



1946 . . . Leaders' . . . Programme

PART 1.

**Young Christian Workers' Movement
Australia.**

1946

LEADERS' PROGRAMME

PART ONE

PUBLISHED BY THE YOUNG CHRISTIAN WORKERS' MOVEMENT OF AUSTRALIA,
UNDER THE DIRECTION OF THE EPISCOPAL CHAIRMAN, THE MOST REV. J. D.
SIMONDS, D.D., Ph.D.

For the coming year of 1946, leaders' groups of the Young Christian Workers' Movement in Australia will direct their efforts towards a national campaign on "Work."

The year's programme will be divided into two parts. The first part, as presented in this booklet, will constitute a refresher course. This course will enable experienced leaders and the new members of established groups to revise and/or learn the fundamentals of the Y.C.W. technique as adapted to Australian conditions.

The second part of the 1946 programme, which will incorporate the campaign, "Work," is scheduled to commence on 1st March. Therefore, it is expected that all groups will complete Part I before this date.

New Y.C.W. groups should not confuse this booklet with the Preliminary Training Course, which must be completed by all newly-formed parochial groups.

INTRODUCTION.

Every enquiry we make, every judgement we pass, every action we decide upon, all our programs, all our study, all our organisations, our Leaders' Groups, our General Meetings, our recreational Services — in short, every element and detail of our organisation—is, and must always be, directed towards the conquest and salvation of souls—the souls of the young workers who surround us. The SALVATION OF SOULS must be the pre-occupation of every leader.

If we belong to the Movement simply because we ENJOY talking at the Group Meetings, because we like ORGANISING THINGS, because we enjoy the company of our fellow members—then we are not leaders at all. We may call ourselves leaders; but if these are our only motives for working in the Movement, then we haven't begun to understand its ideals or to acquire its spirit.

SOULS, SOULS, SOULS—if they are not our whole and constant concern, then we are only wasting our time in the Movement, we are only playing at the game of apostles.

There is only one reason for being a leader, and that is to help in the great work of winning SOULS for Christ—to help in the task of building

a Movement that can come to the aid of the whole of our youth, and enable them to lead decent Christian lives, and in this way save their SOULS.

Our Movement is interested in the bodily welfare of its members and their contacts, but only with a view to saving their SOULS. It is concerned—vitally concerned—with their work, with their recreation, with the whole of their daily life, but only in view of their eternal destiny.

The ultimate aim of everything in our Movement, therefore, is to win souls—for the Movement, for the Church, for Christ, for eternal happiness in heaven with God.

It may be hard at times to think of all our activities in this way and to direct them all towards their one great goal. But we should have this aim constantly in view.

Whatever we are doing—preparing a meeting, studying a gospel, visiting a contact, directing a Savings Scheme, running a Learn-to-Dance class, or organising a hike—we should be able to stop in the middle of it, and say: "My motive for doing this is to win souls for Christ . . . to win the friendship of a lad so as to influence him and lead him to share my Christian ideals . . . I am distributing these pamphlets or leaflets because I think they will help to draw people to Christ . . . I am doing my part for the General Meeting because if it is a success it will encourage others present to become apostles themselves."

We should BE ABLE to say this sort of thing at any moment, and we should ACTUALLY say it to ourselves and to God as often as we can.

When we have a group of leaders who have acquired this proper outlook with regard to their Movement and every aspect of its work, a group of leaders whose hearts are torn at the thought of the spiritual poverty and misery of so many of their fellow-workers, and who are on fire with zeal to win them and to save their souls for Christ; when we have leaders who are obsessed with this idea of helping souls, who are constantly thinking in terms of souls, and who direct every detail of their militant action towards the good of souls, then our Movement will really have begun to MOVE in the right direction, and its ultimate triumph will be assured.



THE LEADERS' MEETING

PLAN OF MEETING.

- A. 1. Crucifix in prominent position.
- 2. Litany of Saints and Y.C.W. prayer (7 mins.).
- 3. Gospel Meditation (15-20 mins.).
- B. 4. Summary of previous meeting.
- 5. Reports on Contact, Census, Action.
- 6. Appointment of work arising out of reports. } (10 mins.)
- C. 7. Chaplain's Talk or Spiritual Reading (8 mins.).
- D. 8. General Enquiry (30 mins.).
- 9. Appointment of work arising out of Enquiry.
- 10. General Business.
- 11. Statement by each leader of duties.
- 12. Final Y.C.W. Prayers and Priest's Blessing. } (15 mins.).

A. 1. CRUCIFIX IN PROMINENT POSITION.—We work under the sign of man's redemption—because we wish that redemption to be shared in by our youth—and because it is on the help of Him Who hung upon the Cross that everything depends. The Crucifix is the standard that must replace hammer and sickle or swastika, or any other raised in defiance of Christ.

A. 2. LITANY.—Our Lord, by word and example, let us know of His desires in the matter of prayer. There was prayer in the long, silent years of the hidden life at Nazareth; forty days' prayer began His public work; inseparably interwoven in that ministry was His prayer; an hour's prayer in the Garden of Gethsemane began His Passion—and on the Cross itself, His lips still let fall passages from the Psalms.

It is good that we pray in groups—we work as a group; for that common work then, let us seek in common the same inspiration from the same Leader. It is the wish of the Church that we turn to those public prayers that centuries of usage have made holy. In the ancient liturgy, the great Litany formed the introduction of the Mass. It is kept in remnant form in our present liturgy in the "Kyrie eleison." And at certain times in the year, on Rogation Days, the Church again orders their public recitation. The Litany has been used in times of stress and trial. It is appropriate therefore that the Y.C.W. with its big job on hand should have adopted its use. Leaders will come to like this prayer. That has been proved. It has made converts of both the laity and clergy, who, at first, thought it unsuitable. It is easy and direct—a simple invocation, a simple answer.

The Litany begins with our homage paid to the Trinity—God the Father, God the Son, and God the Holy Ghost. Then our petitions are directed to Our Lady, the Angels, the Apostles, and the Martyrs, and all the holy men and women who have gone before us. In the second part, we beg deliverance from special dangers, through the merits of Christ: "Deliver us, O Lord." In the third part, we beg for favours for ourselves, the Church, the departed in Purgatory. To each petition in this part we reply—"We beseech Thee hear us."

In this prayer the isolation of an individual is broken down, and we, the weak, in the company of the strong—all of the One Body of Christ—are combined in prayer.

PRAYER OF THE Y.C.W.

This prayer is self-explanatory. The young man associates himself with Christ, and asks of Him two things: for the Movement, that it succeeds in the establishment of the Kingdom of Christ upon earth by its upsetting of the Kingdom of evil; for the Young Worker himself, that he be a cleaner and fitter instrument in the hands of Christ.

A. 3. GOSPEL DISCUSSION.—As well as reading other people's views about Christ, we go to the Gospels and see for ourselves what manner of Man Christ really was—what He thought, what He said, how He reacted in this or that set of circumstances. Each reading and discussion of the Gospel should outline more sharply the Figure of Christ—His character, virtues, etc. Gradually, then, we should get to think like Him and act like Him—in a word, to be more Christ-like.

Through our Gospel Meditation we firstly come to know Christ the Man; then we discover how He acted on different occasions in His life; and finally we can apply Christ's example taken from real life to our own individual lives. Thus the result of our Gospel Meditations should be to inspire us to live in closer imitation of Christ.

The chapter and verse to be discussed at any meeting should have been set at the previous meeting. One of the group is chosen at that previous meeting to conduct the Gospel discussion at the next meeting. This leader meditates on the Gospel text himself first, and sometime before the next meeting consults the Chaplain to ensure that his thoughts are correct, and that important points are not overlooked.

Each leader should of course read the text several times during the week, and try to meditate on it, to make certain that he will do his part to make the most of the Group Gospel Meditation.

At the Group meeting the leader of the Meditation will read the text aloud to commence the meditation, and will give a brief explanation of the background to the particular text (e.g., customs of the time, type of people and country, etc.).

The Meditation is not a "Scripture Quiz," and every effort should be made to obtain more than just "yes" and "no" answers from leaders. Leaders are asked questions in turn, and every leader is given an opportunity of answering questions.

B. 4. SUMMARY OF THE PREVIOUS MEETING will be read by the Secretary. These records will be brief, but orderly and business-like, including all the facts and a detailed list of work, together with the summary of the enquiry.

SAMPLE SUMMARY.

(The following will give Leaders some idea of what is expected of a group Secretary in writing up a summary of the last Leader's meeting.)

Summary of Leaders' Meeting held..... etc. (place, time and date).

Present: Secretary notes those present and apologies.

Gospel Meditation: A brief summary of the Gospel is given here: e.g., Tom Ryan conducted the Gospel Meditation, which was on "The Call of the Apostles." The story of "The Call of the Apostles" made us realise that Christ wants men to follow Him and help Him in His work. Christ is depending upon us to help Him to save the youth of Australia. Our answer is the same as the Apostles; and we shall fight for Christ and His cause.

Summary of previous meeting was read and approved.

Report on Contacts: Census: Action: Each Leader reported in turn on those whom they were allotted at the previous meeting: e.g., Jim Jones reported on Ted Hynes, Terry O'Brien, Bill Burke. Jim reported that he contacted Ted and Terry at the local dance, both of whom would be at the next General Meeting. Bill, at the moment, was opposed to the Movement,

but Jim reported that at present he is building up a good friendship with Bill.

Each Leader's report is recorded in the same manner.

All additional information for the census was handed to Bill O'Keefe, who is in charge of the census records.

All Leaders reported on the action carried out by them. This action was planned as a result of the previous enquiry. (Here quote action carried out).

Appointment of Work: The President, with the aid of the Chaplain, allotted the contacts to be made before the next meeting. (In some cases Leaders are requested to follow up on a contact, and therefore, are not burdened with new tasks.)

Chaplain's Talk: A few lines outlining the Chaplain's talk are included here.

General Enquiry: The General Enquiry was on "Company Keeping." The report on same is as follows. (Secretaries are urged to study the set-up of the model ENQUIRY extracted from an article written by Rev. C. Mayne, S.J., which appears on page 27 of this programme.)

General Business: Any items of general business discussed at the meeting are recorded here.

Each Leader gave an individual statement of his duties for the next week, after which the final prayers of the meeting were recited, and the blessing of the Chaplain received.

(Signed)

(Secretary).

B. 5. REPORT ON CENSUS, CONTACT AND ACTION is then given by each Leader in turn. These reports should be brief and to the point, and should be recorded by the Secretary, and, in the case of the Census, by the Census Keeper. The following points may be helpful to Leaders so far as Census and Contact work are concerned.

CENSUS.

A complete Y.C.W. Census is the record built up and maintained by the group of the personal information of ALL the baptized young Catholic lads and young men between the ages of 13-25 years in the parish or factory in which the group intends working its apostolate. This information is obtained on the group's initiative.

Essential Information.

A complete Y.C.W. Census must contain at least: (a) the names and addresses of all the lads and young men between the ages of 13-25 years. The Y.C.W. is not directly concerned with boys still at school, but it is essential that our groups should interest themselves in and know of those who are about to leave school; (b) Ages; (c) Occupations; (d) Full addresses of employment; (e) Their individual interests (dancing, sport, reading, particular type of hobby, etc.) (This information helps to make personal contact much easier.) (f) Whether the youth is a member of a Trade Union, and if so, what Union.

Hints for Making a Census.

Let us presume we have just formed in the parish a new group. The group realises that the success of its future works — PERSONAL CONTACT, GENERAL ENQUIRIES and RALLIES — depends greatly on the possession of a good Census. It must, therefore, be anxious to carry out this task effectively. WHAT STEPS DOES IT TAKE?

FIRST. — It divides the parish into equal sections, each Leader or two Leaders taking the responsibility of completing the census for that section. The help of your Chaplain and any Catholic Societies in your parish could be sought as a starting point.

SECOND. — A member of the group is elected to keep a record of all census information brought to Leaders' meetings. This can be kept in several fashions—index card systems or a tabulated index book. Each Leader should keep a small record book of his particular section, in which, besides the above information, he may add remarks relating to those in his section; also remarks on the locality. These books and all information are the property of the group.

THIRD. — **EACH LEADER SHOULD AIM AT HAVING A "SECONDARY LEADER,"** preferably a person who you think would have some qualifications for a Leader's position. The section Leader then interests the secondary Leader in his work as a Leader, seeks his help in compiling the information for the census, and in the work of personal contact. **GRADUALLY THE SECONDARY LEADER COULD BE LEAD TO UNDERSTAND THAT HE MAY BE YOUR SUCCESSOR TO THE POSITION OF SECTION LEADER.**

Valuable work can be effected in this manner, and it is also a means by which a likely Leader can be influenced to become a Leader.

FOURTH.—Permission is sought so that parish and school rolls may be inspected. If this information is available then each Leader notes that which concerns his section. Leaders then tabulate this information in their respective section record books. A good system is to have an index of all the streets in your section, and enter all information under those headings.

FIFTH.—At each meeting information is given to the Leader in charge of the census. Valuable time is saved at the group meeting if this information is given in writing.

Census and Personal Contact.

Leaders cannot hope to obtain all the above information immediately. A great deal of the information will have to be added after you have made personal contact. Therefore contact and census go hand in hand. The work of compiling a census commences when the group commences and exists throughout the entire career of the group.

The final aim of the Leader is to conquer the environment and those within that environment. But as in all else, the final purpose is last to be reached, following upon other preceding steps. Here, that final aim is reached by the successive stages of Contact and Friendship, then, and then only, effective influence is possible—whether upon the individual or upon the generally accepted thought and outlook of the mass.

Therefore this is the order:—

CONTACT, FRIENDSHIP, INFLUENCE.

We suppose here, of course, the Leader's own sincere and purposeful attempt at becoming Christ-like, otherwise his influence will be an anaemic thing, or even may be harmful and not good.

First Then **CONTACT:**

This means going beyond the stage of "Census." Census is knowing the lad as a name in an index, with a certain address marked down, certain age and employment, and so forth. Contact means meeting this lad—whether in the street or home, at the football, outside Mass, and so on. There is no "ear-bashing" at the beginning. The Leader's objective is friendship. The process may be very gradual, but the contacts (meetings) must be continued until that stage of friendship is reached. Then, using that friendship, a gradual influence is exerted, an influence that brings the lad nearer Christ in outlook and living.

Once the stage of friendship has been reached, the rest is assured—the influence and conquest. But to become friendly with a lad will require patience, perseverance, common sense and ingenuity. The Leader may have to invite his charge to the football, or the pictures, or to his home with a few of the other lads. It will mean sacrifice of time, often of pleasure. When the Leader would rather have gone with his fellow Leaders (there is always a danger, by the way, of the Leaders becoming a clique,

always seen together, etc.), he has to give that up to meet the lad in question.

A big parish will be divided into sections, and each Leader given a section. The Leader may find it expedient to use a secondary Leader—one who is not yet a Leader, but who seems promising, and to whom can be entrusted a few of the lads of this particular section. Such a device is of advantage in this respect, too, that if a Leader is transferred, there is someone to fill the vacancy without loss of time and result.

Another suggestion groups should consider and possibly experiment with, is the idea of a team system in the branch. It is an extension of the practice many groups now follow of having one or two leaders responsible for work in one section of the parish.

The team system means that the branch would be divided into teams (team divisions could be made by sectionalising the parish, or by merely evenly dividing the branch membership—the latter way might be the more practical) each under the captaincy of a Leader. Teams would compete in sport and social competitions in the branch, and the winning team over a set period could be rewarded in some way.

The competitive spirit promoted in this way is advantageous. But what is more important, it gives a Leader a great opportunity to get to know his team members better, and by his interest and keenness in them draw them closer to himself. Through his small team, he should be able to introduce discussions, which will help him in gathering facts for his enquiries, and also enable him to get over to them in a group some of the findings of our enquiries. Such teams could be kept reasonably small (say 12 or 15 maximum).

Here are some hints from a Y.C.W. Leader:—

1. HOW TO APPROACH YOUTH AT HOME:

- (a) Make enquiries about him beforehand.
- (b) Do not speak at once about the Movement, but about things that interest him, about his hobbies, his work, etc. (football).
- (c) Speak to his parents and make friends with them; they will help you in your work. Tell them about the Movement.

2. DIFFICULTIES IN CONTACTING:

- (a) I have no time? Sacrifice something. Nothing is of high value unless it costs something.
- (b) It is hopeless? There are no hopeless cases. Try once more. Your kindness and interest in him will win him over.
- (c) He is never home? Perhaps you will find him at the pictures or after Mass on Sunday. You will get him if you TRY.
- (d) If parents object, what then? Tell them about the Movement and its aims, its necessity and usefulness for the young. Show good manners in dealing with them; they will soon see your point.

3. HOW TO ATTRACT YOUTH:

- (a) Show always a spirit of cheerfulness and joy. Show that you are happy in the Movement and would hate to miss anything.
- (b) By social activities: Rallies, Picnics, Hikes, Sports, Football, Learn-to-Dance, Singing, etc.
- (c) Show how beautiful it is to belong to a big Catholic organisation, with great ideals. Bring a pride to youth, through publicising our services.
- (d) Extend our services wherever necessary, and thus prove our sincerity in providing for the whole welfare of our youth.

B. 6. FROM ALL THESE REPORTS, THERE MAY BE LEFT SOME WORK to be done, someone to be seen, etc. This will be attended to immediately, and the appointment of work arising from reports made.

SUGGESTED SUBJECTS FOR PRIESTS' TALKS.

N.B.—Priests are free to follow out any scheme they prefer—e.g., the year's liturgical plan.

UNION WITH CHRIST:

1. Grace.
2. Baptism.
3. Confirmation.
4. Confession.
5. Sacrifice.
6. Mass.
7. Holy Communion.
8. Prayer.
9. Rosary.
10. Visits to Blessed Sacrament.
11. Our Lady.
12. Angels.

C. 7. APOSTOLATE:

1. General Idea of Apostolate.
2. Priest cannot reach youth by himself.
3. Youth apostle of youth.

CHRIST THE LEADER:

1. Christ the Man.
2. Christ the Worker.
3. Courage of Christ.
4. Generosity of Christ.
5. Tact of Christ.
6. Charity of Christ.

FRUIT OF UNION:

- Faith.
Hope.
Charity.

D. 8. THE GENERAL ENQUIRY. (See No. 3 Meeting.)

D. 9. APPOINTMENT OF WORK arising from Enquiry. Nothing must be just "let go" for the next meeting. Definite duties must be allotted immediately.

D. 10. GENERAL BUSINESS. This should not include the sporting or Branch Committee work, except from a policy point of view.

D. 11. STATEMENT OF DUTIES OF EACH. Each Leader then makes a statement of the duties to be executed by him before the next Leaders' meeting. These statements are noted by the group Secretary, and everyone leaves the meeting knowing clearly what he has to do.

D. 12. FINAL PRAYERS. There are two closing prayers: The short prayer to Our Lord, asking for generosity of heart, and courage and strength to do the work of the Apostolate. The other, the Prayer for the Conversion of Australia. The meeting closes with the Priest's blessing.

THE GENERAL RALLY.

The Y.C.W. in a parish may have a weekly meeting of members and other services (e.g., learn-to-dance classes, hobbies, gymnasium, library, etc.), which will attract the youth to the centre on other nights as well.

At this weekly meeting branch business matters will be considered, and an attractive syllabus provided, but, owing to night school, overtime, etc., many members will be prevented from attending these meetings regularly.

Now, in order to bring every youth from 14 to 25 into contact with the Movement, a General Rally should be held regularly. At these rallies Catholic principles on the problems of daily life, together with the results of our enquiries, will be attractively presented by leaders in support of the Y.C.W.'s current campaign. The night should be well organised, and every youth from 14 to 25 notified. The night chosen should not coincide with the weekly meeting. Sunday night has been found to be a good night in some parishes.

In the plan of the 1946 programme, it will be noted that rallies are provided for on a number of occasions, the preparation of which is to be carried out at specified meetings. The object of the first rally will be to arouse the interest of those eligible for the Movement, or to publicise some particular service of the Movement.

The proceeding rallies throughout the year, per medium of attractive programmes, will present and support the findings of the "General Enquiries" conducted by Leaders during the Y.C.W. Campaign on "Work."

During 1946 the Y.C.W. and N.C.G.M. will carry out the one campaign, entitled "Work," drawn up by a combined committee of the two bodies.

Diocesan Headquarters are responsible for drawing up their own rally scripts. They should therefore have appointed a combined Y.C.W.-N.C.G.M. Rally Committee. Branches would be well advised, too, to form local rally committees to prepare and conduct their branch general rallies.

General rallies are both a means of contact and influence. They are, therefore, of the utmost importance. They therefore must be good.

Isolated branches are asked to contact National Headquarters for any assistance they may want regarding general rallies.



PLAN OF PART I, 1946 LEADERS' PROGRAMME.

Meeting.	Title of Gospel Meditation.	Text.	Plan of Course.
1. Conquering Paganism.		St. Matt: II (1-12).	Part I of the 1946 programme constitutes a refresher course, which will enable leaders to confirm their knowledge of the fundamentals of the Y.C.W. technique, as adapted to Australian conditions, and conduct preparation for first General Rally.
2. God Comes First.		St. Luke: II (41-52).	
3. A Good Mixer.		St. John: II (1-11).	
4. An Enemy Becomes an Apostle.		Acts: XXVI (1-5, 9-20).	
5. Confidence in Christ Our Leader.		St. Matt: VIII (23-27).	
6. Hearing and Applying the Word of God to Our Lives.		St. Luke: VIII (4-15).	

LITANY OF THE SAINTS

Lord have mercy on us,
Christ have mercy on us,
Lord have mercy on us,
Christ hear us,
Christ graciously hear us,
God, the Father of Heaven, have
mercy on us (1),
God the Son, Redeemer of the
World
God the Holy Ghost,
Holy Trinity, One God,
Holy Mary, pray for us (2).
Holy Mother of God,
Holy Virgin of Virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye Holy Orders of Blessed
Spirits,
St. John the Baptist,
St. Joseph.
All ye Holy Patriarchs and
Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Phillip,
St. Bartholomew,
St. Mathew,
St. Simon,
St. Thaddeus,
St. Mathias,
St. Barnabas,
St. Luke,
St. Mark,
All ye holy Apostles and
Evangelists,
All ye Disciples of Our Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
Sts. Fabian and Sebastian,
Sts. John and Paul,
Sts. Cosmas and Damian,
Sts. Gervase and Protase,
All ye Holy Martyrs,

St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All ye holy Virgins and Widows,
pray for us,
All ye holy men and women, Saints
of God, make intercession for
us,
Be merciful, spare us, O Lord,
Be merciful, graciously hear us,
O Lord,
From all evil, deliver us, O Lord,
(3),
From all sin,
From Thy wrath,
From sudden and unprovided death,
From the snares of the devil,
From anger, hatred, and all ill-will,
From the spirit of fornication,
From lightning and tempest,
From the scourge of earthquake,
From plague, famine and war,
From everlasting death,
Through the mystery of the Holy
Incarnation,
Through Thy coming,
Through Thy nativity,
Through Thy Baptism and holy
fasting,
Through Thy Cross and Passion,

Through Thy death and burial,
Through Thy Holy Resurrection,
Through Thine admirable Ascension,

Through the coming of the Holy Ghost, the Paraclete,
In the day of judgment,
We sinners, we beseech Thee to hear us (4),

That Thou wouldst spare us,
That Thou wouldst pardon us,
That Thou wouldst bring us to true penance,

That Thou wouldst vouchsafe to rule and preserve Thy Holy Church.

That Thou wouldst vouchsafe to preserve our Apostolic Prelate and all Orders of the Church in holy religion.

That Thou wouldst vouchsafe to humble the enemies of Holy Church,

That Thou wouldst vouchsafe to give peace and concord to Christian kings and princes.

That Thou wouldst vouchsafe to grant peace and unity to all Christian people.

That Thou wouldst vouchsafe to bring back to the unity of the Church all those who have strayed away, and lead to the light of the Gospel all unbelievers,

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,

That Thou wouldst lift up our minds to heavenly desires,

That Thou wouldst render eternal blessings to all our benefactors,

That Thou wouldst deliver our souls and the souls of our brethren, relations and benefactors, from eternal damnation,

That Thou wouldst vouchsafe to give and preserve the fruits of the earth,

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

That Thou wouldst vouchsafe graciously to hear us,

Son of God,

Lamb of God, Who takest away the sins of the world, spare us,
O Lord,

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord,

Lamb of God, Who takest away the sins of the world, have mercy on us.



Y.C.W. PRAYER.

Lord Jesus,

A Worker like me,
Help me, and all my fellow-workers,
to think like You,
to work with You,
to pray through You,
to live in You,
to give You all my strength and all my time.

May Your Kingdom come
in all our factories,
workshops,
and offices,
and in all our homes.

Be everywhere better known,
better loved,
better served.

Deliver us forever from injustice and hatred
from evil and sin.

May our souls remain in Your Grace to-day,
and may the soul of every worker,
who died on labour's battlefield,
rest in peace. Amen.

Sacred Heart of Jesus,
bless the Young Christian Workers,

Sacred Heart of Jesus,
sanctify the Young Christian Workers,

Sacred Heart of Jesus,
may your Kingdom come through the Young
Christian Workers.

QUEEN OF APOSTLES!

PRAY FOR US!

FINAL PRAYERS.

Lord Jesus,

Teach me to be generous,
To serve You as You deserve to be served,
To give without counting the cost,
To fight without counting the wounds,
To work without seeking rest,
To spend my life without expecting any other return
than the knowledge that I do Your Holy Will.

PRAYER FOR THE CONVERSION OF AUSTRALIA.

O God, Who has appointed Mary, Help of Christians, St. Francis Xavier, and St. Teresa of the Infant Jesus, Patrons of Australia, grant that through their intercession our brethren outside the Church may receive the light of Faith, so that Australia may become one in Faith under one Shepherd, through Jesus Christ Our Lord. Amen.

Mary, Help of Christians, pray for us;
St. Francis Xavier, pray for us;
St. Teresa of the Infant Jesus, pray for us.

FIRST MEETING.

A. (1) Crucifix in prominent position.

(2) Litany of Saints and the Y.C.W. Prayer.

The first business to be dealt with at this meeting should be the election of a President and Secretary to the group for the year.

Their names and addresses should be forwarded to the Diocesan Headquarters, or if none exist, to the National Headquarters.

The Secretary's duties will include keeping summaries of all meetings. It is important that he note all contacts and work to be carried out, and also keep records of actions taken. Secretaries should keep Headquarters posted with regular information of the group's work and activities.

(3) GOSPEL MEDITATION.

No. 1.—“CONQUERING PAGANISM.”

Matt. II (1-12).

TEXT.

1. Now when Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, there came Magi from the East to
2. Jerusalem, saying, “Where is the newly born king of the Jews? For we have seen his star in the East and have come
3. to adore him.” But when King Herod heard this, he was
4. troubled, and so was all Jerusalem with him. And gathering together all the chief priests and Scribes of the people, he
5. inquired of them where the Christ was to be born. And they said to him, “In Bethlehem of Judea; for thus it is written through the prophet,
6. ‘And thou, Bethlehem, of the land of Juda, art by no means least among the princes of Juda; For from thee shall come forth a leader who shall rule my people Israel.’”
7. Then Herod summoned the Magi secretly, and carefully ascertained from them the time when the star had appeared
8. to them. And sending them to Bethlehem he said, “Go and make careful inquiry concerning the child, and when you have found him, bring me word, that I too may go and adore him.”
9. Now they, having heard the king, went their way. And behold, the star that they had seen in the East went before them, until it came and stood over the place where the child
10. was. And when they saw the star they rejoiced exceedingly.
11. And entering the house, they found the child with Mary his mother, and falling down they adored him. And opening their treasures they offered him gifts of gold, frankincense
12. and myrrh. And being warned in a dream not to return to Herod, they went back by another way to their own country.

Time: After Jesus had been presented in the Temple.

Place: At Bethlehem, five miles to the south of Jerusalem, where Jesus was born, and whither Joseph and Mary returned with Him after the Presentation in the Temple.

Introduction: The Magi were astronomers from the territory across the eastern side of the Dead Sea called Arabia. Quite probably throughout that whole district echoes of the Jewish prophecies about a mighty King to come were in circulation.

QUESTIONS:

1. What were the different methods by which Christ revealed Himself to the Jewish Shepherds and to these Magi, representatives of the pagan world? What type of approach would influence men with a pagan mentality, who know nothing of the supernatural?
2. How did the Star set over the Crib of the Divine Infant at Bethlehem achieve this purpose?
3. How does Christ in this very manner of announcing His coming become "all things to all men, that He might gain all?" What miracles does God work at the present day to influence the pagan world?
4. As Y.C.W. Leaders, what does this tell us of how to approach young workers who are ignorant or careless about their Faith?
5. To what extent should we accommodate ourselves to their mentality, speak in a way that is forbearing and intelligible, make allowance for their slackness?

Resolution: Before approaching a contact, to think about the best way to influence him.

B. (4) Summary of Previous Meeting.

(5) Reports on Census, Contact and Action.

(6) Appointment of work arising out of Reports.

C. (7) Chaplain's Talk or Spiritual Reading.

D. (8) Review of the Gospel Meditation.

What is the purpose of the Gospel Meditation in the Leaders' Group Meeting? Couldn't I read the introduction to this booklet (Page 1) occasionally to refresh my memory on this point?

Have I any comments on the manner in which the Gospel Meditation is conducted in my group? Has it become in fact a full group discussion? If not, what can we do to bring that about?

Preparation before the meeting is necessary on the part of each Leader. Could our group decide on a certain standard of preparation to be observed by each Leader? e.g., daily reading of the text set for next meeting.

The questions set out after each text are to guide us in our meditation. We can bring out other points, too, as they occur to us. If we have any criticisms of meditations laid down, we should notify our Diocesan or National Headquarters accordingly.

(9) Resolutions made from this review are recorded.

(10) General Business.

(11) Individual Statement by each Leader of his duties to be executed before the next meeting.

(12) Final Prayer and Priest's Blessing.

SECOND MEETING.

A. (1) Crucifix in prominent position.

(2) Litany of Saints and the Y.C.W. Prayer.

(3) GOSPEL MEDITATION.

No. 2.—"GOD COMES FIRST."

Luke II (41-52).

TEXT.

41. And his parents were wont to go every year to Jerusalem at
42. the Feast of the Passover. And when he was twelve years old, they went up to Jerusalem according to the custom
43. of the feast. And after they had fulfilled the days, when they were returning, the boy Jesus remained in Jerusalem,

44. and his parents did not know it. But thinking that he was in the caravan, they came a day's journey and then they
45. sought him among their relatives and acquaintances. And not finding him, they returned to Jerusalem in search of him.
46. And it came to pass after three days, that they found him in the temple, sitting in the midst of the teachers, listening
47. to them and asking them questions. And all who were listening to him were amazed at his understanding and his answers.
48. And when they saw him, they were astonished. And his mother said to him, "Son, why hast thou done so to us? Behold, thy father and I have sought thee sorrowing."
49. And he said to them, "How is it that you sought me? Did you not know that I must be about my Father's business?"
50. And they did not understand the word that he spoke to them.
51. And he went down with them and came to Nazareth, and was subject to them: and his mother kept all these things carefully in her heart.
52. And Jesus advanced in wisdom and age and grace before God and men.

Time: When Jesus was twelve years old, and while He was living in the north of Palestine at Nazareth with Mary and Joseph.

Place: At Jerusalem and Nazareth.

Introduction: With the completion of his thirteenth year a young Jew was bound to observe the entire Law. Jewish parents got their sons used to the major duties of the Law a year or two before they were thirteen. Thus this visit of Jesus to the Temple.

QUESTIONS:

1. How does Christ here very forcibly stress the supreme importance of His Mission to Souls? How does this apply to the work of our Apostolate?
2. During His public life, Christ stated: "He that loveth father or mother more than Me, is not worthy of Me." How does He demonstrate this principle here?
3. Why did Christ remain so long "subject" to His parents?
4. How does He emphasise that no work undertaken against the will of lawful authority ever brings a blessing?
5. Pope Pius XI told us that Catholic Action "is the action of the laity under the authority of the Bishop." What then, must we, Y.C.W. Leaders, do first about finding out the directions of our Bishop, and then about following these directions?

Resolution: To say the Y.C.W. Prayer more thoughtfully.

B. (4) Summary of Previous Meeting.

(5) Reports on Census, Contact, Action.

(6) Appointment of work arising out of Reports.

C. (7) Chaplain's Talk or Spiritual Reading.

D. (8) Review of Our Leaders' Group.

1. When was our Leaders' group first formed? Has it operated continuously since then? If not, when was present group formed?
2. How many regular Leaders have we now? Is this sufficient? If not, are there any potential Leaders we could recommend to our Chaplain?
3. Weekly group meetings are recommended. If we are not following that recommendation, would it be possible for us to do so?

4. What is meant by a complete census (see page 5)? How does our census compare with that? What immediate action can we take to improve it?
5. Pointers are given on pages 6 and 7, about contact, friendship, influence. How do our Leaders come up to these requirements? Could we institute Section Leaders and team system?
6. Do our Leaders mix well with all members? How can we make better use of our services as means of contact and influence?
7. Diocesan Headquarters (National Headquarters where no Diocesan Headquarters exist) requires reports of all enquiries done. This is the time to arrange for this to be done regularly.
8. Diocesan and National Headquarters exist to help us. Do we use them to assist us over our difficulties? We could resolve, too, to inform them of any criticisms we have of any Enquiries.
- (9) Appointment of work arising out of this Review is made and noted.
- (10) General Business.
- (11) Individual Statement by each Leader of his duties to be executed before the next meeting, including reading the explanation of the enquiry given on pages 18 and 19.
- (12) Final Prayer and Priest's Blessing.

THIRD MEETING.

A. (1) Crucifix in prominent position.

(2) Litany of Saints and the Y.C.W. Prayer.

(3) GOSPEL MEDITATION.

No. 3.—"A GOOD MIXER."

John II (1-11).

TEXT.

1. And on the third day a wedding took place at Cana of
2. Galilee, and the mother of Jesus was there. Now Jesus too
3. was invited to the marriage and also his disciples. And the wine having run short, the mother of Jesus said to him,
4. "They have no wine." And Jesus said to her, "What wouldst thou have me do, woman? My hour has not yet come."
5. His mother said to the attendants, "Do whatever he tells you."
6. Now six stone water-jars were placed there, after the Jewish manner of purification, each holding two or three measures.
7. Jesus said to them, "Fill the jars with water." And they filled them to the brim. And Jesus said to them, "Draw out now, and take to the chief steward." And they took it to him.
9. Now when the chief steward had tasted the water after it had become wine, not knowing whence it was (though the attendants who had drawn the water knew), the chief
10. steward called the bridegroom, and said to him. "Every man at first sets forth the good wine, and when they have drunk freely, then that which is poorer. But thou hast kept the good wine until now."

11. This first of his signs Jesus worked at Cana of Galilee; and he manifested his glory, and his disciples believed in
12. him. After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples. And they stayed there but a few days.

Time: At the beginning of the first year of public ministry, on His return to the north of Palestine shortly after He had been baptized by John the Baptist in the Jordan.

Place: At Cana, about four miles or so from Nazareth.

Introduction: Perhaps Nathanael, who belonged to Cana, and had just joined up with Christ on the Jordan, brought Christ up through Cana to the wedding feast. The six stone jars of water held eight gallons each.

QUESTIONS:

1. Does Jesus object to people having fun?
2. Was Jesus a wet-blanket at a party?
3. As Apostles, how should we act? Should we hold ourselves aloof from the fellows around the parish? Should we, in our efforts to become one of the boys, be unseemly and unbecoming?
4. What does Christ's presence at a marriage show his approval of?
5. Would Christ do you think vote for "Prohibition?"
6. When we want a bicycle, a watch, a rise, or a better job, do you think Christ wants us to pray for such things or not? Why?
7. If we want some gift, something to happen, should we pray only, or should we also make human efforts to bring about the desired result? What does the Gospel scene tell us?
8. What is to be gained by praying to Our Lady?

Resolution: Decide on one of your own.

B. (4) Summary of Previous Meeting.

(5) Definite statements (noted by Secretary) on contacts as listed in the summary book are given. All other Action and additional information for the Census is then given.

(6) Appointment of work arising out of Reports.

C. (7) Chaplain's Talk or Spiritual Reading.

D. (8) Discussion on the Enquiry.

The enquiry is a very important part of a Leader's work. The objective of the Y.C.W. is the conquest of souls for Christ. Achieving that will be a tremendous task, and to ensure success, well trained and practical Leaders are necessary, and our Leaders' work must be well organised.

The enquiry serves both those needs. Firstly, through the Leaders' group study of practical problems of young workers, and the making of judgements on them in the light of Christian principles, Leaders are being trained to have a Catholic mind on all life's activities. That knowledge gained in a practical way gives a Leader confidence to live a better Catholic life, and be an example and adviser to his fellow youth.

Secondly, there are many real problems of everyday life making it difficult for a young worker to save his own soul. Those problems cannot all be solved till we know just how real and how vast they are.

The Enquiry is conducted on one problem, or one aspect of a big problem at a time. It works on the basis of SEE, JUDGE and ACT. We see what the actual position is in regard to the problem, our group judges that in the light of Christian principles to see whether the position is right or wrong, and why, and then our group decides on and takes a course of action to remedy any defects revealed by our judgement.

This year the Y.C.W. National Campaign is on "Work." Through the method of the Enquiry we will be able to decide what is to be remedied, and how we can remedy these faults. The first thing we must do is to—

SEE.

The Campaign is sub-divided into a number of different Enquiries. We must find out the facts in relation to each question put to us in the SEE part of each Enquiry. Guesses or suppositions are not acceptable. The SEE part of the next Enquiry is read at the end of a meeting, and during the following fortnight Leaders must be on the alert and take action to find out factual answers to those questions.

HOW TO GET INFORMATION.

1. **By Observation.** A Leader must always be alert. By our mixing with young workers we will know the facts for some of the SEE questions without having to make special enquiries. By all means use such facts. The easier we can get information the better—the only stipulation is that it must be a FACT.
2. **By Contact.** To obtain answers to some questions, it will be necessary to contact young workers, and obtain information from them. This will often be difficult. We must be tactful in doing this, and not obviously pump our contact. He would soon realise our object, and more harm than good would result.

It is therefore advisable to think about the questions a good deal and choose on a few lines of conversation that, if properly encouraged, could give us the information required. Discussions among a group of several lads or young men can be used to provide several answers for our Enquiry.

3. **Secondary Leaders.** A Leader may know a reliable chap in the branch whom he could use to obtain facts for him, in addition to himself. Care would need to be exercised in choosing a person on whom to place this responsibility; but there are sometimes chaps who would be prepared to help in that way, and yet for some reason or other will not or cannot join the Group.
4. **Non-Catholics may be Asked.** In most enquiries, facts may be gained from Non-Catholic youth; it is not necessary to confine our enquiries to Catholics, except where any enquiry may of its nature demand that to be done.
5. **Conversations with Friends.** Our conversations with friends can also provide us with facts for our Enquiries.

When we come to the Enquiry at our meeting, the first thing done is that the President asks each Leader for the answers he has obtained to the SEE. The Group Secretary records these reports as they are given, and summarises the facts clearly before the Judgement is started.

JUDGE.

Having discovered the real state of affairs, we then proceed to pass judgement in the light of Christian principles. What is wrong with this state of affairs? For instance, suppose the Enquiry is on what young people do with their money. We may find that many of them spend it all on amusements.

We ask: Is it right? And the answer is No. Then, Why is it wrong? Because, firstly, they have duties to their parents; secondly, extravagance leads to weakening of the character, to excess in drink, in gambling and other ways. Thirdly, they should be acquiring the habit of thrift to prepare them for their future responsibilities in life.

The Judge section helps form the minds of Leaders. It brings them to apply Christ's truth and principles to everyday activities of life.

To make the most of this section, Leaders must make reasonable effort to know more and more about the Church's teaching. During the

programme on work, certain reading will be recommended and a guide to help in judgements will be given in the programme, and in the monthly bulletins. In addition to that, Leaders could consult their Chaplain for advice as to what other reading would help them for this Campaign.

At group meetings, the Chaplain will allow the Leaders make their judgement on their own as far as possible. He will come into the discussion if he considers it necessary, or if asked by the group.

Having made their judgement, and knowing why they judged that way, members of the group will then pass on to the third section.

ACT.

If an Enquiry does not result in action, it is a failure. What is the use of finding out the faults and difficulties and dangers in the lives of ourselves and our companions unless we are going to do something about them? That is the very purpose of our Movement—to solve the daily problems that young people meet, to assist them, to improve them, to Christianise their environment. And the test of a good militant is: How much apostolate does he do during the week?

Now, we shall often find, in the course of the Enquiry, that we ourselves are not all that we ought to be in the matter under discussion. And it will come home to us very forcibly that before we can have much influence on others, our own conduct must be above reproach. In other words, if we wish to conquer others, we must first conquer ourselves. The first action resulting from an enquiry is therefore a personal one for each Leader.

Next we shall decide what we can do this week to assist other young people under consideration. Our activity must always radiate outwards.

We might be able to talk to them about the matter, give them a pamphlet, or save them from some particular danger. That is individual action towards others.

Then, besides the resolutions made by each of the militants, the whole group will often be able to make a combined resolution. For instance, to obtain and distribute certain literature; to take proper action to see that a new service, found necessary, is instituted; to use our next General Rally for the definite purpose of putting across to our members the Christian outlook on a problem, e.g., honesty at work. This is GROUP ACTION, for the group must work as a team. This action must be well thought out, and responsibility allocated to definite persons to ensure that it is carried out efficiently.

Action decided by the Group should be as definite as possible. Record is made by the Secretary of the action decided on, and of the Leaders responsible for certain parts of it. At the next meeting, the President asks each Leader to report progress on the action he was allocated.

Action is also NATIONAL. The Y.C.W. is doing a National campaign on "Work." We want co-ordinated national action to follow, if found necessary. The Y.C.W. will then truly be a mass organisation of young workers striving to build in Australia the principle of Christ's honesty, purity, justice and charity. All groups should, therefore, ensure that they forward to their Diocesan Headquarters (or in the case of isolated branches to National Headquarters) reports on their enquiries, and of the action taken by them. Unless these reports are received, it will be impossible to finalise any National Campaign properly. Forms will be provided in the "Work Programme," on which suitable reports may be made.

Period for Enquiries.

In previous years the Y.C.W. has drawn up its programmes on the basis of one enquiry per week. In August, 1945, the National Committee of the Y.C.W. decided that in 1946 the Y.C.W. would adopt the practice of having one enquiry per fortnight. This will be introduced as from 1st March, 1946.

It is still desired, however, that each group will, if possible, hold a weekly group meeting.

The Enquiry will work this way. In the first meeting of the campaign (which is scheduled to commence on 1st week in March) the SEE part of the first enquiry is included. That is, read at the conclusion of the meeting, and Leaders leave the meeting and immediately start gathering facts. However, the Judge and Act part of the Enquiry will not be done at next week's meeting (the second), but will be at the third meeting.

At the end of the third meeting, the SEE of the second enquiry will be read, and that Enquiry will be completed at the fifth meeting, and so on.

The main purpose of this change is to give Leaders more time to perfect the Enquiry. Firstly, more time to gather more facts, so that our judgements will be based on more representative facts.

Secondly, more time to enable Leaders to read more to obtain a better Christian background to their subject, thus assisting a sound judgement.

Thirdly, more time to enable action to be carried out. Leaders should make careful use of the extra time available under this fortnightly Enquiry scheme.

(9) The Group will do an Enquiry at next meeting. Here is the SEE Section of it:

SEE.

1. When was our general branch formed?
2. What is our present membership? What percentage is that of all young workers in our parish eligible for the Y.C.W.?
3. How many chaps has the Y.C.W. been responsible for bringing back to Mass, the Sacraments? Any converts?
4. How many of our members understand the Y.C.W., and are really loyal and creditable members.
5. Have we lost many of our contacts?

(10) General Business.

(11) Individual Statement by each Leader of his duties to be executed before the next meeting.

(12) Final Prayer and Priest's Blessing.

FOURTH MEETING.

A. (1) Crucifix in prominent position.

(2) Litany of Saints and the Y.C.W. Prayer.

(3) GOSPEL MEDITATION.

No. 4.—“AN ENEMY BECOMES AN APOSTLE.”

Acts XXVI (1-5, 9-20).

TEXT.

1. Then Paul stretching forth his hand, began to make his
2. answer. “I think myself happy, O King Agrippa, that I am to answer for myself this day before thee, touching all the
3. things whereof I am accused by the Jews. Especially, as thou knowest all, both customs and questions, that are among the Jews. Wherefore, I beseech thee to hear me
4. patiently. “And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all

5. the Jews do know; Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion, I lived a Pharisee
9. "And I indeed did formerly think that I ought to do many
10. things contrary to the name of Jesus of Nazareth. Which also I did at Jerusalem, and many of the saints did I shut up in prison, having received authority of the chief priests; and when they were put to death, I brought the sentence.
11. And oftentimes punishing them, in every synagogue, I compelled them to blaspheme; and being yet more mad against them, I persecuted them unto foreign cities.
12. "Whereupon, when I was going to Damascus with authority
13. and permission of the chief priests. At mid-day, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me and them that were in
14. company with me. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: 'Saul, Saul, why persecutest thou Me? It is hard
15. for thee to kick against the goad.' And I said: "Who art Thou, Lord?"
16. "And the Lord answered: 'I am Jesus, Whom thou persecutest. But rise up and stand upon thy feet; for to this end have I appeared to thee, that I may make thee a minister
17. and a witness of those things which thou hast seen. And of those things wherein I will appear to thee, delivering
18. I send thee; To open their eyes that they may be converted from darkness to light, and from the power of satan to God, that they may receive the forgiveness of sins, and a lot among the saints by the faith that is in Me.'
19. "Whereupon, O King Agrippa, I was not incredulous to the
20. heavenly vision; But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance, and turn to God, doing works worthy of penance."

Time: The conversion of St. Paul took place about three years after the death of Christ.

Place: On the road leading into Damascus, not far outside the city itself.

Introduction: The account that is given of his conversion in this chapter XXVI of the Acts is an extract from St. Paul's own defence made before King Agrippa during his imprisonment at Caesarea on the coast of Palestine about the year 60.

QUESTIONS:

1. Are there good-living, upright, sincere men outside the Catholic Church?
2. What is the cause of much of the opposition to the Catholic Church and her doctrine?
3. Who has injured Catholics more, Saul, or the non-Catholic who to-day attacks the Catholic Church and Catholics in the name of Christ?
4. Christ opened Paul's eyes by a heavenly light, and spoke words that changed him from a persecutor to an Apostle. How will Christ convert the attackers of the Faith to-day?

5. What can we do to get grace and knowledge for these attackers?

Resolution: To pray more for our contacts.

B. (4) Summary of Previous Meeting.

(5) Definite statements (noted by Secretary) on contacts as listed in the summary book are given. All other Action and additional information for the Census is then given.

(6) Appointment of work arising out of Reports.

C. (7) Chaplain's Talk or Spiritual Reading.

D. (8) General Enquiry, "Our Branch."

The President of the Group repeats the "See" Section read at the last meeting—Leaders give facts in answer to the questions.—The Secretary records those facts, and they are summarised for the judgement to take place.

JUDGE.

1. Is our branch solidly established?

2. Do the above facts reveal that our Leaders' Group exercises a positive influence over members.

3. What are the main causes of defects in our branch?

ACT.

1. Could we introduce the team system in our branch?

2. Hold an enquiry on our services?

3. Try to get members to read more Y.C.W. Publications?

4. Leaders resolve to make more sacrifices to win friendships among members?

(9) Appointment of work arising out of the Discussion is made and noted.

(10) General Business.

(11) Individual Statement by each Leader of his duties to be executed before the next meeting. Leaders should read explanatory notes given on General Rallies, on page 8.

(12) Final Prayer and Priest's Blessing.

FIFTH MEETING

A. (1) Crucifix in prominent position.

(2) Litany of Saints and the Y.C.W. Prayer.

(3) GOSPEL MEDITATION.

No. 5.—"CONFIDENCE IN CHRIST OUR LEADER."

Matthew VIII (23-27).

TEXT.

23. Then he went into a boat, and his disciples followed him.
24. And behold, there arose a great storm on the sea, so that the boat was covered by the waves; but he was asleep.
25. So they came and woke him, saying, "Lord, save us! we are perishing!" But he said to them, "Why are you fearful, O you of little faith?" Then he arose and rebuked the wind and the sea, and there came a great calm. And the men marvelled, saying, "What manner of man is this, that even the wind and the sea obey him?"

Time: Within the last few months of public life in Galilee. After a few months He will be arrested and crucified.

Place: The Sea of Galilee.

Introduction: On the Sea of Galilee the storms that rush through the north-eastern gap in the hills are sometimes terrible, and the boat of the Apostles was frail.

QUESTIONS.

1. Did the Apostles desire and enjoy the company of Jesus? Why?
2. How is the human nature of Christ brought out in this scene?
3. Did Christ resent being awakened by the Apostles? If not, what did He resent?
4. Were the Apostles acting wisely in having recourse to Christ in their danger? Elsewhere does He encourage them to do so? Can you give examples?
5. In this crisis did Christ panic? Would you say that He was a man of iron self-control? How is this state arrived at?
6. In our work as Leaders, will there be times when we shall feel some contact or even the whole movement to be hopeless? What does the example of the Apostles teach us?

Resolution: To make more frequent visits to Christ in the Blessed Sacrament.

B. (4) Summary of Previous Meeting.

(5) Definite statements (noted by Secretary) on contacts as listed in the summary book are given. All other Action and additional information for the Census is then given.

(6) Appointment of work arising out of Reports.

C. (7) Chaplain's Talk or Spiritual Reading.

D. (8) Discussion on General Rallies.

Past Rallies.

What is the purpose of a General Rally (refer Page 8).

Having that in mind, could we say any of our General Rallies have been successful?

What do our general members think of the rallies we have held?

What is the cause of failures in our Rallies?

1946?

When will we have our first rally for 1946?

Will it be a combined one with the N.C.G.M., and if so have we a capable joint committee to organise it?

What line of propaganda will we use at it?

Decide on definite action for our Leaders in regard to contacting members before the rally, and their part at the rally (all Leaders should not be in everything up-stage, but most of them should be free to mix with the Youth present at the Rally).

How many General Rallies could we conduct this year?

(9) Appointment of work arising out the Enquiry is made and noted. SEE part of next Enquiry is read.

(10) General Business.

(11) Individual Statement by each Leader of his duties to be executed before the next meeting.

(12) Final Prayer and Priest's Blessing.

OUR SERVICES.

SEE.

1. What services does our branch provide for our members?
2. Is each of these services being conducted efficiently?
3. What do our members say about our services?
4. Are any members seeking other activities elsewhere which our branch may be able to provide?

SIXTH MEETING.

- A. (1) Crucifix in prominent position.
- (2) Litany of Saints and the Y.C.W. Prayer.
- (3) GOSPEL MEDITATION.

No. 6.—HEARING AND APPLYING THE WORD OF GOD TO OUR LIVES."

St. Luke VIII (4-15).

TEXT.

4. Now when a very great crowd was gathering together and men from every city were coming to him, he said in a
5. parable: "The sower went out to sow his seed. And as he sowed, some seed fell by the wayside and was trodden under
6. foot, and the birds of the air ate it up. And other seed fell upon the rock, and as soon as it had sprung up it withered
7. away, because it had no moisture. And other seed fell among thorns, and the thorns sprang up with it and choked
8. it. And other seed fell upon good ground, and sprang up and yielded fruit a hundredfold." As he said these things he cried out, "He who has ears to hear, let him hear!"
9. But his disciples then began to ask him what this parable
10. meant. He said to them, "To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that,
- 'Seeing they may not see,
 and hearing they may not understand.'
11. "Now the parable is this: the seed is the word of God.
12. And those by the wayside are they who have heard; then
13. that they may not believe and be saved. And those upon the rock are they who, when they have heard, receive the word with joy; and these have no root, but believe for a while, and
14. in time of temptation fall away. And that which fell among the thorns, these are they who have heard, and as they go their way are choked by the cares and riches and pleasures
15. of life, and their fruit does not ripen. But that upon good ground, these are they who, with a right and good heart, having heard the word, hold it fast, and bear fruit in patience."

Time: At the close of the second year of His public life.

Place: Somewhere in Galilee.

QUESTIONS:

1. What type of people was Christ addressing? Were they factory hands or farmers? As Our Lord spoke do you think it was probable that a farmer was sowing his land on the hill-side? Was Christ a good teacher? Why?
2. What are the obstacles made by the three types of soil to the fruitful growth of the seed?
3. How does a Leader show "hardness of heart" to the Word of God? How does he show superficiality? How does he show an over-absorption in things that are earthly?
4. The word of God is compared with a seed. Is the growth of a plant gradual and systematic, or is it spasmodic and sudden? In our work what must we aim at? After we plant the seed does our work cease? Will the seeds we plant grow without the grace of God?

Resolution: To prepare better for the Gospel Meditation.

B. (4) Summary of Previous Meeting.

(5) Definite statements (noted by Secretary) on contacts as listed in the summary book are given. All other Action and additional information for the Census is then given.

(6) Appointment of work arising out of Reports.

D. (8) General Enquiry, "Our Services."

The President of the Group repeats the "SEE" Section of the Enquiry.— Leaders then give their answers to the questions. They are recorded and summarised by the Secretary in preparation for the judgement.

JUDGE.

1. Are our services attracting members to our branch and maintaining their interest?
2. Is our Leaders' group taking sufficient advantage of the services to get to know chaps better, to win their friendship, and to influence them to our ideals?
3. What are the causes of any of our services failing?
4. Is there a need for any new services? What are they?

ACT.

1. Improve branch efficiency.
2. Leaders take a more active part in our services.
3. Could we obtain help from Diocesan or National Headquarters on how to improve our services and to start new ones?
4. Make definite arrangements for action to be taken to implement any new services.
- (9) Appointment of work arising out of the Enquiry is made and noted. SEE Section of 1st Enquiry on "Work" is read. Questions appear in Part II Booklet.
- (10) General Business.
- (11) Individual Statement by each Leader of his duties to be executed before the next meeting.
- (12) Final Prayer and Priest's Blessing.

MODEL ENQUIRY.

We here print an extract from an article by Rev. C. Mayne, S.J. Professor of Catholic Action at Corpus Christi College; it is a model Enquiry, and will help Leaders in future enquiries:—

REPORT OF Y.C.W. ENQUIRY ON "COMPANY-KEEPING."

When our group first reported on this Enquiry it was found that only 15 contacts had been made. Since there are 9 members in the group this did not average even two contacts each, and our Leader decided that we should make another attempt to gather the facts. We spent the rest of that meeting going over questions in the SEE Section of the Enquiry, explaining and discussing them, making sure that everyone thoroughly understood them, and talking about the best way to start conversations with other fellows and eventually get the information we needed without their suspecting that they were being pumped.

At our next meeting it was soon seen that the work of the last meeting had borne fruit. We had, in all, made 61 contacts.

Actual Report of Facts.

1. How many of the fellows you talked to went out consistently with girls? The same girl? Are they engaged?

Of the 61 lads contacted, 49 go out consistently with girls. Of these 49 only 9 go out with the same girl regularly and do not take anyone else out.

Of these 9 two are engaged, 3 are planning to become engaged, and 4, although going out regularly with the same girl, have no definite idea of engagement or marriage.

2. How often do the others take girls out? Is it always a different girl? Are any of them non-Catholics?

The remaining 40 take out different girls on from one to four nights a week.

They may take out the same half-a-dozen girls over a period of six months, but most of them would meet about 16 to 20 girls during a year. More than half of the girls seem to be non-Catholics.

3. How do they meet these girls? Where do they go when they take the girl out? Pictures, dances, parties, streets, parks, cars?

Very few of them meet the girls through introductions by their sisters or other friends. On the whole they meet them at picture shows, dances, or pick them up on the street.

It was difficult to get figures on this point, but it seems obvious that at least half the time they did not take the girls to any particular entertainment, such as dance-halls, pictures, theatres, parties, etc., but spent the time walking around the streets, in parks, or at the beach.

Very few in these times are able to get the use of a car to take out their girls. When they do, however, it is invariably used for parking.

4. What did they say about taking out girls indiscriminately? About parking?

Only about 12 of the fellows we talked to thought that it was not a good idea to go out with a whole lot of girls indiscriminately. While more than half the fellows see the danger of parking, most of them were agreed that they went in for it, and that it was inevitable.

Report of Judgment.

We decided that there was no reason why fellows should avoid the company of girls altogether, and that it was better not to go out with the same girl always unless there were serious intentions of engagement and marriage.

We thought that, on the whole, fellows should seek the company of girls, but we agreed that great care should be exercised in choosing such companions, and it was definitely bad to just meet them by chance at dances, pictures, and on the streets.

We agreed that when a fellow went out with a girl the night's entertainment should always be planned so that they went either to the pictures, a dance, a party, or entertained one another in their respective homes.

Parking, we decided, was definitely dangerous, and should not be indulged in; even for engaged couples, it is not considered wise. Most of us agreed that parking generally leads to venial sin, and often to serious trouble.

Report of Action.

When it came to our action we all felt that so many aspects of this question had been unexplored that it was really a matter for a three or four months' campaign, with enquiries dealing with each aspect; but for the present we decided:

- (a) To discuss our findings in conversations with our friends and members of our mass;
- (b) To arrange a series of talks at our monthly meetings on Courtship and Marriage (suitable speakers to be discussed later);
- (c) To arrange a series of social functions where our fellows can meet and enjoy the company of the Catholic girls of the parish.

Nihil Obstat:

W. M. COLLINS,

Censor Deputatus.

Imprimatur:

✠ D. MANNIX.

Archiepiscopus Melbournensis.

OUR IDEALS:

- (i) To Live and Fight for Christ
Our Leader.**
- (ii) To Bring Christ into the Lives
of Young Australian Workers.**
- (iii) To Help the Young Worker at
Home, at Work, and at Leisure.**