**

The second half of the Beatitudes also reflects the spiritual growth that is produced by the first half.

5. When we are poor in spirit and place our trust in God's mercy, the next step is to give His mercy to others, and this results in the blessing of receiving even more of God's mercy.
6. When we've wanted to sin, but we've chosen instead to live God's way even though it causes us to mourn and moan about not getting the easy or more desirable path, we become pure in our hearts and thus we can see God more fully, i.e., we dwell in His presence. This purity allows the light of Christ in us to shine more brightly onto others, and they are brought closer to God through the witness of our lives.
7. When we are meek, we become peacemakers, because we no longer fight and argue with others. Consider how God deals with us when we choose the path of sin. Does He fight against us? Sometimes it seems like we're wrestling with Him, but it's not God who's arguing: We're the ones who do all the complaining and yelling and struggling. Being peacemakers means we live as His children by handling conflicts the same way He does.
8. When we live this way, we become like Christ, and for this reason others persecute us to avoid realizing that they should give up their worldly ways and be converted. If we're not experiencing persecution, we're not living the Beatitudes.

**II. CÁC MỐI PHÚC LÀ TIÊU CHUẨN ĐỂ ĐÁNH GIÁ VÀ HƯỚNG DẪN ĐỜI SỐNG**

STANDARDS OF CHRIST		STANDARDS OF THE WORLD	
Happiness of sense	<ul style="list-style-type: none"> <li>• Blessed are the poor in spirit, that is, those who love the humble condition of the poor.</li> <li>• Blessed are the meek.</li> <li>• Blessed are they who mourn.</li> </ul>	<ul style="list-style-type: none"> <li>• Be a successful man, that is, one who makes a lot of money.</li> <li>• Be proud. Get things your own way.</li> <li>• We have a right to enjoy life.</li> </ul>	<p>Tu thân</p> <p>Từ bỏ thế gian</p>
Activity toward neighbors	<ul style="list-style-type: none"> <li>• Blessed are they who hunger and thirst after justice, that is, not after the things of this world, but the grace of God and all that goes with it.</li> </ul>	<ul style="list-style-type: none"> <li>• Love the things of this world. Do not care about other, about justice</li> <li>• Get even with those who hurt you.</li> </ul>	<p>Tề gia Trị quốc</p> <p>Sống yêu thương</p>



	<ul style="list-style-type: none"> <li>Blessed are the merciful.</li> </ul>		
Contemplation	<ul style="list-style-type: none"> <li>Blessed are the clean of heart, that is those whose hearts are clean of desire for pleasure and desire only God.</li> <li>Blessed are the peacemakers.</li> <li>Blessed are they who suffer persecution.</li> </ul>	<ul style="list-style-type: none"> <li>Seek pleasure of all kinds.</li> <li>Am I my brother's keeper?</li> <li>Avoid all suffering, and if it comes, complain about it.</li> </ul>	Bình thiên hạ  Sống như Chúa
These cause a certain amount of suffering, but they lead to great happiness even here on earth, and to heaven afterwards.		These may give a certain amount of pleasure, but they lead to unhappiness even here on earth, and to hell in the next life.	

- The beatitude of heaven sets the standards for discernment in the use of earthly goods in keeping with the law of God.
- The beatitudes are 8 roads to perfect happiness. They are the standards or rules Christ sets up for His followers. They are just the opposites of the standards of this world.
- The beatitudes confront us with decisive choices concerning earthly goods; they purify our hearts in order to teach us to love God above all things.
- They seem to carry man from the things of sense, through the active life, to contemplation.
- First, man is taught not to seek happiness in the things of sense - riches, honors, self-indulgence; he is to be poor in spirit, meek, mourning. Next, man is directed towards happiness in his activity with reference to his neighbor; he is to thirst after justice, he is to be merciful. Finally, man is to prepare for contemplation, for seeking God; he is to be clean of heart, he is to be a peacemaker.
- Those who live by the standards of this world are really living pagan lives, even though they may be Catholics in name. Only those who try to live their lives according to the beatitudes are really Catholics in practice.
- The rewards promised in the beatitudes are not exclusively for enjoyment in heaven; some of them at least may have a beginning in this present life. For rewards that can be perfectly enjoyed in the perfect state of man in heaven, may, in some measure, be partially enjoyed in the present and imperfect state of man on earth.

### III. THE GIFTS OF THE HOLY SPIRIT & THE BEATITUDES

The beatitude of eternal life is a gratuitous gift of God. It is supernatural, as is the grace that leads us there.

As the 12 fruits of the Holy Spirit, 8 beatitudes are the effects in us of the gifts of the Holy Spirit.

The beatitudes pronounced by our Lord in his Sermon on the Mount are acts rather than habits of the souls. Hence the beatitudes differ from the virtues and from the gifts, all of which are habits.

- **Mỗi phúc thứ nhất** (*tâm hồn nghèo khó*) phù hợp với ơn **kính sợ Chúa**. Vì nếu con người kính sợ Thiên Chúa như đã làm theo hồng ân thì con người không kiêu hãnh kiếm tìm giàu sang hay danh vọng mà biết khiêm nhường và khó nghèo trong tâm hồn.
- **Mỗi phúc thứ hai** (*hiền lành*) phù hợp với ơn **đạo đức**.
- **Mỗi phúc thứ ba** (*than khóc tội*) phù hợp với ơn **hiểu biết**. Vì hiểu biết tạo vật liên quan đến Thiên Chúa, và trong ánh sáng đức tin, là hiểu biết làm sao con người sa ngã qua tạo vật và đánh mất chân thiện lành vì đặt niềm tin vào tạo vật. Do đó, hiểu biết bao gồm sự hối lỗi vì tội, đó là sự than khóc sinh hoa trái.
- **Mỗi phúc thứ bốn** (*đói khát công chính*) phù hợp với ơn **dũng cảm**.
- **Mỗi phúc thứ năm** (*xót thương người*) phù hợp với ơn **lo liệu**.
- **Mỗi phúc thứ sáu** (*trong sạch*) phù hợp với ơn **thông minh** siêu nhiên. Vì nếu có sự trong sạch đặc biệt trong tư tưởng và tâm hồn sẽ giúp con người thông hiểu chân lý đức tin. Sự thông hiểu ấy là được thấy Chúa trong tạo vật trên trần thế và từ đó sẽ giúp con người thấy các niềm vui thiên đàng.
- **Mỗi phúc thứ bảy** (*xây dựng hòa bình*) phù hợp với ơn **khôn ngoan**. Theo thánh Augustinô thì có sự phù hợp và liên quan giữa khôn ngoan và người xây dựng hòa bình. Sự khôn ngoan ở trong người tạo hòa bình, trong họ không có sự phản loạn nhưng chỉ có vâng theo lý lẽ.

# 14 WORKS OF MERCY

Mercy is the loving disposition towards those who suffer distress. Love, compassion, and forgiveness towards one's neighbor will bring peace in your relationships. We say in the Lord's Prayer: *Forgive us our trespasses, as we forgive those who trespass against us.* As we are merciful to others, so our Heavenly Father will be merciful with us! Jesus reminds us that whatever "you did to the least of my brethren, you did it to me (Matthew 25:31-46)." St. Paul calls for the *obedience of faith* in the beginning and end of his Letter to the Romans (1:5, 16:25-27). The following are ways to be merciful to your neighbor, as well as obedient in faith to Christ our Savior.

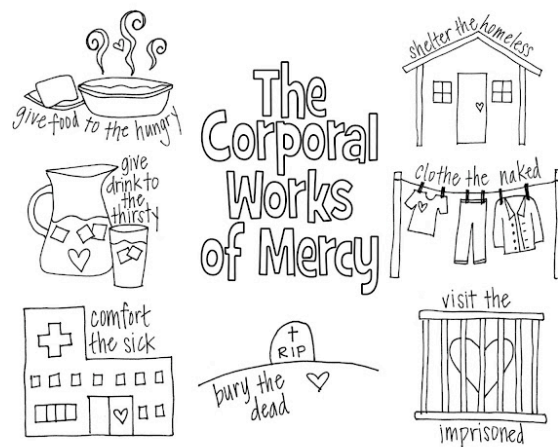
## Thương Người Có Mười Bốn Mối

### Thương xác bảy mối

- Thứ nhất:** Cho kẻ đói ăn
- Thứ hai:** Cho kẻ khát uống
- Thứ ba:** Cho kẻ rách rưới ăn mặc
- Thứ bốn:** Viếng kẻ liệt cùng kẻ tù rạc
- Thứ năm:** Cho khách đỗ nhà
- Thứ sáu:** Chuộc kẻ làm tội
- Thứ bảy:** Chôn xác kẻ chết

### *The Corporal Works of Mercy*

1. Feed the Hungry
2. Give drink to the thirsty
3. Clothe the naked
4. Shelter the homeless
5. Comfort the imprisoned
6. Visit the sick
7. Bury the dead

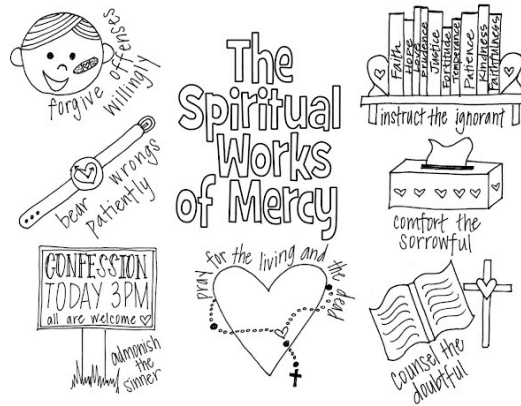


### Thương linh hồn bảy mối

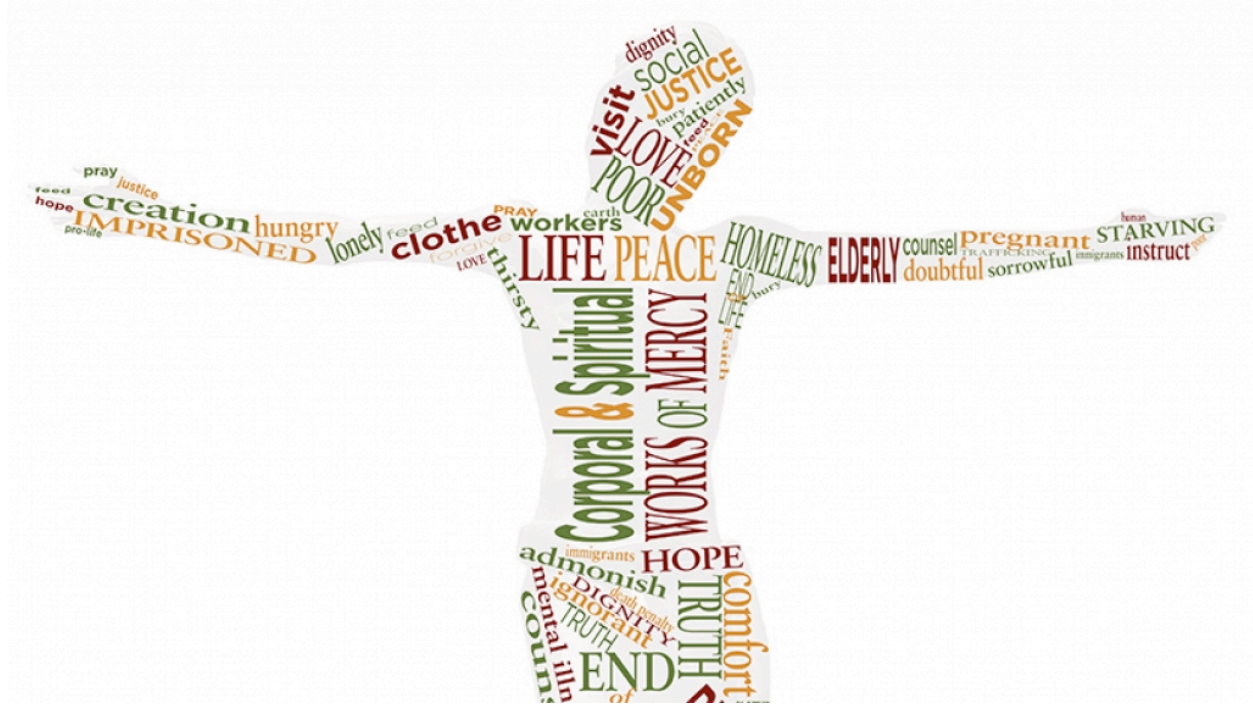
- Thứ nhất:** Lấy lời lành mà khuyên người
- Thứ hai:** Mở dạy kẻ mê muội
- Thứ ba:** Yên ủi kẻ âu lo
- Thứ bốn:** Răn bảo kẻ có tội
- Thứ năm:** Tha kẻ dễ ta
- Thứ sáu:** Nhịn kẻ mất lòng ta
- Thứ bảy:** Cầu cho kẻ sống và kẻ chết

### *The Spiritual Works of Mercy*

1. Admonish sinners
2. Instruct the uninformed
3. Counsel the doubtful



4. Comfort the sorrowful
5. Be patient with those in error
6. Forgive offenses
7. Pray for the living and the dead



# DEVOTION TO THE SACRED HEART OF JESUS

## Devotion to the Sacred Heart of Jesus



The devotion to the Sacred Heart of Christ – that is, devotion to the love of God shows us in the flesh of his Son whose loving Heart was pierced on the Cross – should remain the center of our lives. The devotion to the Sacred Heart is not simply one devotion among many; rather, devotion to the Sacred Heart is the Christian devotion.

The Christian imagination and Christian prayer in daily life must start in this sense of wonder at Jesus – Who He is and how He lives and loves. By keeping our gaze on Jesus, we start to see our own daily interactions with people a bit differently. To do this, we need to pray in a way that will keep us in constant dialogue, prayerfully mindful of seeing the events of our life through the lens of the Heart of Jesus.

We start to see all of this – our own suffering, the suffering of those around us, and the suffering found in the whole of human history – as marked by wounds of various degrees and kinds. And now we are beginning to see all of it in light of the pierced Heart of Christ. We can see in the new way that Jesus had a way of transforming these sufferings into fire, into life, and into love. This is the way Jesus lives. This is the way Jesus loves. We begin to see with the eyes of our own heart how the piercing and the fire go together. They are not contradictory. In fact, the power and brightness of the fire is made possible only by the piercing.

When we look at the image of the Sacred Heart, we see at once the image of God who has assumed a heart of flesh (Incarnation) that is wounded and bloodied (Pascal mystery) and at the same time aflame with an unquenchable fire of love (Resurrection). Our daily prayer then should lead us to live in this way: open to the world vulnerable, and simultaneously pierced and burning with love. The point of our lives is love. There is no love without piercings along the way.

## Consecration to the Sacred Heart of Jesus

The Apostleship of Prayer promotes another individual consecration, that to the Sacred Heart of Jesus. Our section on the Sacred Heart of Jesus describes the forms of this devotion, but right now we want to focus on the act of consecration itself. The Heart of Christ is a symbolic, visual way to represent the essence of his work of redemption: Expressing the infinite Love of God for fallen humanity, Jesus Christ, the Lord, gave himself to us by his own sinless life, passion, death, and resurrection to save us from sin and death. So, when we consecrate ourselves to the Sacred Heart of Jesus, we are consecrating ourselves, not just to his heart, but to his Heart, a symbol that comprises the whole Son of God, body, soul, and spirit, the second Person of the Holy Trinity, who dwells in perpetual unity with the Father and the Holy Spirit.

Here is the Apostleship of Prayer's *Act of Consecration to the Sacred Heart of Jesus* from one of our popular prayer cards:

*Lord Jesus Christ, I want to give myself to you completely. When I see your Sacred Heart, I reflect upon your love. You came from the Father taking a human body with a human heart. You taught us to love God with all our hearts. You suffered and died to save us from sin and death. As you hung on the cross, your Heart was pierced by a lance. Out of it poured blood and water to signify the birth of your Church.*

*You rose from the dead, Jesus, to live forever with your Father in Heaven. But your heart is still pierced, full of love for us. You still feel pain when people reject or ignore your presence in your brothers and sisters. You rejoice when people heal that pain by serving your little ones, the poor and the needy.*

*I now consecrate myself to your Sacred Heart, Jesus. You are the Son of God whom I love with all my heart. I offer you my body, my soul, my mind, and my heart. Receive me, make me holy, make my heart like your Heart, and guide me in the way of perfect love today and every day of my life. Amen.*

This prayer expresses our longing for identity with the Son of God, that our hearts may also be full of love so that, as Jesus did, we can live serving others, embrace God's will in our sufferings and death, and dwell forever with God in heaven.



# **KNIGHT OF THE EUCHARIST PROJECTS**

Charity | Fraternity | Unity | Service

## **I. Project Areas**

### **A. TEACHING AND TRAINING**

1. Practice preparing a lesson and a lesson plan
2. Practice teaching
3. Teach the Seedling Division
4. Practice making a chant
5. Practice teaching a specialty lesson and one about VEYM-USA
6. Practice singing
7. Give a Biblical game

### **B. ADMINISTRATIVE TASKS**

1. Manage and lead a group meeting
2. Organize a campaign
3. Fundraising
4. Budget Planning
5. Bookkeeping

### **C. LITURGY**

1. Liturgy of the Mass
2. Adoration for the Divisions
3. Bible Sharings
4. Flower Bouquet Offering to Mary
5. Marian procession

### **D. THE EUCHARISTIC DAY**

1. Living the Eucharist Day
2. Eucharist Adoration
3. Eucharist Visitation
4. Eucharist Meditation

### **E. COMMUNITY SERVICES/SOCIAL WORK**

1. Visit a nursing home
2. Organize an appreciation dinner
3. Make/purchase gifts for poor children
4. Help VEYM in Vietnam

## **II. PROJECT MANAGEMENT LIFECYCLE**

### **A. PROJECT PROPOSAL**

1. Develop a project proposal that can solve a problem or address a need in the Chapter.
2. Have the Division Youth Leader review.

3. Submit to the Chapter's Board of Executive Officers.

**B. PROJECT PLANNING**

1. Build a tasks list, deliverables, durations, and milestones.
2. Assign resources to tasks.
3. Perform risk evaluation.
4. Revise project plan.
5. Get approval from Division Leader before proceeding to next phase.

**C. BUDGET PLANNING**

**D. PROJECT TIMELINE**

**E. PROJECT EXECUTION AND CONTROL**

1. Manage project scope and schedule
2. Implement quality control
3. Manage project budget
4. Monitor and control risks
5. Manage change control
6. Manage issues

**F. PROJECT CLOSEOUT**

1. Conduct project assessment
2. Perform project evaluation
3. Prepare post-implementation report

**III. PROJECT SELECTION AND TIMELINE SELECTION**

- A. May and October: spiritual bouquet campaign and the month of Mary and the Holy Rosary
- B. Every three months (quarterly): Eucharistic Adoration for Seedlings (March), Search (June), Companion (September) and Knights of Eucharist (December)
- C. June: The Most Holy Body and Blood of Christ, work with other Youth Leaders or organize a Eucharistic Adoration for the Chapter
- D. November and December: Community Services or Social Works
- E. Chapter camps: liturgy during mass, bible sharing, camp gate, journey of faith





# PROJECT PROPOSAL

## Project Identification

Project Name: \_\_\_\_\_ Date: \_\_\_\_\_

Program Area: \_\_\_\_\_

Project Sponsor: \_\_\_\_\_ Project Leader: \_\_\_\_\_

## Summary of Needs for the Project:

## Proposed Solutions/Project Approach:

Alternatives considered	Why chosen/not chosen

## Project Objectives:

## Consistency/Fit with Organizational Missions:

# VOCATION MISSION RESPONSIBILITY OF A YOUTH LEADER

## I. VOCATION

### A. Types of Vocation

- Basic Vocation
  - Children of God (*Baptism*)
- Life Vocation
  - Single - Married – Religious
- Mission Vocation (*TNTT*)
  - Teacher - Youth Leader...

### B. TNTT Youth Leader's Vocation

1. A Youth Leader is a big brother, a leader of a group or an organization.
2. They must be mature in personality & manner as well as in spiritual life.
3. They continue the mission of Christ, especially in saving the children through building their faith

## II. Accepting the Calling

### A. The calling of a Youth Leader

1. Build the kids' faith
2. To spread the faith: a Youth Leader must have faith
3. To have faith: a Youth Leader must study catechism
  - Four parts of catechism
    - Profess the faith (*The Credo & The Apostles' Creed*)
    - Celebrate the faith (*Holy Liturgy & Sacraments*)
    - Live the faith (*Commandments, Church's Precepts, Beatitudes, Works of Mercy, Evangelical Counsels*)
    - Prayer of the one who have faith (*The Our Father, The Hail Mary*)

### B. Fulfill the Calling

1. Job: can quit / Calling: must fulfill after accepting the call
2. A Youth Leader needs:
  - Age, experience
  - Knowledge
  - Love, responsibility

## III. RESPONSIBILITY

### A. Responsibility to Oneself

1. Develop Oneself
  - Physical body
  - Personal Characters & manner
  - Passions
  - Mind
  - Faith
2. Develop Leadership Skills
  - Skills & Spirit
  - Direction & Goals
  - Methods & Management

- Relationship with others

## **B. Responsibility to a Chapter**

1. Establishment
2. Care
3. Maintenance

## **C. Responsibility to the Kids**

1. Educate the Kids
  - A Youth Leader is:
    - Brother/Sister: have generosity
    - Teacher: have knowledge
    - Friend: have passion
    - Role Model: have characters & virtues
  - Teach what you live & live what you teach
  - Build their discipline, confidence, honor & pride
  - Pay attention to their humanity, dignity
  - Learn to listen
2. Lead the Kids
  - According to the teachings of the Church and guidelines of VEYM

## **IV. FOCAL POINTS**

### **Six Focal Points to Be Developed**

1. Vision
  - Sanctity
  - Exemplary & Model
2. Passion
  - To serve Jesus
  - *“Being a friend and apostle of Jesus”* to achieve sanctity
3. Determination
  - To do what is good and acceptable and worthy of approval
4. Mission
  - Being a man for others, a man with others
  - Mentor young people: *to prepare a better world*
  - Proclaim the Good News: to help win souls
  - Be a witness not only by words but by actions
  - Working in the mission of Christ and the Church
5. Motivation
  - The Eucharist
  - Participation in Mass
  - Receiving Holy communion
  - Adoration of the Blessed Sacrament
6. Action
  - Praying always
  - Celebrate and live the Eucharist
  - Imitate the Sacred Heart of Jesus

- Devote to Mary the Mother of Jesus
- To know, love, serve, stand for and pray with the Church (*through the Pope's intentions for each month*)

A VEYM Youth Leader must have a **VISION**, which became his **PASSION**, which gives the **DETERMINATION** to accomplish his **MISSION**, drawing its strength from the Eucharist, which provides the **MOTIVATION** to carry out several **ACTIONS**.

## V. CONCLUSION

### To Be a Leader:

1. Become a role model
2. Serve with humility

### Practice

1. Where You Serve
  - Be practical, enthusiastic in life
  - Prepare the spirit
  - Love self, love others
  - Be loyal, truthful
2. When You Serve
  - Now - Not Tomorrow

The road that leads to nihilism is wide; the one that leads to truth is narrow.

**To Be a Youth Leader, one is walking on a narrow path**

# PERSONALITY & CHARACTERS OF A LEADER

## I. INTRODUCTION

### A. TNTT's Mission Statements

To form:

#### 1. A well-rounded person to build society

- Body (*physical education*)
- Mind (*knowledge development*)
- Spirit: (*Character building*)
- Talents (*skill development*)

#### 2. A good Christian to spread the Good News

- Have a religious Foundation
- Practice Catechism
- Have a right conscience
- Live a religious life maturely (with a living faith)

### B. TNTT's 5<sup>th</sup> Principle

- Improve humanity
- Protect and spread Vietnamese tradition and culture

## II. FORMATION OF A PERSON

### A. Confucius' 4 Stages of Formation

1. Develop oneself
2. Manage the family
3. Govern the country
4. Bring peace to the world

### B. The Importance in Development of Oneself

1. The most important of the 4 stages
2. Must be practiced continuously, patiently without relaxing or lukewarm

### C. Development of Personality and Manners

1. **Personality:** Personal points that make other people to admire, love, and respect.
2. **Manners:** The revealed state through living style, behavior, personal hygiene, dress, gait, speech.

Personality is the virtuous quality deep inside which is revealed to the outside through a person's manners.

### III. HUMANITY DEVELOPMENT ACCORDING TO CULTURAL MORALS

#### A. Human characters in the Development of Individual Life

1. Diligence (Cần):
  - Fulfill the duty
  - Assiduous to study & work
  - Thoughtful in little matter
2. Economize (Kiệm):
  - Temperance
  - Moderate
3. Dignity (Liêm):
  - Pure
  - Love poverty
  - Not greedy
4. Integrity (Chính):
  - Honesty
  - Just
  - Simplicity
5. Courage (Dũng):
  - Discipline
  - Order
  - Constancy
  - Patience
  - Confidence
  - Effort
  - Independence



#### B. Human Characters in the Development in relation with others

1. Three Rules (*Tam Cương*)
  - King (*Quân*)
    - Loyal to the King & dutiful toward one's country
  - Teacher (*Sư*)
    - Respectful & grateful toward the teacher
  - Parent (*Phụ*)
    - Obedient & fulfill the obligations toward parents
2. Five Constant Virtues (*Ngũ Thường*)
  - Benevolence (*Nhân*)
    - Love
    - Respect
    - Pay attention to, help
    - Generosity
    - Forgiveness

- Righteousness (*Nghĩa*)
  - Gratitude
  - Obedience
  - Humility
  - Hospitality
  - Respect
  - Responsibility
  - Sacrifice for common benefit
  - Serve without looking for gain
  - Value the family
  - Love the country
- Proprieties (*Lễ*)
  - Polite
  - Cheerful & humble
  - Respect the superiors
  - Mild
  - Courteous
- Wisdom (*Trí*)
  - Fond of learning
  - Self-improved
  - Careful
  - Prudent
- Fidelity (*Tín*)
  - Honest
  - Promptitude
  - Keep the promise
  - Faithful in little thing

Kính trời (thiên thượng) yêu người thì ấy là **nhân** (nhân từ, nhân ái).

Đối với lợi, nếu như có thể cầm được 6 phần nhưng chỉ lấy 4 phần thì ấy là **nghĩa**.

Đối với người trên mà cung kính, đối với người bên dưới không cao ngạo, ấy là **lễ**.

Đối với việc lớn mà không hồ đồ, việc nhỏ mà không so đo thì là **trí** tuệ.

Đối với người, trước sau như một, chân thành đối đãi thì ấy là **tín**.

Lúc không có tiền, nếu đem siêng năng cần mẫn cho đi thì tiền ắt sẽ đến. Đây được gọi là “ông trời ban thưởng cho người **cần** cù.”

Đối với luật, giữ mình như hoa sen hương thơm thanh khiết thì ấy là **liêm**.

Lúc có tiền: Nếu có thể đem tiền cho đi thì người sẽ đến. Đây được gọi là “tài tán nhân tụ.”

Lúc có người ở bên mà đem tình yêu thương cho đi thì sự nghiệp sẽ đến. Đây được gọi là “bác ái lĩnh chúng.”

Khi sự nghiệp thành công, nếu đem trí tuệ cho đi thì vui mừng sẽ đến. Đây được gọi là “**đức** hành thiên hạ.”



## C. Human Relationships – In a Family Dynamic

1. Three Things to Follow (*Tam Tông*)
  - Follow Parents (*Tông Phụ*)
    - Obey, respect and love your parents
  - Supporting your Spouse (*Tông Phu*)
    - Help each other be better when married
  - Children's Responsibility (*Tông Tử*)
    - To take care of parents when capable
    - To honor the traditions of the family and culture
  
2. Four Traits (Tứ Đức): Công – Dung – Ngôn - Hạnh
  - Labor (*Công*):
    - Handy
    - Assiduous
  - Appearance (*Dung*):
    - Decent
    - Gentle
  
  - Language (*Ngôn*):
    - Affable
    - Clever
  - Behavior (*Hạnh*):
    - Modest
    - Honest

Những đức tính trên, thường dành cho người con gái độc thân, chuẩn bị để có một tấm chồng. Còn thời nay, thời kinh tế phát triển thì cần cho hết mọi người, kể cả những người được tuyển làm vườn nho cho Chúa.

### 1. Công

Công việc làm thường ngày theo bốn phận đã được trao, cung cách thể hiện, siêng năng, cẩn thận, thời giờ và công sức không hoang phí, có chất lượng cao, có độ bền, giá thành vừa phải hợp với mọi khách hàng, tiện dụng và hợp với mọi giới tuổi.

### 2. Dung

Gương mặt dễ thương, dáng vẻ lịch thiệp, có sức khỏe và điềm đạm. Cử chỉ đi đứng khoan thai, không vồ vập nhưng hiếu khách.

### 3. Ngôn

Lời nói dịu dàng, nhẹ nhàng, hỏi han sẵn đón, chân thành rất dễ mến. Đúng như người ta thường nói: *Vui lòng khách đến vừa lòng khách đi.*

### 4. Hạnh

Con người đáng tin cậy, có những đức tính tốt như thật thà, ngay thẳng hay giúp đỡ người khác khi cần đến, có lòng khoan dung tha thứ không hận thù ...

Tứ Đức như đã nêu trên đây, thời nào cũng cần những con người như thế.

## Siêu Nhiên Hóa Tứ Đức

Là Kitô hữu Công Giáo, hãy siêu nhiên hoá những đức tính ấy bằng cách nghe lời thánh Phaolô:

*Vậy, dù ăn, dù uống, hay làm bất cứ việc gì, anh em hãy làm tất cả để tôn vinh Thiên Chúa. (1Cr 10:31)*

Kitô hữu Công Giáo có tu thân tích đức như trên mới không bị thoái hóa, trái lại, mỗi ngày mỗi nên giống Đức Giêsu, nhờ bởi Thánh Linh của Người.

Kitô hữu Công Giáo là tư tế, là ngôn sứ là quản trị. Công dung ngôn hạnh giúp chu toàn nhiệm vụ. Đó là tứ đức nhân bản.

Khiêm nhường, Nhẫn nại, tinh tuyền và hợp hỷ ý muốn của Chúa. Đó là tứ đức tâm linh, siêu nhiên hóa tứ đức nhân bản bằng cuộc sống nội tâm: Gắn bó với Đức Giêsu, nhờ bởi Thánh Linh Chúa.

- Khiêm nhường là đặc tính của Tình yêu. Làm vì tình yêu thì CÔNG việc mới đạt được năng suất cao.
- Nhờ có tình yêu, nên nhẫn nại, do vậy mà bình tĩnh tỏ hiện ra DUNG mạo vui tươi;
- Sẵn có tấm lòng tinh tuyền không vụ lợi hám danh háo sắc, nên phát NGÔN dịu dàng, nhỏ nhẹ đứng đắn.
- Chất giọng thâm tình ngọt ngào, biểu hiện con người có HẠNH kiểm tốt, đáng tin cậy, chu toàn phận sự theo tiếng lương tâm, theo Thánh ý Chúa là trên hết.

## D. Characters of A Youth Leader

1. **Joyful:** To attract other people.
2. **Polite:** To be loved and admired in relation to other people.
3. **Calm:** To have a clear mind to solve problem.
4. **Subtle:** Mostly in punishment and reward.
5. **Patient:** Not to withdraw when facing difficulty.
6. **Generous:** To forgive.
7. **Responsible:** To complete one's tasks.
8. **Will to advance:** Learn self-improvement
9. **Listen to reason:** Recognize one's fault and correct it.
10. **Truthful:** not deceived.
11. **Careful:** Checking one's tasks.

# **SPIRITUAL LIFE OF A LEADER**

## **IV. FORMATION OF A CHRISTIAN WITH A LIVING FAITH**

### **A. Spiritual life in relation to the Holy Trinity within the Church**

#### **1. Be a Child of God the Father**

- Recognize dignity & happiness of being children of God
- Follow God's will
- Live to glorify God & to respond to the love of God
- Repent & Return
- Have Faith - Hope - Charity

#### **2. Follow Christ**

- Response to the call
- Love of the Word of God
- Sacrificial abandonment
- Imitation of Christ
- Desire of holiness
- Intimate union

#### **3. In the Holy Spirit**

- Love praying
- Clear discernment
- Imitate Mary and the saints

#### **4. Within the Church & the World**

- Be responsible in the community/parish
- Participate in liturgy
- Evangelize
- Unite
- Build the society according to the Gospel

### **B. Application**

#### **1. Advance in Faith**

- Pray
- Read the Bible
- Study catechism
- Attend retreat
- Read religious books

## **2. Live the Sacraments**

- Baptism
- Confirmation
- Reconciliation
- Eucharist
- Anointing of the Sick
- Holy Orders
- Matrimony

## **3. Practice Virtues**

The 12 virtues of Mary

- Three Theological Virtues
  - Faith
  - Hope
  - charity
- Four Moral Virtues
  - Prudence
  - Justice
  - Fortitude
  - Temperance
- Three Evangelical Counsels
  - Obedience
  - Chastity
  - Poverty
- Two Virtues of Jesus
  - Mildness
  - Humility

## **C. Religious Life of a Youth Leader**

1. Prayer
2. Holy Communion
3. Sacrifice
4. Apostolate Services

## **V. CONCLUSION**

A Youth Leader must be a role model for the kids to follow.

**“Imitate me as I do Jesus Christ”**

St. Paul

## 14 STATIONS OF THE CROSS

<p><b>OPENING SCRIPTURE READING</b></p> <p>"The Son of Man is destined to suffer grievously, to be rejected, and to be raised up on the third day. If anyone wants to be a follower of Mine, let him renounce himself and take up his cross every day and follow Me. For anyone who wants to save his life will lose it; but anyone who loses his life for My sake, that man will save it" (Luke 9: 22-24).</p>	<p><b>Instructions:</b></p> <ol style="list-style-type: none"> <li>1. Make the Sign of the Cross</li> <li>2. Read an opening scripture</li> <li>3. Do the followings at each Station             <ol style="list-style-type: none"> <li>a) Pray: We adore you, O Lord, and we praise You. Because by Your holy cross, You have redeemed the world.</li> <li>b) Genuflect or make the Sign of the Cross</li> <li>c) Read Station's meditation passage</li> <li>d) Pray: Our Father, Hail Mary, Glory Be</li> </ol> </li> <li>4. Read a closing scripture</li> <li>5. Pray a closing prayer</li> </ol>
<p><b>1. Jesus is condemned to die</b>            MEDITATION: Lord Jesus, often I judge others and fail to understand or love. Help me to see the people in my life through Your eyes, not the eyes of Pontius Pilate.</p>	<p><b>8. Jesus comforts the Women of Jerusalem</b>            MEDITATION: Lord Jesus, Your great compassion for others overwhelms me. I feel petty and selfish when I think of You and the way You love. Help me to pour out my love, that You might fill me with Your Love.</p>
<p><b>2. Jesus willingly takes up His Cross</b>            MEDITATION: Lord Jesus, You embraced Your cross to redeem the world. Help me to embrace the crosses in the life – the hardships, struggles, disappointments, and pain. Only by recognizing my own weakness, can I discover Your strength.</p>	<p><b>9. Jesus falls for the Third Time</b>            MEDITATION: Lord Jesus, Your failing strength makes me see how helpless I am. Without You, I can do nothing. Help me to rely on Your strength, to see how much I need You.</p>
<p><b>3. Jesus falls for the First Time</b>            MEDITATION: Lord Jesus, You know how often I fall trying to follow You. Yet, You are always there to lift me up. Help me always to trust in Your loving care for me.</p>	<p><b>10. Jesus is stripped of His garments</b>            MEDITATION: Lord Jesus, seeing You so cruelly humiliated makes me realize how I cling to my accomplishments, my possessions, my way. Help me to let go of those things in my life that prevent me from growing closer to You and others.</p>
<p><b>4. Jesus meets His Blessed Mother</b>            MEDITATION: Lord Jesus, Your mother Mary's grief was surpassed by her love for you. So often You come to me in others and their love gives me new life. Help me to see how often You love me through the people in my life.</p>	<p><b>11. Jesus is nailed to the Cross</b>            MEDITATION: Lord Jesus, I can never doubt Your great love for me when I see You crucified. Help me to see Your cross as the great sign of Your love for me.</p>
<p><b>5. Simon the Cyrene helps Jesus carry His Cross</b>            MEDITATION: Lord Jesus, sometimes I am indifferent to the needs of others in my life. I even neglect those whom I love. Help me to see that loving others is the surest way to find You in my life.</p>	<p><b>12. Jesus dies on the Cross</b>            MEDITATION: Lord Jesus, Your broken and lifeless body calls me to deeper faith. You chose death, even death on the cross. Help me to see my crosses as ways of loving You.</p>
<p><b>6. Veronica wipes the Holy Face of Jesus</b>            MEDITATION: Lord Jesus, at times I am afraid to reach out to others. I do nothing when I should act; I say nothing when I should speak out. Give me a deeper and more courageous faith. Help me to trust that You are with me.</p>	<p><b>13. Jesus is taken down from the Cross</b>            MEDITATION: Lord Jesus, seeing Your body taken from the cross reminds me how fearful I am of letting go of my own life. I am frightened when I think of being unimportant, useless, and helpless. Help me to place my life in Your hands.</p>
<p><b>7. Jesus falls for the Second Time</b>            MEDITATION: Lord Jesus, failure and disappointment sometimes lead me to despair. I hide behind my pride and self-pity, withdrawing from You and others. Give me the hope I need and help me never to be afraid to begin again.</p>	<p><b>14: Jesus is Laid in the Tomb</b>            MEDITATION: Lord Jesus, when I see the great stone sealing Your tomb, I feel alone and abandoned. Even though You sometimes seem distant or absent in my life, help me always to believe in Your closeness and loving presence.</p>

<p><b>CLOSING SCRIPTURE READING</b></p> <p>"On the first day of the week, at the first sign of dawn, they went to the tomb with spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering they discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, "Why look among the dead for someone who is alive? He is not here; He has risen. Remember what He told you when He was still in Galilee: that the Son of Man had to be handed over to the power of sinful men, be crucified, and rise again on the third day?" And they remembered His words" (Luke 24: 1-8).</p>	<p><b>CLOSING PRAYER</b></p> <p>Lord Jesus, help me to walk with You each day of my life, even to Calvary. The sorrow and joy, the pain and healings, the failures and triumphs of my life are truly small deaths and resurrections that lead me to closeness with You. Give me the faith and trust I need to walk with You always. Amen.</p> <p>-----</p> <p>Note: A Plenary Indulgence is attached to this devotion according to article 194 of the Raccolta.</p> <p>Source:  <a href="http://www.dailycatholic.org/issue/99Feb/stations.htm">http://www.dailycatholic.org/issue/99Feb/stations.htm</a></p>
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The Way of the Cross has an eminent place in the history of Catholic devotional life. In all likelihood, it was observed by the early Christians, in Jerusalem, on or near the actual route (Via Dolorosa) from the palace of Pontius Pilate to our Lord's place of burial. During the Moslem occupation of the Holy Land, in the late Middle Ages, Christians were prevented from visiting Jerusalem. As a consequence of this impediment, a custom arose whereby various stations of our Lord's Passion, Death and Burial were erected in churches where the faithful might have the means to "walk" with our Lord during His Passion.

The heart of the Way of the Cross is to spend time with our Lord spiritually during the most difficult, as well as, the most fruitful hours of His earthly ministry. There is a unique intimacy that is experienced in this devotion, in that Christ invites us to come close to Him and share in that which is uniquely private, i.e., someone else's sufferings. It is often the case that, when experiencing suffering in whatever form it might take, a person is selective as to whom he or she allows to be close to him or her during that time. If, and when a suffering person permits us to come close to him or her, we should realize the privilege in which we participate. While, at times, it can be difficult to be with someone who is experiencing intense suffering, particularly when it is known that it will soon lead to death, nonetheless, we are a better person for having been with that person. When we accompany a friend in their suffering, we often experience within ourselves a compassion and gentleness that we may never have before realized.

Something similar happens, on a spiritual plane, when we walk from station to station with our Lord in His suffering unto death. Our Lord welcomes us to accompany Him during His most vulnerable moments on earth. He welcomes our companionship, our compassion, and friendship. As a consequence, our hearts are made larger and deeper for loving God, and others, after we have walked with our Lord in His Passion.

There is another dimension to the Way of the Cross which is equally necessary for growth in our spiritual lives, but less agreeable to us than what has already been mentioned, namely, the realization that our actual sins are the author for our Lord's suffering. Christians possess, as the [Catechism of the Catholic Church](#) states in paragraph 598, "... the gravest responsibility for the torments inflicted upon Jesus . . ." In this same paragraph, the following quote appears from the

Roman Catechism which makes explicit the relationship between our sins and our Lord's Passion and Death.

“We must regard as guilty all those who continue to relapse into their sins. Since our sins made the Lord Christ suffer the torment of the cross, those who plunge themselves into disorders and crimes crucify the Son of God anew in their hearts (for He is in them) and hold Him up to contempt. And it can be seen that our crime in this case is greater in us than in the Jews. As for them, according to the witness of the Apostle, ‘None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of Glory.’ We, however, profess to know Him. And when we deny Him by our deeds, we in some way seem to lay violent hands on Him.”

The Way of the Cross is a spiritually sobering experience. This devotion, more than perhaps any other, encourages us to reflect on our sinfulness; not so that we become morbid and discouraged, but rather, so that we develop within ourselves an abhorrence of all sin, and gain an ever deeper resolve to refrain from it, including its near occasion.

One of the very best means, in the devotional life, for ongoing conversion is the Way of the Cross. When carried out devoutly, it accomplishes the two-fold dynamic of all authentic conversion: a turning away from sin, and a turning toward our Lord in an ever-deeper union. This is why it is particularly recommended during the season of Lent, but also why it can and should be done every day.

## **INTER-RELATION OF YOUTH LEADERS & WITH THE YOUTH**

### **II. OBSERVATION**

1. Being alone is sad and lonely; but being with a group can be annoying.
  - Each person creates his/her own living hell or heaven in life.
2. We should live for others and with others.
3. Life should be lived in relationship with family, community & country.
  - Family: respect & honor parents, love & care for our siblings.
  - Community: place the good of the group above personal gain.
  - Country: contribute your gifts & talents, obey law, protect environment.
4. With relationship to others.
  - Be joyful & share.
  - Compete with each other for growth and development.
  - Must be thoughtful and aware of the other person's presence.
  - Observe the external features in order to make good judgement.
5. Everyone wants to be respected & loved in a relationship.

### **III. THE CONNECTION WITHIN RELATIONSHIP**

#### **1. Connecting With Self**

Before making a connection with someone, one must evaluate oneself first.

1. Do I want to improve?
  - Be aware that no one person possess all truths.
2. Have I tried my best in doing the task I was given?
  - Find way to improve....
3. Have I shown enthusiasm through my words and actions?
4. Do I really want to grow and improve?
5. Am I ready to welcome changes?
  - Experiment, ideas, new methods...
6. Do I have a sense of humor?

#### **B. Connecting With Others**

1. Do I sincerely pay attention to the other person?
2. Do I listen to the other person's point of view & position?
3. Do I listen carefully and genuinely learn from others?
4. Do I actually cooperate with others to achieve a common goal?



#### **IV. APPLICATION FOR INTERACTION**

1. Believe in yourself (self-confident).
  - There will be no one else like myself.
2. Set a goal for myself and do it.
3. Work wholeheartedly and fight for what I believe is right.
4. Make progress for self, keep open mind.
5. Live joyful and be joyful.

#### **V. APPLYING INTERACTION**

1. Share what you want to say.
  - Understanding will lead to a good interaction with others.
2. Be on time.
  - The ultimate rule to maintain good interaction with others.
3. Be cheerful.
  - Don't worry, be happy
4. Use kind words, be gentle.
5. Be helpful to others.
6. Be patient with others.

#### **VI. RELATIONSHIP BETWEEN LEADERS AND MEMBERS**

##### **A. Role of the Leader**

1. Big brother / big sister.
  - A must-have: love, helpfulness.
  - Virtues needed: affectionate, gentle.
  - Suitable Level: Seedling
  - Image of God: The Grace giver, a mother.
2. Teacher
  - A must-have: knowledge.
  - Virtues needed: fairness
  - Suitable Level: Search
  - Image of God: The Judge.
3. Friend
  - A must-have: trust.
  - Virtues needed: respectful, understanding.
  - Suitable level: Companion
  - Image of God: a friend.
4. Ideal Model
  - Possess all 3 characters above

- Well manner & holy
- Set good examples
- Well-liked by everyone

**B. Responsibilities of Huynh Trưởng.**

- A Huynh Trưởng must care to pay attention, listen and help the members.
- Beware of manners & respect the values & dignity of the members.
- Must try to understand, help and encourage members.
- Always be cheerful.

**C. Three things to help Huynh Trưởng be successful.**

- Experience
- Knowledge.
- Heart (love).

**VII. RELATIONSHIP BETWEEN HUYNH TRƯỞNG AND HUYNH TRƯỞNG.**

**A. Role**

- Share same ideals.
- Companion.

**B. Responsibility**

- Share & cooperate.
- Common good above personal gain.
- Respect others' idea & respect the group's idea.
- Listen and correct one's mistake and contribute ideas.
- Sincere of heart.
- Generous heart, hard on self, but easy on others.
- Be responsible.
- Be kind, helpful.
- Spirit of community, unity.

“Love one another with mutual affection; anticipate one another in showing honor” Rom 12:10

“Owe nothing to anyone, except to love one another; for the one who loves another has fulfilled the law” Rom 13:8

**C. Useful Criteria for Success.**

- Care & concern for each other.
- Encourage one another.
- Help each other.

- Be understanding toward each other.
- Friendly gatherings.
- Spend Adoration hour together.
- Attend a retreat together.
- Pray with each other.
- Reconcile with each other.

## **VIII. CONCLUSION.**

A leader should always be cheerful, loving and helpful to everybody. A leader should know how to live with others and live for others.

- Do unto others what you would like done unto you.
- Have a personal relationship with God.

# PSYCHOLOGY OF 4 TNTT DIVISIONS

Due to the time frame allowed for each training session and the fact that attention span for an average adult human is approximately 10-12 minutes out of the full hour, the following summary will outline essential points common to the psycho-social development of the Seedlings, Search, Companions, and Knights of Eucharist.

\*\*\* Note: it is presumed that participants have some knowledge of the physical development within these four groups.

## I. SEEDLING: 7-9 Years Old

- Blank slate, seeker of knowledge (*be careful what is said and done in front of Seedlings*)
- Short attention span (*keep lessons short and interested with novel stimuli*)
- Start to develop self-concepts, ego-centered (*promote and encourage sharing, accepting defeat*)
- Gender and racial identity development
- Morality is dictated by positive and negative reinforcements
- Play is work (*provide opportunities for games*)
- Visual learner (*use visual aids, skits, stories, etc...*)

Present Jesus to the Seedlings as the **young obedience Son to Mary and Joseph**.

**Teaching method:** Teachers hold complete authority and control the flow of content. Modeling.

## II. SEARCH: 10-12 Years Old

- Friendships based on trust and commonality
- Gender separation
- Follow social norms
- Self-esteem, skill awareness
- Willing to learn & listen (assign projects, reporting tasks)

Present Jesus to the Search as the **young Son at Nazareth**.

**Teaching method:** Teachers hold most authority (teacher-centered) and demonstrate or model appropriate behavior. Assign tasks.

## III. COMPANION: 13-15 Years Old

- Continue to build friendship
- Formation of cliques
- Seek for popularity
- Self-concept, appearance is important
- Social relationship determines roles
- Prone to peer pressure and conformity

Present Jesus to the Companions as the **One proclaiming the Good News**.

**Teaching method:** Teachers facilitate the learning and interaction among Companions. More perceive freedom.

Activities are more social and group oriented in nature.

#### **IV. Knights of Eucharist: 16-17 Years Old**

*A special segment honoring the implementation of Ngành Hiệp Sĩ, 2009*

The age of Hiệp Sĩ is a time of intense emotions and intense relationship with peers and family. The following short essay outlines essential psychological developments common to the Hiệp Sĩ's age group and offers effective approaches to working with them within the Vietnamese Eucharistic Youth Society. More specifically, the essay will address the cause and reaction to Hiệp Sĩ's sense of independence, individual identity, and social fit.

**A. Independence:** As the rate of Vietnamese resettlement to the U.S. declines overtime, most Hiệp Sĩ are either second generation Vietnamese Americans or are highly acculturated youths. As such, they are heavily influenced by the media and western societal norm (e.g., individualism) to seek independency.

Further, Hiệp Sĩ at this age are physically, emotionally, mentally, socially, and cognitively able to navigate independently through basic everyday activities. Additionally, when Hiệp Sĩ are on the verge of 16/17 and are able to see the world of 18+ within reach, they will strive to achieve qualities and traits of that next stage, the stage of adulthood. Consequently, the desire to be autonomous is greatest during the ages of 16-17.

One of the ways in which Hiệp Sĩ attempt to seek independency is to break away from parents or people of authority because ties with caregivers/authority (e.g., teachers, Huynh Trưởng) equate to dependency. To break away, Hiệp Sĩ at this point will unconsciously quarrel with parental figures more than any other stages or will challenge the power of people in charge.

#### **Implication for Hiệp Sĩ -TNTT:**

- Allow perceived freedom (the individual perspective on the amount of choice one has in participating in an activity) for Hiệp Sĩ in selecting activities. For example, Huynh Trưởng can pick several topics or activities to teach or sinh hoạt with Hiệp Sĩ and then present those to them so they can choose one to work on. This way, Huynh Trưởng can ensure that learning is in a controlled environment and the topics/activities do not go against the teachings of the church while at the same time meeting the need for freedom among Hiệp Sĩ.
- Provide opportunity for leadership and independence. For example, Hiệp Sĩ có thể đến với 3 ngành và làm vai tr. Đội Trưởng trong những sinh hoạt Phương Pháp Hàng Đội hoặc vai tr. Phụ Tá cho Huynh Trưởng.

- Teach Hiệp Sĩ on different aspects of leadership, team work, self-discipline, and self-control.

**B. Individual identity:** One of the requisites to independence is individual identity. As Hiệp Sĩ are branching away to seek independence, they also attempt to form their own personal identity and meaning which often can be difficult, especially for people of diverse ethnic background living within conflicting cultures. In addition, at this point of their development, they are capable of complex thoughts processes and are able to identify and internalize societal values.

To make meaning of their identity in this world, struggling Hiệp Sĩ often challenge and raise the question of “Who am I?” and “Why?” For example:

- I look Vietnamese, but why do I feel like I am an American? Who am I?
- I look like my parents, but I am nothing like them? Who am I?
- Why does my family expect me to be a doctor, a lawyer, an engineer, or a pharmacist?
- Why is the teaching of my religion at home and church go in one direction and the teaching of science in school in another direction on the same topic?
- 

\*\*\* Note, teenage suicide is statistically high for Asian Americans within this age group.

**Implication for Hiệp Sĩ-TNTT:**

- Huynh Trưởng need to have a solid foundation and a firm stand on their faith and the Catholic religion.
- Allow interactive and analytical discussion activities where Hiệp Sĩ can exchange and debate about societal issues (vấn nạn xã hội, khó nghèo, etc...).
- Assist Hiệp Sĩ in learning and accustoming to the Vietnamese culture.
- Assist Hiệp Sĩ in understanding about their calling to be a Hiệp Sĩ (ơn gọi) and the life of Hiệp Sĩ.
- Teach Thánh Kinh và áp dụng vào đời.
- Assist Hiệp Sĩ to explore their role with God, within society, and within their đoàn.

**C. Social fit:** Often when Hiệp Sĩ cannot discover or come to term with their own individual identity, they tend to be lost (unsafe) and will rely on peers for social norm (peer pressure) and acceptance. Hiệp Sĩ will try to fit in with chosen peer group or cliques (safety), including those that share similar interest in clothing, values, music, and etc... Many will follow trends or take on membership of groups just so they can establish an identity or gain popularity.

\*\*\* Note, statistically, gang involvement at this age is extremely high.

**Implication for Hiệp Sĩ-TNTT:**

- Monitor different cliques within Hiệp Sĩ and employ integrative activities where teamwork is of importance.
- Promote, accept, and celebrate the diversity of all people (all God’s creation).
- Build self-confidence, self-esteem, and self-concept.

- Start a trend that they can buy in. For example, a Bible gang, sign-of-the-cross group, a praying team, going to church every day crew, and etc...
- Glamorize and popularize faith-based activities. If Hiệp Sĩ look up to you and they admire you, they will also admire what you do. So you being popular with các em Hiệp Sĩ can influence them to follow your ways or get other popular Hiệp Sĩ to buy in your activities, the rest will follow.

Present Jesus to the Knights of Eucharist as the **One proclaiming the Good News with a focus on the 8 Beatitudes.**

Teaching method: Teachers holds little authority (student-centered) in the control of the flow of content.

Group discussion, group assignments, community projects, and etc...

### **Conclusion**

The four different age groups can pose many challenges for Huynh Truong to work with; however, Huynh Truong with a firm grasp on their psychological development can significantly improve their ability and probability of successfully working with and building trusting relationships with the VEYS youths.

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# EUCCHARISTIC FIRE

*“Please burn in me the love for Jesus Christ in the Eucharist”*

## I. INTRODUCTION

During Vietnamese Eucharistic Youth Movement (VEYM) training camps, each day has a spiritual theme and focus to which we should live our life. The daily spiritual theme, based on the length of the training camp and the overall camp theme, often include a Day of Prayer, Day of the Eucharist, Day of Sacrifice, Day of Apostleship, and Day of Sowing. These days should also include nightly traditional activities, such as the “Ancestral Fire Lighting” to express the love for the homeland and to display our heritage. “The Night of Witnesses” is to express love and gratitude for the Vietnamese martyrs who gave up their lives to sow the seeds of faith and set an example for us in our life of faith. Other night activities could include “The Mid-Autumn Festival,” and spiritual theme nights such as the “Flower Dance in Honor of Mary,” the “Eucharistic Fire,” etc.

## II. ORIGINS

In the early decades of VEYM’s establishment, many of the VEYM activities were like activities of the Boy and Girl Scouts, from the songs, activities, games, chants, training camps, etc. This is the result of the founding Chaplains and Youth Leaders, many of whom had their forestry certification from the Scouts. It was these individuals who introduced the natural activities of the Scouts to the Eucharistic Crusade, a community known for their focus on prayer and gathering Catholic youths together. Recognizing that these natural activities drew in youth participation, the Chaplains gradually introduced and guided the youths towards the spiritual aspects of life, focusing on uniting with Jesus Christ in the Eucharist every minute of every day.

After many years of vigorous growth and development, VEYM gradually evangelized the activities and changed the names to conform to the spirit and tradition of Christianity. For example, “Training Camp” (*Trại Huấn Luyện*) was switch to “Desert Training” (*Sa Mạc Huấn Luyện*) in the spirit of the Old Testament, when God led the Israelites into the desert for 40 years of purification.

The term, “Eucharistic Fire,” was introduced in 1971, along with several other amendments in the Bylaws that were applied over the span of 3 years. In 1974, with the approval of the Committee of Apostolate Catholic Bishops, the VEYM Bylaws were officially proclaimed and implemented nationwide. Henceforth, the “Eucharistic Fire” was applied in all VEYM training camps.

Where does the term “Eucharistic Fire” come from; what is its meaning; what is the purpose? Within the scope of this article, the Academy Headquarters seek to relay the ideas of the founding Chaplains and Youth Leaders who made this significant change. We hope this article and the information provided will help you grasp and understand the meaning and purpose of the Eucharistic Fire, and therefore, apply the spirit of the VEYM-USA.



### III. MEANING

#### A. Meaning of Fire

Fire can be understood in two ways, the natural role of fire and the spiritual role of fire.

In the natural role, fire is a necessity of life. From the beginning of history until today, fire is a source of light in a dark room, warmth near a campfire, defense to scare away wildlife, and heat to cook food. These are all examples of how we use and require fire daily. Thinking more broadly, fire plays an important role in the “circle of life.” Fire can destroy, especially the large wildfires that begin with a spark and spreads quickly across the dry land. That fire does not stop, leaving destruction in its path. Yet in the wake of that destruction, wildfires return important nutrients to the soil, many trees can now germinate their seeds, and dead wood and other materials break down faster to provide soil nutrition for the next generation of plants and trees.

In the spiritual role, fire plays an important role in the Bible. Beginning with the Old Testament and concluding with the New Testament, we see fire take on a different role, yet all associated with God. The table below provides some examples of the spiritual role of fire.

	<i>Natural Fire</i>	<i>Spiritual Fire</i>
1	Light	The presence of God <ul style="list-style-type: none"> <li>• Burning Bush (<a href="#">Ex 3:2</a>)</li> <li>• Mount Sinai (<a href="#">Ex 19:18</a>)</li> <li>• Tongues of fire of the Holy Spirit (<a href="#">Act 2:3</a>)</li> </ul>
2	Warmth	Love and respectful fear of God <ul style="list-style-type: none"> <li>• Offering to God (<a href="#">Gn 15:17</a>)</li> </ul>
3	Defend; to banish beasts	Miraculous strength ( <a href="#">Ps 104:4</a> , <a href="#">Jer 20:9</a> , <a href="#">Mt 3:11</a> , <a href="#">Lc 3:16</a> ) Exterminate the wicked ( <a href="#">Mt 13:42</a> , <a href="#">50</a> ; <a href="#">25:42</a> ; <a href="#">Rev 9:2</a> ; <a href="#">21:8</a> )
4	Daily life; cook food	Cleanse and purify ( <a href="#">Isa 6:6-7</a> )
6	Destruction	Punishment <ul style="list-style-type: none"> <li>• Furnace (<a href="#">Dan 3:6</a>, <a href="#">Le 2:16</a>, <a href="#">Jer 29:22</a>, <a href="#">Eze 23:25</a>)</li> <li>• Eternal fire (<a href="#">Isa 33:14</a>; <a href="#">Mt 18:8</a>; <a href="#">25:42</a>)</li> <li>• Judgment (<a href="#">Isa 33:14</a>, <a href="#">Jer 23:29</a>, <a href="#">Am 1:4</a>, <a href="#">7</a>, <a href="#">10</a>; <a href="#">2:2</a>; <a href="#">Mal 3:2</a>; <a href="#">Lc 12:49</a>; <a href="#">Rev 20:9-10</a>)</li> </ul>
5	Renewal; to burn items that are no longer needed and to be made anew	Renewal– Easter Fire

#### B. Meaning and term

The *Eucharistic Fire* combines the word “Sacred Fire” (*Lửa Thiêng*) and “Eucharist” (*Thánh Thể*).

- “Sacred Fire” (Lửa Thiêng) speaks to the fire in the soul, a fire of fearful respect of God.
- “Eucharist” (Thánh Thể) points to the ideology of TNTT, Jesus Christ in the Eucharist.

### C. Meaning of the Eucharistic Fire

The meaning of the Eucharistic Fire during VEYM training camps are twofold:

1. Place upon the fire your sacrifices, difficulties, and sadness, and ask God to accept them as a sacrificial offering, and bestow on you joy and peace.
2. Through the performances, feel the presence of our Lord in the Eucharistic Fire and the love of Jesus Christ in the Eucharist even deeper, carrying out and loving faithfully as a witness of Christ.

The Eucharistic Fire is the peak of the Day of the Eucharist. Furthermore, the Eucharistic Fire should always be the last activity during the Day of the Eucharist and beginning of a new challenge during the training camp, the Journey of Faith.

## IV. PURPOSE

### A. Ideal Person

Jesus Christ in the Eucharist: Jesus Christ must be the centerpiece (*trung tâm điểm*) and the model for participants. This is the reason the Eucharistic Fire revolves around the history of God’s salvation.

### B. Education

- *Spiritual Educational Method*
  - *Understand the Bible through the performances*
  - *Share your faith experiences through the performances*
- *Natural Educational Method*
  - *Coming together as a family and remain united*
  - *Build fluency and agility in the youths: performing, singing, and being creative*

## V. CONTENT

The contents of the Eucharistic Fire must be based on the Bible and teachings of the Catholic Church. Depending on the purpose and objective of each of the VEYM training camps, select and update accordingly the contents of the Eucharistic Fire.

### A. Main parts of the Eucharistic Fire

The Eucharistic Fire has three sections that revolve around the history of the salvation of God. Each part is associated with the three divine Persons (Holy Trinity). The following is a summary of the three sections; the order of the Eucharistic Fire is at the end of this article.

I. Introduction	Introduce the natural meaning of fire, then lead	This section
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	<p>into the spiritual meaning of fire, from the Old Testament to the New Testament</p> <ul style="list-style-type: none"> <li>• The world did not exist</li> <li>• Darkness enveloped all things</li> <li>• God the Father created light and all things - &gt; fire appears</li> <li>• Sacred fire in the Bible: The Holy Spirit is present in the tongues of fire</li> <li>• Sing <i>Chào Lửa</i></li> </ul>	<p>introduces God the Father through <b>The Creation</b></p>
II. Body: Performances	<p>Teams give their performance in biblical sequence, from the Old Testament to the New Testament.</p> <ul style="list-style-type: none"> <li>• Each performance introduced by the narrator</li> <li>• After each performance, the narrator highlights the lesson</li> <li>• All performances and lessons must focus on the God incarnate and the redeeming of humanity</li> <li>• Sing <i>Câu Chuyện Tình Thương</i></li> </ul>	<p>Performances should revolve around the history of <b>God's Salvation</b>. God the Son is the centerpiece and the ideal person for which the youths should learn from.</p>
III. Conclusion	<p>Invite God to enter our hearts</p> <ul style="list-style-type: none"> <li>• The Holy Spirit dwelled in the Apostles to increase their strength, will, and warm their hearts. Now, in this moment, we ask the Holy Spirit to come and dwell in the hearts of each one of us.</li> <li>• Spiritual Communion</li> <li>• Sing <i>Mang Lửa Về Tim</i></li> </ul>	<p>It is the image of <b>The Pentecost</b>. May the Lord come and dwell in the hearts of each one of us.</p>

### B. *Essential Elements of the Eucharistic Fire*

1. The contents of the performance should come from the Bible. The order of the performances should be chronological, from the Old Testament to the New Testament.
2. The Eucharistic Fire is a performance of the Scripture; it is not a comedy, a concert, or a music festival. It is not a show, but rather, a play.
3. Be creative and flexible in the roles, using the words from the Bible depending on the performance at hand. Never misrepresent, change the words or the individuals in the Bible.
4. Maintain the educational concept of the Eucharistic Fire, especially educating about faith. If needed, sacrifice the comedy to maintain the educational priority.
5. Each performance should have a lesson applicable to real life.
6. Costumes are very important for the success of the performance. Avoid changing the gender of the actor/actress. For example, a male must perform the role of Moses.
7. Pay attention to the time allotted. Each performance should be 7 to 10 minutes, and no longer.
8. In between performances, include a dance, game, chant, etc. to help the Eucharistic Fire become livelier.

## VI. ROLES IN THE EUCHARIST FIRE

### A. *Bonfire Coordinator (Quản Lửa)*

1. Prepare the firewood, fire, and chose a location for the firepit.
2. Understand and grasp the contents and sequence of the performances to change the size of the fire according to the dramatic moments of the performance.

### B. *Narrating Coordinator (Quản Trò)*

1. Guide the contents of the performance.
2. Skillfully summarize the contents of the performances and give the applicable lesson of the performance if the performing group missed it.
3. Coordinate with the Musical Coordinator to include activities that help the Eucharistic Fire to progress continuously and be lively.

### C. *Musical Coordinator (Quản Ca)*

1. Prepare in advance songs, chants, and dances that are appropriate to the performance.
2. Be agile, playful, and lively.
3. Collaborate closely with the Narrating Coordinator.

## VII. SIMPLIFIED SEQUENCE OF THE EUCHARISTIC FIRE

For detailed sequence, see Lesson 243.

### A. *Opening:*

1. Begins in total silence, in a state of darkness; like a soul filled with sin.
2. The meaning of Fire.
3. The Word of God .
4. Calling the fire (Sing *Gọi Lửa*. Sing the song several times, each time faster than the previous time.).
5. Light the fire (Camp Chaplain or Camp Master.).
6. Welcome the fire (Dance while singing *Chào Lửa Thiêng*.).
7. Give an Opening Chant.

### B. *Introduction of the Performances*

1. Before each performance, the Narrating Coordinator will perform an introduction.
2. After each performance, the Musical Coordinator provides a lively transition to reinforce the primary message of the performance.
3. Conclude by the Song *Câu Chuyện Tình Thương*.

### C. *Conclusion*

1. The Camp Chaplain or Camp Mater should give advice and guidance on faith, humility, etc.
2. Sing *Mang Lửa Về Tim*
  - a. Bring the light of the sacred fire to burn and warm your soul.
  - b. Sing several times, each time more slowly and softer.

## CONSECRATION TO THE IMMACULATE HEART OF MARY

*"O Virgin Mary, My Mother,  
I give to Your Immaculate Heart  
my body and my soul,  
my thoughts and my actions.  
I want to be just what You want me to be,  
and do just what You want me to do.  
I am not afraid because You are always with me.  
Help me to love Your Son, Jesus,  
with all my heart and above all things.  
Take my hand in yours, so I can always be with You."*

### **The devotion of the Five First Saturdays**

On October 1925 Lucy dos Santos joined as a postulant in the Dorothean house at Pontevedra, Spain. Here on December 10, 1925, sister Lucy received an apparition by the Child Jesus and the Virgin Mary in her convent cell. The Holy Virgin shown her a Heart surrounded by thorns, Our Lady said to her:

"See, My daughter, My heart surrounded by thorns which ungrateful men pierce at every moment by their blasphemies and ingratitude... Say to all those who:

- for five months, on the first Saturday, confess,
- receive Holy Communion,
- recite the Rosary
- and keep Me company for 15 minutes while meditating on the fifteen mysteries of the Rosary, in a spirit of reparation,

I promise to assist them at the hour of death with all the graces necessary for the salvation of their souls."

The confession can be made a few days earlier, and if in this previous confession you have forgotten the (required) intention the following intention can be offered, provided that on the first Saturday one receives Holy Communion in a state of grace, with the intention of repairing for offenses against the Most Holy Virgin and which afflict Her Immaculate Heart.

"The greatest joy is to see the Immaculate Heart of our so tender Mother known, loved and consoled by the means of this devotion."

# CONSCIENCE

(x. SGLC từ 1776 đến 1802).

## I. EXISTENCE OF CONSCIENCE

We know the divine will from:

- Natural laws
- Revealed laws

Each person individually knows God's will in all the circumstances of life through:

- Voice of conscience (Rm 2,14-16).

## II. MORAL CONSCIENCE

- When he listens to his conscience, the prudent man can hear God speaking.
- Through conscience, God's voice in our soul tells us to do what is good and avoid what is evil.
- Conscience is the light which shows us the way to become a good person
- Lương tâm có phải là tiếng Chúa không?
  - Không hẳn là tiếng Chúa. Vì nếu là tiếng Chúa thì sẽ chẳng bao giờ sai lầm. Nhưng sai lầm thì không hiếm.
  - Nói theo tiên tri Jer 31:33: "I will write my laws on their hearts" thì Thiên Chúa có dự phần vào lương tâm của mỗi người.

## III. THE JUDGMENT OF CONSCIENCE

Conscience includes:

- The perception of the principles of morality
- Their application in the given circumstances by practical discernment of reasons and goods
- The judgment about concrete acts yet to be performed or already performed

Conscience is a judgment of reason on the morality of acts to be done here and now, or acts done.

- The functions of conscience are twofold.
  - The operation of the mind before we perform a human action either commands or forbids, counsels or permits the act, according to whether it is right or wrong. The operation of the mind before we perform a human action either commands or forbids, counsels or permits the act, according to whether it is right or wrong.
  - After the act is performed, the conscience passes judgment on what we have done, telling us whether it was good or bad.
- Conscience is a judgment of reason by which the human person recognizes the moral quality of a concrete act.
- Conscience is the practical judgment of our intellect deciding, from the general principles of reason and faith, on goodness or badness of our human actions.
- Conscience formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator.

- It is important for every person to be sufficiently present in order to hear and follow the voice of his conscience. This requirement of 'interiority' is all the more necessary as life often distracts us from any reflection, self-examination or introspection.
- For the man, who has committed evil, the verdict of his conscience remains a pledge of conversion and of hope.

#### **IV. ELEMENTS FORMING THE CONSCIENCE**

There are 3 basic ingredients that coalesce to make up what we call conscience:

- The moral knowledge that we have in our minds without being taught, in other words, what we know with the use of our unaided reason
- The moral principles we have learned
- The effects of our moral behavior

The first two ingredients are easy to recognize, but the third is not so easy.

##### **A. The Moral Knowledge in Our Minds - Insights (Foundation of conscience)**

Man has a moral knowledge with unaided reason

- The word 'man' in Sanskrit is 'manas' which means mind.
- Man's mind knows for God has created it to know.
- “Let us make man to our image and likeness”
- Aristotle says in 'The Metaphysics': “All men by nature desire to know.”

The conscience is the functions of our mind that judges upon the moral truth of matters: from sensory data, through mental look (insights) then evaluation of its insights and judgement of evaluation.

- The acts of mind include:
  - Insight (See and know - we simply know. That is how God writes upon our minds the truth of His law.
  - evaluation
  - judgement

The triune mind - insight, evaluation, judgement - a reflection of the Blessed Trinity forms our conscience.

##### **B. Moral Principles We Have Learned -The utmost importance**

- Knowledge (right or wrong) from formal education (any outside influence which produces an idea in the mind): Preformed moral principles that are pre-accepted by us as true.
- In practical moral decision, our minds discern truth through our insight-evaluation-judgment process but part of our evaluation and judgment includes our referring matters to pre-accepted moral principles we already have in our mind and which we consider as true.
- In the forming of our conscience, pre-accepted moral principles must be accurate and true. Therefore, the source and teaching authority from which we obtain our moral principles become a factor of absolutely the utmost importance.

##### **C. The Effects of Our Moral & Immoral Behavior - Very important**

- The effects of our moral and immoral behavior are very subtle, quiet, and unnoticed to the formation of our conscience.

- Even pagan philosophers (Plato and Aristotle) write: In order to perceive the truth accurately, a person must be virtuous.
- A conscience in conformity with objective truth - God's law and natural law
  - “If you continue in my word, you shall be...” John 8:31-32
  - And as they liked not to have God in their knowledge...” Rm. 1:28
- Sin of sinner blunts or dulls his understanding of truth = harden = still telling right from wrong but reaction to seriousness of sin is harden = lying to himself.  
Conscience has 2 spheres of knowing:
  - Right or wrong of action
  - Seriousness of wrong done
 When we sin, the first still work, the second becomes faulty = develops a reprobate sense and are as they were abandoned by God to our own confusion and error.
- In conclusion, practice of good repeated actions (virtue) will lead us into deeper and deeper understanding of the truth
  - Study speed reading = read better
  - Want to become good = know how to be good and remain good
  - Keep in moving in goodness, in spiritual understanding = to desire this growth and this knowledge
  - Desire to know = will learn = will know = will practice
- Committing of evil actions will blunt our perception of the truth because it causes our understanding of the malice of sin to be less than it would be if we did not sin. Immoral actions will allow us to sink into a sort of moral blindness, which, in turn, will allow us to sink deeper into sin. **Matt 25: 24**
- Action influences perception of truth:
  - Person wants to have correct conscience always acting in conformity with a subjective certain conscience (you have to be good in order to know truth)
  - Person who sins develops callus (not perceives the malice of sin so accurately or so sensitively as it should)
  - We become what we do
  - The more we sin, the harder it is to return

## V. STATES OF CONSCIENCE

### 1. Doubtful Conscience

- A conscience is doubtful when a person cannot decide for or against a course of moral action.
- We may never act on a doubtful conscience.
- A doubtful conscience should be resolved by personal reflection, seeking wise counsel and, above all, asking for divine light in prayer.
- Christ tells us to seek for illumination in prayer: “Ask, and it will be given to you; search and you will find; knock, and the door will be opened to you.” Matthew 7: 7

### 2. Certain Conscience

- A conscience is certain when it has no prudent fear of being wrong but firmly decides that some action is right or wrong.

### 3. Erroneous Conscience

- An erroneous conscience tells a person that a good action is bad or a bad action is good.



#### **4. Correct Conscience**

#### **5. Harden Conscience**

- A hardened conscience judges that either all or certain grave sins are trivial or not wrong at all.
- It is acquired by the habit of sinning mortally, until a person's mind makes virtues out of vice.

#### **6. Delicate Conscience**

#### **7. Lax Conscience**

- A lax conscience decides on insufficient grounds that a sinful act is permissible or that something gravely wrong is not serious.
- A lax conscience sees virtues where there is sin.

#### **8. Pharisaic Conscience**

- A pharasaic conscience minimizes grave sins but magnifies matters of little importance.
- It is called 'pharasic' because it is like that of the Pharisees in the Gospel.

#### **9. Scrupulous Conscience**

- A scrupulous conscience is a timid and fearful conscience. Its tendency is to judge something to be wrong when it is lawful. It is an unbalanced conscience.
- A person with a scrupulous conscience should consult a prudent confessor and follow his advice with trustful obedience.

#### **10. Perplexed Conscience**

- A conscience is perplexed when it sees sin in both the performance and the omission of some act.

### **VI. ĐỂ CÓ THỂ CHỌN LỰA ĐÚNG ĐẮN THEO LƯƠNG TÂM.**

Kinh nghiệm cho thấy khi phải đứng trước một chọn lựa, lương tâm có thể phán đoán đúng, theo lý trí và luật Thiên Chúa, nhưng cũng có thể phán đoán sai.

#### **1. Chọn lựa đúng:**

- Để có thể chọn lựa đúng đắn theo lương tâm ngay thẳng, ta phải dựa vào đức khôn ngoan, lời khuyên bảo của những người hiểu biết cũng như sự trợ lực của Chúa Thánh Thần.
- Tuy nhiên có một vài nguyên tắc có thể áp dụng trong mọi hoàn cảnh:
  - Không được lấy mục đích tốt biện minh cho phương tiện xấu.
  - Khuôn vàng thước ngọc "tất cả những gì anh em muốn người ta làm cho mình thì chính anh em cũng hãy làm cho người ta" (Mt 7,12).
  - Đức Ái Kitô giáo đòi hỏi ta phải tôn trọng tha nhân và lương tâm của họ. Vì thế không được xúc phạm đến tha nhân hoặc làm gương xấu cho người khác.

#### **2. Phán đoán sai:**

Những lệch lạc trong phán đoán luân lý có thể xuất phát từ nhiều lý do:

- Thiếu hiểu biết về Chúa Kitô và Tin Mừng
- Gương xấu của người khác
- Nô lệ các đam mê
- Quan niệm sai lầm về tự do lương tâm
- Khước từ quyền bính và giáo huấn của Hội Thánh
- Thiếu hoán cải và bác ái.

Thông thường, mỗi người phải chịu trách nhiệm về sự thiếu hiểu biết của mình, nhất là khi họ "không lo lắng tìm kiếm chân lý và điều thiện, hoặc vì thói quen phạm tội mà lương tâm dần dần trở nên mù quáng" (x.MV 16). Tuy nhiên nếu không thể khắc phục tình trạng thiếu hiểu biết hoặc phán đoán sai lầm không phải do bản thân mình, thì người đó không phải chịu trách nhiệm về điều xấu đã làm.

## VII. LƯƠNG TÂM MÙ QUÁNG

Conscience can remain in ignorance or make erroneous judgments. Such ignorance and errors are not always free of guilt.

Do to the injury of original sin, man tends to fall and commit sin. Children's sins are often less serious while adults often commit serious sins.

- The story of the sinful women stoned by the Jews

Sin is evil, therefore do not regard it as of little matter. However, there is one thing that is more dangerous than sin, it is the blindness of conscience: to regard evil as good.

People with a blinded conscience are not only weak but also erroneous when considering any sinful act as not sinful, thus he lives a sinful life in peace.

## VIII. 4 MAIN CIRCUMSTANCES IN WHICH CONSCIENCE BETRAYS US

A blind conscience often betrays us in 4 main circumstances:

1. Disagreement or conflict within oneself, a family, a company, or a community  
Decide to follow a wrong way but insist that it is right
2. Tình yêu và dục vọng (love and lust)  
Love with passion and beauty, lust slowly invades.
3. Discouragement, smugness  
God decides everything; therefore, don't have to do anything
4. sinful complex  
One thinks that God gives this complex so one feels sinful.

We often meet 1, 2 or even all-4 circumstances. Many times, one commits serious sin without having a tormented conscience.

### A. Disagreement or conflict within oneself, a family, a company, or a community

1. Within Oneself
  - Not assisting Sunday Mass: before, having a tormented conscience; now, no more

- A piety and virtuous person, even having a little dictatorship or insufficient love, finds no sin, doesn't know what sin to confess.
2. In the family
    - Children say that they are right, parents also say that they are right: Why conscience does not point out the faults to correct?
    - Parents teach children by words, not acts: Why conscience does show the way to live?
    - Children leave the Church, neglect the Mass: Why conscience does not show the way to return to God?
  3. At work
    - Steal thing from company and call it borrowing.
  4. In the community
    - Someone offends us, after the revenge we feel good.
    - Anonymous letter in the community, one says that conscience tells him to speak up
    - slandering causes a priest or someone to lose his honor

#### **B. Love and Lust**

1. Young adults love each other and live together
  - Why conscience does not show the way to avoid intimate act?
2. Two persons truly love each other, sometimes with engagement. When they are away from each other, they commit sin against their vow.
  - Why conscience does not show how to be faithful?

#### **C. Discouragement, smugness**

1. One commits sin, the tormented conscience causes him to be discouraged.
  - Think that we have a good conscience.

#### **D. sinful complex**

1. A gentle person, facing other's sin and not his own, feel the conscience tormented incredibly
2. The parents are not good so one does not dare to choose religious life.
3. being raped so one feels unworthy

### **IX. THE FORMATION OF CONSCIENCE**

- A human being must always obey the certain judgement of his conscience. However, conscience must be informed and moral judgement enlightened.
- A well-formed conscience is upright and truthful.
- Everyone must avail himself of the means to form his conscience.

Lương tâm đã được Thiên Chúa đặt để nơi lòng người chứ không do con người tạo nên, tuy nhiên lương tâm ấy có thể bị biến chất do những điều kiện sống chung quanh. Vì thế, cần phải huấn luyện lương tâm, để có thể phán đoán ngay thẳng và chân thật.

Huấn luyện lương tâm là nhiệm vụ phải thực hiện suốt đời. Công việc ấy phải được bắt đầu từ thuở ấu thơ, vì đây là giai đoạn rất quan trọng trong việc hình thành nhân cách.

Được huấn luyện tốt, lương tâm sẽ trở thành tấm bảng chỉ đường quý giá, dẫn con người đến tự do đích thực, và mang lại sự bình an cho tâm hồn.

## **X. THE WAYS TO FORM MORAL CONSCIENCE**

The Word of God is a light for our path. We must assimilate it in faith and prayer and put it into practice. This is how moral conscience is formed.

- Study catholic catechism & Church's moral teaching
- Prayer to enlighten
- Practice God's will
- Growth in virtue
- Fulfill divine law
- Examining our conduct
- Avoid sin and bad influences
- Let go of bad habits

## **XI. THREE STAGES TO HAVE A GROW UP CONSCIENCE**

### **A. Infantile Conscience**

- Infantile quality - fear, enjoyment: An act followed by the effects. Good or bad depends on the effect, not on the act.
  - Play with newspaper = ok, play with money = punishment. Play with video game = ok, play with computer = punishment
  - Watch out for children's fight, which we just smile at, praise, and not punish.
- The conscience does not follow morality but passions
  - Personal doctrine on sex: Sex is good, no regard for children
  - Infantile adult: Not knowing the good and bad of an act besides the passion - after revenge, sleep well = it feels good.

### **B. Lương Tâm Do Tập Thể Điều Khiển Và Ảnh Hưởng**

- Conscience which follows the group

Conscience that follows a group, due to praise, is just playing a role as set by the community. We do whatever the community wants us to do, like an actor.

Possess an infantile mind, only surpass the infantality but still childish. 12 or 13 years of age already possess this mind.

Can control oneself immediately for a reward.

- Everybody steals - it's ordinary.
  - Second level is to educate the conscience according to the law and superior
- Good or bad depends on the law and superior, no opinion about the act.
- Family planning: One priest says ok, the other not ok. One does not know that his act is right or wrong. He has no opinion.
  - Danger:
    1. Exaggerate the importance of the law, not asking for God's will. Only to keep the law and to avoid sin.
      - Like Pharisee, distinguishing people into two group: piety and sinful.
    2. Having a benefit-seeking spirit - work for favor, benefit

3. Becoming arrogant when one can keep the law
  - Can't distinguish big or small duty
  - Consider small law more important than great law
  - Keep the law rather than love other
  - Exaggerate the importance of contraceptive pill more than the love of a couple

### **C. Conscience of a Christian**

Do to the requirement of a covenant and due to God's love.

- In this period, we start to know whether an act is good or bad. Conscience let us know whether an act is good or bad because God let it know whether an act from its own nature is good or bad.
- This period starts with the Gospel. Christ shows us the way of living as children of God.
- Listen and learn
- Meet God, Have a covenant with God - The new law in the heart. Ezekiel
- Conscience show us things to do due to the covenant and love of God
- God in me lets me know
- No more joy of victory but sad with the loser
- Chastity in love, with the love of God. No more passionate love.
- No more tear of self love, only tear of repentance because of God's love.
- We fill the heart with joy and accept no more the old way of living.
- Humility: frequent confession for the covenant is a call to return
- Believe in God, not to be in despair and believe that God saves us, not that we save ourselves.
- Law has its role when love is fading. Law is the barrier but does not control us.

# SIN AND ITS KINDS

## I. DIFFERENTIATION OF SIN

### A. Division of sin

- Original sin = sin we inherit
- Actual sin = sin we commit ourselves

### B. Actual sin

- Any willful thought, word, deed, or omission contrary to the law of God or of His Church
- If it is opposed to any supernatural virtue
  - Mortal = greater sins (grievous offense against the law of God)
  - Venial = lesser sins

### C. Ways actual sin may be committed

- Sin of commission = willfully doing things forbidden
- Sin of omission = willfully neglecting things commanded

### A. Material sins

- Sins committed without reflection or consent
  - Thus to eat flesh meat on a day of abstinence without knowing it to be a day of abstinence or without thinking of the prohibition, would be a material sin.
  - They would be formal or real sins if we knew their sinfulness at the time we committed them.

### B. Past material sins

- Do not become real sins as soon as we discover their sinfulness
- Become real sins when we again repeat them with full knowledge and consent.

### C. Judge others

- It is wrong to judge others guilty of sin
  - We cannot know for certain that their sinful act was committed with sufficient reflection and full consent of the will.
  - He who without sufficient reason believes another guilty of sin commits a sin of rash judgment.

## II. MORTAL SIN

### D. Mortal sin

- Deprives us of spiritual life, which is sanctifying grace
- Brings everlasting death and damnation on the soul

### E. Things necessary to make a sin mortal

- Grievous matter
  - The thought, word or deed by which mortal sin is committed must be either very bad in itself or severely prohibited
- Sufficient reflection
  - we must know the thought, word or deed to be sinful at the time we are guilty of it
- Full consent of the will

- we must fully and willfully yield to it

**F. Know what sins are considered mortal**

- From Holy Scripture
- From the teaching of the Church
- From the writings of the Fathers and Doctors of the Church

**III. VENIAL SIN**

**11. Venial sin**

- A slight offense against the law of God
  - in matters of less importance
  - or in matters of great importance committed without sufficient reflection or full consent of the will.

**12. Distinguish venial from mortal sin**

- We cannot always distinguish venial from mortal sin
  - In such cases we must leave the decision to our confessor

**13. Slight offenses become mortal sins**

- Slight offenses can become mortal sins
  - If we commit them through defiant contempt for God or His law
  - When they are followed by very evil consequences, which we foresee in committing them

**14. Effects of venial sin**

- The lessening of the love of God in our heart
- The making us less worthy of His help
- And the weakening of the power to resist mortal sin

**IV. 7 CAPITAL SINS**

**A. Chief sources of sin**

- They rule over our other sins and are the causes of them.
- Predominant sin, or ruling passion
  - The sin into which we fall most frequently and which we find it hardest to resist

**Pride**

- An excessive love of our own ability
  - so that we would rather sinfully disobey than humble ourselves
- Pride begets in our souls:
  - sinful ambition
  - vainglory
  - presumption
  - and hypocrisy

**Covetousness**

- An excessive desire for worldly things
- Covetousness begets in our souls:
  - Unkindness

- Dishonesty
- deceit
- and want of charity

### **Lust**

- An excessive desire for the sinful pleasures forbidden by the Sixth Commandment
- Lust begets in our souls:
  - A distaste for holy things
  - A perverted conscience
  - A hatred for God
  - And it very frequently leads to a complete loss of faith

### **Anger**

- An excessive emotion of the mind excited against any person or thing
- An excessive desire for revenge
- Anger begets in our souls:
  - Impatience
  - Hatred
  - Irreverence
  - And too often the habit of cursing

### **Gluttony**

- An excessive desire for food or drink

### **Drunkenness**

- The excessive taking of intoxicating drink
- A sin of gluttony
  - by which a person deprives himself of the use of his reason
- Deliberate drunkenness is always a mortal sin
  - if the person be completely deprived of the use of reason by it
- May be excused from mortal sin
  - if drunkenness that is not intended or desired
- Chief effects of habitual drunkenness
  - Injures the body
  - Weakens the mind
  - Leads its victim into many vices and exposes him to the danger of dying in a state of mortal sin

### **Envy**

- A feeling of sorrow at another's good fortune and joy at the evil which befalls him
  - as if we ourselves were injured by the good and benefited by the evil that comes to him
- Envy begets in the soul:
  - A want of charity for our neighbor
  - Produces a spirit of detraction, back-biting and slander

### **Sloth**

- A laziness of the mind and body
  - through which we neglect our duties on account of the labor they require
- Sloth begets in the soul:
  - A spirit of indifference in our spiritual duties



- A disgust for prayer

**B. Three sins seem to cause most evil in the world**

- They are therefore to be carefully avoided at all times
  - Drunkenness
  - Dishonesty
  - Impurity

**C. Overcome our sins**

- Best overcome our sins by guarding against our predominant or ruling sin.
- Should not give up trying to be good when we seem not to succeed in overcoming our faults
  - Our efforts to be good will keep us from becoming worse than we are

**D. Virtues opposed to the seven capital sins**

- Humility is opposed to pride
- Generosity to covetousness
- Chastity to lust
- Meekness to anger
- Temperance to gluttony
- Brotherly love to envy
- Diligence to sloth

# RECONCILIATION (PENANCE)

## I. GENERAL

### A. Penance

- A sacrament to forgive sin after baptism
- Also means punishment for atoning for past sins and disposition of the heart to detest and bewail sins

### B. Effects of sacrament of Penance

- Remit sins and restore God's friendship by absolution (*prayer / words the priest pronounces over us with uplifted hand*)
- Remit eternal punishment
- Remit part of temporal punishment (not always)

### C. Natural benefit

- Having confessor as true friend for advice and relief

### D. Priest

- Have the power (questioned or used as reason to attack by enemies of the Church) to forgive all sins
  - with God's power, not man's power
  - Given by Christ (*who is God and did it while living on earth*) to the Church until the end of the world
- Exercise power
  - Hear confession
  - Grant pardon

### E. To forgive sin validly:

- Power to forgive all sins
- Right to use power
  - Need authority for confession hearing and to forgive reserve sin (*reserved for pope and bishop because of greatness and evil consequences*) except at death

### F. Refuse or postpone absolution

- Must and does refuse if penitent is not rightly disposed
- Postpone for the sake of penitent's better preparation, especially when it has been a long time from confession
  - Penitent should:
    - Humbly submit to decision
    - Follow instruction
    - Endeavor to remove obstacles
    - Return to the same confessor with necessary dispositions and resolution of amendment

### **G. The need to confess**

- Sins committed secretly must be known in order to be forgiven
- God wills that way (when establishing sacrament)

### **H. 4 steps of Confession**

1. Examination of conscience
2. Sorrow for sin & Resolution to amend
3. Confession
4. Penance

## **II. EXAMINATION OF CONSCIENCE**

### **A. Examination of Conscience**

- Pray to the Holy Spirit
  - Light = to know sin and understand guilt
  - Grace = to detest sin
  - Courage = to confess
  - Strength = to keep resolution
- Also ask Mary, guardian angel, patron saint for help, especially to keep you in the right path

### **B. Check for sins according to:**

- 10 commandments
- 7 Precepts of the Church
- 7 capital sins
- 8 beatitudes
- 14 works of mercy
- Duties of state of life

### **C. Fault in preparing confession**

- Too much in examination but little in true sorrow
- Recall every circumstance but none in means to avoid sin
- Earnest preparation but not truly on need of amendment

## **III. SORROW & AMENDMENT**

### **A. Sorrow and Resolution**

- Most important part

### **B. Contrition / sorrow for sin**

- Hatred of sin (like deadly poison)
- True grief
- Firm purpose not to sin
  - Avoid mortal sin
  - Avoid near occasion of sin

### **C. Not willing to give up near occasion of sin**

- Not rightly disposed for confession
- Will not be absolved

### **D. 4 kinds of occasions of sin**

- Near occasion = through which we always fall
- Remote occasion = through which we sometimes fall
- Voluntary occasion = those we can avoid
- Involuntary occasion = those we can't avoid
  - Continue in state of living in near and voluntary occasion = need not expect forgiveness

### **E. Sorrow**

- Because sin is the greatest evil (last longest = eternity and most terrible consequences) and offense & close heaven and open hell.
- Sorrow must be:
  1. Interior
    - From the heart
  2. Supernatural
    - By grace (motives from faith):
      - Loss of heaven
      - Fear of hell / purgatory
      - Afflictions
    - Not by natural motive
      - Loss of character
      - Loss of goods
      - Loss of health
  3. Universal
    - For all mortal sins without exception
      - Forgive all or none
      - light and darkness can not be in the same place
      - either in state of grace or in state of mortal sin
  4. Sovereign
    - For the love of God rather than for the fear of evils

### **F. 2 Kinds of contrition**

1. Perfect
  - Because of offending God
  - Sin pardoned
  - No actual communion until confession
  - Must go to confession as soon as possible
2. Imperfect (attrition)
  - Because of fear of losing heaven & deserve hell
  - Because sin is so hateful in itself
  - Sin not pardoned (must go to confession for sin to be forgiven)
  - Sufficient for worthy confession

## **IV. CONFESSION**

### **A. Confession**

- Telling of sin to a duly priest

### **B. Write down sin**

- Read to priest if having tendency of memory lost
- Give to priest if having lost of speech

### **C. Different languages must show**

- Sign of sins
- Sign of sorrow

### **D. Worthy confession**

- Done as required
- Sins are really forgiven by absolution

### **E. Confess**

- Bound to confess: all mortal sins
- Well to confess: venial sins (do not stay away from confession = can increase sanctifying grace)
  - Show hatred of all sins
  - Difficult to know if sin is venial or mortal

### **F. Chief qualities**

- Humble (self accused, deep sense of shame, sorrow for offending God)
- Sincere (honest & truthful = not to self accuse of sin not committed)
- Entire (number & kind (division or class) of sin)

### **G. Forget to confess**

- Number = tell the number as close as possible
- Sin
  - Forgiven
  - Confess next time it comes to mind
  - Can go to communion

### **H. Willfully conceal mortal sin**

- Lie to the Holy Spirit
- Confession worthless
- Sins not forgiven
- Commit sacrilege
- Foolish
  - Spiritual condition worse
  - Have to tell if hope to be saved
  - Sins known to the world at day of judgment

- Confess again
  - Repeat all sins since last worthy confession
  - New mortal sins
  - Sacrilege sin
  - How often receive unworthy absolution
  - How often receive unworthy communion

#### **I. Confession out of turn**

- Cause disorder, quarreling, and scandalous conduct
  - Unjust, makes other angry and lessens their good dispositions
- Annoy and distract priest by confusion and disorder created

#### **J. Priest's duty**

- Judge (listen & pass sentence)
- Father (advice & encourage)
- Teacher (Instruct)
- Physician (discover afflictions & give remedies)

#### **K. Going to the same confessor**

- See the state of your soul
- Understand occasion of sin
- Don't remain away from confession if your confessor is absent

#### **L. General confession**

- Sin of the whole life or great part of life
- Need more time & longer preparation
- Make general confession when:
  - Past confession was bad
  - Special occasion of changing the way of life
- Not for scrupulous person with chiefly signs:
  - Dissatisfied with one's confession
  - Self willed (what is sinful, what is not)
  - Remedy is for scrupulous is to follow confessor's advice

#### **M. Making a good confession**

In confession box

- Kneel
- Sign of the Cross
- "Bless me, Father..."
- "...my last confession was.....days / weeks / months / years ago."
- Tell things related to last confession (penance done, payment of debt)
- Tell all mortal sins
- Tell venial sins we wish to mention
- Answer to confessor truthfully & clearly
- Say we are sorry for all sins of our past life

- Listen to advice & penance
- Renew act of contrition while receive absolution (can recite before, during, or after confession)
- Give thanks

**N. Fault in confession:**

- Tell useless detail
- Tell sin of other
- Name names
- Confess sin not sure of having committed
- Exaggerate number and degree of sins
- Multiply to come up with number of habitual sins
- Give vague answer (ex: sometimes...)
- Waiting after each sin to be asked
- Hesitate over sins through pretended modesty and thus delaying priest and others
- Tell exact words
- Leave before given sign to go

**O. No change after confession:**

- Confess from habit, necessity, fear & not from desire of grace and restoration of God's friendship

**V. PENANCE**

**A. Penance**

Satisfy for temporal punishment

- Teach us the great evil of sin
- Prevent us from falling again
- Chief means of temporal punishment
  - Prayer
  - Fasting (greatest merit = on fasting imposed by Church)
  - Almsgiving (money, goods, or assistance given to the poor or to charitable purposes)
  - Corporal work of mercy
  - Spiritual work of mercy
  - Suffering ills of life (Sickness, Poverty, Misfortune, Trial, Affliction)
- Not sufficient, just show our willingness

**B. Performed in time and manner the confessor directs**

- If cannot perform
  - Ask the priest for another
- If forget
  - Not to give ourselves a penance
  - Ask for it again

# **SACRIFICE**



# INDULGENCES

## I. TEMPORAL PUNISHMENT & INDULGENCES

### A. Temporal punishment remitted by means of

- Jesus' merit
- Superabundant satisfactions of Mary & saints

### B. Power of the Church to grant indulgences

- Christ gives power to remit all guilt without restriction
- Church has power to remit eternal punishment (greatest) through sacrament of penance
- also has power to remit temporal punishment (lesser)

### C. Power to give indulgences

- Pope for the whole church
- Bishop for diocese
- Cardinal & others by special permission of the pope for certain indulgences

### D. Made use of the abuse of indulgences by church's enemies

- To deny the doctrine of indulgences
- To break down the teaching and limit the power of the Church

## II. INDULGENCES

### A. What Is Indulgence?

- Favor / concession
- Slight penance for severe penalty
  - To save many as possible
  - To avoid abandoning of religion rather than submit to penances imposed by terrified persecutions or growing weaker in faith
- Do not free us from doing penance, just make penance lighter
- Not a pardon of sins, nor a license to commit sin
- Practiced in the Church since the time of the Apostles
- Declared by the Church through her councils to have effect
- Can be found in prayer books, books of devotion or instruction
- Benefit the souls of the living or in purgatory
- Been abused by the faithful and corrected by the Church as soon as possible

### B. 2 kinds of indulgences

- Whole (plenary) = full remission of temporal punishment
- Part (partial) = remission of part of temporal punishment

### C. Most important plenary indulgences

- Jubilee

- Absolution of reserved sin
- Dying in last agony

#### **D. Plenary indulgence**

- Not easy to gain
- Must hate sin
- Heartily sorry for even venial sin
- No desire even for slightest sin
- Confession
- Communion
- Intention of pope (praying for whatever he prays for or desires to obtain through prayer)
- May gain a part of indulgence

### **III. CONDITIONS FOR INDULGENCES**

#### **A. To gain indulgences**

- Be in state of grace
- Perform the work enjoined
  - Prayer
  - Fasting
  - Article of devotion
  - Visit churches / altars
  - Give alms...
- General intention to gain indulgences
  - Make in morning prayer to gain all possible indulgence because a lot of works & prayers have indulgences attached:
    - Prayers
    - Solid articles of devotions
    - Churches, altars, shrines
    - Good works of certain persons by special privilege  
(Lose indulgences attached to them when they are so changed at once as to be no longer what they were or when they are sold)  
(Rosaries and other indulgenced articles do not lose their indulgences when they are loaned or given away)

#### **B. Good work done in mortal sin**

- No merit
- Obtain grace of repentance and sometimes temporal blessings

# INTRODUCTION TO THE SCRIPTURE

- **One of the two TNTT foundations:**
  - Thánh Kinh (Scripture) & Giáo huấn của Giáo Hội (Magisterium)
  - The three pillars of authority: Sacred Scripture, Sacred Tradition, Living Magisterium
- **An Educational approach**
  - The natural approach (phương pháp giáo dục tự nhiên): to introduce members to the relationship with God through learning and living His Words.

## I. BASIC FACTS

### A. What is the Bible?

1. History of God's salvation for His people and the whole universe
2. The revelation of God to the world in human history
3. The Words of God written by human authors, under the inspiration of the Holy Spirit

### B. The central figure and central theme

Jesus: the fullest revelation of God and God's plan of salvation. There are 3 stages:

1. **Preparation:** the time of the Old Testament.
  - a. The origin of human beings
  - b. History of God's presence in his Chosen People
  - c. God's plan of salvation is prophesized and taught
2. **Fullest Revelation in the life of Christ on earth:** The Gospels
  - a. The Incarnation of Christ
  - b. The life and teachings of Christ
  - c. The climax is the Passion, Resurrection, and Ascension
3. **Christ was witnessed and taught by the first Christians:** the rest of the New Testament
  - a. The witnessing of the first-generation disciples
  - b. The teachings of the Apostles
  - c. Life of the early Christian communities

## II. THE DIFFERENT CATEGORIES OF THE BIBLE

### A. The Covenants

1. **The Old Testament:** 46 books
  - a. The origin of human beings
  - b. God establishes the Covenant with His people
  - c. The History of His people in the relationship with God
  - d. Christ the Savior is taught and prophesized
2. **The New Testament:** 27 books
  - a. Life and teachings of Christ: the Gospels
  - b. History of the early Christian communities
  - c. The teachings of the Apostles
  - d. The vision of the world to come (Revelation)

## **B. The Types of Books**

### **1. The Old Testament**

- a. Pentateuch (Ngũ Kinh)
- b. Historical (Lịch Sử)
- c. Psalms & Wisdom Literature (Thánh Vịnh & Sách Giảng dạy)
- d. Prophets (Tiên Tri)

### **2. The New Testament**

- a. Gospels: the life and teachings of Christ
- b. History: Acts of the Apostles
- c. Epistles: the letters that contain the teaching of the Apostles
- d. Revelation: supernatural vision of the heaven and earth

## **IV. SOME CONSIDERATIONS: STUDY, PRAY & APPLY**

### **1. Making sense of the Bible.** We have to consider:

- The books' central themes
- The historical situation and the audience
- The teaching of the whole Bible
- The Church's interpretation

### **2. Using the Bible in prayers**

- Personal devotions
  - "Letio Divina": read, meditate, pray, contemplate
  - Adoration, Holy Hour, Bible Sharing, Rosary
- Liturgical celebrations
  - Eucharistic Celebration
  - Liturgy of the Hours

### **3. Using the Bible in Sinh hoạt TNTT:**

- Questions to ask: are we teaching only the knowledge of the Bible (facts, stories, ...)?
- What is my personal plan to read/study/pray the Bible?

# SACRED TRADITION

## I. DIVINE REVELATION

Sacred Tradition and Sacred Scripture are Divine Revelation.

- Sacred Tradition
  - Unwritten truths about faith and morals
- Sacred Scripture
  - God's Holy Truth in written form

Divine Revelation is infallible because it is nothing other than the written and unwritten truths revealed by God.

### A. Word of God

- The Second Vatican Council teaches: “*Sacred Tradition and Sacred Scripture form one sacred deposit of the Word of God, committed to the Church.*” (Dei Verbum, 10).
- Word of God refers to all of Divine Revelation, not merely to the written words of Sacred Scripture.
- Tradition and Scripture are viewed and treated as one source of Divine Revelation, which includes both the deeds of God and the words of God:

*This plan of revelation is realized by deeds and words having in inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them.* (Dei Verbum, n. 2)

### B. The Sources of the Teachings

All of the teachings of the Church come from either:

- Sacred Tradition or Sacred Scripture

These two sources of divine revelation, Sacred Tradition and Sacred Scripture, which make up this one “sacred deposit” are safeguarded and defended by the Sacred Magisterium (the teaching authority of the Church), whose job it is to guarantee the authenticity of the message while at the same time remaining its servant

- **Magisterium** interpreting Tradition and Scripture.

### C. The Teachings of the Church

The Catholic Church looks upon Tradition and Scripture, not as two separate sources of revelation, but as two different means of transmission of God’s revelation, forming a single deposit of faith.

- The teachings of Scripture
  - are written down in the Bible, and are handed on, not only in writing, but also in the lives of those who live according to its teachings.
- The teachings of Tradition
  - are not written down, but are lived and are handed on by the lives of those who lived according to its teachings, according to the example of Christ and the Apostles

## **D. SACRED DEPOSIT OF FAITH**

Divine Revelation is the Sacred Deposit of Faith

- Sacred Tradition and Sacred Scripture constitute one inseparable Sacred Deposit of Faith.

## **E. Total Equality of Scripture with Tradition**

The Dogmatic Constitution on Divine Revelation (*Dei Verbum*):

- Both Sacred Tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence.
- In Chapter II under the heading "Handing On Divine Revelation" the Constitution states among other points:

*9. Hence there exists a close connection and communication between sacred Tradition and sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known. Consequently, it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore, both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence.*

## **F. Meaning of Tradition**

From the Latin 'trado, tradere' meaning:

- To hand over
- To deliver
- To bequeath

## **II. SACRED TRADITION**

To understand the Catholic Church's teaching in regard to Sacred Tradition, we must consider several things:

1. Public revelation ceased with Christ and the apostles and evangelists who recorded His teachings;
2. Christ commissioned His apostles to preach;
3. Christ established a living teaching authority to safeguard the integrity of the gospel message, and to apply it with divine authority to succeeding ages;
4. The development of the gospel message is not new doctrine.

### **A. Public Revelation Ends with the Apostles**

God in his goodness and wisdom revealed Himself gradually through

- The **prophets** and **patriarchs** of the Old Testament.

But the fullness and completion of that revelation came through:

- The **Incarnation of the only-begotten Son of the Father** who became man to redeem us, and to bring to completion the revelation of the Godhead and the divine plan of salvation.

*“The Christian dispensation, therefore, as the new and definitive covenant, will never pass away, and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ” (Verbum Dei, n.4).*

## **B. Christ Commissioned the Apostles to Preach**

The Second Vatican Council states:

- *“Christ the Lord, in whom the full revelation of the supreme God is brought to completion, commissioned the apostles to **preach** to all men that gospel which is the source of all saving truth and moral teaching, and thus imparts to them divine gifts. . .*
- *This commission was faithfully fulfilled **by the apostles who, by their oral preaching, by example, by ordinances, handed down what they had received from the lips of Christ, from living with Him, and from what He did, or what they learned through the promptings of the Holy Spirit.***
- *The commission was fulfilled too, by those apostles and apostolic men who under the inspiration of the same Holy Spirit committed the message of salvation to writing” (ibid. n.7).*

Scriptures contain a large portion of God’s revelation. Some portion of it was passed on orally and eventually recorded in the writings of the Fathers of the Church, those spiritual and intellectual giants of those early centuries who further explained and developed it.

- The second Council of Constantinople (553) rebuked those who do not follow the “traditions of the Fathers.”
- While the writings of the Fathers were not inspired, they were handing down teaching that came from Christ through the apostles under the guidance of the Holy Spirit promised by Christ. (Mt. 28:20).

Some practices of the Catholic Church coming down from the primitive Church are recorded only in sources other than the Scriptures.

- One example of this is the Didache (*The Lord’s Instruction to the Gentiles through the Twelve Apostles*). That document which dates from around the time of the Gospel of St. John tells us of:
  - The celebration of the Eucharist on Sunday rather than on the Sabbath
  - The forgiveness of sin through confession
- The same is true of the liturgy, an important witness of sacred Tradition, for as the second Vatican Council testifies, *“the Church, in her teaching, life, and worship, perpetuates and hands on to all generations all that she herself is, all that she believes” (ibid. 8).*

## **C. Christ Established a Living Teaching Authority**

Until the end of time the successors of the apostles will share:

- The teaching authority conferred by Christ on the apostles,
- and the guidance of the Holy Spirit that He promised.

Just as God provided mankind with the guiding light of the Scriptures, so He provided mankind - through the continued guidance of the Holy Spirit - with an official living authority to interpret those divinely inspired books.

#### **D. THE DEVELOPMENT OF DOCTRINE**

- Does not mean a changing or abandoning of a doctrine originally taught
- But rather the growth of the Church's understanding of it.
  - One thing that has occasioned the development of doctrine has been the attacks on the revealed truths by those not of the Catholic faith.
  - There are doctrines of our Catholic faith that were contained in divine revelation only **implicitly**. And for that reason they became obligatory dogmas only after the passing of centuries. Examples of this are:
    - The Immaculate Conception
    - The Assumption of the Mother of God

### **III. TRANSMISSION OF SACRED TRADITION**

Sacred Tradition, of which Sacred Scripture is a part, is a deeply penetrating, living reality. It is transmitted to us through the practices of the Church since apostolic times. These include:

1. **Official professions of faith**, from the Apostles' Creed (circa A.D. 120) and Nicene Creed (325) to the Credo of the People of God by Pope Paul VI (1968);
2. **The official teachings of the 21 ecumenical councils of the Church**, from Nicea I (325–381) to Vatican II (1962–65);
3. **The writings of Church Fathers and doctors**;
4. **Papal documents**;
5. **Sacred Scripture**;
6. **Sacred liturgy**;
7. and even **Christian art** that portrays what we believed and how we worshiped over the centuries.

#### **A. Fathers of the Church**

8 Holy Men who have been called Fathers of the Church wrote Divine Revelation.

- Wrote in Greek:
  - St. Athanasius - St. Basil the Great - St. Gregory Nazianzen - St. John Chrysostom
- Wrote in Latin:
  - St. Ambrose - St. Augustine - St. Jerome - St. Gregory the Great

#### **B. Important Documents**

- Dogmatic Constitution Verbum Dei
- Dogmatic Constitution Lumen Gentium
- Constitution Sacred Liturgy
- Pastoral Constitution Gaudium Et Spes



# **PRAYING FOR THE POPE AND THE CHURCH**



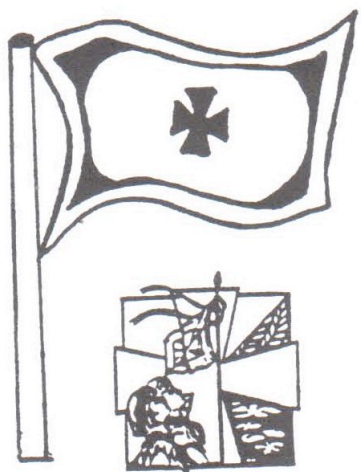




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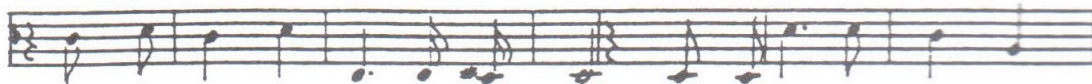
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Mang Đức Tin chiếu dội vào Đỉnh Trời.



Mang mến yêu thấm gội vào lòng người.Người H.Sĩ sống gương Anh



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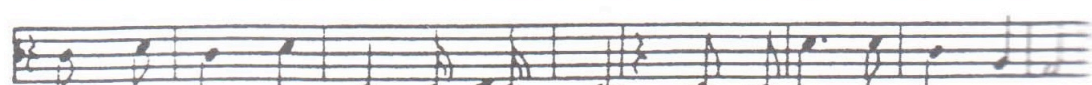
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và các Thánh Tử Đạo Nước Nam. Cho giáo dân sống đạo nhiệt thành.



Cho Quốc Dân thái bình và thịnh vượng.Người H.Sĩ xứng danh Anh Hùng