



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



KNIGHT OF THE EUCHARIST

Level I Handbook

Tên: _____

Đội: _____

Đoàn: _____

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KNIGHT OF THE EUCHARIST DIVISION ADVANCEMENT PROGRAM

(AGES 16-17)

I. Goals

1. Review and develop Basic Knowledge
2. Develop the spirit of a Knight of Eucharist
3. Preparation to become A Youth-Leader

II. Methods

1. Lessons arranged to facilitate the learning process. They can be in any order.
2. Lessons with PowerPoint presentation are for Knights to read, self-study, and can be discussed at weekly gatherings. This program is designed for individual progress or planned schedule for weekly meetings.
3. The Team Leader is in charge of the meeting and Youth Leader serves as a mentor for the team.
4. It is mandatory that Weekly Bible Sharing be the first lesson of the day for weekly team meetings.
5. A Bible game, chant, and song related to the Weekly Bible theme can be shared by team members or a Youth-Leader.
6. Youth-Leaders must develop a practical plan to help Knights of Eucharist live the devotional life.
7. Special weekend seminars can be organized for Chapters on more specific topics like teaching techniques, Knight' Project (Proposal and planning, execution and control, and management life cycle), etc.
8. Utilize the merit badge program (See merit badge program for additional information.)

III. Required Activities

1. Bible Sharing
 - a. Bible sharing activities (at the beginning of the weekly gatherings)
2. Eucharistic Hour
 - a. Eucharistic adoration/visitation (as a Chapter/monthly)
 - b. Spend 1-3 minutes for independent Eucharistic visitation each week.
3. Teaching Experience
 - a. Let Knights practice teaching by taking charge of the weekly discussion of a chosen topic or lesson within their division or group.
 - b. Pair them up with a teaching partner.
 - c. Have the Knights teach once or twice in the Seedling or Search Division (preferably formations, songs, specialty skills). Level 2 can do more.
 - d. Video record the teaching session to help Knights review their teaching.
4. Community Service
 - a. Knight of the Eucharist Service Day (Quarterly or semi-annually, Knights of Eucharist gather to do community service)
 - b. Delegate the coordination of the service event to the Knights, if possible.
5. Student Progress Review
 - a. Develop an individualized goal plan for each Knight

- b. Use the Merit Badge program and Merit Badges Record
- c. Do a quarterly review of a Knight's progress

IV. Recommended Activities

1. Develop Leadership Skills
 - a. Evaluate each Knight of the Eucharist leadership style
 - b. Teach the Knights by using a hands on approach (ex. Teach them how to start a fundraising event for charity)
2. Developing Spirituality through Reading
 - a. Catechism of the Catholic Church: Second Edition, by Catholic Church (2003)
 - b. YouCat, by Cardinal Christoph Schonborn (2011)
 - c. Imitation of Christ, by Thomas à Kempis and Aloysius Croft (2003)
 - d. How to be Happy How to be Holy, by Fr. Paul O'Sullivan, O.P. (1942)
 - e. An Easy Way to Become A Saint, by Fr. Paul O'Sullivan, O.P. (1993)
 - f. Readings about great saints and Catholic leaders
3. Morality Education
 - a. Help students identify current controversial issues (abortion, contraception, homosexuality, etc.)
 - b. Review Catholic literature on the Church's stance on these issues.

LEVEL 1 SCHEDULE

- Lesson 01: Knights Division Advancement and Merit Badge program (See booklet)
- Lesson 02: Knights of the Eucharist Songs (See booklet)
- Lesson 03: Review Formations (See booklet)
- Lesson 04: **Eucharistic Visitation - Sharing the Word of God (HT)**
- Lesson 05: Review Specialty Skills (See booklet)
- Lesson 06: Team Meeting
- Lesson 07: Building Team Spirit
- Lesson 08: **Eucharistic Visitation - Living the Eucharistic Day (HT)**
- Lesson 09: The Morning Offering
- Lesson 10: The Holy Mass and Holy Communion
- Lesson 11: The Night Offering
- Lesson 12: **Eucharistic Visitation - Holy Mass and Holy Communion (HT)**
- Lesson 13: How to Prepare a Lesson Plan (*one-day weekend seminar*) (See booklet)
How to Teach a Lesson Effectively (*one-day weekend seminar*) (See booklet)
How to Handle a Classroom (*one-day weekend seminar*) (See booklet)
- Lesson 14: Sacraments
- Lesson 15: Baptism and Confirmation
- Lesson 16: **Eucharistic Visitation - Praying the Holy Rosary (HT)**
- Lesson 17: Origin of the Eucharistic Youth Movement
- Lesson 18: TNTT Marvelous and Unique Points
- Lesson 19: Organizational Structure
- Lesson 20: **Eucharistic Visitation - Life of Prayers (HT)**
- Lesson 21: The Art of Making Cheers/Chants
- Lesson 22: The Art of Teaching a Song
- Lesson 23: Education through TNTT Activities
- Lesson 24: **Eucharistic Visitation - Eucharistic Visitation/Adoration (HT)**
- Lesson 25: The Holy Eucharist

SHARING THE WORD OF GOD

I. GENERAL

1. The word of our Lord found in the Bible is the foundation of the Eucharistic Youth Movement's education
 - Bible study
 - Religious education hour
2. The Mass
 - The feast of God's words
 - The feast of the Eucharist
3. The Eucharistic Youth Movement uses Bible scenes in its training camps to help its members incorporate God's word in all its activities.
 - Songs, games, shouts for joy

II. STUDYING THE BIBLE

1. Read the Bible: Practice daily habitual reading
2. Contemplate on God's word read during Sunday masses
3. Share the Bible in a small group
4. Participate in a Bible study



III. METHODS OF LIVING THE WORD OF GOD

1. Meditation
 - Read and recognize the time and the environment of the Bible message.
 - Analyze the characters (their mentality, reaction, feeling, etc.)
 - Meditate on a chosen verse
 - Compare and apply God's message into your daily life
2. Review
 - Examine: Examine the events that transpired in the reading
 - Reflect: Reflect on your own life to see if there is any applicable point
 - Act: Follow the will of God so that God's Word renews our life
3. Witness
 - Share the experience with others to bring the Good News to those in your community

IV. A SAMPLE OF SHARING THE BIBLE DURING A TRAINING CAMP

1. Prayer to the Holy Spirit (Prayer or song)
2. Read a Bible passage
3. Moment of silence for God's word to penetrate into the heart of the listener
4. Discuss the meaning of the Bible passage
5. Share your experiences -- focuses on how the Bible passage and God's message applies to your life; end with a prayer
6. Petitions
7. Pray the Our Father
8. Receive Spiritual Communion
9. Sing a song to give thanks God or to venerate Mary

KNIGHT's Weekly Activity Schedule

I. Opening

1. Formation (*Assistant Team Leader*)
 - Preparation whistle call – team members go into circle formation
 - Fix uniform – At ease position – Invite Team Leader
 - Team name - Salute
2. Prayer (*Assistant Team Leader*)
 - Sign of the Cross – Morning Offering Prayer – Act of Contrition – Spiritual Communion Prayer
 - Hiệp Hành Ca
3. Bible Sharing
 - A team member reads the Word of God
 - Moment of silence
 - Team Leader shares the Word of God (*can delegate to another team member*)
 - Assistant Team Leader: “*Lạy Chúa Giêsu Thánh Thể*” - Members: “*Xin hiệp nhất chúng con*”
4. Introduction/Reward (*Team Leader*)
 - Introduce new members, if any
 - Recognize Team members and give rewards based on the result of a project or task

II. Activities

Mix into activities songs, cheers, and games. Pay attention to time.

1. Team activities
 - Secretary reports the roll call (*reason for absence*)
 - Pay contribution (*Treasurer*)
 - Collect/pass out spiritual bouquet or remind members to write in the Journal of the Soul (*Treasurer*)
2. Training
 - Review: review lessons or provide additional explanation if there is confusion. Team Leader can invite mentor to help if needed.
 - Training: Morse, semaphore, knots, cheers, songs, VEYM, catechism, or other subjects. Team Leader organizes trainers.
3. Tasks
 - Share planned tasks

III. Closing

1. Formation (*Assistant Team Leader*)
 - See the formation in opening ceremony
2. Report (*Treasurer*)
 - Spiritual bouquet & financial record
3. Tasks for the week (*Team Leader*)
 - Activities' general observation
 - Remind team members what tasks needs to be completed during the week: Living the Eucharistic Day – Spiritual Bouquet Notebook or Journal – Weekly Gospel Virtue

Practice - Pope's intentions for the month – Tasks for the Week

3. Prayer

- Petition (*a team member*)
- Assistant Team Leader: Act of Contrition – Spiritual Communion Prayer – The Glory Be
- “Lạy Đức Trinh Nữ Maria – Xin cầu cho chúng con”
- Team's patron saint: “*Thánh - Cầu cho chúng con*”

4. Dismissal

- Closing song
- At ease position – Team's name and response
- Salute to dismiss

RAISING TEAM SPIRIT



I. DEFINITION

A team method is a training method that divides members into teams, the basic unit of the Youth Group, and are placed under the guidance of a Team Leader.

This method gives responsibilities to Team Leaders, who are given authority to carry out orders and make decisions with the help of Assistant Team Leaders and other team members.

II. GOAL

The Team method helps members develop their talents, abilities, strengths and self-conduct.

1. Learn self-governing skills. The Youth-Leader plays a supportive role.
2. Training and learn from each other.
3. Promote and create team unity through teamwork.
4. Create opportunities for self-development.
5. Recognize and understand your responsibilities. Promote voluntary work and discipline without peer pressure.

III. TEAM SPIRIT

To make your team better, the team leader needs to create team spirit in all members of the team. The following techniques should help create team spirit:

1. Raise the Team's Reputation

The Team leader needs to be self-disciplined. Avoid inappropriate behavior, which can cause a bad reputation for him/her and for the team.

2. Create Camaraderie Within the Team

A Team must be like a family in which everyone helps and respects each other.

3. Planning Everything in Advance

To succeed in anything, it is necessary to be prepared, research thoroughly, find solutions, plan actions, share responsibilities, and then be determined to finish what you need to be done.

4. Create A Cheerful Atmosphere

When everyone is happy, the works gets done faster. Therefore, the team leader needs to keep a cheerful atmosphere in the team.

5. Be Fair and Sincere

When everyone shares responsibilities equally, things will get done; and when everyone is honest with each other, that will help everyone to respect each other and to be a better the team.

- The team leader has full authority
- Team members must listen and follow
- Understand your personal responsibilities
- Do the work voluntarily and respectfully, do not force
- Build team unity and morale

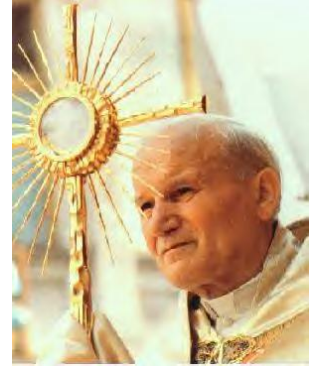
LIVING THE EUCHARISTIC DAY

THREE MOMENTS OF THE DAY

I. EYM MEMBERS & LIVING THE EUCHARISTIC DAY

A. TNTT Ultimate Goal

1. Holiness
 - Be holy through Living the Eucharistic Day
2. Apostleship
 - Become Apostles through prayer & daily offering of our lives.



B. Most Marvelous Method of Training EYM Members

Living the Eucharistic Day is a method that helps us become holy each day.

C. EYM Members' Duty

EYM members must live the Eucharistic Day

D. Youth-Leader's duty

99.99% of a Youth Leader's duty is to live and help the youths to live the Eucharistic Day

II. CONTENT OF LIVING THE EUCHARISTIC DAY

A. Eucharistic Day

1. The Eucharistic Day is a day lived by a Eucharistic Youth in which Jesus is the Sun, the center of our day.
2. The Eucharistic Day starts with Day Offering in the Morning (Morning Offering).
3. The summit of the Eucharistic Day is Holy Mass and Holy Communion. Our Day Offering is offered together with the Sacrificial Offering of Jesus to the Father.
4. The hours of the Eucharistic Day are marked with Eucharistic Adoration/Visitation, (*The Holy Hour*), Short Prayers, Spiritual Communion, Sacrifice, Apostolic Works, Bible Reading, Holy Rosary, Station of the Cross, Divine Mercy...
5. The Eucharistic Day ends with the Spiritual Bouquet and Night Offering.

B. The 3 moments of the Eucharistic Day (Jesus as the Sun of the Eucharistic Day)

1. Day Offering in the Morning:
 - Jesus is the Sunrise: opening a new horizon
2. Day Offering at Holy Mass with Holy Communion:
 - Jesus is the Sun at noon: the center of life
3. Day Offering at Night:
 - At sunset: let Jesus in the Eucharist settle in our heart

DAY OFFERING IN THE MORNING (Morning Offering)

The first moment of Day Offering is in the Morning after we wake up.

I. VEYM'S FIRST MOTTO

Thiếu Nhi mỗi sáng dâng ngày,
Điểm tô đời sống hương bay nguyện cầu.

*Thiếu Nhi dâng ngày mỗi sáng.
Làm cho đời sống hoá nên lời cầu.*



II. DAY OFFERING PRAYERS

A. Kinh Dâng Ngày Cho Trái Tim Chúa (traditional)

Lạy Trái Tim Cực Thánh Đức Chúa Giêsu, con nhờ Trái Tim Cực Sạch Đức Bà Maria, mà dâng cho trái tim Chúa: mọi lời con cầu xin, mọi việc con làm, mọi sự khó con chịu trong ngày hôm nay, cho được đền vì tội lỗi con và cầu nguyện theo ý Chúa. Khi dâng mình tế lễ trên bàn thờ, con lại dâng các sự ấy cho Trái Tim Chúa có ý cầu nguyện cách riêng theo ý Đức Giáo Hoàng. Amen.

O Jesus, through the Immaculate Heart of Mary, I offer you my prayers, works, joys, and sufferings of this day for all the intentions of your Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, for the salvation of souls, the reparation of sins, the reunion of all Christians, and in particular for the intentions of the Holy Father this month. Amen.

B. EYM Day Offering Prayer (alternative)

God, our Father, I offer you my day.

I offer you my prayers, thoughts, words, actions, joys and sufferings in union with the heart of your Son Jesus Christ, who continues to offer himself in the Eucharist for the salvation of the world.

May the Holy Spirit, who guided Jesus, be my guide and my strength today so that I may witness to your love.

With Mary, the mother of our Lord and of the Church, I pray especially for this month's intentions as proposed by the Holy Father.

C. Sample of Day Offering in the Morning

1. Sign of the Cross
2. Morning Offering Prayer

3. The Our Father
4. 3 Hail Mary (*for virtues of Faith, Hope, and Love and also asking Mary for the virtue of Chastity.*)
5. The Glory Be
6. Examination of Conscience
7. Act of Contrition
8. Spiritual Communion
9. Sign of the Cross

III. DAY OFFERING - THE FIRST ACT IN THE MORNING

A. Purpose of Day Offering in the Morning

1. To thank God for a safe night
2. To consecrate our day to God

B. Offer a Complete Day

1. The first thing we do after we are awake is to remember God and offer the Day to God.
2. By this first act, we offer every moment of the day to God, no moment is lost or wasted.
3. This first act is done even before getting out of bed.
 - Fall on the knees
 - Sign of the Cross
 - Morning Offering prayer

C. Sets the Tone for the Whole Day

The first moment of the day is for God.

1. Letting God in ahead of time this way, before the day gets tough, is a great thing to do if we remember to do it.
2. The whole day would be for the Lord

D. Offer with Full Deliberation

1. Day offering in the morning only takes one minute.
 - Make it with full deliberation.
2. Re-offer many times during the day.

E. Make It a Habit

1. Make Day Offering the first act of the day
2. Remember to do it everyday.

IV. ASK FOR INDULGENCES

A. The Merits of Our Acts

1. Prayers and countless acts of every day
 - pleasing to God
 - earning for us rewards for eternity

2. Important thing to do during the Day Offering in the Morning
 - Merely form the intention to receive (*No difficulty whatsoever*)
 - Required to receive indulgences

B. Prayer for Indulgences

Lạy Chúa, con xin được hưởng nhờ các ân xá, bởi những việc lành con sẽ làm trong ngày hôm nay, hoặc những ân xá nào có thể chỉ cho các linh hồn nơi luyện ngục được, thì xin Chúa cũng rộng ban cho các linh hồn ấy.

V. IMPROVE & BECOME HOLY EACH DAY WITH MORNING OFFERING

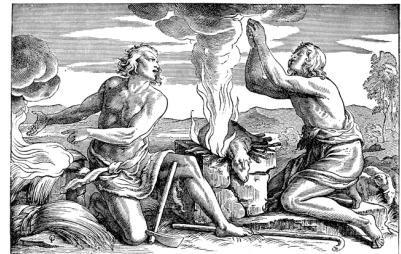
A. Live Through the Lens of the Sacred Heart Of Jesus

1. Transforming sufferings into fire, into life, and into love
2. Open to the world vulnerable, and simultaneously pierced and burning with love.



B. Offer the Best Gift to God

1. Change yourself each day to become the best gift to God
2. Improve daily and become holier each day
 - The day becomes precious & well lived
3. Do things that pleases God
 - Start with the first sacrifice
 - Get out of the bed... do not be lazy



DAY OFFERING AT HOLY MASS

The second moment and the center of Day Offering is Holy Mass & Holy Communion

I. VEYM'S SECOND MOTTO

Thiếu Nhi Thánh Thể nhiệm màu,
Tôn sùng rước lễ nhà châu viếng thăm.

*Thiếu Nhi tôn sùng Thánh Thể
Siêng năng chịu lễ viếng Chúa nhà châu*



II. HOLY MASS

- ❖ The Bible & Eucharist make up a single liturgy in the Mass.
- ❖ The Mass is the center of Christian life
- ❖ The Mass is the greatest wonder in the world. There is nothing on Earth equal to it, and there is nothing in Heaven greater than the Mass.
- ❖ The Mass gives us the greatest graces, blessings and favors, spiritual and temporal - graces that we could not possibly receive in any other way.

III. PARTICIPATE IN THE HOLY MASS

Eucharist is a “mystery to be believed, celebrated, and then lived.”

A. Participate in Daily Mass

1. The most perfect act we can participate in every day.
2. A Mass participated with devotion is greater than anything in the world.
3. If possible, go to Mass today.

B. Give power to daily offerings

Unite Day Offerings with the offering of the Mass will elevate the power of the Day Offering:

1. Unite the offering of our lives to God, day by day, in the same way that Jesus offered his life to the Father.
2. Unite with the sacrifice of the altar has the same power as unite with the sacrifice of the Cross
 - Unite with the passion of Christ
 - Become a pleasing gift to God the Father
 - Have the power to be saved from sin

C. Participate with all the Mass celebrated

1. Prayer

Lạy Chúa, con xin dâng Lễ Misa, các thầy cả khắp tứ phương thiên hạ làm trong ngày hôm nay, để Chúa con thương đến các kẻ có tội, đang mong sinh thì bây giờ và sẽ chết trong ngày hôm nay. Chớ gì máu Châu Báu Chúa Giêsu là Đấng Chuộc Tội làm cho Chúa con thương đến các kẻ ấy.

2. Participate in Mass through Divine Mercy

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.

IV. HOLY COMMUNION

A. Receive Holy Communion

1. We can approach Jesus in prayer, meditation, reading, reflecting, confession, and in various sacraments. The most excellent way, however, is Holy Communion.
 - Other sacraments are signs of grace. In Holy Communion, we receive the source of all grace (Jesus Himself).
 - No event in earthly life is more important than receiving Jesus in Holy Communion.
2. Witnessing and receiving the greatest gift of love
 - Let the Eucharist sink into our heart and deepen our experience and our love
3. Receiving Actual Communion and Spiritual Communion
 - Great privilege to have Jesus to be with us, inside us, and be part of us
 - so He can slowly draw us and transform us to become like Him

B. Receive Actual Communion

1. Requirements
 - True desire
 - No mortal sin
 - Fasting for 1 hour
2. Receive once daily and one more if participate at that Mass.

C. Receive Spiritual Communion

1. Requirements
 - True desire
2. Prepare for Spiritual Communion with perfect contrition (*with the Act of Contrition*)
3. Receive as many as you want
4. Can never replace nor equal to Holy communion but an excellent method of prayer

D. VEYM's Spiritual Communion Prayer

*Lạy Chúa Giêsu Thánh Thể,
Con yêu mến Chúa.
Xin Chúa ngự vào tâm hồn con,
Và ở lại với con luôn mãi.*

V. IMPROVE & BECOME HOLY EACH DAY WITH HOLY MASS & HOLY COMMUNION

1. Must be in union with the sacrifice of the altar (Jesus)
 - Nothing is more pleasing God the Father than Jesus Himself
2. Ask for the grace so you can let your own heart united with the Sacred Heart of Jesus, be blessed, broken, and given away freely in daily life.
 - Offer ourselves to God
 - Receive Jesus in communion
 - Offer ourselves to the world

DAY OFFERING AT NIGHT

(Night Offering)

The third moment of Day Offering is at Night.

I. VEYM'S TENTH MOTTO

Thiếu Nhi thực hiện hoa thiêng
Chép ghi mỗi tối cộng biên mỗi tuần

*Thiếu Nhi biên kho mỗi tối.
Thật thà không dối cộng góp hàng tuần*

II. DAY OFFERING AT NIGHT

A. Purpose

1. Thank God for the day
2. Ask God to have a good night

B. Most Important Things to Do

1. Examination of conscience
2. Perfect contrition

III. EXAMINATION OF CONSCIENCE

A. Ignatius' Steps for Examen

After quieting yourself and rest in God's presence for a few moment

1. Become aware of God's presence.
2. Review the day with gratitude.
3. Pay attention to your emotions.
4. Choose one feature of the day and pray from it.
5. Look toward tomorrow.

B. Review the Events of Your Day

Stop and look through every activity

1. What did happen (*Memory*)
 - Reflection
2. How do we feel (*Emotion*)
 - Use our emotion and feeling to embrace our spirit
 - What is significant in all the noise
3. What does it mean to us (*Understanding*)
 - Open up our imagination
 - Seeing and contemplating how God at work with us
 - See the possibility to turn thing around
 - Review the day, see the insights and improve tomorrow

C. St. Pope John XXIII's Examination of Conscience



Past	Present	Future
<ul style="list-style-type: none"> • Sins committed • Works omitted • Time wasted 	<ul style="list-style-type: none"> • Life is short • Hard to be saved • Few are saved because few choose the narrow path 	<ul style="list-style-type: none"> • Death • Judgment • Heaven • Hell

IV. PERFECT CONTRITION

A. Contrition

There are two kinds of contrition:

1. Imperfect Contrition
 - Contrition because of fear
 - Sin is not forgiven. Must go to confession in order to have sin forgiven.
2. Perfect Contrition
 - Contrition because of love
 - Sin is forgiven but must go to confession as soon as possible as a condition
 - Cannot receive actual communion until go to confession
 - Good to do every night before going to sleep, especially with mortal sin and can not go to confession.

B. Perfect Contrition with the Act of Contrition Prayer

Lạy Chúa Con, Chúa là Đấng trọn tốt trọn lành vô cùng. Chúa đã dựng nên con và cho Con chúa ra đời, chịu nạn chịu chết vì con, mà con đã cả lòng phản nghịch lỗi nghĩa cùng Chúa, thì con lo buồn đau đớn, cùng chê ghét mọi tội con trên hết mọi sự. Con dốc lòng chừa cải, và nhờ ơn Chúa, thì con sẽ lánh xa dịp tội cùng làm việc đền tội cho xứng. Amen.

V. SPIRITUAL TREASURE SHEET AND BOUQUET – A PART OF EYM'S NIGHT OFFERING

A. Virtuous Training to Reflect on Our Day

Fill in the Spiritual Treasure Sheet and offer the bouquet of spiritual flower to God at night is a method to help VEYM members to strengthen their spiritual life.

1. Help to live the Eucharistic Day
2. Help to live the 4 mottos
3. Help to practice virtues and advance spiritual life
4. Help moderate our life
5. Help to become holy



B. Treasure sheet (Bookkeeping)

Record of all good deeds/acts daily

C. Spiritual Bouquet (Offering)

1. Offering of spiritual flowers of prayers, sacrifices, and devotional acts.
2. Offering of our mistakes to ask for God's forgiveness and help

VI. PRAYER

A. Day Offering Prayer at Night

Trời đã xé chiều, Giêsu ơi con nhờ tay Mẹ Maria, mà dâng lên Chúa, dâng chúc lời cảm ơn, dâng trót cả xác hồn. Các việc con làm, các lời con xin, cùng với mọi khó nguy con chịu trót một ngày qua. Cùng với bóng chiều tà, Giêsu Maria, con hòa ca, dâng về nơi bao la. Chúa ban phép lành, một đêm ngủ an bình, hồn trong xác tươi xinh.

B. Day Offering at Night Sample

1. Sign of the Cross
2. Examination of Conscience
3. Act of Contrition
4. Spiritual Communion
5. Fill in the Treasure Sheet of Spiritual Journal *(if possible)*
6. The Our Father
7. 3 Hail Mary *(for the reparation of sins of yourself, of your relatives, and of the whole world)*
8. The Glory Be
9. Night Offering Prayer
10. Sign of the Cross

VII. IMPROVE & BECOME HOLY EACH DAY WITH DAY OFFERING AT NIGHT

1. Remember the events of the day
In making the Examen, we recall each day lived with God, precisely because Jesus has lived the same day with his heart opened up to each one of us.
2. WWJD
3. Spiritual bouquet offered to God
4. Prepare for tomorrow with resolution

VIII. OTHER HOURS OF THE EUCHRISTIC DAY

1. Holy Hour

- a. Eucharistic adoration & visitation

2. Other Hours

Bible reading, spiritual communion, short prayers, holy rosary, divine mercy, the Angelus, stations of the cross, spiritual reading, virtue practice

IX. SUMMARY

A. As Easy as 1, 2, 3

Sign of the Cross			
1	Day Offering Prayer	Night Offering Prayer	3
2	The Our Father 3 Hail Mary The Glory Be	The Our Father 3 Hail Mary The Glory Be	2
3	Examination of Conscience Act of Contrition Spiritual Communion	Examination of Conscience Act of Contrition Spiritual Communion	1
Sign of the Cross			

B. The Way of Our lives

1. God give us all kinds of gifts, especially our lives
2. We offer them back to God with thanksgiving and to be sanctified
3. We receive them back anew, especially in Holy Communion
4. We offer our lives to the world

C. Three Moments of the Eucharistic Day

1. Day Offering in the morning
 - a. Live through the lens of the Sacred Heart of Jesus
 - b. Offer oneself as the best gift to God
2. Day Offering at Holy Mass & Holy Communion
 - a. Offer ourselves to God
 - b. Receive Jesus in communion
 - c. Offer ourselves to the world
3. Day Offering at night
 - a. Remember the events of the day
 - b. WWJD
 - c. Prepare for tomorrow with resolution

HOLY SACRIFICE OF THE MASS

I. INTRODUCTION

A. Ceremonies of the Church are reasonable and proper

1. All persons in authority, rulers, judges and masters, require certain acts of respect from their subjects, and as we know Our Lord is present on the altar, the Church requires definite acts of reverence and respect at the services held in His honor and in His presence.
2. God commanded ceremonies to be used in the old law.
3. Our Blessed Lord Himself made use of ceremonies in performing some of His miracles.

B. Sacrifice

1. The offering of an object by a priest to God alone
2. The consuming of it to acknowledge that He is the Creator and Lord of all things

C. Difference between the sacrifice of the Cross and the Sacrifice of the Mass

1. On the Cross Christ sheds His blood and was truly slain
2. In the Mass there is no real shedding of blood nor real death
 - because Christ can die no more
 - represents His death on the Cross

II. THE HOLY MASS

A. The Mass

1. From the words "Ite Missa est," as the priest tells the people to depart when the Holy Sacrifice is ended
2. The un-bloody sacrifice of the body and blood of Christ.
3. The same sacrifice as that of the Cross:
 - The offering and the priest are the same – Christ our Blessed Lord
 - The ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross
 - To honor and glorify God
 - To thank Him for all the graces bestowed on the whole world
 - To satisfy God's justice for the sins of men
 - To obtain all graces and blessings

B. The chief parts of the Mass

1. The Introduction Rite
 - The Introit, Kyrie, Gloria, Prayers
2. Liturgy of the Words
 - Epistle, Gospel and Creed
3. Liturgy of the Eucharist
 - The Offertory: the priests offers to God the bread and wine

- The Consecration (Most solemn part of the Mass): the substance of the bread and wine are changed into the substance of Christ's body and blood
 - The Communion: the priest receives into his own body the Holy Eucharist
4. The Conclusion Rite
- Prayers of thanksgiving, the blessing of the people, the saying of the last Gospel.

C. Requiem, Nuptial and Votive Masses

1. A Requiem Mass is one said in black vestments and with special prayers for the dead.
2. A Nuptial Mass is one said at the marriage of two Catholics, and it has special prayers for their benefit.
3. A Votive Mass is one said in honor of some particular mystery or saint, on a day not set apart by the Church for the honor of that mystery or saint.

III. THE EFFECTS OF THE MASS

A. The fruits of the Mass

1. The first benefit is bestowed on the priest who says the Mass;
2. the second on the person for whom the Mass is said or for the intention for which it is said;
3. the third on those who are present at the Mass and particularly on those who serve it; and
4. the fourth on all the faithful who are in communion with the Church.

B. Value of Masses

1. All equal in value
2. Do not differ in worth, but only in the solemnity
 - With which they are celebrated:
 - When the Mass is sung by a bishop, assisted by a deacon and sub-deacon, it is called a Pontifical Mass
 - When it is sung by a priest, assisted by a deacon and sub-deacon, it is called a Solemn Mass
 - When sung by a priest without deacon and sub-deacon, it is called a Missa Cantata or High Mass
 - When the Mass is only read in a low tone it is called a low or private Mass
 - In the end for which they are offered:
 - To the honor and glory of God
 - To the good of the Church or the welfare of man
 - but never for any object that is bad in itself or in its aims;
 - neither can it be offered publicly for persons who are not members of the Church.

IV. ITEMS USED AT MASS

A. Necessary Items for Mass

1. An altar with linen covers, candles, crucifix, altar stone and Mass book

2. A Chalice with all needed in its use, and bread that was made from flour (wheat) and wine from grapes
3. Vestments for the priest
4. An acolyte or server

B. Altar Stone

1. The part of the altar upon which the priest rests the Chalice during Mass
2. Contains holy relics sealed up by a bishop
3. If the altar is of wood, this stone is inserted just in front of the Tabernacle
4. Reminds us of the early history of the Church, when the martyrs' tombs were used for altars by the persecuted Christians.

C. Lesson learned from the practice of using martyrs' tombs for altars

1. It is a reminder of the inconvenience, suffering and dangers that early Christians willingly underwent for the sake of hearing Mass.
2. Since the Mass is the same now as it was then, we should suffer every inconvenience rather than be absent from Mass on Sundays or holy days.

D. Tabernacle

It is the house-shaped part of the altar where the sacred vessels containing the Blessed Sacrament are stored.

E. The Host

It is the name given to the thin wafer of bread used at Mass.

1. A large host is consecrated at every Mass
2. Small hosts are consecrated only at some Masses at which they are to be given to the people or placed in the Tabernacle for the Holy Communion of the faithful.

F. Ciborium

The large silver or gold vessel which contains the Blessed Sacrament

- in the Tabernacle
- from which the priest gives Holy Communion to the people.

G. Items used with the chalice during Mass

1. The purificator or cloth for wiping the inside;
2. The paten or small silver plate used in handling the host;
3. The pall or white card used for covering the chalice at Mass;
4. The corporal or linen cloth on which the chalice and host rest.

H. Special vestments and ceremonies while performing sacred duties

1. To give greater solemnity and to command more attention and respect at divine worship;
2. To instruct the people in the things that these vestments and ceremonies signify;
3. To remind the priest himself of the importance and sacred character of the work in which he is the representative of Our Lord Himself.

I. The vestments used by the priest at Mass (traditional)

1. The Amice, a white cloth around the shoulders to signify resistance to temptation;
2. The Alb, a long white garment to signify innocence;
3. The Cincture, a cord about the waist, to signify chastity;
4. The Maniple or hanging vestment on the left arm, to signify penance;
5. The Stole or long vestment about the neck, to signify immortality;
6. The Chasuble or long vestment over all, to signify love and remind the priest, by its cross on front and back, of the Passion of Our Lord.

J. Colors of vestments and what they signify

Five colors of vestments are used: white, red, green, violet or purple, and Pink. The color black was also used in the old rite.

1. White signifies innocence and is used on the feasts of Our Blessed Lord, of the Blessed Virgin, and of some saints.
 - Gold is often used in place of white on great feasts.
 - Black signifies sorrow and is used on Good Friday and at Masses for the deceased. (Now replaced by white)
2. Red signifies love and is used on the feasts of the Holy Ghost, and of martyrs.
3. Green signifies hope and is generally used on Sundays from Epiphany to Pentecost.
4. Violet signifies penance and is used in Lent and Advent.
5. Pink signifies joy and is used on the Third Sunday of Advent.

K. Vespers

1. A portion of the divine office or daily prayer of the Church
2. Sung in Churches generally on Sunday afternoon or evening
3. Usually followed by Benediction of the Blessed Sacrament

L. Benediction of the Blessed Sacrament

1. An act of divine worship in which the Blessed Sacrament, placed in the ostensorium, is exposed for the adoration of the people and is lifted up to bless them.
2. The vestments used at Benediction:
 - A cope or large silk cloak
 - a humeral or shoulder veil

M. Ostensorium or Monstrance?

The beautiful wheel-like vessel in which the Blessed Sacrament is exposed and kept during the Benediction.

N. Hearing Vespers Does Not Meet God's Commandment of Attending Mass on Sunday

1. because there is no law of the Church obliging us under pain of sin to attend Vespers
2. there is a law obliging us under pain of mortal sin to hear Mass

V. PARTICIPATING AT THE HOLY MASS

A. The persons who take part in a Solemn Mass or Vespers

1. The priest who says or celebrates the Mass is called the celebrant
2. Those who assist him as deacon and sub-deacon are called the ministers
3. Those who serve are called acolytes
4. The one who directs the ceremonies is called the master of ceremonies.
5. If the celebrant is a bishop, the Mass or Vespers is called a Pontifical Mass or Pontifical Vespers.

B. To offer up the Holy Sacrifice with the priest

The words used in the Mass:

1. "Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty,"
2. "May the Lord receive the sacrifice from thy hands to the praise and glory of His own name, and to our benefit and that of all His Holy Church."
3. The custom of bringing to the priest the bread and wine necessary for the celebration of Mass

C. The proper and respectful hearing of Mass

1. To be in our place before the priest comes to the altar and not to leave it before the priest leaves the altar
 - o Prevent the confusion and distraction caused by coming late and leaving too early
2. Standing in the doorways, blocking up passages and disputing about places should be most carefully avoided.

D. Assist at Mass

1. With great interior recollection and piety
2. With every outward mark of respect and devotion

E. The best manner of hearing Mass

1. To offer it to God with the priest for the same purpose for which it is said
2. To meditate on Christ's sufferings and death
3. To receive Holy Communion

F. To offer the priest money for saying Mass for your intention

It is not simony or the purchasing of a something sacred

1. because the priest does not take the money for the Mass itself
2. for the purpose of supplying the items needed for Mass and for his own support

HOLY COMMUNION

Holy Communion

- Holy Communion is the receiving of the body and blood of Christ
- One can receive Holy Communion once daily at Mass and one additional time if they participate at another Mass.

The Most Excellent Way

We can approach Jesus:

- In prayer, meditation, reading, reflecting, in the confessional, and in various sacraments.
- The most excellent way, however, is Holy Communion.
 - Other sacraments are signs of grace. In Holy Communion, we receive the source of all grace (Jesus Himself).
 - No event in earthly life is more important than receiving Jesus in Holy Communion.

The dignity of Our Lord to enter our bodies under the appearance of ordinary food

- It is not beneath the dignity of Our Lord to enter our bodies under the appearance of ordinary food any more than it was beneath His dignity to enter the body of His Blessed Mother and remain there as an ordinary child for nine months.
- Christ's dignity, being infinite, can never be diminished by any act on His own or on our part.

To make a good Communion

- True desire
- In the state of sanctifying grace (No mortal sin)
- Fast according to the laws of the Church (One hour before Holy Communion)
 - It is not a sin to break one's fast through forgetfulness or any other cause
 - But it would be a mortal sin to receive Holy Communion after knowingly breaking the fast necessary for it

Receive Communion in mortal sin

- Receive the body and blood of Christ
 - Do not receive His grace
 - Commit a great sacrilege

To receive plentifully the graces of Holy Communion

- Not enough to be free from mortal sin
- Should be free from all affection to venial sin
- Should make acts of lively faith, of firm hope, and ardent love.

The fast necessary for Holy Communion

- The abstaining from food, alcoholic drinks and non-alcoholic drinks for one hour before Holy Communion.
 - Water does not break the fast.
 - Medicine does not break the fast

- Food taken by accident within one hour before Communion breaks the fast

Holy Communion allowed without fasting

- To protect the Blessed Sacrament from insult or injury
- When in danger of death
 - It is called Viaticum, and is given with its own form of prayer.
 - In giving Holy Communion, the priest says: "May the body of Our Lord Jesus Christ guard your soul to eternal life.
 - In giving Holy Viaticum, he says: "Receive, brother (or sister), the Viaticum of the body of Our Lord Jesus Christ, which will guard you from the wicked enemy and lead you into eternal life."

Bound to receive Holy Communion

- Under pain of mortal sin, during the Easter time
- In danger of death
- It is well to receive Holy Communion often
 - Nothing is a greater aid to a holy life than to receive often the Author of all grace and the Source of all good.
 - We shall know how often only from the advice of our confessor

Not giving Holy Communion to the people under the appearance of wine

- To avoid the danger of spilling the Precious Blood
- To prevent the irreverence some might show if compelled to drink out of a chalice used by all
- To refute those who denied that Our Lord's blood is present under the appearance of bread also.

When receiving Holy Communion, we should be particular:

- About our personal appearance, especially neatness and cleanliness
- About the respectful manner in which we approach and return from the altar
- About raising our head, opening our mouth and putting forth the tongue in the proper manner
- About swallowing the Sacred Host
- About removing it carefully with the tongue, in case it should stick to the mouth, but never with the finger under any circumstances.

Preparations for Holy Communion

- Do not act mechanically
 - Saying the words, but thinking of other things
- Do not act with fear and let the thought of unworthiness hold you back
 - As though Jesus is coming to find fault
 - But meditate how to make life better for Jesus and act on it.
- Avoid routine
- Avoid the same prayers or the same method
- Brighten the soul with holy thoughts

- Raise the will upwards with holy desires
- Use prayer books if it helps improve prayer

In Line for Holy Communion

- Respectful manner
- Feed on the True Desire
- Focus on the grace of receiving Jesus

Receiving Holy Communion

- Kneeling (best) or standing position
- By mouth (best) or by hand
- Let it dissolve (best) or chewing (Not recommended)

Standing position & by hand

- Bow (*before*)
- Hands up (*left on top*)
- Say “Amen” (*I believe*)
- Step to the side and receive the Eucharist (*food for the soul, not food to go*)

Return to the Seat

- Respectful manner
- Focus on Jesus

Thanksgiving after Holy Communion

- Spend sufficient time to show due reverence to the Blessed Sacrament
- ACTS
 - Adoration Our Lord
 - Thanking Him for the grace we have received
 - Contrition: especially with resolution
 - Supplication: asking Him for the blessings we need
 - For the Pope - Souls in purgatory – Family - Friends
 - For Self: Love God more

After Holy Communion Prayers

- **Anima Christi**

Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, strengthen me. O good Jesus, hear me. Within your wounds, hide me. Separated from You, let me never be. From the evil one, protect me. At the hour of my death, call me. Close to you, bid me. That with your saints, I may be praising you forever and ever. Amen.

- **Divine Mercy**

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.

- **Mary, Holy Virgin Mother**

Mary, holy virgin mother, I have received your Son, Jesus Christ. With love you became his mother, gave birth to him, nursed him, and helped him grow to manhood. With love I return him to you, to hold once more, to love with all your heart, and to offer to the Holy Trinity as our supreme act of worship for your honor and for the good of all your pilgrim brothers and sisters.

Mother, ask God to forgive my sins and to help me serve him more faithfully. Keep me true to Christ until death, and let me come to praise him with you forever and ever. Amen.

SPIRITUAL COMMUNION

Spiritual Communion

- An act of devotion that must be pleasing to God and bring us blessings from Him
- An earnest desire to receive Communion in reality,
 - make all preparations and thanksgivings that we would make in case we really received the Holy Eucharist
- Never replace nor equal to Holy Communion but an excellent method of prayer
- Receive as many as you want (make preparation)

Requirement for Spiritual Communion

- True desire

TNTT Spiritual Communion Prayer

*Lạy Chúa Giêsu Thánh Thể,
Con yêu mến Chúa.*

*Xin Chúa ngự vào tâm hồn con,
Và ở lại với con luôn mãi.*

SACRAMENTS

I. NECESSARY FOR SACRAMENTS TO EXIST

1. Efficient (outward) signs of grace
 - Sensible (perceptible to senses) & Symbolic (suggestive of nature of the sacrament)
 - Know when / what the effect of grace when grace enters the soul
2. Instituted by Christ
 - Christ instituted the sacraments
3. To give divine life to us
 - Sacraments give or increase sanctifying grace
 - Give (sacraments of the dead): Baptism – Reconciliation
 - Increase (sacrament of the living): Confirmation – Eucharist – Unction – Holy Orders – Matrimony
 - Reconciliation also increases sanctifying grace
 - Sacraments also give sacramental grace
 - Special help to attain the end for which Christ instituted each sacrament
 - Not independent from sanctifying grace (sanctifying grace that gives us the right to special help)
4. Entrusted to his Church
 - Church instituted the ceremonies
 - Ceremonies or actions in applying the outward signs
 - Increase our reverence & devotion
 - Explain their meaning and effects

II. VALIDITY OF THE SACRAMENTS

1. Proper Sign
 - matter (visible thing)
 - form (word)
2. Intention of minister
 - as Christ intended
 - as Church intended

III. EFFECTS OF THE SACRAMENTS

To have effect = by the merits of Christ and proper disposition of receiver (not minister)

1. Merited by Christ to give grace
 - Baptism = humility
 - Confirmation = ceaseless prayer
 - Eucharist = care of the needy
 - Reconciliation = mortified life
 - Unction = model death
 - Holy orders = priesthood
 - Matrimony = union with the Church
2. Proper disposition
 - proper motive
 - fulfillment of all conditions

IV. RESEMBLANCE TO THE SOUL & BODY

1. Sacraments of Initiation
 - Baptism = birth (communicates life)
 - Confirmation = strength (enriches life)
 - Eucharist = nourishment (nourishes life)
2. Sacraments of Healing
 - Reconciliation = healing (restores life)
 - Unction = help at death (fortifies life)
3. Sacraments of Service
 - Holy orders = guide (ministers to pastorally)
 - Matrimony = dwelling (builds up & spreads)

V. SACRAMENTS IMPRINT A CHARACTER IN OUR SOUL (Aspiritual mark which last forever)

1. Baptism – Confirmation – Holy orders
2. Can receive only once

VI. SACRAMENTS FREQUENTLY GIVEN CONDITIONALLY

1. Baptism – Reconciliation – Unction
2. In case it has not already been given or the disposition cannot be discovered
3. Use:
 - That there may be no irreverence to the sacraments in giving them to the persons incapable or unworthy of receiving them
 - And yet no one who is capable or worthy may be deprived of them
4. Effect:
 - To supply the sacrament where it is needed or can be given
 - And to withhold it where it is not needed or cannot be given

VII. Holy oils in sacraments

1. Three kinds of holy oils
 - Oil of the sick (unction & some blessings)
 - Oil of catechumens (baptism & holy orders)
 - Holy chrism (confirmation, sacred things)
 - Olive oil (strength)
 - Balm (freedom from corruption, sweetness of virtues)
2. Differences in the constitution
 - A Prayer
 - A Blessing
3. Blessed by the Bishop on Holy Thursday and distributed to priest of the diocese
4. Old oil must be burned every year

VIII. Sacrilege is the abuse of what is sacred:

1. People (priest...)
2. Places (church, cemetery...)
3. Things (cross, sacraments...)

BAPTISM

I. INTRODUCTION

C. Baptism

1. Sacraments of initiation:
 - Baptism
 - Confirmation
 - Eucharist
2. First to be received before other sacraments

D. Institution

1. Instituted = When Jesus received John the Baptist's baptism (sacramental) (Luke 3:21)
2. Recepted = Before Jesus went to heaven (Matthew 28:19)

II. EFFECTS OF BAPTISM

- ❖ Cleans original and actual sin
- ❖ Clears all punishments
- ❖ Makes us Christian (Members of the Church)
- ❖ Makes us God's children
- ❖ Makes us heirs of heaven

A. Punishment due to sin

1. Double guilt
 - Insulting God
 - Depriving Him of the honor
2. Double punishment
 - Eternal (in hell)
 - Temporal (on earth / in purgatory)

B. Remittance of Punishments

1. Baptism remits eternal punishment and all of the temporal punishments
2. Penance remits eternal punishment and part of the temporal punishments
 - Prayer, good work, suffering, indulgence relieve the remainder of temporal punishments

C. Consequences of original sin remain

1. To remind us of the misery of sin
2. To give us the opportunity to increase merit

D. Heirs of Heaven

1. Possession of God's friendship
2. Possession of God's grace
 - Sanctifying grace (life of God in our soul)

- Sacramental grace
3. Right to enter heaven

III. REQUIREMENTS FOR BAPTISM

E. Condition to inheritance

1. Receiving the sacrament
2. Believing & practicing all he has taught

F. Necessary of baptism

1. For salvation
2. Children die without baptism = To the mercy of God

G. Child's baptism

1. Wrong to defer = expose child to danger
2. Cannot do against the parents' wish, except in circumstances of dying

H. Adult's dispositions

1. Willing to receive
2. Having faith in Christ
3. True sorrow for sin
4. Renouncing the devil

I. Minister of sacrament

1. Ordinary (Bishop – Priest – Deacon)
2. Emergency (Anyone of reason)
 - Valid of unbaptized & unbeliever minister
 - Use of reason
 - Know how to give baptism
 - Intend what the Church intends

IV. THREE KINDS OF BAPTISM

A. By desire

1. ardent wish
2. do all that God has ordained

B. By blood

1. shed blood for faith
2. martyrdom

C. By water

- J. The ways:
 - Immersing/dipping - Sprinkling/aspersion - Pouring/infusion
- K. Must be water, no other liquid accepted
- L. Must spell out Father, Son & Holy Spirit as Christ instituted (not the general term of "Holy Trinity")
- M. Given conditionally if pouring water on other parts of the body other than the head

V. BAPTISMAL CEREMONIES & CEREMONIES OF THE CHURCH

A. Meaning

1. Renounces the devil (devil's works and pomps (worldly pride, vanities and vain)) and profess the faith = worthiness
2. Oil = Strength
3. White garment = Sinless state
4. Light = Light of faith, fire of love
5. Salt = wisdom (old rite)
6. Holds stole = into the Church (old rite)

B. Private baptism

Should take place inside Church to have a solemn baptism ceremony completed (using consecrated water with oil)

C. Ceremonies of The Church

1. Blessing the mother & child
2. Return thanksgiving to God

VI. GODFATHER/GODMOTHER

A. Sponsor

1. Must be Catholic
 - A model Catholic to entrust the care and instruct the child in religious duties
 - Have a good characters and virtuous
 - Create a spiritual relationship with the child, which is not an impediment to marriage
2. No need for a private baptism

B. An absent sponsor (sponsor by proxy)

1. If asked and consented
2. Yet has a replacement at baptism

VII. SAINT'S NAME

1. Imitate the virtues of the saint
2. The Saint is a protector (patron)
3. Never use name of:
 - Unbelievers, heretics, enemies
 - Heathen gods
 - Nick-names

CONFIRMATION

I. SACRAMENT OF CONFIRMATION

A. Sacrament

1. One of the Sacraments of Initiation
2. Received in state of grace (no mortal sin)
3. Not necessary for salvation but obliged to receive
4. A sin if neglected

B. Preparation

Study:

1. Chief mysteries of faith
2. Duties of Christians (know the laws and the commands of Christ)
3. Nature and effect of sacrament

C. Outward signs

1. **Extending the hand and pray** to receive the Holy Spirit
2. **Anointing the forehead with chrism in the form of a cross**
 - Profess and practice Catholic faith
 - Established by Christ
 - Taught by Apostles
 - Died for by Martyrs
 - Brought true civilization
 - Truly reform and preserve public and private morals
 - Never ashamed of it
 - Rather die than deny it
3. **Slight blow on the cheek** by bishop to remind to be ready to suffer for Christ

D. Effects

1. Receive the Holy Spirit and His gifts
2. Increase sanctifying grace
3. Strengthening of faith
 - Render us more firm in faith and religious duties
 - Make us strong and perfect Christian and soldiers (to resist attacks of and secure victory over spiritual enemies)

E. Sponsors

1. Necessary to provide support and guidance in their spiritual life
2. Good character as in baptism due to same duties and responsibilities
3. Spiritual relationship is not impediment to marriage

II. SEVEN GIFTS OF THE HOLY SPIRIT

1. Wisdom

To give us relish for the things of God and direct our whole life and all our actions to His honor and glory

2. Understanding

To enable us to know more clearly the mysteries of faith

3. Counsel

To warn us of the deceits of the devil and of the dangers to salvation

4. Fortitude

To strengthen us to do the will of God in all things

5. Knowledge

To enable us to discover the will of God in all things

6. Piety

To make us love God as a Father, and obey Him because we love Him

7. Fear of the Lord

To fill us with a dread of sin

III. 12 FRUITS OF THE HOLY GHOST

1. Some of the effects in us of the gifts of the Holy Spirit are the Fruits of the Holy Spirit and the Beatitudes.

- The Fruits of the Holy Spirit are virtuous and delightful works.
- The Beatitudes are perfect works
- The Beatitudes are fruits; but not all fruits are beatitudes.

2. The Fruits of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory.

3. In general, the sensitive appetites tend to draw man to goods less than himself; the fruits tend to lift man to what is greater than himself, not only as lying beyond the reach of sense, but beyond the reach of natural reason. Hence, there is contrast and opposition between the works of flesh and the fruits.

4. The 12 Fruits

- ❖ **Charity** (*Bác ái*): Charity leads us to perform our actions out of love for God.
- ❖ **Joy** (*Vui mừng*): Joy keeps us happily aware of God's infinite goodness.
- ❖ **Peace** (*An bình*): Peace results from joy and renders us tranquil.
- ❖ **Patience** (*Kiên nhẫn*): Patience resigns us to endure the disagreeable circumstances of life and the sufferings of death.
- ❖ **Goodness** (*Nhân từ*): Goodness inclines us to wish to do good to everyone, without distinction.
- ❖ **Benignity** (*Hòa nhã*): Benignity results from goodness; it is goodness in word and action.
- ❖ **Long-suffering** (*Nhẫn nại*): Long-suffering preserves patience over a long period, even though no encouragement is seen.
- ❖ **Mildness** (*Hiền lành*): Mildness restrains anger.
- ❖ **Faith** (*Tín thực*): Faith makes one faithful and upright in dealing with others.
- ❖ **Modesty** (*Nhã nhận*): Modesty produces moderation in external actions: purity or chastity in one's words and actions, and concerning dress and sex.
- ❖ **Contineny** (*Tiết độ*): Continence represses the passions, controls over impure desires and acts.
- ❖ **Chastity** (*Trong sạch*): Chastity helps one guard his senses so that they will not cause him to sin. It helps one regard his own body and those of others as the temples of the Holy Spirit.

IV. EIGHT BEATITUDES

The Eight Beatitudes is a portion of Our Lord's Sermon on the Mount. It holds a promised reward to those who practice the virtues

A. Chief features in Christ's own earthly life

1. poverty in His birth, life and death
2. meekness in His teaching
3. sorrow at all times
4. sought to do good
5. showed mercy to all
6. recommended chastity
7. brought peace
8. patiently endured suffering

1. Poor in spirit

- who would not offend God to possess or retain anything that this world can give
- who, when necessity or charity requires it, gives willingly for the glory of God
- those who humbly submit to their condition in life when it cannot be improved by lawful means

2. Meek

- suppress all feelings of anger
- humbly submit to whatever befalls them by the Will of God
- never desire to do evil for evil

3. Mourners

- who, out of love for God, bewail their own sins and those of the world
- who patiently endure all trials that come from God or for His sake

4. Hunger and thirst after justice

- every Christian virtue included under that name

5. Merciful

- who practice the corporal and spiritual works of mercy
- who aid by word or deed those who need their help for soul or body

6. Clean of heart

- the truly virtuous, whose thoughts, desires, words and works are pure and modest
- the chaste and sinless have always been the most intimate friends of God

7. Peacemaker

- avoid and prevent quarrels
- reconcile enemies
- put an end to all evil reports of others or evil speaking against them

8. Persecuted for justice' sake

- who will not abandon their faith or virtue for any cause

B. Meaning and use of the Beatitudes in general

1. Embrace whatever pertains to the perfection of Christian life
2. Invite us to the practice of the highest Christian virtues

3. Promise the same reward, namely, sanctifying grace in this life and eternal glory in the next
4. Offer us encouragement and consolation for every trial and affliction

ORIGIN OF THE EUCHARISTIC YOUTH MOVEMENT (EYM)

I. THE ORIGIN

The Famous Exhortation

Feast of Francis Xavier – Dec. 3rd, 1844

Fr. FX Gautrelet's famous exhortation to Jesuit seminarians:

*'Be missionaries by means of **prayer** and by offering each and every day in union with Jesus Christ in the **Eucharist**.'*

- Offer all the difficulties encountered during the day as offerings of **sacrifice**.
- Offer daily tasks as the primary form of **apostolate works**

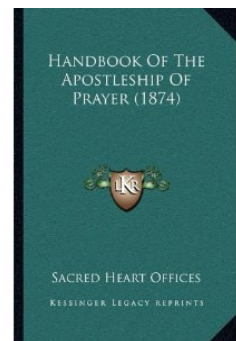


The Handbook

1846

Fr. Francis X. Gautrelet expounded on these ideas in a handbook, served as the foundation for the Apostolate of Prayer (AP):

- Propagation of the Gospel through Prayer
- Prayer is a Missionary Task.



The Periodical

From 1852 to 1856

Fr. Henri Ramière, SJ., published "The Little Correspondence" thrice annually.

II. THE ESTABLISHMENT

The Establishment of the Organization

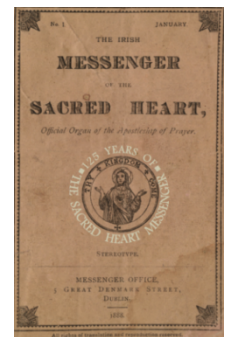
June 1861

- Apostleship of Prayer (AP) was officially established
- Fr Henri Ramière, SJ., was elected director of AP

The Magazine

1861

- The periodical grew into the AP's official monthly magazine: "Messenger of the Sacred Heart".
- Beside promoting devotion to the Sacred Heart, it raised awareness of the needs of Universal Church in three dimensions:
 1. Promote true devotion to the Heart of Jesus
 2. Unite the souls into the Heart of Jesus
 3. Make constant acts of sacrifice for the benefit of the Church



The Pope's Intention for the Universal Church

- In time the Pope himself proposed a particular monthly intention
- Since 1929, a specific mission intention has also been proposed to the faithful for their prayerful attention.

The Statutes

July 22nd, 1861

The statutes of the Apostleship of Prayer were:

- Approved by the Congregation of Bishops
- Became lawful
- Allowed to be applied throughout the Church.



III. THE CRUSADERS

Revolution & Appeal

1865

- Mazzini and Gaibal (*probably influenced by Freemasonry*)
 - displayed anti-Catholic Church learning
 - Set out to lead a revolution to take Holy See lands
- Pope Pius IX appealed to Catholics, adults and young people to come to his help.

The Crusaders & the Papal Army

Fr. Léonard Cros gathered young people to protect the Church by voluntarily carrying out the three tasks:

Silence – Prayer – Sacrifice

- Young people who entered into this dynamic of prayer and commitment were called Crusaders.
- Young members of the Apostolate of Prayer as a group:
 - was given the name “the Private Army” of the Holy Father
 - eventually would be called “Papal Army”

Recognition of the Crusaders

1869

- The Conference of French Bishops recognized the organization
- The headquarter was located in Toulouse, France

The Papal Blessing

1870

Father Henri Ramière, SJ., in a letter, asked Pius IX to give his blessing to this “Papal Army”:

- A section of the Prayer Apostolate
- Adapted for young Christians
- To defend the cause of the Holy See with weapons proper to it:

- through frequent communion
- intensive hours of study
- Already 100,000 members all over the world
 - encouraging participating in sacramental life



IV. THE EUCHARISTIC CRUSADE

Eucharistic Crusade

1881

The First International Congress took place in Lille, France, where it was said that:
'Apostolate of Prayer is a permanent Eucharistic crusade.'

The Proposals

The decade of 1880

- Anti-religion elements in France set out to sabotage religious sentiments. As a result, two proposals were put forth:
 - Against the Roman Church
 - Making France into an Atheistic Nation
- Fr. Henri Ramière gathered young people to organize a spiritual front
 - Praying to not let the two proposals pass into law

The Campaign and the Death

1883

Fr. Henri Ramière took up a campaign for monthly communion for children in the parishes.
 1884

Fr. Henri Ramière, the first head of AP, died

- After doing much to promote devotion to the Heart of Jesus.

St. Therese of Lisieux and the Apostleship of Prayer

October 15, 1885

- The archives of the Carmel of Lisieux conserved a document signed by Therese Martin at the age of 12, showing that on October 15, 1885 she enrolled in the Apostleship of Prayer.
- Together with St. Francis Xavier, St. Therese of Lisieux is now co-patron of the Apostleship of Prayer.



Pope Pius X Decrees

Frequent Communion and Early Communion to strengthen the Eucharistic life of the faithful

- Sacra Tridentina Synodus (Dec 20, 1905) about daily Communion
- Quam Singulari (Jul 8, 1910) about the Communion of children



Eucharistic Leagues

Between 1911 and 1914

Eucharistic Leagues were founded:

- For children, adolescents and adults
- With the aim of putting these decrees into practice



V. CHILDREN'S EUCHARISTIC CRUSADE

The idea of Children's Eucharistic Crusade

July 1914

- Lourdes Eucharistic Congress
 - The idea of a 'Children's Eucharistic Crusade' came about
 - Aiming to bring them closer to the Eucharist
- First World War (WWI) delayed this project.

First Children's Eucharistic Crusade

Nov 13, 1915

- Fr. Albert Bessières, SJ, proposed Children's Crusade to 28 children at Bordeaux, France

1916

- It was renamed Eucharistic Crusade and was approved by the Archbishop of Bordeaux

Eucharistic Crusade groups

- Because of the World War I, AP organized various groups for children
 - Pray for the combatants and for peace
 - Pope Benedict XV supported this project

Pope Pius XI on Children's Eucharistic Crusade

1922

- *"The young people in the Eucharistic Crusade were at the forefront of the Prayer Apostolate."*
- *"The Eucharistic Crusade was the primary school and the first step of Catholic Action."*



Children's Eucharistic Crusade Motto

1922

The organization also put forth four principles:

- Prayer
- Communion
- Fighting (replaced by Sacrifice)
- Conquering (replaced by Apostolic Acts)

Children's Eucharistic Crusade Goals

Members of the organization with following goals:

- Offering the day (*to pray for the intentions of the Holy Father*)
- Monthly spiritual chest (*these chests were sent back to the National Committee to be totaled up and offered to the Holy Father*)
- Communion with all masses (*celebrated throughout the world*)
- Regular reception of communion (*Sunday and at least one other day during the week*)
- Eucharistic Adoration (*the first Friday of every month*)
- Daily visit to the Blessed Sacrament (*at least for a few minutes*)
- Praying the Rosary daily...

Eucharistic Crusade as Primary Association

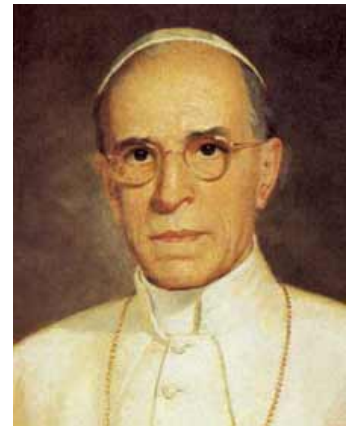
1932

Fr. Ledochowski obtained from Pope Pius XI the recognition of the Eucharistic Crusade of the AP as a Primary Association

Pedagogical Renewal

1945

- Fr. Gilles Arbellot suggested a pedagogical renewal - formation in:
 - Prayer
 - Eucharistic Life
 - Apostolate
- Two new sections were formed for 12 year olds
 - The Knights of Christ
 - The Messenger of Christ



The New Norms of the Eucharistic Crusade

1958

- Pope Pius XII approved the New Norms in a personally signed letter
- Fr. J.B. Janssen asked Jesuit provincials to assign competent men to this ministry

VI. EUCHARISTIC YOUTH MOVEMENT

Eucharistic Movement

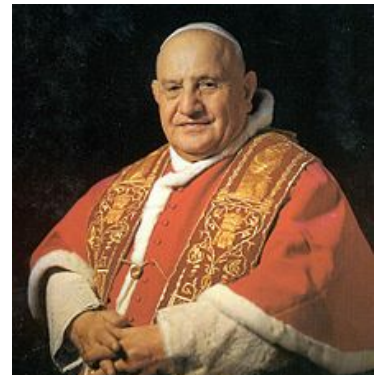
1960

Pope John XXIII address to the French Eucharistic Crusade on a pilgrimage to Rome:

“Children of the French Eucharistic Movement”

Eucharistic Youth Movement

March 1962



- The Assembly of French Cardinals and Bishops promoted the new name:
The Eucharistic Youth Movement (EYM)
- Updates Include:
 - The Name
 - Objectives
 - Specific methods of formation to each stage

Pope John Paul II's Address

1985

To the congress of National Secretaries of the AP:

'Special attention should be given to the children and young people who form the Eucharistic Movement.'



The Movement's Spirituality

- The Movement's Spirituality
 - Starts from the Church
 - Develops within the Church
 - Is at the service of the Church
- The same is said of the EYM as of the AP
 - That it is not important because it is the Apostleship of Prayer, but because it is the Church

NATURE & EDUCATIONAL METHODS OF VEYM

I. GOAL

A. Mission Statements

1. To form a well-rounded person to build society (*according to the Christian spirit*)
 - Body
 - Mind
 - Spirit (*Characters*)
 - Skills
2. To form a good Christian to spread the Good News
 - Religious Foundation
 - Practice Catechism
 - Have a right conscience
 - Live a religious life maturely (*having a living faith*)

B. Ultimate Goal (TNTT's Spirituality)

1. Holiness (*by Living the Eucharistic Day*)
2. Apostleship (*by Praying for the Pope's Intentions*)

Set Goal

- **BEST**
- Better
- Good
- Normal
- Bad
- Worse
- Worst

Aim High

The greatest danger is

- not that our aim is too high and we miss it,
- but that our aim is too low and we miss it.

II. FOUNDATION

The Bible & the Teaching of the Church

1. Word of God in the Bible

Thy word is a lamp unto my feet, and a light unto my path (Psalm 119:105)

2. The Teaching of the Church

- Traditions
- Councils

- Apostolic Letters

III. IDOL

Our Model

- Jesus in the Eucharist
 - Center
 - Source of Spiritual Life
 - Idol of life
- WWJD

IV. PRINCIPLES/GUIDLINES

1. Live God's Word & Unite with the Eucharist through:
 - Prayers
 - Holy Communion
 - Sacrifice
 - Apostolic Works
2. Love & honor Mary
 - Contrition and atonement for sin
 - Devotion to the Immaculate Heart of Mary
 - Devotion to the Holy Rosary
3. Honor & imitate the Vietnamese Martyrs
4. Love & obey the Pope
 - Pray for the Pope
 - Pray for the Pope's intentions

Christian Denominations

- Martin Luther (Germany): 1521 - Lutheran
 - Henry VIII (England): 1534 - Episcopalian
 - John Knox (Scotland): 1560 - Presbyterian
 - Robert Browne (England): 1583 - Congregationlist
 - John Baptist Smith (Holland): 1600 - Baptist
 - John Wesley (England): 1739 - Methodist
 - William Miller (New York): 1831 - Adventist
 - Mary Baker Eddy (Massachusetts): 1879 - Christian Scientist
5. Continuing improvement of oneself and the preservation & promotion of the Vietnamese culture.
 - The Five Constant Virtures: Benevolence – Righteousness – Proprieties – Wisdom – Fidelity
 - Character Virtures: Diligence - Temperance - Dignity – Integrity - Fortitude

V. RULES

To Know by Heart, Practice, and Meditate Daily

1. Prayers
2. Communion
3. Sacrifice
4. Apostolic Works
5. Obedience
6. Dignity
7. Charity
8. Integrity
9. Duty
10. Spiritual Bouquet

VI. EDUCATIONAL METHODS

Natural Methods

1. Structural Management (*Team*)
2. Step by step
3. Enter the Desert (*training camp*)
4. Activities
5. Meetings

Spiritual Methods

1. Bible sharing
2. Biblical timeline
3. Biblical environment
4. Living the Eucharistic Day
5. Eucharistic Hour

VII. SUMMARY

Holy, Holy, Holy...

- Holy Goal
- Holy Foundations
- Holy Idol
- Holy Principles
- Holy Laws
- Holy Methods

Ultimate Goal

- Holiness
- Apostleship

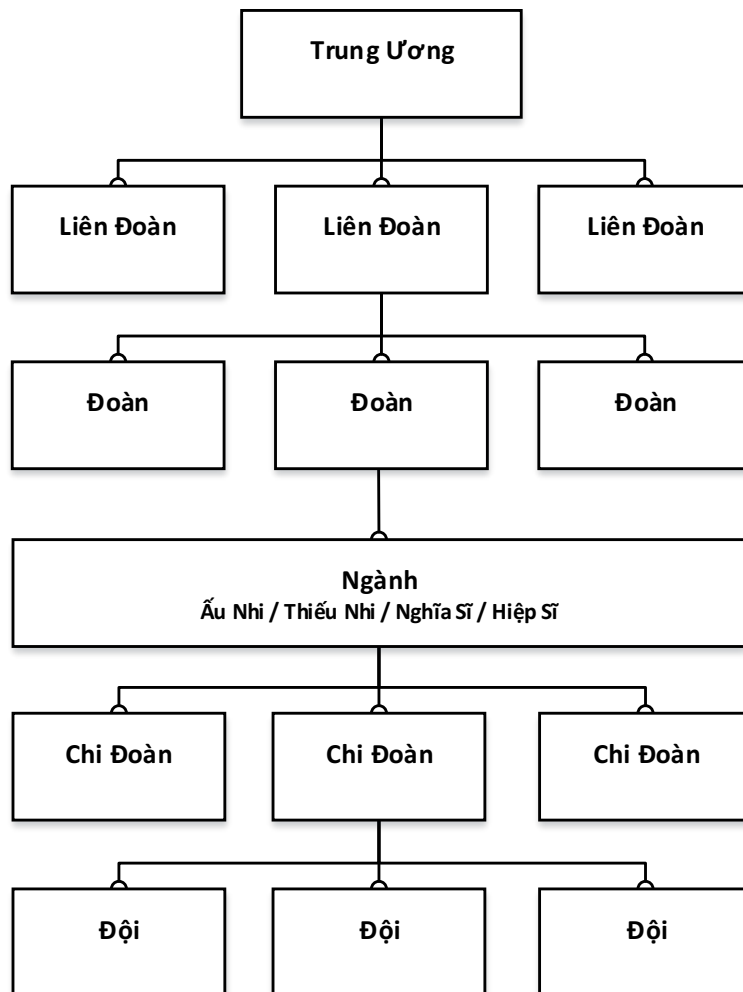
Most Marvelous Method: LIVING THE EUCHARISTIC DAY

VEYM ORGANIZATION

I. ORGANIZATIONAL STRUCTURE OF THE VEYM-USA

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

1. Headquarters Level (National)
2. League of Chapter Level (Inter-States/Diocese)
3. Chapter Level (Parish or Community)



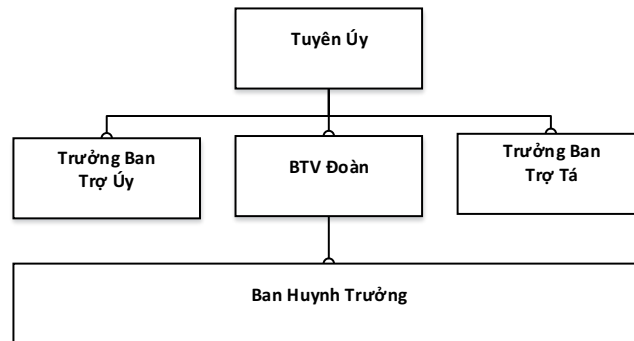
II. ORGANIZATION STRUCTURE OF A CHAPTER

The Chapter is the most basic and direct educational entity within the Vietnamese Eucharistic Youth Movement in the U.S.A. Generally, the Chapter is established at a parish or within the Catholic community.

1. In order to be effective in educating and leading the youth members, the Chapter is divided into groups according to age called Divisions (*Ngành Ấu Nh/Seedlingi, Thiếu Nhi/Search, Nghĩa Sĩ/Companion, Hiệp Sĩ,Knights of the Eucharist*).
2. Each Division is divided into multiple sub-divisions (*Chi Đoàn Ấu, Thiếu, Nghĩa, Hiệp*).
3. And each sub-division is divided into multiple teams.

A. Chapter Assembly

The Chapter is operated by the Chapter Assembly.

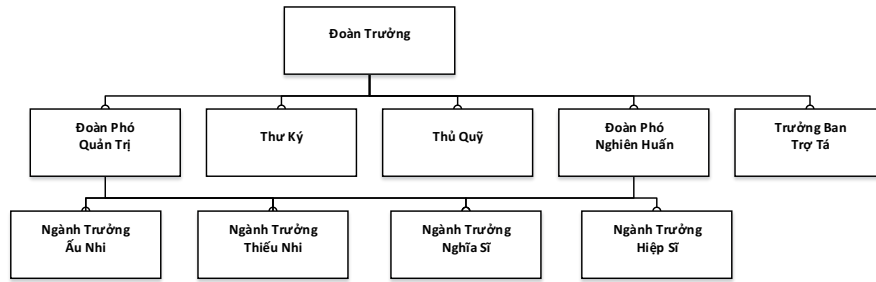


1. President: Chapter Chaplain
2. Members:
 - Members of the Chapter Executive Committee
 - President of the Chaplain Assistant (clergy) Committee
 - President of the Chaplain Assistant (layperson) Committee
 - Youth Leaders

B. Chapter Executive Committee

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

STRUCTURE OF THE CHAPTER EXECUTIVE COMMITTEE



1. Chapter Board of Executive Officers

- Chapter President
- Chapter Vice President of Administrative Affairs
- Chapter Vice President of Academic Affairs
- Secretary
- Treasurer
- President of the Chaplain Assistant (layperson) Committee
 - The Chapter President and two Chapter Vice Presidents are voted in for a two-year (2) term by all active Youth-Leaders within the Chapter for at least one (1) year, the Lead Chaplain Assistant of the Chapter and approved by the Chapter's Chaplain. The Chapter President is eligible for reelection one (1) additional consecutive term. Afterwards, in order to be reelected as President of the Chapter, the President must not hold office as President of the Chapter for one (1) term.
 - The Secretary and Treasurer are nominated by the Chapter President and two Chapter Vice Presidents and approved by the Chapter Chaplain.

2. Division Leaders

Division Leaders are invited to lead each Division by the Chapter President and two Chapter Vice Presidents. They include:

- Seedling Division Leader
- Search Division Leader
- Companion Division Leader
- Knight of Eucharist Division Leader

C. Division

1. The Vietnamese Eucharistic Youth Movement in the U.S.A. consists of 4 Divisions separated by the following age groups:
 - **SEEDLING** with the slogan **WELL-BEHAVE**; official Seedling consists of members ages 7 to 9. Depending on the situation and demands, younger members who are 6 years of age can be accepted as Young Seedling.
 - **SEARCH** with the slogan **SACRIFICE**, consists of members who are ages 10 to 12.
 - **COMPANION** with the slogan **CONQUER**, consists of members ages 13-15.

- **KNIGHT OF EUCHARIST** with the slogan **SELF-SACRIFICE**, consists of members ages 16-17. They are organized similar to other divisions.
2. Each Division is led by Division Leader and an Assistant Division Leader.

D. Subdivision

1. The Division is divided into multiple Subdivisions. Each Subdivision consists of 3 to 5 teams of the same gender.
2. Each Subdivision is led by a Subdivision Leader, an Assistant Subdivision Leader and Youth-Leaders to operate the Subdivision.

E. Team

1. Each Subdivision is divided into multiple teams. Each team consists of 6 to 11 members of the same gender.
2. Each team is led by a Team Leader and an Assistant Team Leader.

III. BOARD OF EXECUTIVE OFFICERS' SHOULDER BOARD

A. Color

The shoulder board of the Board of Executive Officers has a white background with 1 red stripe.

B. Meaning

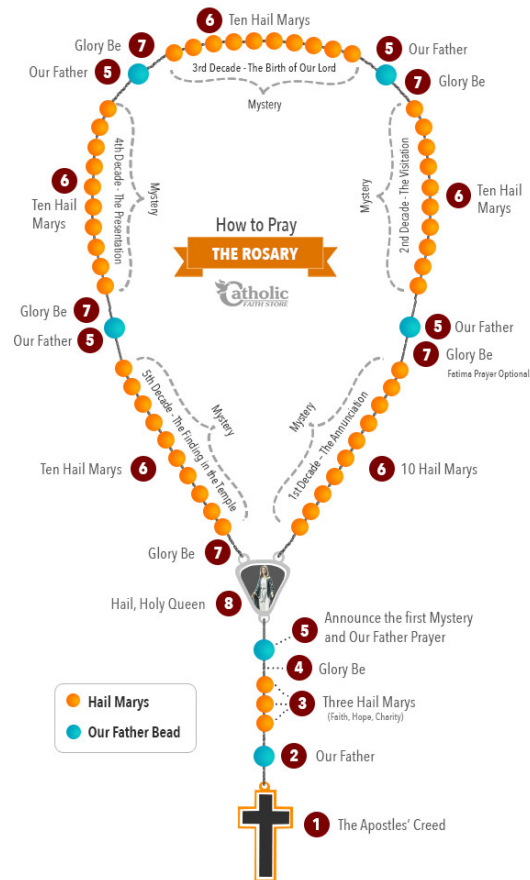
The meaning of the shoulder board shows the responsibility and the spirit of service of the Board of Executive Officers. The single stripe represents the chapter within the VEYM organizational management structure. Chapter (1 stripe) → League of Chapters (2 stripe) → National Executive Board (3 stripe).

C. End of Term

At the end of the term, the former Board of Executive Officers handle over the shoulder board to the next Board of Executive Officers. This act shows the continuation and the co-operation of fraternity in the organization.

MARIAM DEVOTION AND THE ROSARY

I. HOW TO USE THE ROSARY BEADS



II. BECOME HOLY WITH MARY

A. Holiness

The End of Man

- To be in union with the Holy Trinity
- To be holy as God is holy

TNTT Ultimate Goal

- Holiness
 - By Living the Eucharistic Day
- Apostleship
 - By prayer and daily offerings

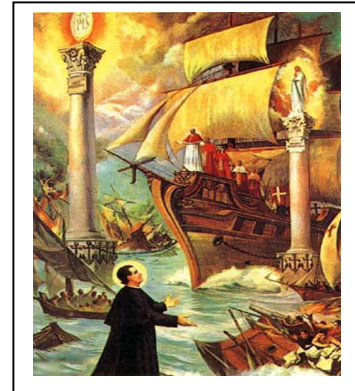
Secrets to Become Holy

- Desire
- Prayer
- Cross
- Mary

A True Catholic's Love

- Absolute love for the Sacred Heart of Jesus
- Graceful love for the Immaculate Heart of Mary
- Obedient love for the Pope & the Church

Saint John Bosco's Dream



The Pope's safety haven is to steer the Barque of Peter through the two pillars, atop of which one has the Holy Eucharist, and the other the Blessed Virgin Mary.

B. The Way

Preach My Psalter

"I want you to know that, in this kind of warfare, the principal weapon has always been the Angelic Psalter, which is the foundation-stone of the New Testament. Therefore, if you want to reach these hardened souls and win them over to God, preach my Psalter."

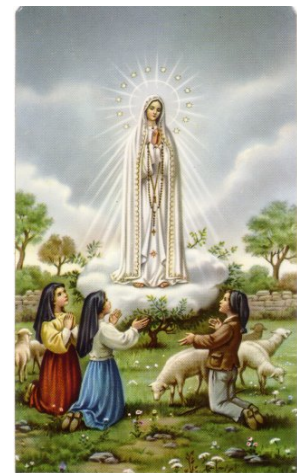
Fatima Peace Plan from Heaven

- Contrition & Reparation
- Devotion to the Immaculate Heart of Mary
- Pray the Rosary

III. BENEFITS OF PRAYING THE ROSARY

Importance of the Rosary

- After the Mass & Divine Liturgy
- Rosary: the sign of love & devotion
 - Anfonus Liguori: My salvation depends on it
 - Pope John XXIII: My passport to heaven
 - Padre Pio: My weapon in the battle of faith
 - Pope John Paul II: Agenuine training in holiness
 - Mother Teresa:



The 15 Promises

1. *Whoever shall faithfully serve me by the recitation of the Rosary, shall receive powerful graces.*
2. *I promise my special protection and the greatest graces to all those who shall recite the Rosary.*
3. *The Rosary shall be a powerful armor against hell, it will destroy vice, decrease sin, and defeat heresies.*
4. *It will cause virtue and good works to flourish; it will obtain for souls the abundant mercy of God; it will withdraw the hearts of people from the love of the world and its vanities, and will lift them to the desire of eternal things. Oh, that souls would sanctify themselves by this means.*
5. *The soul which recommends itself to me by the recitation of the Rosary, shall not perish.*
6. *Whoever shall recite the Rosary devoutly, applying himself to the consideration of its Sacred Mysteries shall never be conquered by misfortune. God will not chastise him in His justice, he shall not perish by an unprovided death; if he be just, he shall remain in the grace of God, and become worthy of eternal life.*
7. *Whoever shall have a true devotion for the Rosary shall not die without the Sacraments of the Church.*
8. *Those who are faithful to recite the Rosary shall have during their life and at their death the light of God and the plenitude of His graces; at the moment of death they shall participate in the merits of the Saints in Paradise.*
9. *I shall deliver from purgatory those who have been devoted to the Rosary.*
10. *The faithful children of the Rosary shall merit a high degree of glory in Heaven.*
11. *You shall obtain all you ask of me by the recitation of the Rosary.*
12. *All those who propagate the Holy Rosary shall be aided by me in their necessities.*
13. *I have obtained from my Divine Son that all the advocates of the Rosary shall have for intercessors the entire celestial court during their life and at the hour of death*
14. *All who recite the Rosary are my children, and brothers and sisters of my only Son, Jesus Christ.*
15. *Devotion of my Rosary is a great sign of predestination.*

Blessings of the Rosary

- *Sinners are forgiven.*
- *Souls that thirst are refreshed.*
- *Those who are fettered have their bonds broken.*
- *Those who weep find happiness*
- *Those who are tempted find peace.*
- *The poor find help.*
- *Religious are reformed.*
- *Those who are ignorant are instructed.*
- *The living learns to overcome pride.*
- *The dead (the Holy Souls) have their pains eased by suffrages.*

Benefits of the Rosary

- *It gradually gives us a perfect knowledge of Jesus Christ.*
- *It purifies our souls, washing away sin.*

- *It gives us victory over all our enemies.*
- *It makes it easy for us to practice virtue.*
- *It sets us on fire with love of Our Lord.*
- *It enriches us with graces and merits.*
- *It supplies us with what is needed to pay all our debts to God and to our fellow men;*
- *and finally, it obtains all kinds of graces for us from Almighty God.*

Indulgences

- A Plenary Indulgence...
 - *May be gained when the Rosary is prayed in Church, in a family group or in a religious community.*
 - *Can be gained only once a day (except by those who are in danger of death.)*
- A Partial Indulgence...
 - *One may gain a partial indulgence for the Rosary's recitation in whole or in part in other circumstances.*

IV. CONTENTS OF THE ROSARY

A. The Sign of the Cross

- The Holy Trinity Mystery
- The Incarnation Mystery
- The Redemption Mystery

B. The Apostles' Creed

Articles of faith

- God, the Father
- God, the Son
- God, the Holy Spirit
- The Catholic Church

C. The Our Father

- The most perfect prayer of all prayers.
- Jesus Himself taught us.
- Contains everything that we want to pray for.
- Best & right way to pray:
 - First = glorify God
 - Then = ask for our needs

D. The Hail Mary

- Bible's source
 - Angel's greeting
 - *Hail Mary, full of grace, the Lord is with thee...*
 - Elizabeth words inspired by the Holy Spirit
 - *Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.*



We render to God the highest praise and return Him most gracious thanks, because He has bestowed all His heavenly gifts on the most holy Virgin.

- Catechism's Source
 - St. Petrus Canisius in his Catechism in 1555 & Catechism of the Council of Trent in 1566
 - *Holy Mary, Mother of God, pray for us sinners*
 - The Church also added
 - *Now and at the hour of our death. Amen.*

We should earnestly implore her help and assistance; for that she possesses exalted merits with God, and that she is most desirous to assist us by her prayers.

- The Last Four Things
 - Death: Everyone dies: in grace or in mortal sin.
 - Judgment: Reward or punishment even for very little things.
 - saved (*belong to God*) or damned (*belong to devil*)
 - Heaven: eternal reward (*nothing is happier*)
 - Hell: eternal punishment (*nothing is more miserable*)

- **Two Important Moments of Life**
 - The present moment (*the most precious time*)
 - The hour of death (*the most important time*)



“Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.”

E. The Glory Be

- Everything we do is to give glory to God.

F. The Fatima Prayer

- Mary taught the children of Fatima on July 13, 1917.
- Approved for public use in 1930.
- A petition to forgive sin.

G. The Hail Holy Queen

- The Salve Regina (from Latin: Hail Queen) is a Marian hymn
- One of four Marian antiphons sung at different seasons within the Christian liturgical calendar of the Catholic Church.

We pay homage to the Blessed Virgin Mary, our “Mother of Mercy,” and humbly ask for her assistance.

H. The Rosary Mysteries

- Through Mary to Jesus
- A summary of the whole Gospel
- A reflection on the life of Jesus
- Virtues:
 - Imitation of Chris
 - Imitation of Mary

V. 20 Mysteries of the Holy Rosary & Their Virtues

A. 5 Mysteries of Joy

1. The Annunciation (*Desire the Love of Humility*)
2. The Visitation (*Desire Charity Toward My Neighbor*)
3. The Birth of Our Lord (*Desire the Love of God*)
4. The Presentation in the Temple (*Desire a Spirit of Sacrifice*)
5. The Finding of the Child Jesus in the Temple (*Desire Zeal for The Glory Of God*)

B. 5 Mysteries of Light

1. The Baptism in the Jordan (*Desire the dignity of God's children*)
2. The Wedding at Cana (*Desire the trust in God*)
3. The proclamation of the Kingdom of God (*Desire repentance of sin*)
4. The Transfiguration (*Desire the will of God*)
5. The Institution of the Eucharist (*Desire the union with God*)

C. 5 Mysteries of Sorrow

1. The Agony in the Garden (*Desire True Repentance for My Sins*)
2. The scourging at the Pillar (*Desire a Spirit of Mortification*)
3. The Crowning with Thorns (*Desire Moral Courage*)
4. The Carrying of the Cross (*Desire the Virtue of Patience*)
5. The Crucifixion (*Desire the Grace of Final Perseverance*)

D. 5 Mysteries of Glory

1. The resurrection (*Desire a Strong Faith*)
2. The Ascension of Our Lord (*Desire the Virtue of Hope*)
3. The Descent of the Holy Spirit (*Desire Zeal for the Glory of God*)
4. The Assumption of Our Lady into Heaven (*Desire the Grace of a Holy Death*)
5. The Coronation of the Blessed Virgin Mary (*Desire a Greater Love for the Blessed Virgin Mary*)

VI. HOW TO PRAY THE ROSARY

St. Pope John XXIII

1. Picture
2. Reflection
3. Intention/Virtue

Pope John Paul II

1. Remember Jesus
2. Learn from Jesus
3. Pray with Jesus
4. Become like Jesus
5. Preach about Jesus

VII. TRUE DEVOTION TO MARY

God's Holy Will

1. Mary in the Incarnation
2. Mary in the Sanctification
3. Jesus has God as Father & Mary as Mother
4. Behold, your Mother!

Foundation of True Devotion

1. Have Jesus as the ultimate goal
2. Belong to Jesus & Mary as slave
3. Avoid sin & bad habits
4. Have Mary as Mediator
5. Not persevered in grace without help

Characteristics of a True Devotion

1. Truthful (*thành thực*)
2. Intimate (*thiết tha*)
3. Holy (*thánh thiện*)
4. Faithful (*trung tín*)
5. Unselfishness (*thanh thoát*)

Practices

1. 3 Hail Mary
2. Prayer of Consecration
3. Short Prayers
4. Angelus & Rosary
5. Mariology & Memory



VIII. CONCLUSION

The Holy Rosary must be attached to our life

1. Our mouth pronounces the Rosary - Our mind reflectson the mysteries - Our life must be changed.
2. *Với Mẹ, nhờ Mẹ Mân Côi. Thương yêu, phục vụ, ấy đời của con.*
3. *Đời con một Chuỗi Mân Côi:
Hạt Vui, hạt Sáng, hạt Thương, hạt Mừng.
Ngày đêm chiêm ngắm không ngừng,
Như cây nến cháy nhỏ từng lời kinh.*

NGHỆ THUẬT LÀM BĂNG REO

THE ART OF MAKING CHEERS/CHANTS

“Anh chị em, hãy đem cả tâm hồn, và hát dâng Thiên Chúa, những bài thánh vịnh, thánh thi, và thánh ca. Anh chị em có làm gì, nói gì, thì hãy làm, hãy nói, nhân danh Chúa Giêsu, và nhờ Người, mà cảm tạ Thiên Chúa Cha” (Col 3, 16-17)

I. NHẬN ĐỊNH

Sinh hoạt là một phương pháp giáo dục rất cần thiết trong các đoàn thể trẻ, nhằm để giúp thư giãn tinh thần sau những giờ học tập. Tuy nói là giúp thư giãn tinh thần, nhưng không có nghĩa là “chơi đạ” cho thoải mái. Phương pháp giáo dục qua sinh hoạt được diễn ra qua các băng reo, bài hát, trò chơi, v.v. hàm chứa những ý nghĩa của các bài đọc Tin Mừng, hay là lời hay ý đẹp trong cuộc sống, và nhằm mục đích lãnh mạnh rèn luyện các đoàn sinh trong cách ứng xử và sự phản ứng nhanh nhẹn.

Tiếng reo trong sinh hoạt nói chung và giới trẻ nói riêng, có ảnh hưởng rất lớn. Nó làm cho bầu khí sinh hoạt thêm hăng hái, phấn khởi, có một hiệu quả in sâu trong tư tưởng người nghe. Nó còn như một lời quảng cáo ngắn gọn, làm khơi dậy nơi người trẻ một sức sống.

II. TIẾNG REO (BĂNG REO) LÀ GÌ?

- Là một số câu nói hay bài hát ngắn gọn có ý nghĩa
- Là những khẩu hiệu được ghép lại
- Là một hay nhiều tiếng dội trong thiên nhiên
- Là nhiều loại âm thanh hợp lại
- Là tiếng đáp lại giữa hai bên dẫn tới ý chính nào đó... vv...

Do đó người HT khi sinh hoạt có thể sáng tác ra rất nhiều loại Băng Reo khác nhau, để làm hưng phấn trong khi sinh hoạt hay áp dụng sau câu chuyện ý lực hay chủ đề, nhưng muốn làm thành công, một băng reo phải nhớ những điều sau đây:

1. Have a meaning / **MEANINGFUL**
2. Have action which creates enthusiasm and joy / **ACTIVE**
3. Be short, easy to understand and to do / **SHORT**
4. Have a song which enforces the cheer / **Song**

Easy to Remember : **M-A-S-S**



Thật vậy, bất cứ một âm thanh nào, hay một lời, câu nói nào, cũng có thể trở thành một băng reo để tạo được bầu khí vui tươi, hấp dẫn, nhớ lâu, đỡ mệt nhưng phải cần sự tháo vát và linh động của người Huynh Trưởng.

III. MỤC ĐÍCH BĂNG REO

Sau đây là một vài thí dụ căn bản và thiết thực.

a. Để gây bầu khí, gây tinh thần cho đoàn hăng hái:

- NĐK: Ở này anh (chị) em ơi!
TC: Ơi
- NĐK: Một người
TC: Cô độc (hai tay khoanh lại)
- NĐK: Ba người
TC: Kết Đoàn (tụ ba người)
- NĐK: Đoàn ta
TC: Tiến (Nắm tay nhau... Hát...)

b. Để nhấn mạnh đến một chiến dịch đang và sẽ thực hiện:

- NĐK: Thánh Thể
TC: Yêu mến (hai tay ôm ngực)
- NĐK: Thánh Thể
TC: Tôn thờ (quỳ hai tay chắp lại)
- NĐK: Thánh Thể
TC: Cảm tạ (hai tay chắp ngực)
- NĐK: Chúng ta
TC: Yêu mến, tôn sùng, cảm tạ AAA!

c. Để nhấn mạnh một đức tính, một nhân vật:

- NĐK: Ai vui tươi?
TC: Tôi!
- NĐK: Ai lịch sự?
TC: Tôi!
- NĐK: Ai hăng hái?
TC: Tôi
- NĐK: Ai vui tươi, ai lịch sự ai hăng hái?
TC: Tất cả chúng ta. AAA!

d. Để chào mừng một quan khách:

- Vỗ tay 1, 2, 3, 4, 5: Hoan
- Vỗ tay 1, 2, 3, 4, 5: Hô

- Vỗ tay 1, 2, 3: Hoan hô (3)

e. Đề nâng cao tinh thần đoàn kết:

(Chia làm ba nhóm: Bắc, Trung, Nam)

- NĐK: Giơ tay chỉ vào nhóm nào thì nhóm đó hô tên mình
- NĐK: Bắc, Trung, Nam.
TC: Một nhà!

f. Băng reo, NĐK làm sao, TC lập lại và làm giống vậy cả cử điệu:

- NĐK: Thước đo
TC : Thước đo (giang tay dài)
- NĐK: Lò so
TC: Lò so (hai tay như lò so)
- NĐK: Con cò
TC: Con cò (co chân, vẩy hai tay...)
- NĐK: Con bò
TC: Con bò (Thấp xuống, hai bàn tay làm sừng)

g. Đặc biệt mẫu băng reo ráp chữ, ráp câu chuyện:

Kiểu này người HT cần phải có óc tháo vát, và chọn những tiếng, những câu ngắn gọn, gọi lên được vẻ sinh động, vui tươi, nhí nhảnh cho buổi sinh hoạt, đón tiếp, chào cờ...

IV. ACCORDING FORMULA

1. A – A Sowing seeds... Sowing seeds
2. A – B Manna – Father gives out
A – C Manna – Nourish the people
A – D Manna – Nourish the soul.
ABCD - Á Manna Father gives out, nourish our people, nourish our soul – Alleluia
alleluia AAA
3. A – Á Thiếu nhi unites – together
B – Á Thiếu nhi helps – together
C – Á Thiếu nhi loves – together
ABC – Á Thiếu nhi unites, helps, loves – together

V. ACCORDING TO RESPONSES AND BODY MOVEMENTS

1. Kitchen fire – AAA
House fire – OOO
Love fire – AAA
Death fire – OOO
Holy fire – Hooray, hooray AAAAAAAAAAa!

2. Give me an applause – Clap hands
 Give me a smile – Hee hee
 Give me a câu hò – Hò lơ hó lơ
 Give me a shirt – Đây
 Give me a rose – Đây
 To reward – Clap hands, Hee hee, Hò lơ hó lơ, Đây, Đây
3. If you're happy and you know it clap your hands...
4. Drum, cymbals, an orchestra, presentation
 Tùng, beng xèng
 Dodo, rere, mimi
5. Hey friend let's...
6. Chi mà cheng cheng...
7. Hey brothers, come outside, watch us...
 We raise our hands, hold our ears, shaking our heads...
8. Hey brothers – Yes?
 Where's your hands – Right here
 Where's your mouth – Right here
9. Hò (high hill, let's go...A li hò lơ)
10. Who rocks the house? Jesus Rocks the House When he rocks the house – He rocks it up, down and all the way around

Tóm lại, muốn có những băng reo thật sinh động, vui tươi, nắm bắt được bầu khí, lột được ý nghĩa mình muốn diễn tả, người HT cần học hỏi nơi tài liệu, bạn bè, những người có kinh nghiệm, và nhất là cần thực tập kỹ trước khi cho băng reo.

Chúc các Huynh Trưởng học hỏi và áp dụng thành quả Băng Reo trong mọi sinh hoạt.

NGHỆ THUẬT TẬP HÁT

I. BÀI HÁT TRONG SINH HOẠT

Trong các dịp sinh hoạt tập thể, đặc biệt là với các em thiếu nhi và các bạn trẻ, một bài hát ngắn có ít là **ba hiệu quả** sau đây:

- **Gây dựng bầu khí:** Nhanh chóng tạo được bầu khí vui tươi cho tập thể tham dự không phân biệt nam nữ, chênh lệch tuổi tác, xóa nhòa mọi e dè ngại ngùng hay bàng quan khép kín, vốn là thứ tâm lý bị “đóng băng” gây khó khăn cho Linh Hoạt Viên trong sinh hoạt.
- **Chuyển tải ý nghĩa:** Dễ dàng chở chuyên những ý nghĩa chủ đề chung của chương trình sinh hoạt, một bài học giáo dục nhân bản trong xã hội hoặc một đề tài tôn giáo, mà cứ bình thường Linh Hoạt Viên rất khó trình bày bằng lời nói cho lôi cuốn và hấp dẫn được.
- **Hỗ trợ giảng dạy:** Đặc biệt trong sinh hoạt Giáo Lý, đây là một trong phương tiện sư phạm huấn giáo đạt hiệu năng sinh động nhất và cao nhất, giúp cho các Giáo Lý Viên có thể dẫn nhập, minh họa và củng cố cho đề tài Giáo Lý, cho sứ điệp Tin Mừng khi đứng trước lớp Giáo Lý.

II. Năm (5) Bước Học Hát

1. Chú ý nghe:
 - Lắng nghe người dạy, Không hát theo ngay
 - Để ý chỗ lách, ngắt, mạnh, nhẹ
2. Ghi:
 - Gạch dưới những nhịp mạnh, nhanh, và những chữ ngân dài hay liên giọng
 - Ghi những chữ thay đổi, lớn nhỏ...
3. Hát theo:
 - Hát mạnh dạn, lớn tiếng để nếu sai thì người dạy sửa ngay
4. Giữ những chỗ mạnh yếu theo tiết điệu
5. Ôn Tập:
 - Cất giữ tài liệu cẩn thận
 - Hát lại nhiều lần cho chắc
 - Nên Hát thuộc lòng

III. Sáu (6) Bước Tập Hát

1. Chọn Bài
 - Chọn lựa bài thật kỹ: thích hợp với các lứa tuổi, hoàn cảnh, vừa sức,
 - Những bài có tính cách giáo dục, đạo đức, vui tươi..
2. In Bài/Phát Bài
 - Nên có sẵn bài in, chép lên bảng, giấy lớn
 - Nên gạch nhịp, chỉ rõ những chỗ ‘Khó’
3. Hát Trước
 - Hát (thử) một hai lần để mọi người nghe qua "tiết tấu" của bài hát
 - Hát thật rõ ràng, đúng nhịp...
4. Tập Từng Câu, Từng Đoạn
 - Nên chia bài hát thành từng câu, từng đoạn ngắn để dễ tập, dễ hát

- Hát được câu 1 mới tập câu 2... rồi lập lại hai câu mới tập câu 3, lập lại 3 câu rồi tới câu 4... Rồi ôn lại cả 4 câu ...
 - Có thể theo công thức sau đây:
 - a. 1, 2, 3, 4
 - b. 1, 1 2, 1 2 3, 1 2 3 4
 - c. 1, 1 2, 2 3, 3 4
5. Tập Thế Nào?
- Sai thì phải sửa ngay, hát đúng mới đi tiếp câu khác
 - Để khỏi nhàm chán, nên chia thành những nhóm nhỏ, mỗi nhóm lập lại một lần ... (Có khen thưởng nếu cần)
6. Nhắc Nhớ
- Nên hát lại cả bài ít là 2, 3 lần khi tập xong
 - Bài đã tập nên dùng nhiều ngày kế tiếp để khỏi quên

IV. CHỌN BÀI HÁT SINH HOẠT

Khi chuẩn bị cho một chương trình sinh hoạt, Linh Hoạt Viên nên chọn sẵn một số Bài Hát Sinh Hoạt với các tiêu chuẩn:

- **Phù hợp với chủ đề:** Bài Hát Sinh Hoạt giới thiệu được một phần hoặc toàn bộ chủ đề của chương trình, thường là một bài ngắn, giai điệu vui tươi phấn khởi, tiết tấu rõ, đơn giản, có cử điệu sinh động, đệm được đàn gui-ta. Chọn bài có tính cách giáo dục, nhất là về đức tin. Nếu là bài hát Giáo Lý thì tóm gọn được nội dung Giáo Lý hoặc sát với lời Kinh Thánh.
- **Phù hợp với đối tượng:** Bài Hát Sinh Hoạt cần có nội dung hợp với tâm lý từng lứa tuổi, với từng giới tham dự. Ngoài ra, cần nhớ nguyên tắc: càng đông thì lại càng đơn giản.
- **Phù hợp với khung cảnh:** Bài Hát Sinh Hoạt cần hợp với khung cảnh gặp gỡ ở hội trường, trong phòng sinh hoạt, ngoài sân chơi, giữa thiên nhiên, trong Nhà Thờ (nếu được phép) hoặc ở lớp Giáo Lý. Lại có các loại sáng tác riêng để mở đầu làm quen, kết thúc chia tay, hoặc kèm theo trò chơi, để thưởng phạt sau một trò chơi.
- **Phù hợp với khả năng bản thân:** Cần nhớ là Bài Hát Sinh Hoạt được chọn còn phải quen thuộc thông thạo và vừa sức đối với bản thân Linh Hoạt Viên (lên cao tối đa hoặc xuống thấp tới mức nào.) Hãy hát được một bài hát có thể tới mức thuộc nằm lòng trước khi tập lại cho mọi người.

V. CÁCH THỨC TẬP HÁT SINH HOẠT

Chọn địa điểm thoải mái, thanh vắng, tránh ồn ào... Nên tập hợp hình bán nguyệt, nếu đông thì nhiều hình bán nguyệt.

Phải nắm vững bài hát: Hát đúng, hát chắc, hát diễn cảm..., nắm được ý nghĩa của bài. Có thể dùng nhạc cụ phụ họa.

Có nhiều cách thức tập hát khác nhau, nên uyển chuyển thay đổi cho phù hợp với từng loại bài, với từng tình huống và đối tượng tham dự. Có thể chọn một trong những cách dưới đây hoặc phối hợp chung nhiều cách cho thêm phần sinh động:

1. **Hát trước toàn bài 2, 3 lần** (Đúng âm điệu và tiết tấu) cho tập thể nghe quen tai nhạc, lời và nhịp điệu, sau đó lần lượt tập lại từng câu (mỗi câu thường chỉ có 4 trường canh.)
2. **Hát mẫu từng câu ngắn** rồi mời tập thể lập lại ngay, lại qua câu kế tiếp cho tới hết bài. Thuộc câu này mới sang câu khác. Sau mỗi câu hát lại từ đầu. Sửa lại ngay chỗ hát sai. (loại bài chỉ có bốn câu nhạc, nhịp 2/4, có thể dùng cho hai bè hát lách với nhau.)
3. **Vừa hát mẫu vừa minh họa bằng cử điệu**, sau đó tập lại cả bài, mời tập thể cùng hát theo từng cử điệu đã gợi ý (mỗi câu thường diễn tả bằng một hay hai cử điệu đơn giản.)
4. **Vừa hát mẫu vừa dẫn dắt bằng câu chuyện** hoặc cắt nghĩa từng chữ từng câu một cách lý thú và sinh động (loại bài có tính tự sự, thường dành cho thiếu nhi.)
5. **Chép trọn cả bài lên bảng**, sau khi tập thể hát đã tương đối vững, sẽ xóa dần một số chữ hoặc xóa từng câu cho đến khi sạch bảng là mọi người đã thuộc lòng bài hát (loại bài cực ngắn, nhiều đoạn lặp lại.)
6. **Chia phe hát đuổi** sau khi tập hát đã tương đối vững, có thể cho hát chồng lên nhau mà vẫn khớp về hòa âm, hài thanh và tiết tấu nhịp điệu (loại bài sáng tác đặc biệt gọi là canon.)

VI. ĐỨC TÍNH CẦN CÓ

- Kiên nhẫn
- Nên khen, không chê
- Tâm lý
- Rút kinh nghiệm (chỗ cao, thấp, khó - Ai thích hát - Khuyến khích học Việt Ngữ)

GIÁO DỤC QUA SINH HOẠT

“Train up a child in the way he should go; even when he is old he will not depart from it.” — (Proverbs 22:6)

Nội Quy (điều 2):

- Đào luyện thanh thiếu niên trở thành những con người kiện toàn và những Kitô Hữu hoàn hảo.
- Đoàn ngũ hoá và hướng dẫn thanh thiếu niên loan truyền Tin Mừng Chúa Kitô và góp phần xây dựng xã hội.

Nội Quy (điều 7):

- Dùng phương pháp tự nhiên (ca hát, trò chơi, chuyên môn, v.v.) với khung cảnh Thánh Kinh để huấn luyện theo từng lứa tuổi.
 - Ấu Nhi – ngoan với cuộc đời thơ ấu của Chúa Giêsu
 - Thiếu Nhi – hy sinh với cuộc đời sống ần dật của Chúa Giêsu
 - Nghĩa Sĩ – chinh phục với cuộc đời sống công khai của Chúa Giêsu

I. NHẬN ĐỊNH:

Sinh hoạt là một phương pháp giáo dục rất cần thiết trong các đoàn thể trẻ, nhằm để giúp thư giãn tinh thần sau những giờ học tập. Tuy nói là giúp thư giãn tinh thần, nhưng không có nghĩa là “sinh hoạt đại” cho thoải mái. Phương pháp giáo dục qua sinh hoạt được diễn ra qua các băng reo, bài hát, ca vũ, nhạc kịch, v.v. hàm chứa những ý nghĩa của các bài đọc Tin Mừng, hay là lời hay ý đẹp trong cuộc sống, và nhằm mục đích lành mạnh rèn luyện các đoàn sinh trong cách ứng xử và sự phản ứng nhanh nhẹn.

Children in America have schedules busier than children in many other countries. This brings us to two critical areas of concern: (a) the reality that parents are increasingly pushing their children to achieve more than generations before. Thus, VEYM activities must continually evolve to accommodate those needs to compete with other activities which parents may deem more beneficial for their children’s future. (b) The strong influence of the media and social culture makes Catholic values less appealing to the youth; therefore, many Catholic youths in America may find themselves drawing farther from the conservative ideologies.

II. OBJECTIVE OF PLAY

One formula that may serve as an anchor to keep the children on the right path is:

Play = Learning

The benefits of teaching through games

1. Primary – children get to learn about their FAITH in a fun and enjoyable atmosphere, which encourages them to explore and extend what they are learning. Amongst the various teaching styles, learning through play is most effective in school age children.

Even for adults, learning has a more profound result during hands-on activities instead of lectures.

2. Secondary – through play activities, children also learn collaborative learning, good sportsmanship, communication, leadership skills, conflict resolution, responsibility, and other important elements for strong relationship development.

III. IMPLEMENTATION OF PLAY

Những điểm cần biết để làm buổi sinh hoạt hữu ích (*Tips*):

1. Chọn ít nhất 4 trò chơi sinh hoạt bỏ túi (*memorize at least 4 “pocket” games*)
2. Nắm vững thính giả và bối cảnh (*familiarize with the audience and environment*)
3. Biết cách sửa đổi bài học của trò chơi (*know how to improvise lesson to be learned*)
4. Điều khiển trò chơi với mục đích rõ ràng và tinh thần vui tươi (*deliver your game with a clear purpose and cheerful spirit*)

IV. BACKGROUND INFORMATION

Friendships are Relationships – Children and adolescents who are successful in finding and maintaining friendships must develop strongly in the following ten areas:

1. **Enjoyment** – Friends must be enjoyable, exciting companions. Friendships usually start out as collaborative play that give way to conversations involving humor, shared interests, emotions and problem solving about relationships. Thus, enthusiastic, upbeat people tend to make friends more quickly.
2. **Referencing** – Friends must be able to use the feelings, ideas and actions of their social companions as a critical reference point for determining their behavior. Referencing involves basing your actions on the immediate emotional reactions of your social partners. In its later stages, friends develop mental reference maps of the interests, favorite activities, strengths and weaknesses of their pals.
3. **Reciprocity** – Friends must learn to become equal partners in these “give-and-take” relationships. A friend who is responsive to a friend’s needs and interests has the right to expect responsiveness in turn.
4. **Repair** – Friends must be able to manage disagreements and discuss their complaints and conflicts without doing permanent damage to the relationship. It is important to practice the act of forgiveness and seek to “repair” the relationship through admittance of responsibility.
5. **Improvisation and co-creation** – Friends must learn to share perceptions and ideas in unique, new ways.
6. **We-go** – Friends must experience themselves as an essential part of a greater unit than if alone. Together, the “group mind” allow friends to do things they could never do alone.

7. **Social memories** – Friends have a shared history. Friends jointly record and love to re-tell about funny, sad or powerful experiences that they have shared. These memories serve to rekindle friendships even after periods of inactivity.
8. **Maintenance** – Friends maintain contact just to stay connected, without any other agenda or ulterior motives. Thus, time spent on *Facebook* is encouraged.
9. **Alliance** – Friends rely on one another as critical allies at times of adversity. Friends keep confidences, stick up for one another and remain honest and loyal. Friendships are judged based on consistency between words and deeds.
10. **Acceptance** – Friends accept each other for who they are. Friends will recognize achievements with congratulations and express admiration. Friends will provide support and concern during failure and negative events.

V. **BONUS**

Tips for Relationship Coaches

1. Focus on competence
2. Spotlight
3. keep it simple
4. create a space
5. balance enjoyment with responsibility
6. make sure skills are meaningful
7. work towards self-efficacy
8. find the edge of development and stay there

PRAYER

“For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul...” (Mt 16:26)

I. ALL ABOUT PRAYER

A. The Truth

The only failure = not being holy

B. The 3 T's

- Tiền Tài Tình v.s. Thánh Thánh Thánh
- Tiền Tài Tình v.s. Evangelical vows (Poverty, Obedience, Chastity)
 - Easy to become holy
 - The secret of happiness

C. Happiness and Holiness

God command us to be happy and to be holy

- Catechism: *To know, to love, to serve, to build a good society, and to be happy with God in the next life*
- [1 Thessalonians 4:7](#): *For God did not call us to be impure, but to live a holy life.*

True happiness is to be saved and to be with God

D. Praying

- The more you pray, the more you are holy
- He who prays will be saved; he who does not pray will lose his soul. (St. Alfonsus)

E. The Eucharistic Youth Movement

- The ultimate goal: to be holy
- Motto: Prayer, Communion, Sacrifice, Apostolic Works
- Ten Rules: Prayer is principal, other nine rules are secondary.
 - A wise man knows what is the principal to follow

F. The Secret to Become Holy

- Desire
- Praying (Cardinal Thuận)
- Cross
- Mary

G. Good Works

Three eminent and pious good works

- Praying
- Fasting
- Almsgiving

II. PRAYING

A. To pray is to talk to God

- Love = Find time to talk or meet
- Don't play with... = No talk, no love
- True pray = True love

B. To pray is to raise one's mind and heart to God

- Pray anytime
- Pray anywhere

C. To pray is to communicate with God

- Our response to God's initiative
- Recognize God's desire "for us" and "of us"

D. To pray is to encounter with God

"Whether we realize it or not, prayer is the encounter of God's thirst with ours. God thirsts that we may thirst for him" St. Augustine

- Moves us interiorly from a place of being in control, confusion and fear to a place of humble surrender before a loving God
- Leads us to a humble, simplified trust in the Goodness of God.

III. TRUE DEFINITION

A. To pray is to cultivate a relationship with God

- We are born with fire in our hearts, a longing, desire for we know not what
- We search for something greater than ourselves that will give us purpose, meaning and identity
- Somehow, we realize we are incomplete, so we search for something outside ourselves.
- This journey leads us face to face with God

B. To pray is to live with God

C. To pray is to unite with God

IV. IMPORTANCE OF PRAYING

A. Indispensable = Important

- God's will is to save us (*Whoever prays will be saved*)
- Our salvation (*with sincerity = surely granted*); Others (*Even with sincerity = no absolute guarantee*)
- Actual grace is giving to one who ask while other graces are giving free

B. Greatest benefit

C. Praying itself is a grace

- Pray for this grace = Pray to know how to pray
 - = Xin cho con biết Chúa (thờ lạy, tin tưởng và yêu mến)
 - = Xin cho con biết con (trông cậy vào Chúa)

V. THE WAY TO PRAYING

Mother Têrêsa:

The fruit of Silence is Prayer

The fruit of Prayer is Faith

The fruit of Faith is Love

The fruit of Love is Service

The fruit of Service is Peace

C. Get use to silence

- The best location to pray is before the Eucharist
- Most beneficial time after communion
 - Time of silence after communion (obligation)
- One who prays
 - Loves quiet place
 - Doesn't like to be VIP
 - Doesn't want to meet too many people (only when charity requires)

D. Đời sống hoạt động và đời sống chiêm niệm

- Quân Israel thắng khi Moses giang tay cầu nguyện
- TNTT
 - Work without Prayer?
 - Sự thành công của ta là nhờ người khác cầu nguyện

E. Where Does Prayer Come From

According to scripture, the heart prays.

- If our heart is far from God, the words of prayer are in vain. CCC2562
 - Heart is a dwelling-place where I am, where I live. CCC2563

VI. HELP TO PRAY

A. The Holy Spirit

- The Holy Spirit teaches us to pray
- The Holy Spirit prayer

B. Jesus

- Imitate Jesus (*Seeing Jesus pray, the apostles ask Jesus to teach them to pray*)
- In the name of Jesus (*always pleasing to the Father*)

C. Jesus' Prayer

Jesus teaches us

- To call God "Abba" (*Daddy*)
- To pray with complete assurance that our prayer will be answered (*Matt. 7*)
- The Father deals with us as a father deals with his children (*Luke 11: 9-11*)
- Pray with perseverance and not give up (*Luke 11:5-8*)
- The answer to prayer may be different than expected as God will perfect our request to what is best for us and will give God glory (*2 Cor. 12: 7-10*)

VII. PROPER DISPOSITIONS FOR PRAYER

A. With Sincerity

- With Attention
 - united flesh and its feelings to the soul with its imagination, memory, and will
- With true penitence

B. With Humility

- God resists the proud and give grace to the humble. Humility recognizes the truth. (2 persons praying in the temple)
- Pride makes angel devil, humility make man angel
- You are lucky to marry me; You are my cross
- Magnificat
- God's will (Jesus in the garden)

C. Faith and Confidence

- Rule of pray is the rule of faith
- More faith, more confidence = more fervent praying
- Pray with faith, not with luck
- Pray to have God (have god, have everything), not to win lottery
- Pray like Jesus: "I know that You give me anything that I ask."

D. With Perseverance

- Salvation to the one who persevere to the end
- St. Monica
- The Judge and the widow
- Structure your life and your time (A lot of work and no time to pray v.s. A lot of work so pray even more for work to be done)
- Pray always = a commandment (not feel like praying = pray anyway = give strength)
- Pray especially in mortal sin, in temptation, in danger of death (under grievous sin)

E. Ask and Not Received

- Inconsistently
- Lightly
- Not good for you
- Stop asking

Finding God in our life can be a struggle.

- We can have real faith and wonder where God is at times.
- we can be frustrated and confused, thinking God doesn't care, isn't listening.

But, God is

- Always There, Always Present, and Faithful even when we are Unfaithful

VIII. JESUS' PRAYER

A. God-centered

- To begin with God, not us
- To begin with His interest, not our
- His food and drink are the will of the Father
- Why our prayer fails = self-centered

B. It assumed many forms to fit life's circumstances:

- Praise
- Gratitude,
- Submission and self-surrendering
- Trust

C. The four widespread points of focus:

- Adoration
- Confession
- Thanksgiving
- Supplication (petition)

D. It reveals his deepest personality and being

- His most authentic place, where his heart was poured out

E. Absolute obedience to the Father's Will. Spontaneously grateful for the Father's gifts and completely trusting in the Father.

- The sense of love transformed Jesus and transformed others in their encounter with Him. Jesus reached out in care, concern, forgiveness and acceptance.

F. Dimensions:

- Personal (Solitude) "Rising very early before dawn, he left and went off to a deserted place, where he prayed." Mark 1:35
- Interpersonal (Friendship) "Jesus took Peter, John, James with him and went up to a hill to pray."
- Social (Community) "On the Sabbath Jesus went as usual to the synagogue" Luke 4:16

G. Prayer is primary directed toward God (love) and secondly our needs and must this must lead to action (expressing love for neighbors).

IX. FACTORS OF PRAYER (ACTS)

A. Adoration (Love)

- Jesus, I adore you; I love you
- Jesus, I love you, let me love you more and more

B. Contrition

- Sin kills God's life in our soul
- Most fearful thing is not sin itself but the loss of sense of sin
- Sense of sin goes with sense of faith
- No faith, no love, no contrition
- Tu đức sai = thanks mà không sorry
- The gift of Fear of the Lord
- The prayer most prayed: Have mercy on me
- Desire for death = no more sin, however no more fixing

C. Thanksgiving

- Grace to have life, Grace to have God (Kính Cảm Ôn)
- Thank in all circumstances
 - Grace that God gives us things and takes them away (Tái Ông Mất Ngựa)

D. Supplication

- Most important grace: Ask to have God
- Ask to love God
- Ask to have faith (Thánh Thể: Double faith)

X. PRINCIPAL KINDS OF PRAYER

Two Forms of Prayer:

- Mental
- Vocal

A. Mental Prayer

- Unite heart with God while thinking of His Holy Truths and their meaning to our lives.
- Highest form of private prayer
 - Begin with meditation (thinking about God to move our heart to love Him).
 - Heart then speaks to God in our own words or without words
 - Then listen in silence with lips and with heart.

B. Vocal Prayer

- From mind and heart and spoken by lips
 - **Repetition:** *Our Father, Glory Be, Hail Mary, Apostle's Creed, Confiteor, Act of Faith, Hope, Charity, Contrition.*
 - **Prayer in books**
 - **Speak with God**

C. Another Form

- **Either mental or vocal**
 - Offer all action to God as a sort of living sacrifice
 - Goes on even when doing daily task

XI. EFFECTIVE WAY TO PRAY

A. Mental

- Scriptural passage to be meditated on (read at night. Read and reread for profound meaning and meditate)

B. Vocal:

- Mass (most powerful) – Holy Hour – Rosary (5 decades) – Prayer just after Holy Communion – Routine prayers

XII. REFLECTION'S INTENTIONS

Sunday:	Holy Trinity	(Wisdom – Charity)
Monday:	Holy Spirit	(Understanding – Faith)
Tuesday:	Baby Jesus	(Counsel – Prudence)
Wednesday:	St. Joseph	(Fortitude – Patience, Courage)
Thursday:	The Eucharist	(Knowledge – See God in everything)
Friday:	The Cross	(Piety – Justice)
Saturday:	Mary	(Fear of the Lord – Hope, Temperance, Humility)

XIII. OBSTACLES TO PRAYER

A. Distractions

Interior noises, not focused or grounded in God, daydreaming

- *“I don't take enough time to quiet down mentally and physically when I begin my prayer.”*
- *“I keep thinking about all of the many things I must do when I get done praying.”*

B. Too much talking in Prayer

- Doing all the yapping/talking (Not listening).
- Wanting to be in control.
- Preconceived agenda

C. Overwork

- Too busy to pray.
- Stressed out about work, family, relationship.
- Falling asleep in prayer

D. Halfhearted efforts at prayer

- Prayer is a chore,
- difficult or painful,

- discouraged from dryness in prayer,
- and lack of commitment

E. Separation of Prayer and Life

- prayer does not integrate life experience;
- prayer is a vacuum;
- does not find God in daily life.

F. Repressed Feelings (e.g., fear, guilt, anger toward God):

- Staying in the “head” in prayer (comfortable);
- not in touch with one’s affectivity;
- paralyzed with fear, guilt, hurts, anger, pride.
- “if you cared about me you would have prevented...” anger toward the Church

G. Lack of Honesty in Prayer:

- Present a false self-image (rather than our true self);
- “Sweet talking” God;
- not dealing with the real stuffs of our lives.

EUCCHARISTIC VISITATION/ADORATION

I. INTRODUCTION

Chúa Kitô đã muốn tiếp tục hiện diện nơi Giáo Hội Ngài cách đặc biệt. Biết rằng đã tới giờ Ngài từ giả thế gian này để trở về cùng Cha Ngài, trong Bữa Tiệc Ly, Ngài đã để lại cho họ một bảo chứng của tình thương của Ngài, và để không bao giờ xa rời những kẻ thuộc về Ngài, cũng như để cho họ có thể tham dự vào Lễ Vượt Qua của Ngài, Chúa Giêsu đã lập Phép Thánh Thể như một tưởng niệm của sự chết và sự sống lại của Ngài: và Ngài truyền cho các tông đồ hãy cử hành lễ tưởng niệm này cho tới khi Ngài trở lại.

A. Sacrament of the Eucharist

1. Sacrament of True Presence

- It is Christ (*body, blood, soul, and divinity*)
- Establish by Christ for us to have life
- Require Faith – Hope – Love

2. Sacrament of Sacrifice

- Make present the Sacrifice of Calvary
 - Highest level of love = sacrifice one's own life
 - Sacrifice = show true love
- St. Thomas taught us that the Eucharist is the greatest of miracles ever worked by Jesus. This miracle gives us His Passion and Sacrifice.

3. Sacrament of Love

- “*Do this to remember Me*”
 - God loves us = want us to remember Him
 - God is all that we want
 - The most important thing is to have God

4. Sacrament of Communion

- Communion with God
 - Become one with Jesus
 - Become like Jesus (sanctified)
- Communion with others



B. Eucharist & EYM Bylaw

1. Điều 1: Thông điệp Quam Singulari của Đức Giáo Hoàng Piô X
2. Điều 4: *Nhận Chúa Giêsu Thánh Thể là trung tâm điểm, là nguồn sống thiêng liêng và là lý tưởng sống của đời mình.*
3. Điều 5: *Tôn chỉ (5.1) Sống Lời Chúa và kết hợp với Chúa Giêsu Thánh Thể...*
4. Điều 6: *Tâm niệm (6.2) Thiếu Nhi Thánh Thể nhiệm mầu, tôn sùng Rước Lễ nhà Châu viếng thăm.*
5. Điều 7: *Phương pháp giáo dục (7.2) căn bản cho đời sống tinh thần bằng cách sống Ngày Thánh Thể*
6. Điều 52: Ngày Thánh Thể

C. Devotion to the Eucharist

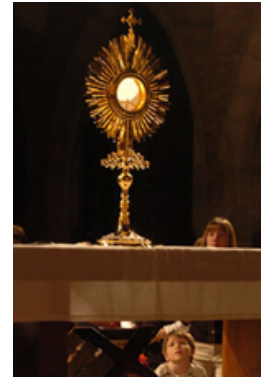
There are many formats of Eucharistic devotion

1. Eucharist Adoration
2. Eucharist Visitation
3. Eucharist Procession
4. Eucharist Convention



D. Differentiation Between Visitation/Adoring

1. Viếng (*Visitation*): Eucharist in the tabernacle
2. Châu (*Adoring*): Eucharist exposed (*in a monstrance*)
 - With benediction (need a priest or deacon)
 - Without benediction



II. EUCHARIST ADORATION & VISITATION

A. Purpose

Eucharistic Adoration/Visitation has the following purposes:

1. Publicly show the faith of the Church in the True Presence of Christ in the Eucharist.

Mother Teresa of Calcutta

- *“I make a holy hour each day in the presence of Jesus in the Blessed Sacrament.”*
- *“Jesus wants all of us to come to Him in the Blessed Sacrament. He is really there in Person waiting just for you.”*

2. Jesus invites us to come to worship God, offer to God the praises and thanksgiving, the reparation as well as prayers. He invites us to be closer to Him, thinking about Him, love Him, and unite with Him in the Eucharist more intimately.

Bishop Fulton Sheen

- *“The purpose of the Holy Hour is to encourage a deep personal encounter with Christ. The holy and glorious God is constantly inviting us to come to Him, to converse with Him, to ask for such things as we need and to experience what a blessing there is in fellowship with Him.”*

St. Pope John Paul II

- Encouraged adoration

Đức Thánh Cha Gioan Phaolô II, vị Cha chung của Giáo Hội Công Giáo Hoàn Vũ, Ngài rất yêu mến và sùng kính Thánh Thể, Ngài ước mong sao mọi người trong cộng đoàn Giáo Xứ, hội đoàn/phong trào... luôn siêng năng chăm chuyên, sốt sắng tham dự các Giờ Châu Thánh Thể hàng tuần (đặc biệt là mỗi Thứ Năm hàng tuần), để lòng yêu mến Thánh Thể mỗi ngày mỗi thiết tha gắn bó nơi mỗi con cái của Chúa.

- In *Dominicae Cena*, he expressed: “*the Church and world have a great need for the Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet Him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease.*”

B. Benefits

1. Chúa Giêsu Thánh Thể là kho tàng tốt lành hơn hết mọi sự.
2. Chúa mời gọi đến để ban ơn.
3. Chúa mời gọi đến để dục lòng ăn năn, nhân đức hơn.

C. Proper Manners for Benefits

1. Faith in the presence of Jesus
2. Lòng thành kính (genuflex...)
3. Worship
4. Dâng hiến tình yêu
5. Desire to receive blessings

D. Proper Things To Do

1. Read the Bible
2. Reflection/Contemplation
3. Silence (Very important)
 - God speaks to us
 - Feel and taste the presence of God
 - We pray privately with God
4. Liturgy of the Hour
5. Religious songs
 - Intergrated in praying time
 - Nhạc bình ca (Êm ái, dịu dàng, nâng tâm hồn...)
6. Pray
 - For oneself
 - For others



SUGGESTION FOR ADORATION/VISITATION

Đức Cha Dominico Maria Hồ Ngọc Cảnh

Có lời sách *Gương Phước* dạy rằng: “*Ai gặp Đức Chúa Giêsu thì gặp kho tàng tốt lành hơn hết mọi sự lành.*” Vậy thì con phải biết gặp Đức Chúa Giêsu ở đâu, và khi gặp Người thì con phải làm sao cho đáng, hưởng nhờ kho tàng châu báu ấy.

Đức Chúa Giêsu đang ngự thật trong nhà thờ và Người gọi con đến châu Người. Chẳng phải Người trông nhờ chỉ con mà gọi con đến cùng Người. Vì chưng Người bằng thanh nhân tự lại, có muôn vàn Thần Thánh châu chực ngợi khen, chẳng phải cần người thế gian ra châu viếng. Song Chúa muốn cho con ra vào châu Người là có ý làm ơn cho con.

Đức Chúa Giêsu đã thương con dường ấy; Chúa oai nghi phép tắc chẳng nề ẩn mình trong hình bánh nhỏ mọn, mà ở trong nhà tạm lu thu; một ngọn đèn leo lét, có y ở đó mà làm ơn làm phước cho con.

Con hãy nghe như tiếng Người nơi nhà tạm mà phán ra cùng con rằng: ó những người khó nhọc cùng gánh nặng, thì hết thảy hãy đến cùng ta, ta sẽ bỏ sức cho bay.

Xưa Chúa ở thế gian, Chúa chẳng nề tới lui truyện trò cùng người tội lỗi để giục lòng nó trở lại ăn năn, thì nay Chúa cũng ước ao cho những người tội lỗi nâng đến cùng Người. Người sốt sáng đạo đức, thì Chúa cũng ước ao cho năng vào châu Chúa, để Chúa dạy cho biết đàng nhân đức một ngày một hơn.

Để châu Minh Thánh cho có ích, con hãy nhớ những sự này:

1. Khi con vừa bước vào nhà thờ, thì con hãy lấy con mắt đức tin mà nhìn xem Đức Chúa Giêsu đang ngự thật trên bàn thờ, có muôn vàn Thiên Thần đang châu chực xung quang.
2. Đoạn con lấy lòng sốt sáng cung kính hết sức mà **bái quỳ trước Minh Thánh**; chớ bắt chước kẻ ơ hờ vào nhà thờ bái gồi quen thói lệ, mà trong lòng chẳng có chút gì sợ kính tôn.
3. Khi đã bái gồi kính thờ Minh Thánh như vậy, thì con đi cho nghiêm trang đắm thắm; lại quỳ nơi chỗ riêng con làm dấu Thánh Giá, chấp tay cuối đầu cách kung kính mà thờ lạy Minh Thánh Chúa đang ngự trên bàn thờ. Con xin **hiệp một lòng một ý cùng các thánh Thiên Thần mà châu chực Chúa**. Con xin dâng linh hồn và xác làm của lễ đặt trước bàn thờ mà thượng tiến Chúa.
4. Đoạn con cứ cảm lòng cảm trí mà nói chuyện với Người cho thanh, con tỏ mọi sự thốn thiếu nghèo ngặt trong linh hồn con ra cho Người, mà **xin Người cứu giúp con**. Con đang mắc nét xấu nào, hoặc tội lỗi nào, thì hãy xin Người gỡ cho con. Con lâm phải con phiền muộn nào, hoặc đang phải con cảm dỗ gì, thì xin Người giải phiền và bầu chữa cho con. Lại xin Người dạy cho con phải ăn ở làm sao, phải xa lánh những sự gì để đi đàng nhân đức trọn lành.
5. Con hãy **cầu nguyện cho kẻ khác** với, cùng cầu nguyện cho anh em trong nhà, cầu nguyện cho cha mẹ bà con cùng những kẻ làm ơn nghĩa, cầu cho cả và Hội Thánh, lại cầu cho các Đấng linh hồn trong lửa luyện ngục. Ôi! Phải chi con biết cảm lòng cảm trí mà nói khó cùng Chúa trong giờ châu Minh Thánh, thì lòng con sẽ cháy lửa kính mến Chúa cùng đầy đầy mọi ơn phước là thế nào!
6. Khi châu lâu giờ con không có sức thì nói khó cùng Chúa cho lâu được, thì con **hãy đọc kinh** nọ kinh kia chỉ về Minh Thánh hay là về Trái tim Đức Chúa Giêsu; hoặc là **lần hạt hay là xem sách thiêng liêng**, như là những sách chỉ về sự kính thờ Phép Minh Thánh. Khi con xem sách, thì thỉnh thoảng con lại nhắc trí đến cùng Đức Chúa Giêsu trong nhà tạm mà thờ than cùng Người một đôi lời.
7. Mỗi lần con Châu Minh Thánh thì con hãy **rước lễ thiêng liêng**.
8. Khi con lìa khỏi nhà thờ, thì con hãy giục lòng triu mến Đức Chúa Giêsu như khi hai người thiết cốt toan lìa nhau thì lòng cũng bịn rịn; nay con toan bỏ nhà thờ mà ra, thì lẽ nào lìa mặt Đức Chúa Giêsu cho đành. Đoạn con hãy **xin Người làm phép lành** cho con và xin các thánh Thiên Thần châu chực ngợi khen người vì con. Đoạn con **dâng linh hồn và xác** trong tay Chúa cùng thầm thì rằng: Chúa ở tối về thương chi xiết, ơn sâu nghĩa thâm nhớ nào khuây, nguyện hết lòng ngay thảo kính thờ Chúa muôn đời. Rồi thì **bái gồi cách cung kính** thiết tha, chân bước ra mà lòng cứ ngùi ngùi tưởng nhớ.

HOLY EUCHARIST

Eucharist

- Thanksgiving: best means of thanking God for all His blessings
- Strictly means pleasing: most pleasing to God by the grace it imparts

Eucharist as a Sacrament and a sacrifice

- A Sacrament
 - when we receive it in Holy Communion
 - when it remains in the Tabernacle of the Altar
- A sacrifice
 - when it is offered up at Mass

Transubstantiation

- The change of the bread and wine into the body and blood of Our Lord
- The Eucharist contains the body and blood, soul and divinity of Jesus Christ under the appearances of bread and wine

The substance of the bread and wine changed into the substance of the body and blood of Christ

- By His almighty power
- Continues to be made in the Church by Jesus Christ through the ministry of His priests when He said to the Apostles, "Do this in commemoration of Me."
 - Do what I, Christ, am doing at My last supper
 - namely changing the substance of bread and wine into the substance of My body and blood
 - and do it in remembrance of Me.

Christ did change bread and wine into the substance of His body and blood

- From the words by which He promised the Holy Eucharist;
- From the words by which He instituted the Holy Eucharist;
- From the constant use of the Holy Eucharist in the Church since the time of the Apostles;
- From the impossibility of denying the Real Presence in the Holy Eucharist, without likewise denying all that Christ has taught and done
 - for we have stronger proofs for the Holy Eucharist than for any other Christian truth.

Real Presence

- By showing that it is possible to change one substance into another
 - God changed water into blood during the plagues of Egypt.
 - Christ changed water into wine at the marriage of Cana.
 - Our own food is daily changed into the substance of our flesh and blood
 - These changes are not exactly the same as the changes that take place in the Holy Eucharist
 - for in these changes the appearance also changed
 - but in the Holy Eucharist, only the substance is changed while the appearance (the figure, the color, the taste, and whatever appears to the senses) remains the same.

- By showing that Christ did change the substance of bread and wine into the substance of His body and blood
 - When said, "This is my body," the substance of the bread was changed into the substance of Christ's body
 - when said, "This is my blood," the substance of the wine was changed into the substance of His blood.
 - After the Consecration there is no other substance present in the Eucharist.
- By showing that He gave this power also to His Apostles and to the priests of His Church
 - Priests exercise this power
 - Through the words of consecration in the Mass, which are words of Christ: "This is my body; this is my blood."
 - Immediately before the elevation of the Host and Chalice (for people may adore Our Lord who has just come to the altar at the words of Consecration)

Whole and entire both under the form of bread and under the form of wine

- In the Holy Eucharist we receive the living body of Our Lord
 - a living body cannot exist without blood
 - nor can living blood exist without a body.

Whole and entire in the smallest portion of the Holy Eucharist under the form of either bread or wine

- His body in the Eucharist is in a glorified state, and as it partakes of the character of a spiritual substance, it requires no definite size or shape.

The second great miracle in the Holy Eucharist

- The multiplication of the presence of Our Lord's body in so many places at the same time, while the body itself is not multiplied -- for there is but one body of Christ.
- There are not as many bodies of Christ as there are tabernacles in the world, or as there are Masses being said at the same time; but only one body of Christ, which is everywhere present whole and entire in the Holy Eucharist, as God is everywhere present, while He is but one God.

Purpose of Christ's institution of the Holy Eucharist:

- Instituted by Christ in the presence of the Apostles at the Last Supper
 - To unite us to Himself and to nourish our soul with His divine life (Holy Communion)
 - To increase sanctifying grace and all virtues in our soul.
 - To lessen our evil inclinations.
 - To be a pledge of everlasting life.
 - To fit our bodies for a glorious resurrection.
 - To continue the sacrifice of the Cross in His Church.

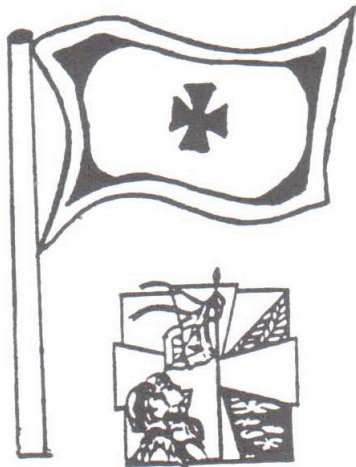
Other effects of the Holy Eucharist

- Remits venial sins by disposing us to perform acts of love and contrition
- Preserves us from mortal sin by exciting us to greater fervor and strengthening us against temptation.

HIỆP-HÀNH CA

DƯỚI ĐỈNH TRỜI I
Quang Minh

Đom.Vũ quang Minh



Dưới bóng cờ nêu gương Người Hiệp-Sĩ



trung kiên.Vì yêu Chúa ta nguyện dâng thân.



Mang Đức Tin chiếu dội vào Đỉnh Trời.



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



hào . Là Hiệp-Sĩ cố gắng chiến đấu, cho nhà Đức Tin nêu gương cao



trung,ta nguyện hiến thân,cho Giáo Hội trưởng sinh . Là Hiệp-



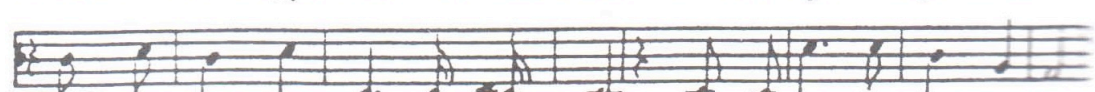
Sĩ,cố gắng chiến đấu,đem nguồn ủi an đi tô non sông công bình khắp



nơi,cho Nước Việt trường tồn. Dưới bóng cờ noi gương Mẹ Ma rí a .



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