

1948 - - - -
Leaders' - -
Programme

PART II.

Incorporating
"The Young Worker's
Social Responsibility"

CAMPAIGN



YOUNG CHRISTIAN WORKERS' MOVEMENT
AUSTRALIA.



1948 Leaders' Programme

— PART TWO —

Incorporating the Australian
Young Christian Workers' Movement's
Sixth National Campaign

"THE YOUNG WORKER'S SOCIAL RESPONSIBILITY"

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.



ADDRESS ALL CORRESPONDENCE TO THE NATIONAL SECRETARY,
NATIONAL HEADQUARTERS, Y.C.W. MOVEMENT,
379 COLLINS STREET, MELBOURNE, C.I.

"THE YOUNG WORKER'S SOCIAL RESPONSIBILITY"

APRIL, 1948 — JULY, 1948

Being a Movement, the Y.C.W. continues to march onwards.

In 1944 (January to June) it conducted its first National Campaign, that on "The Mass."

A Campaign on Communism followed (July to December, 1944).

During 1945 the all-important subject "The Family" was the basis of our campaign.

In 1946, the Fourth National Campaign was devoted to "Work."

In 1947, the Fifth National Campaign was on "The Young Christian Worker."

This year the Leaders' Programme is divided into three parts:—

1. Refresher Course.
2. The Young Worker's Social Responsibility.
3. My Future.

This booklet constitutes Part 2 of the Campaign.

GENERAL PLAN.

The Campaign is scheduled to open in April and conclude at the end of July. The programme has been drawn up on the assumption that all groups will be meeting weekly, and it is strongly recommended that wherever possible groups should meet weekly.

Try to remember that it is a National Campaign, and that unity of action is most desirable.

The Campaign is drawn up to provide for 16 meetings.

Special report forms will be forwarded to all groups. After every four meetings, groups are obliged to promptly forward completed report forms to their appropriate Headquarters. This is essential for the general success of the Campaign.

GENERAL RALLY.

It is suggested to groups that they should hold a Rally as soon as possible after the completion of the Campaign.

The script for this rally will be made available to groups from Headquarters, good time being allowed to enable groups to prepare thoroughly.

The National Committee decided at its August meeting, 1945, that Diocesan Y.C.W. Executives should set up Diocesan Propaganda Sub-committees, one of the duties of which would be the preparation of scripts for rally plays and the forwarding of copies of such scripts to National Headquarters, at six-monthly intervals.

Notwithstanding the above, any Diocesan or Branch Y.C.W. requiring advice on General Rallies is invited to contact National Headquarters. Specific meetings have not been set down for preparation for Rallies.

ENQUIRIES.

The Enquiries for this Campaign were drawn up originally by leaders of the Y.C.W., and were circulated to all dioceses for approval or amendment. Some amendments were received, and some of them have been incorporated.

It is possible, in some cases, that Groups when reading the SEE part of an Enquiry may consider it unsuitable for their leaders and members. In such cases the Group, with the approval of its Chaplain, may substitute suitable questions, provided they subsequently advise National Headquarters of any variations made. Before deciding to change or to scrap any particular enquiry, leaders and chaplains are asked to keep in mind the education value of the particular enquiry.

If groups have any criticism of the enquiries set out in the programme, they should advise National Headquarters so that the criticism can be considered in drawing up any future enquiries.

We all know that enquiries are not just "talking" or "discussing." They are our way of digging down to find out WHAT is wrong, WHY it is wrong, HOW we can make it better. . . . It is important to remember that our enquiries are means of education. Each of these enquiries gives us a better knowledge of the application of Christian principles. Plenty of opportunities for influence will present themselves during the course of our lives, provided we have learnt something from our enquiries.

Many of these problems can best be solved when we know that the whole National Movement is with us. Secretaries, please send in those periodical report forms to enable National Headquarters to co-ordinate any National action necessary.

An individual and group action is, of course, essential too. We must be ambitious to establish as quickly as possible any services this Campaign reveals to be necessary.

READING AND JUDGMENT.

In every enquiry we leaders are called upon to make Judgment on Facts we have gathered. We should understand the reasons for every Judgment our Group makes.

To assist our thinking and judgment on these matters, it is essential that we do some reading around the subject. To enable us leaders to learn and know the Church's teachings on the various subjects listed for our enquiries, specially written articles appear in Appendices A of this booklet. Leaders are urged to read these often, even before setting out to gather facts, for often a leader will find that if he is sure of his ground he will have ample opportunity of getting the Y.C.W. viewpoint across. Suitable books and pamphlets are recommended in Appendix B. Secretaries should see early in the Campaign that all recommended books are obtained in ample time. Group Chaplains may be able to suggest other reading to you.

There is no need to fear that the Y.C.W. is going to ask you to devote a terrific amount of time to reading. But the fact is there—we must do some reading.

We can start in easy stages on easy pamphlets. We may be able to fill in some of our idle moments with a book. At any rate, we should give it a try.

GENERAL MEMBERS.

The Campaign is for all of them as well as for Leaders. We Leaders find out the problems and plan to overcome them, but we cannot succeed unless the mass of members backs us up. Remember it is our aim to bring that apostolic spirit to other young workers. We are to help them to be apostles, too. How can we do this?

In the Part I Section of the 1948 Programme, stress was laid on the necessity of each Leader building a "team" around himself. If a Leader has a job to do, it is most important that he makes full use of his team, for it not only lightens his burden, but it also trains them to think and act as true Catholic Actionists. We must do everything to avoid our having a mass of passive members who come only to be amused. The spirit and method of the "team" is our most effective weapon.

Adoption of the special monthly general meeting will also bring our general members more and more into the Campaign. See Part I of 1948 Programme and December 1947 Leaders' Bulletin for points on the monthly general meeting.

LOCAL ENQUIRIES.

Groups may have local problems from time to time which would require to be probed by a local enquiry. Groups are free to do a local enquiry in preference to the programme enquiry should it be necessary.

GOSPEL MEDITATION.

The text used in the Gospel Meditations is in the Australian Edition of the American Revision. This has been done with the express approval of the Episcopal Chairman of the Y.C.W.

The texts are a continuation of last year's practice of proceeding through the Gospels in chronological order.



LEADERS' MEETING PROGRAMME.

A. 1—Crucifix in prominent position.

2—Opening Prayers (Litany of the Saints and the Y.C.W. Prayer)
(7 mins.).

3—Roll Call.

4—Gospel Meditation (15-20 mins.).

B. 5—Review of Influence:

(a) Minutes of previous meeting;

(b) Report on Census;

(c) Report on Contacts;

(d) Report on Action:

(i) allotted;

(ii) voluntary.

(e) Appointment of work arising out of reports

15 Mins.

C. 6—Chaplain's Talk or Spiritual Reading (8 mins.).

D. 7—General Enquiry (25 mins.).

8—(a) Appointment of work arising out of enquiry.

(b) Read through See Section of next enquiry.

9—General Business.

10—Statement by each Leader of duties.

11—Final Prayers and Chaplain's Blessing.

10 Mins.

OPENING PRAYERS.

LITANY OF THE SAINTS.

Lord have mercy on us,	SS. Fabian and Sebastian,
Christ have mercy on us,	SS. John and Paul,
Lord have mercy on us, Christ hear us,	SS. Cosmas and Damian,
Christ graciously hear us,	SS. Gervase and Protase,
God, the Father of Heaven, have	All ye holy Martyrs.
mercy on us (1),	St. Sylvester,
God the Son, Redeemer of the	St. Gregory,
World, (1)	St. Ambrose,
God the Holy Ghost,	St. Augustine,
Holy Trinity, One God,	St. Jerome,
Holy Mary, pray for us (2).	St. Martin.
Holy Mother of God, (2)	St. Nicholas.
Holy Virgin of Virgins,	All ye holy Bishops and Confessors
St. Michael,	All ye holy Doctors.
St. Gabriel,	St. Anthony.
St. Raphael.	St. Benedict,
All ye holy Angels and Archangels,	St. Bernard,
All ye holy Orders of Blessed	St. Dominic,
Spirits.	St. Francis,
St. John the Baptist,	All ye holy Priests and Levites,
St. Joseph.	All ye holy Monks and Hermits.
All ye holy Patriarchs and	St. Mary Magdalen,
Prophets,	St. Agatha,
St. Peter,	St. Lucy,
St. Paul,	St. Agnes,
St. Andrew,	St. Cecilia,
St. James,	St. Catherine,
St. John,	St. Anastasia,
St. Thomas,	All ye holy Virgins and Widows.
St. James,	All ye holy men and women, Saints
St. Phillip,	of God, make intercession for
St. Bartholomew,	us,
St. Matthew,	Be merc'ful, spare us, O Lord.
St. Simon,	Be merciful, graciously hear us,
St. Thaddeus,	O Lord,
St. Mathias,	From all evil, deliver us, O Lord.
St. Barnabas,	(3),
St. Luke,	From all sin, (3)
St. Mark,	From Thy wrath,
All ye holy Apostles and	From sudden and unprovided death,
Evangelists,	From the snares of the devil,
All ye holy Disciples of our Lord,	From anger, hatred, and all ill-will,
All ye holy Innocents,	From the spirit of fornication,
St. Stephen,	From lightning and tempest,
St. Lawrence,	
St. Vincent,	

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 Ascen-
sion,

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, (4)
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 true 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 un-
believers,

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 bene-
factors,

That Thou wouldst deliver our
souls and the souls of our
brethren, relations and bene-
factors, from eternal damna-
tion,

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.

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!

PRAYER FOR THE POPE

O God, the shepherd and ruler of all the faithful, look down favourably upon Thy servant Pius whom Thou hast been pleased to appoint pastor over Thy Church; grant, we beseech Thee, that he may benefit both by word and example those over whom he is set, and thus attain unto life eternal, together with the flock committed to his care.

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.

NINTH MEETING.

- A. (1) Crucifix in prominent position.
(2) Litany of the Saints and Y.C.W. Prayer.
(3) Roll Call.
(4) GOSPEL MEDITATION (15-20 mins.).

"MARTYRDOM OF BAPTIST."

St. Mark, chapter 6, verses 14-29; c.f. St. Matthew, ch. 6, v. 3-12.

TEXT.

- 14 And King Herod heard of him, for his name had become well known; and he kept saying, "John the Baptist has risen from the dead, and that is why miraculous powers are working through him."
15 And others were saying, "It is Elias." And others were saying,
16 "It is a prophet, like one of the prophets." But when Herod heard of this, he said, "It is John whom I beheaded; he has risen from the dead."
17 For Herod himself had sent and taken John, and bound him in prison, because of Herodias, his brother Philip's wife, whom he had
18 married. John said to Herod, "It is not lawful for thee to
19 have thy brother's wife." But Herodias laid snares for him, and
20 would have liked to put him to death, but she could not. For Herod feared John, knowing that he was a just and holy man, and protected him; and when he heard him talk, he did many things, and he liked to hear him.
21 And a favourable day came when Herod on his birthday gave a
22 banquet to the officials, tribunes and chief men of Galilee. And Herodias' own daughter having come in and danced, she pleased Herod and his guests. And the King said to the girl, "Ask of me what thou wilt, and I will give it to thee." And he swore to her,
23 "Whatever thou dost ask, I will give thee, even though it be the half of my kingdom." And she went out and said to her mother,
24 "What am I to ask for?" And she said, "The head of John the
25 Baptist." And she came in at once with haste to the king, and asked, saying, "I want thee instantly to give me on a dish the head
26 of John the Baptist." And grieved as he was, the king, because
27 of his oath and his guests, was unwilling to displease her. But sending an executioner, he commanded that his head be brought on a
28 dish. Then he beheaded him in the prison, and brought his head on a dish, and gave it to the girl; and the girl gave it to her mother.
29 And his disciples, hearing of it, came and took away his body, and laid it in a tomb.

INTRODUCTION.

During the first year of Our Lord's ministry. In the Castle of Macheronte near and east of the Dead Sea. (SS. Mark and Matthew both narrate the imprisonment and death of the Baptist only after they have mentioned Herod's later superstition that Jesus was the Baptist come back to life.)

QUESTIONS.

1. Why had Herod the King imprisoned John the Baptist, whom he esteemed?
2. Why did Herodias pursue John with such hatred?
3. What does the weak folly of Herod teach us?

RESOLUTION.

I shall never compromise on account of human respect.

EJACULATION.

"I shall fight without counting the wounds."

B. (5) Review of Influence:

- (a) Minutes of previous meeting;
- (b) Report on Census;
- (c) Report on Action:
 - (i) allotted;
 - (ii) voluntary.
- (e) Appointment of work arising out of reports.

15 mins.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"SOCIETY."

See.

1. Give examples of how young workers are influenced for good or evil by society in which they live, e.g., by Government legislation, by Council administration, by workers' associations, e.g., 40-hour week legislation, price fixation, health laws, etc.

To assist you in your judgment, refer this enquiry Appendix (A); consult Appendix (B) for recommended reading.

Judge.

1. What is the purpose of man's life? Does God intend society to help man fulfil his destiny?
2. How does State control defeat the proper purpose of society? How could society fail in its responsibility by taking the form of unrestricted private enterprise?

3. In view of the facts reported in the See of this enquiry, is our present society in Australia fulfilling society's true purpose?

4. Has the Y.C.W. a responsibility of helping change society for the better? Give examples of how the Y.C.W. can influence society.

Act.

1. Personal influence and playing your part in the Y.C.W. Movement.
2. Knowing and publicising the services of the Y.C.W.
3. Through the Movement as a result of its enquiries drawing up a Christian social services platform and endeavouring to have it implemented.

- 8—(a) Appointment of work arising out of enquiry.
- (b) Read through See Section of next enquiry.

9—General Business.

10—Statement by each Leader of duties.

11—Final Prayers and Chaplain's Blessing.

10 Mins.

TENTH MEETING.

- A. (1) Crucifix in prominent position.
(2) Litany of the Saints and Y.C.W. Prayer.
(3) Roll Call.
(4) GOSPEL MEDITATION (15-20 mins.).

"FIRST MULTIPLICATION."

St. Matthew, ch. 14, v. 13-21.

TEXT.

13 When Jesus heard this, he withdrew by boat to a deserted place
14 apart; but the crowds heard of it and followed him on foot from the
15 towns. And when he landed, he saw a large crowd, and out of com-
passion for them he cured their sick. Now when it was evening,
his disciples came to him, saying, "This is a deserted place and the
hour is already late; send the crowds away, so that they may go
into the villages and buy themselves food."

16 But Jesus said to them, "They do not need to go away; you your-
17 selves give them some food." They answered him, "We have here
18 only five loaves and two fishes." He said, "Bring them here to me."

19 And when he had ordered the crowd to recline on the grass, he
took the five loaves and the two fishes, and looking up to heaven,
blessed and broke the loaves, and gave them to his disciples, and
20 the disciples gave them to the crowds. And all ate and were satis-
fied; and they gathered up what was left over, twelve baskets full
21 of fragments. Now the number of those who had eaten was five
thousand men, without counting women and children.

INTRODUCTION.

In the desert place near the entrance of the Jordan into the Sea of Galilee. During the second year of Our Lord's ministry. This is the only important event in Our Lord's public ministry before the triumphal entry into Jerusalem that is narrated by all four Evangelists.

QUESTIONS.

1. Although Our Lord was weary and in search of solitude, His heart was touched with compassion for the multitude. What was it about them that touched Him so?

2. What should our attitude be towards our fellow youth in the difficulties of life which beset them?

3. How does this miracle foreshadow the gift of the Blessed Eucharist?

RESOLUTION.

Make full use of opportunities to be charitable to my workmates.

EJACULATION.

"Give us this day our daily bread."

B. 5—Review of Influence:

(a) Minutes of previous meeting;

(b) Report on Census;

(c) Report on Action:

(i) allotted;

(ii) voluntary.

(e) Appointment of work arising out of reports.

15 Mins.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"THE CHURCH AND SOCIETY."

See.

1. Give examples of how the Church is penalised by State legislation.
2. What do your contacts at work say about the rights of the Church to speak on the question of education of children; on the dangers of Communism, etc.?

To assist you in your judgment, refer this enquiry Appendix (A). Consult Appendix (B) for recommended reading.

Judge.

1. There are two spheres of society; the Church and the State. The Church has supreme rights in her own society and the State cannot infringe those rights. What right has the Church to lay down principles to be observed by society? Give reasons and support them by examples.

2. Is there a need for people to be educated on the rights of the Church in society?

Act.

1. How can you increase your knowledge of the Church's social teachings? By reading and discussing them with people who could help you. (Reading recommended Appendix "B" and in Leaders' Bulletin.)

2. Can "New Youth" play a bigger part in this education of other young workers? Have you any suggestions for contributions to "New Youth" and also for improving distribution?

3. Can we seek representation on any organisations which have an influence on the lives of young workers, and so try to bring Christian principles to bear more on their work?

8—(a) Appointment of work arising out of enquiry.

(b) Read through See Section of next enquiry.

9—General Business.

10 Mins.

10—Statement by each Leader of duties.

11—Final Prayers and Chaplain's Blessing.

ELEVENTH MEETING.

A. (1) Crucifix in prominent position.

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

(3) Roll Call.

(4) GOSPEL MEDITATION (15-20 mins.).

"WALKING ON THE WATER."

St. Matthew, ch. 14, v. 22-33.

TEXT.

- 22 And immediately afterwards he made his disciples go into the boat and cross the sea ahead of him, while he dismissed the crowd.
- 23 And when he had dismissed the crowd, he went up the mountain by himself to pray. And when it was late, he was there alone,
- 24 and the boat was in the midst of the sea, buffeted by the waves, for

25 the wind was against them. But in the fourth watch of the night
 26 he came to them, walking upon the sea. And they, seeing him walk-
 ing upon the sea, were greatly alarmed, and exclaimed, "It is a
 27 ghost!" And they cried out through fear. Then Jesus immediately
 spoke to them, saying, "Take courage; it is I, do not be afraid."
 28 But Peter answered him and said, "Lord, if it is thou, bid me
 29 come to thee over the water." And he said, "Come." Then Peter
 went out of the boat and walked on the water to come to Jesus.
 30 But when he saw the strong wind, he was afraid; and as he began
 31 to sink he cried out, saying, "Lord, save me!" And Jesus at once
 stretched forth his hand and took hold of him, saying to him, "O,
 32 thou of little faith, why didst thou doubt?" And when they went
 33 into the boat, the wind fell. But they who were in the boat came
 and worshipped him, saying, "Truly thou art the Son of God."

INTRODUCTION.

On the Sea of Galilee. In the second year of Our Lord's ministry.

QUESTIONS.

1. The Apostles thinking to see a ghost were filled with fear. How did Our Lord reassure them? What does this teach us about Our Lord's care for us?
2. What do we learn from Peter's sudden loss of faith, after his initial confidence?
3. The Apostles confessed their faith when they had seen the Miracle; how should we confess our faith in Christ?

RESOLUTION.

I shall never lose confidence in my Leader.

EJACULATION.

"Truly Thou art the Son of God."

B. (5) Review of Influence:

- (a) Minutes of previous meeting;
- (b) Report on Census;
- (c) Report on Action:
 - (i) allotted;
 - (ii) voluntary.
- (e) Appointment of work arising out of reports.

15 mins.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"POPULATION."

See.

1. What is the population of Australia?
2. What do your contacts say about people having large families, or about deliberate limiting of families?

To assist you in your judgment, refer this enquiry Appendix (A). Consult Appendix (B) for recommended reading.

Judge.

1. What is the policy of the Church in regard to marriage and children?

2. Are the facts on population in accord with the policy of the Church on this matter? Can immigration alone solve Australia's population problem?

3. Is there a need to educate young workers to the Christian teaching on marriage and the responsibility of having children?

Act.

1. How can your personal influence through conversations and distribution of suitable literature be improved? How will the formation of teams help?

2. Could you have discussions at general meetings?

3. Are preparation for marriage courses necessary, particularly for engaged couples?

8—(a) Appointment of work arising out of enquiry.

(b) Read through See Section of next enquiry.

9—General Business.

10—Statement by each Leader of duties.

11—Final Prayers and Chaplain's Blessing.

10 Mins.

TWELFTH MEETING.

A. (1) Crucifix in prominent position.

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

(3) Roll Call.

(4) GOSPEL MEDITATION (15-20 mins.).

"BREAD OF LIFE."

St. John, ch. 6, v. 27-60.

TEXT.

27 "Do not work for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you. For upon the Father, God himself, has set his seal."

28 They said therefore to him, "What are we to do in order that we
29 may perform the works of God?" In answer Jesus said to them, "This is the work of God, that you believe in him whom he has sent."

30 They said therefore to him, "What sign, then, dost thou, that we
31 may see and believe thee? What work dost thou perform? Our fathers ate the manna in the desert, even as it is written,

'Bread from heaven, he gave them to eat.'

32 Jesus then said to them, "Amen, amen, I say to you, Moses did not give you the bread from heaven, but my Father gives you the
33 true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world."

34 They said therefore to him, "Lord, give us always this bread."

35 But Jesus said to them, "I am the bread of life. He who comes to me shall not hunger, and he who believes in me shall never thirst."

36 But I have told you that you have seen me and you do not believe.
37 All that the Father gives to me shall come to me, and him who
38 comes to me I will not cast out. For I have come down from heaven,
39 not to do my own will, but the will of him who sent me. Now this
is the will of him who sent me, the Father, that I should lose nothing
40 of what he has given me, but that I should raise it up on the
last day. For this is the will of my Father who sent me, that whoever
beholds the Son, and believes in him, shall have everlasting life,
and I will raise him up on the last day."

41 The Jews therefore murmured about him because he had said, "I
42 am the bread that has come down from heaven." And they were
saying, "Is this not Jesus the son of Joseph, whose father and mother
we know? How, then, does he say, 'I have come down from
heaven'?"

43 In answer therefore Jesus said to them, "Do not murmur among
44 yourselves. No one can come to me unless the Father who sent me
45 draw him, and I will raise him up on the last day. It is written in
the Prophets,

'And they all shall be taught of God.'

Everyone who has listened to the Father, and has learned, comes
46 to me; not that anyone has seen the Father except him who is from
47 God, he has seen the Father. Amen, amen, I say to you, he who
believes in me has life everlasting.

48, 49 "I am the bread of life. Your fathers ate the manna in the desert,
50 and died. This is the bread that comes down from heaven, so that
51 if anyone eat of it he will not die. I am the living bread that has
52 come down from heaven. If anyone eat of this bread he shall live
forever; and the bread that I will give is my flesh for the life of
the world."

53 The Jews on that account argued with one another, saying, "How
can this man give us his flesh to eat?"

54 Jesus therefore said to them, "Amen, amen, I say to you, unless
you eat the flesh of the Son of Man, and drink his blood, you shall
55 not have life in you. He who eats my flesh and drinks my blood has
56 life everlasting and I will raise him up on the last day. For my
57 flesh is food indeed, and my blood is drink indeed. He who eats my
58 flesh, and drinks my blood, abides in me and I in him. As the living
Father has sent me, and as I live because of the Father, so he who
59 eats me, he also shall live because of me. This is the bread that
has come down from heaven; not as your fathers ate the manna, and
died. He who eats this bread shall live forever."

60 These things he said when teaching in the synagogue at Capharnaum.

INTRODUCTION.

Time: Paschal Time before the Passion.

Place: In the Synagogue at Capharnaum.

St. John knew how momentous this chapter would be. Never did Our Lord make such a tremendous demand on the Faith of His Disciples—His great promise of the Blessed Sacrament—the Bread of Life.

QUESTIONS.

1. What event in the Old Testament does Our Lord speak about when He mentions "Manna," "Bread from Heaven"?

2. What claim does He make for the new gift they are to receive?

3. How would you use the text to prove the Real Presence of Our Lord in the Blessed Eucharist?

RESOLUTION.

I shall make a visit to the Blessed Sacrament each day this week.

EJACULATION.

"Sweet Sacrament Most Holy, Sweet Sacrament Divine."

B. (5) Review of Influence:

(a) Minutes of previous meeting;

(b) Report on Census;

(c) Report on Action:

(i) allotted;

(ii) voluntary.

(e) Appointment of work arising out of reports.

15 mins.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"WHERE THE POPULATION LIVES."

See.

1. In Australia, how many people live in capital cities? Do your contacts say this is a good or a bad thing?

2. Do your contacts say they want to live in the country (that is in or near prosperous country towns), or vice versa, in the city?

To assist you in your judgment, refer this enquiry Appendix (A). Consult Appendix (B) for recommended reading.

Judge.

1. What is the policy of the Church in Australia in regard to the location of the population?

2. Are too many people living in cities in proportion to the country population in Australia at present?

3. What disadvantages affect young workers living in over-populated cities?

Act.

1. What can your branch do about interesting city young workers in country life, e.g., close contact between country Y.C.W.'s and city Y.C.W.'s employment bureaux?

2. Can "New Youth" feature country life?

3. Any possibility of establishing a rural holiday farm in your State, or of getting young workers or schoolboys to take holidays with Catholic farmers?

4. Could some of our camps or conferences be held in country areas or towns?

8—(a) Appointment of work arising out of enquiry.

(b) Read through See Section of next enquiry.

9—General Business.

10 Mins.

10—Statement by each Leader of duties.

11—Final Prayers and Chaplain's Blessing.

IMPORTANT.

ALL Leaders' Groups are under the obligation to forward to their appropriate Headquarters complete details of the meetings completed during the previous four weeks. Reports should be completed on the official group report forms, supplies of which are obtainable at Headquarters.

N.B.—Groups attached to Diocesan Headquarters must forward reports to their Diocesan Secretary. All other groups are to forward reports to the National Secretary. Groups are advised to keep duplicate copies of all reports forwarded.

THIRTEENTH MEETING.

- A. (1) Crucifix in prominent position.
(2) Litany of the Saints and Y.C.W. Prayer.
(3) Roll Call.
(4) GOSPEL MEDITATION (15-20 mins.).

"PETER'S FAITH; JUDAS' DOUBT."

St. John, ch. 6, v. 61-72.

TEXT.

61 Many of his disciples therefore, when they heard this, said, "This
62 is a hard saying. Who can listen to it?" But Jesus, knowing in
himself that his disciples were murmuring at this, said to them,
63 "Does this scandalize you? What then if you should see the Son
64 of Man ascending where he was before? It is the spirit that gives
life; the flesh profits nothing. The words that I have spoken to you
65 are spirit and life. But there are some among you who do not
believe." For Jesus knew from the beginning who they were who
did not believe, and who it was who should betray him.

66 And he said, "This is why I have said to you, 'No one can come
67 to me unless he is enabled to do so by my Father.'" From this
time many of his disciples left him and no longer went about with
him.

68 Jesus therefore said to the Twelve, "Do you also wish to go away?"
69 Simon Peter therefore answered, "Lord, to whom shall we go? Thou
70 hast words of everlasting life, and we have come to believe and to
know that thou art the Christ, the Son of God."

71 Jesus answered them, "Have I not chosen you, the Twelve? Yet
72 one of you is a devil." Now he was speaking of Judas Iscariot, the
son of Simon; for he it was, though one of the Twelve, who was to
betray him.

QUESTIONS.

1. Has the Blessed Eucharist proved to be a hard saying for many people since the time of Christ?
2. How can we apply St. Peter's Act of Faith to our own Faith in Life?
3. Even though Judas was one of the Twelve he had lost faith in Our Lord. What of those chosen to be leaders in the Y.C.W.?

RESOLUTION.

I shall offer one Mass and Holy Communion in preparation for all insults to Our Lord in the Blessed Eucharist.

EJACULATION.

"Thou art the Christ, the Son of God."

B. (5) Review of Influence:

- (a) Minutes of previous meeting;
- (b) Report on Census;
- (c) Report on Action:
 - (i) allotted;
 - (ii) voluntary.
- (e) Appointment of work arising out of reports.

15 mins.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"OWNERSHIP OF PROPERTY."

See.

1. Of the people you know, both Catholic and non-Catholic, in your parish, how many own their own homes and how many don't?

2. Do any co-operative societies exist which assist them to purchase their homes and furniture?

3. Do any of your contacts know the terms such societies offer?

To assist you in your judgment, refer this enquiry Appendix (A). Consult Appendix (B) for recommended reading.

Judge.

1. Why is the Church so definite that every person has the right to own a certain amount of property—at least his own home?

2. Does this enquiry reveal that the Church's teaching on this subject is being applied satisfactorily?

3. Does the policy of your Government favour home-ownership, e.g., are commission built homes sold or rented?

4. Do co-operative societies provide the solution?

Act.

1. If suitable co-operative housing society established, particularly a Catholic one, join it and encourage others to join.

2. How can we publicise the idea of co-operatives; can we make representations to Government in regard to their policy on housing commission homes?

3. Could we form a Diocesan sub-committee to investigate the possibilities of forming a co-operative housing society, if nothing satisfactory exists?

(8) (a) Appointment of work arising out of enquiry.

(b) Read through See Section of next enquiry.

(9) General Business.

(10) Statement by each Leader of duties.

(11) Final prayers and Chaplain's Blessing.

} 10 mins.

FOURTEENTH MEETING.

A. (1) Crucifix in prominent position.

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

(3) Roll Call.

(4) GOSPEL MEDITATION (15-20 mins.).

"PARALYTIC AT BETHSAIDA."

St. John, ch. 5, v. 6-18.

TEXT.

6 When Jesus saw him lying there, and knew that he had been in this state a long time, he said to him, "Dost thou wish to get well?"

7 The sick man answered him; "Sir, I have no one to put me into the

pool when the water is stirred; for while I am coming, another goes down before me." Jesus said to him, "Rise, take up thy bed and walk." And at once the man was cured. And he took up his bed and began to walk. Now that day was a Sabbath.

The Jews therefore said to him who had been healed, "It is the Sabbath; thou art not allowed to take up thy bed." He answered them, "He who made me well said to me, 'Take up thy bed and walk.'" They asked him then, "Who is the man who said to thee, 'Take up thy bed and walk'?" But the man who had been healed did not know who it was, for Jesus had withdrawn, since there was a crowd in the place.

Afterwards Jesus found him in the temple, and said to him, "Behold, thou art cured. Sin no more, lest something worse befall thee." The man went away and told the Jews that it was Jesus who had healed him.

And this is why the Jews kept persecuting Jesus, because he was doing these things on the Sabbath. Jesus, however, answered them, "My Father works even until now, and I work." This, then, is why the Jews were seeking the more to put him to death; because he was not only breaking the Sabbath, but was also calling God his own Father, making himself equal to God.

INTRODUCTION.

Time: Second Pasch of Our Lord's public life.

Place: Near the Temple at Jerusalem was situated a pond something like to a modern fish-pond found in public gardens. In the porches around this pond the sick and afflicted waited for the "Moving of the Water" by an Angel. It was a scramble, then, to see who would first get to the pond to be cured miraculously. For thirty-eight years, a poor unfortunate cripple had waited his opportunity, but he was never first. Our Lord saw, and moved by his plight He acted. "Take up thy bed and walk." It happened to be the Sabbath Day.

QUESTIONS.

1. As Y.C.W. Leaders what have we done to help our non-Catholic friends to the "Moving Waters" of Baptism?

2. Do we, by our ordinary conversation at work, by our attitude to our job, do anything to cure the paralysis of doubt and indifference to Religion in the minds of our fellow-workers?

3. What can we learn from the Pharisees' objection to a miracle on the Sabbath Day?

RESOLUTION.

I shall pray harder for the Conversion of Australia.

EJACULATION.

"Mary, Help of Christians, pray for us."

B. (5) Review of Influence:

(a) Minutes of previous meeting;

(b) Report on Census;

(c) Report on Action:

(i) allotted;

(ii) voluntary.

(e) Appointment of work arising out of reports.

15 mins.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"INDUSTRIAL CO-OPERATION."

See.

1. Of your contacts how many work for firms which practise a system of profit sharing or co-partnership or have industrial councils consisting of employers and employees? How do such systems work?

2. What do your contacts say about the introduction of such systems?

To assist you in your judgment, refer this enquiry Appendix (A). Consult Appendix (B) for recommended reading.

Judge.

1. What percentage of the firms you and your contacts know are practising true co-operation in industry between employer and employee?

2. What is the Church's policy in regard to the control of the means of production; e.g., does it uphold complete State control, unrestricted private enterprise or joint control on a co-operative basis?

3. Is the present situation in industry satisfactory?

4. Do the people need educating to this idea of true co-operation in industry? Can the Y.C.W. play a part in this education? How?

Act.

How can we educate young workers to the teachings of the Church in this matter?

(8) (a) Appointment of work arising out of enquiry.

(b) Read through See Section of next enquiry.

(9) General Business.

(10) Statement by each Leader of duties.

(11) Final prayers and Chaplain's Blessing.

} 10 mins.

FIFTEENTH MEETING.

A. (1) Crucifix in prominent position.

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

(3) Roll Call.

(4) GOSPEL MEDITATION (15-20 mins.).

"PARALYTIC AT BETHSAIDA."

St. John, ch. 5, v. 19-47.

TEXT.

- 19 In answer therefore Jesus said to them, "Amen, amen, I say to
you, the Son can do nothing of himself, but only what he sees the
20 Father doing. For whatever he does, this the Son also does in like
manner. For the Father loves the Son, and shows him all that he
himself does. And greater works than these he will show him, that
21 you may wonder. For as the Father raises the dead and gives them
22 life, even so the Son also gives life to whom he will. For neither
does the Father judge any man, but all judgment he has given to
the Son, that all men may honour the Son even as they honour the

- 23 Father. He who does not honour the Son, does not honour the Father who sent him.
- 24 "Amen, amen, I say to you, he who hears my word, and believes him who sent me, has life everlasting, and does not come to judgment, but has passed from death to life.
- 25 "Amen, amen, I say to you, the hour is coming, and now is here, when the dead shall hear the voice of the Son of God, and those
- 26 who hear shall live. For as the Father has life in himself, even
- 27 so he has given to the Son also to have life in himself; and he has granted him power to render judgment, because he is Son of Man.
- 28 Do not wonder at this, for the hour is coming in which all who are
- 29 in the tombs shall hear the voice of the Son of God. And they who have done good shall come forth unto resurrection of life; but they
- 30 who have done evil unto resurrection of judgment. Of myself I can do nothing. As I hear, I judge; and my judgment is just because I seek not my own will, but the will of him who sent me.
- 31, 32 "If I bear witness concerning myself, my witness is not true. There is another who bears witness concerning me, and I know that the
- 33 witness that he bears concerning me is true. You have sent to John,
- 34 and he has borne witness to the truth. I however do not receive the
- 35 witness of man, but I say these things that you may be saved. He was the lamp, burning and shining; and you desired to rejoice for a while in his light.
- 36 "The witness, however, that I have is greater than that of John. For the works which the Father has given me to accomplish, these
- 37 very works that I do bear witness to me, that the Father has sent
- 38, 39 me. And the Father himself, who has sent me, has borne witness to me. But you have never heard his voice, or seen his face. And you have not his word abiding in you, since you do not believe him whom he has sent. You search the Scriptures because in them you think that you have life everlasting. And it is they that bear witness to me, yet you are not willing to come to me that you may have life.
- 41, 42 "I do not receive glory from men. But I know that you have not
- 43 the love of God in you. I have come in the name of my Father, and you do not receive me. If another come in his own name, him you will receive. How can you believe who receive glory from one another, and do not seek the glory which is from the only God? Do not think that I shall accuse you to the Father. There is one who
- 46 accuses you, Moses, in whom you hope. For if you believed Moses
- 47 you would believe me also, for he wrote of me. But if you do not believe his writings, how will you believe my words?"

INTRODUCTION.

As per previous Gospel Meditation.

QUESTIONS.

1. Examine the text from 19-30 and see where Our Lord—
 - (a) Claims to be God and emphasises that there are more Persons than One in God.
 - (b) States that Redemption of the just is at hand, even for those already dead.
2. How does Our Lord point out to the Jews that they have denied His claims by rejecting (a) John the Baptist, (b) Christ's own teaching and miracles, (c) Moses?

3. How does Our Lord explain their lack of faith?
4. Does Our Lord say faith is necessary for Salvation?

RESOLUTION.

I shall endeavour to increase my faith by learning more about it.

EJACULATION.

"I believe."

B. (5) Review of Influence:

(a) Minutes of previous meeting;

(b) Report on Census;

(c) Report on Action:

(i) allotted;

(ii) voluntary.

(e) Appointment of work arising out of reports.

15 mins.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"TRADE UNIONS AND ASSOCIATIONS."

See.

1. How many of your contacts, both Y.C.W. members and others, are members of their trade union or association? How many are not? Do they give any reason for not being members?

2. Do they attend their union meetings regularly? What reasons do they give for not attending?

To assist you in your judgment, refer this enquiry Appendix (A). Consult Appendix (B) for recommended reading.

Judge.

1. What is the purpose of trade unions or associations?

2. Why should all young workers become active members of their unions if eligible? e.g., the spirit of helping their fellow workers.

3. From the facts gathered, are young workers conscious of their responsibility in this matter?

4. What is the Y.C.W.'s position in relation to trade unions (the Y.C.W. does not propose to usurp the functions of unions, but has a responsibility to prepare its members to take their rightful place in unions).

Act.

1. Should you become an active unionist and use more influence to get others to do so?

2. Can you suggest means of preparing chaps to take a constructive part in their union?

(8) (a) Appointment of work arising out of enquiry.

(b) Read through See Section of next enquiry.

(9) General Business.

(10) Statement by each Leader of duties.

(11) Final prayers and Chaplain's Blessing.

10 mins.

SIXTEENTH MEETING.

- A. (1) Crucifix in prominent position.
(2) Litany of the Saints and Y.C.W. Prayer.
(3) Roll Call.
(4) GOSPEL MEDITATION (15-20 mins.).

"CANAANITE WOMAN."

St. Matthew, ch. 15, v. 21-28.

TEXT.

21 And going away from there, Jesus retired to the districts of Tyre
22 and Sidon. And behold, a Canaanite woman came out of that terri-
23 tory and cried out, saying to him, "Have pity on me, O Lord, Son
24 of David! My daughter is sorely beset by a devil." He answered
25 her not a word. And his disciples came up and besought him, say-
26 ing, "Send her away, for she is crying after us." But he answered
27 and said, "I was not sent except to the lost sheep of the house of
28 Israel." But she came and worshipped him, saying, "Lord, help
me!" He said in answer, "It is not fair to take the children's bread
and to cast it to the dogs." But she said, "Yes, Lord; for even the
dogs eat of the crumbs that fall from their masters' table." Then
Jesus answered and said to her, "O woman, great is thy faith! Let
it be done to thee as thou wilt." And her daughter was healed from
that moment.

INTRODUCTION.

Time: The Spring preceding the Passion.

Place: Tyre and Sidon, towns in Phoenicia on the Syrian coast.

A woman lived with her daughter in a seaside shack. This daughter was possessed by the devil. Hearing of the miracles of Christ, and knowing He was in her neighbourhood, she determined to get Him to cure her daughter's affliction. Like all determined people nothing could hold her back—without any introduction she falls at Christ's feet and says, "Have mercy on me, O Lord, my daughter is troubled by a devil."

QUESTIONS.

1. Why didn't Our Lord answer the request immediately?
2. The woman displays three very important qualities. How can we apply them to ourselves?
3. How does the Charity of the Apostles disappoint Our Lord?
4. Are we like the Apostles as regards difficult contacts? Give examples.

RESOLUTION.

I shall be more humble in my work as a leader.

EJACULATION.

"Jesus, meek and humble of heart, make my heart like unto Thine."

B. (5) Review of Influence:

(a) Minutes of previous meeting;

(b) Report on Census;

(c) Report on Action:

(i) allotted;

(ii) voluntary.

(e) Appointment of work arising out of reports.

15 mins.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"UNION OFFICIALS."

See.

1. Of the chaps you know, both young and old, what do they say about the officials of any particular union or of Trades Hall officials?

2. What method of election of office-bearers are used in unions to which your contacts belong?

3. What percentage of members in their unions vote at elections?

To assist you in your judgment, refer this enquiry Appendix (A). Consult Appendix (B) for recommended reading.

Judge.

1. Are the officials of a union important people? Are they powerful?

2. What is the responsibility of a union official? What spirit should prompt their actions?

3. Why have certain dominant influences become so powerful in union affairs? Does this reveal a neglect of responsibility on the part of Christian men who should be prepared to seek and take office in unions?

4. How can we ensure that unions are restored to their rightful function and that they carry out that function?

5. Would the enforcement of secret ballots help to ensure democratic elections in unions?

Act.

1. Encourage our contacts to take on any positions of responsibility.

2. Can we prepare ourselves better to help other young workers to play their rightful place in union or association affairs?

3. Any need for representations regarding secret ballots?

(11) Final prayers and Chaplain's Blessing.

(10) Statement by each Leader of duties.

(9) General Business.

(b) Read through See Section of next enquiry.

(8) (a) Appointment of work arising out of enquiry.

} 10 mins.

IMPORTANT.

ALL Leaders' Groups are under the obligation to forward to their appropriate Headquarters complete details of the meetings completed during the previous four weeks. Reports should be completed on the official group report forms, supplies of which are obtainable at Headquarters.

N.B.—Groups attached to Diocesan Headquarters must forward reports to their Diocesan Secretary. All other groups are to forward reports to the National Secretary. Groups are advised to keep duplicate copies of all reports forwarded.

SEVENTEENTH MEETING.

- A. (1) Crucifix in prominent position.
(2) Litany of the Saints and Y.C.W. Prayer.
(3) Roll Call.
(4) GOSPEL MEDITATION (15-20 mins.).

"PETER'S ACT OF FAITH."

St. Matthew, ch. 16, v. 13-20.

TEXT.

- 13 Now Jesus, having come into the parts of Caesarea Philippi, began to ask his disciples, saying, "Who do men say the Son of Man is?" But they said, "Some say, John the Baptist; and others, Elias; and others, Jeremias, or one of the prophets." He said to them, 14 "But who do you say that I am?" Simon Peter answered and said, 15 "Thou art the Christ, the Son of the living God." Then Jesus answered and said, "Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but my Father in heaven. And I say to thee, thou art Peter, and upon this rock I will build my 16 Church, and the gates of hell shall not prevail against it." And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt 17 loose on earth shall be loosed in heaven." Then he strictly charged his disciples to tell no one that he was Jesus the Christ.

INTRODUCTION.

Place: Given in the text. Caesarea Philippi . . . is at the foot of the Mount Hermon in Galilee.

Christ is on the road, moving from place to place with the twelve. He knows that His enemies are planning His destruction. They come to Caesarea and Christ draws aside and prays alone. He was about to put His Apostles to the final test of Faith. He would prepare by the power of His own prayers. Then He turns to them and asks this leading question: "Whom do men say that I am?" He was disappointed in their reply. They had seen Him work miracles, heard the crowds hail Him as a great Prophet . . . "The like they never saw." Of all men Christ valued their blunders, their fear of men, littleness of outlook, their want of Faith. Let other men say what they like; He almost compels them to loyalty, so He asks: "But whom do you say that I am?" Again Simon to the fore, and says, "Thou art the Christ, the Son of the Living God." Here is the answer Christ waited to hear for months. At last one man owned Him for what He was. Simon had the Faith to see beyond Christ's manhood to His Divinity. True, he was still only Simon, human, imprudent, rash and even timid—he would yet fail in many ways, he would need all the Grace that the prayer of Jesus, Himself, could gain for him. Yet, in his heart of hearts, he was faithful. This was the man Christ chose as His first leader and made him the very foundation of His Church.

QUESTIONS.

1. Would you have chosen Peter as the best man for the head of a new movement? First Pope?
2. How has Our Lord called upon us also to play a part in the establishment of His Church?
3. How does the text emphasise the importance of a strong Faith?

4. How do Our Lord's words prove that Peter's position was not one merely of honour, but that which gave him full authority as Vicar for Christ?

5. Who has that authority to-day?

RESOLUTION.

I shall pray for a stronger Faith.

EJACULATION.

"Thou art the Christ, Son of the Living God."

B. (5) Review of Influence:

(a) Minutes of previous meeting;

(b) Report on Census;

(c) Report on Action:

(i) allotted;

(ii) voluntary.

15 mins.

(e) Appointment of work arising out of reports.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"METHODS OF UNIONS."

See.

1. What reforms have Trades Unions or Professional Associations achieved in the last two years?

2. What methods were used to obtain them, e.g., Arbitration or direct action?

To assist you in your judgment, refer this enquiry Appendix (A). Consult Appendix (B) for recommended reading.

Judge.

1. What is the proper method of securing reforms for workers?

2. If that fails can strikes be justified?

3. Should strikes be entered into without serious consideration of the following facts:—

(a) injustice workers are suffering;

(b) probable results of strike;

(c) prospects of reform through Arbitration;

(e) effects workers will suffer through being on strike, e.g., loss of pay, inconvenience, hatred, etc.?

4. Should Christians be aware of their responsibility to fellow workers in the matter of reform of injustices? Have good people fallen down on the job in the past? Is there a big responsibility on young Christian workers in this regard?

Act.

1. Be conscious of my responsibility.

2. Learn more about conditions in your trade (get copy of any journal issued by union or association); encourage others to do likewise.

3. Through my team, raise interest in the need for justice.

- (8) (a) Appointment of work arising out of enquiry.
(b) Read through See Section of next enquiry.
- (9) General Business.
- (10) Statement by each Leader of duties.
- (11) Final prayers and Chaplain's Blessing.

10 mins.

EIGHTEENTH MEETING.

- A. (1) Crucifix in prominent position.
- (2) Litany of the Saints and Y.C.W. Prayer.
- (3) Roll Call.
- (4) GOSPEL MEDITATION (15-20 mins.).

"FUTURE PASSION; PETER SNUBBED."

St. Matthew, ch. 16, v. 21-28.

TEXT.

- 21 From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and Scribes and chief priests, and be put to death, and on the third day rise again. And Peter, taking him aside, began to rebuke him, saying,
- 22 "Far be it from thee, O Lord; this shall never happen to thee."
- 23 He turned and said to Peter, "Get behind me, satan, thou art a scandal to me; for thou dost not mind the things of God, but those of men."
- 24 Then Jesus said to his disciples, "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me.
- 25 For he who would save his life shall lose it; but he who loses his
- 26 life for my sake shall find it. For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what
- 27 shall a man give in exchange for his soul? For the Son of Man is to come with his angels in the glory of his Father, and then he will
- 28 render to everyone according to his conduct. Amen I say to you, there are some of those standing here who shall not taste death till they have seen the Son of Man coming in his kingdom."

INTRODUCTION.

Time and place.

Christ prophesies His Passion for the first time. Once He had received from Peter His great profession of Faith, He turns towards Galilee and to face a hostile world. There is a change. Christ speaks not of His Power and Authority, but as one already doomed, One Who must suffer and die. The Apostles could not understand this change. In their human way they had dreams of a Kingdom. Peter still freshed with the honour Christ gave him as the Rock and Leader, draws his Master aside and rebukes Him, telling Him this could not happen to Him.

QUESTIONS.

1. Although Our Lord wished the Passion, do we know whether he feared it during His life?
2. Are there many people to-day who, like Peter, misunderstand the Cross or are afraid of it?

3. Though disciples of Christ vary in many ways, what is absolutely necessary in every disciple?

4. Give some examples of how a leader may be asked to carry his cross.

5. How does the emphasis which Christ places upon the value of a human soul help us to understand the Cross?

6. Where are we told that our work of saving souls is the most important work of all?

RESOLUTION.

Make up my mind to deny myself in a definite way.

EJACULATION.

"We adore Thee, O Christ, and bless Thee, because by Thy Holy Cross Thou hast redeemed the world."

B. (5) Review of Influence:

(a) Minutes of previous meeting;

(b) Report on Census;

(c) Report on Action:

(i) allotted;

(ii) voluntary.

(e) Appointment of work arising out of reports.

15 mins.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"THE TRUE PURPOSE OF UNIONS."

See.

1. Do your contacts, particularly union members, regard employers as their enemies?

To assist you in your judgment, refer this enquiry Appendix (A). Consult Appendix (B) for recommended reading.

Judge.

1. Are unionists right in regarding employers as their enemies? Is there any justification for trying to develop class hatred. Will it help solve the problems of the worker? Where then is the solution? What about more co-operation between employer and employee, e.g., industrial councils, profit-sharing, co-partnership, etc.?

Act.

1. Take notice of items of industrial interest appearing in papers and magazines; be in a position to tell others of the success of co-operative systems that are working in some firms.

2. Are there any prominent business men whom we could influence to introduce one of these systems?

3. Could we form a diocesan group to specialise in a study of industrial affairs?

(8) (a) Appointment of work arising out of enquiry.

(b) Read through See Section of next enquiry.

(9) General Business.

(10) Statement by each Leader of duties.

(11) Final prayers and Chaplain's Blessing.

10 mins.

NINETEENTH MEETING.

- A. (1) Crucifix in prominent position.
(2) Litany of the Saints and Y.C.W. Prayer.
(3) Roll Call.
(4) GOSPEL MEDITATION (15-20 mins.).

"TRANSFIGURATION."

St. Matthew, ch. 17, v. 1-8.

TEXT.

- 1 Now after six days, Jesus took Peter, James and his brother John
2 and led them up a high mountain by themselves, and was trans-
3 figured before them. And his face shone as the sun, and his gar-
4 ments became white as snow. And behold, there appeared to them
5 Moses and Elias talking together with him. Then Peter addressed
6 Jesus, saying, "Lord, it is good that we are here. If thou wilt, let
7 us set up three tents here, one for thee, one for Moses, and one for
8 Elias." As he was still speaking, behold, a bright cloud overshadowed
9 them, and behold, a voice out of the cloud said, "This is my beloved
10 Son, in whom I am well pleased; hear him." And on hearing it the
11 disciples fell on their faces and were exceedingly afraid. And Jesus
12 came near and touched them, and said to them, "Arise, and do not
13 be afraid." And lifting up their eyes, they saw no one but Jesus
14 only.

INTRODUCTION.

The Transfiguration occurred about a week after the Confession of St. Peter. A very old tradition associates it with Mt. Thabor. This mountain is about 46 miles distant from Caesarea-Philippi and six miles south-east of Nazareth. It rises suddenly from the surrounding plains to a height of 2,000 feet. From its dome-shaped summit, a magnificent view is had stretching from Galilee to the Mediterranean.

QUESTIONS.

1. What do we mean by the Transfiguration?
2. Why were Peter, James and John privileged to witness it?
3. Does Christ reveal Himself in a special manner to earnest leaders?
How? Why?
4. Mention some occasions when you, as leaders, have felt "Lord, it is good for us to be here."
5. How can we build a Tabernacle for Our Divine Lord in our daily lives?

RESOLUTION.

To strive to know the Will of Our Divine Lord by more intimate union with Him at Mass, after Holy Communion and in our visits to the Blessed Sacrament.

EJACULATION.

"Lord, what wilt Thou have me to do?"

B. (5) Review of Influence:

- (a) Minutes of previous meeting;
(b) Report on Census;
(c) Report on Action:
 (i) allotted;
 (ii) voluntary.
(e) Appointment of work arising out of reports.

15 mins.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"AUTHORITY OF GOVERNMENTS."

See.

1. What Governments, or authorities, are responsible in Australia for the censorship of films and books?

2. Do these Governments, or authorities, exercise their power? What classifications do they use?

3. What do your contacts say about the existing censorship of films and books?

To assist you in your judgment, refer this enquiry Appendix (A). Consult Appendix (B) for recommended reading.

Judge.

1. Is it necessary to have a censorship of such means of influence? Why?

2. How is this one example of the real purpose of Governments, namely, to legislate in the interests for the common good without interfering with the liberty of the individual, unless that liberty conflicts with common good. Give other examples of rightful duties of Governments.

3. Has public opinion any influence on the manner in which Government duties are exercised? Can the Y.C.W. play a part in forming public opinion?

Act.

1. Take an interest in current affairs affecting the lives of the nation.
2. Be prepared to represent young workers in matters of justice.
3. Arrange visits to sessions of Parliament or Municipal Councils by members of your branch.

(8) (a) Appointment of work arising out of enquiry.

(b) Read through See Section of next enquiry.

(9) General Business.

(10) Statement by each Leader of duties.

(11) Final prayers and Chaplain's Blessing.

10 mins.

TWENTIETH MEETING.

A. (1) Crucifix in prominent position.

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

(3) Roll Call.

(4) GOSPEL MEDITATION (15-20 mins.).

"LUNATIC BOY."

St. Mark, ch. 9, v. 13-28.

TEXT.

13 And on coming to his disciples, he saw a great crowd around them,
14 and the Scribes arguing with them. And immediately all the crowd,
on seeing them, were amazed and struck with fear, and running up,
15 began to greet him. And he asked them, "What are you arguing

16 about among yourselves?" And one of the crowd answering, said,
17 "Master, I have brought to thee my son, who has a dumb spirit; and
wherever it seizes him it throws him down, and he foams and grinds
his teeth; and he is wasting away. And I told thy disciples to cast
it out, but they could not."

18 And he answered and said to them, "O unbelieving generation,
how long shall I be with you? How long shall I put up with you?
19 Bring him to me." And they brought him to him; and the spirit,
when it saw Jesus, immediately threw the boy into convulsions, and
he fell down on the ground, and rolled about foaming at the mouth.
20 So he asked his father, "How long is it since this has come upon
21 him?" And he said, "From his infancy. Oftentimes it has thrown
him into the fire and into the waters to destroy him. But if thou
22 canst do anything, have compassion on us and help us." But Jesus
said to him, "I thou canst believe, all things are possible to him who
23 believes. At once the father of the boy cried out, and said with
tears, "I do believe; help my unbelief."

24 Now when Jesus saw that a crowd was rapidly gathering, he
rebuked the unclean spirit, saying to it, "Thou deaf and dumb spirit,
25 I command thee, go out of him and enter him no more." And crying
out and violently convulsing him, it went out of him, and he became
26 like one dead, so that many said, "He is dead." But Jesus took him
by the hand, and raised him and he stood up.

27 And when he had come into the house, his disciples asked him
28 privately, "Why could not we cast it out?" And he said to them,
"This kind can be cast out in no way except by prayer and fasting."

INTRODUCTION.

This scene in Our Lord's life followed upon His Transfiguration before the three chosen Apostles, Peter, James and John. When Our Lord re-joined those Apostles He had left at the foot of the mountain He beheld a very different scene from that in which He had just been Glorious Hero. For a few moments on the mountain, earth had become merged in heaven, but upon descending into the vale of tears and suffering, He was called upon once more to have compassion on the infirmity of man—this time to drive a devil from a young man for whom an anxious father had pleaded. It was this poor man's last resort, for the disciples of Our Lord had tried in vain.

QUESTIONS.

1. Is the power of the devil as strong to-day as in the time of Christ? Can you give examples?

2. In what way could he interfere with our work as leaders?

3. Was it the lack of faith referred to by Our Lord in verse 22 that made it impossible for the disciples to drive out this devil?

4. Was Our Lord afraid of the multitude mentioned in verse 24 or did He merely wish to avoid their idle and inquisitive watching of the miracle He was about to perform?

5. What can we as leaders learn from Our Lord's words, "This kind can be cast out in no way except by prayer and fasting"?

RESOLUTION.

To make some little act of mortification daily for at least the next week.

EJACULATION.

"Be our safeguard against the wickedness and snares of the devil."

Page Thirty-three

B. (5) Review of Influence:

- (a) Minutes of previous meeting;
- (b) Report on Census;
- (c) Report on Action:
 - (i) allotted;
 - (ii) voluntary.

15 mins.

(e) Appointment of work arising out of reports.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"PEOPLE IN RESPONSIBLE POSITIONS."

(Note: This enquiry is aimed at finding out the attitude of young workers to the people who are responsible for the making of laws. It must not develop into a political argument.)

See.

1. What your contacts say about people in responsible positions such as on Municipal Councils, in Parliament, in Governments or in semi-government bodies.

2. What reasons do they give for their comments?

To assist you in your judgment, refer this enquiry Appendix (A). Consult Appendix (B) for recommended reading.

Judge.

1. Do the laws of Governments affect the lives of the people? Give examples.

2. In decisions of our Parliaments and Council, is there sufficient evidence of Christian principles influencing their decisions?

3. Is there a need, therefore, for some young Christian men to prepare themselves to enter public life in the interests of the community?

4. Would young workers take more interest in the affairs of Parliament if they were given the right to vote at the age of 18? Should they have that vote?

Act.

1. Encourage young workers to have the ambition of entering public life.

2. How can the Y.C.W. help them to prepare for such ambition?

3. Could the Y.C.W. make representation for giving young workers the right to vote at 18?

(8) (a) Appointment of work arising out of enquiry.

(b) Read through See Section of next enquiry.

(9) General Business.

(10) Statement by each Leader of duties.

(11) Final prayers and Chaplain's Blessing.

10 mins.

IMPORTANT.

ALL Leaders' Groups are under the obligation to forward to their appropriate Headquarters complete details of the meetings completed during the previous four weeks. Reports should be completed on the official group report forms, supplies of which are obtainable at Headquarters.

N.B.—Groups attached to Diocesan Headquarters must forward reports to their Diocesan Secretary. All other groups are to forward reports to the National Secretary. Groups are advised to keep duplicate copies of all reports forwarded.

TWENTY-FIRST MEETING.

- A. (1) Crucifix in prominent position.
- (2) Litany of the Saints and Y.C.W. Prayer.
- (3) Roll Call.
- (4) GOSPEL MEDITATION (15-20 mins.).

"THE ADULTRESS."

St. Mark, ch. 7, v. 53; ch. 8, v. 1-11.

TEXT.

- 53 And they returned each one to his own house.
- 1, 2 But Jesus went to the Mount of Olives. And at daybreak he came again into the temple, and all the people came to him; and sitting down he began to teach them.
- 3 Now the Scribes and Pharisees brought a woman taken in adultery, and setting her in the midst, said to him, "Master, this woman
- 4 has just now been taken in adultery. And in the Law Moses commanded us to stone such persons. What, therefore, dost thou say?"
- 5 Now they were saying this to test him, in order that they might be able to accuse him. But Jesus, stooping down, began to write with his finger on the ground.
- 6 And when they continued asking him, he raised himself and said to them, "Let him who is without sin among you be the first
- 7 to cast a stone at her." And again stooping down, he began to
- 8 write on the ground. But hearing this, they went away, one by one, beginning with the eldest. And Jesus remained alone, with the woman standing in the midst.
- 9 And Jesus, raising himself, said to her, "Woman, where are they?
- 10 Has no one condemned thee?" She said, "No one, Lord." Then
- 11 Jesus said, "Neither will I condemn thee." Go thy way, and from now on sin no more."

INTRODUCTION.

Towards the end of Our Lord's life the opposition of the Jewish leaders to Our Lord was being shown more and more each day. On this occasion Our Lord was in Jerusalem for the celebration of the Feast of the Tabernacles, and while He was teaching the people the Scribes and Pharisees brought to Our Lord a case which they hoped would trick Him and reduce His popularity among the people. The opposite happened. The people's respect for Our Lord increased, while at the same time He taught a beautiful lesson on mercy in judging others, even when they seem most guilty.

QUESTIONS.

1. What was the attitude of the Scribes and Pharisees to the woman taken in adultery?
2. What was Our Lord's attitude to her?
3. Give other examples of Our Lord's mercy and kindness to those who offended Him?
4. What should be our attitude towards sinners? What should we say about them, or do for them?

5. What should be our attitude towards those who offend us; towards those we find it hard to like?

RESOLUTION.

To do some act of kindness towards someone who has offended us, or towards someone to whom for any reason we have not been kind.

EJACULATION.

"Lord Jesus, teach me to be merciful as You always were."

B. (5) Review of Influence:

(a) Minutes of previous meeting;

(b) Report on Census;

(c) Report on Action:

(i) allotted;

(ii) voluntary.

15 mins.

(e) Appointment of work arising out of reports.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"COMBINED YOUTH ORGANISATIONS."

See.

1. What are the names and addresses of any organisation in your district endeavouring to cater for the welfare of youth?

2. What would the number of youth (male) between the ages of 14 and 25 be in your district?

3. How many youth are enrolled or served by the organisations in No. 1?

Judge.

1. Should all youths be catered for? Give your reasons.

2. Is there need for development of existing organisations? What extension would you suggest?

3. What should be the aim of all youth organisations?

4. Have we, as individuals, and has the Y.C.W. as an organisation, a responsibility in this direction? Why?

Act.

1. Do next enquiry on existing organisations.

2. Develop the services of the Y.C.W. to reach as many young workers as possible.

(8) (a) Appointment of work arising out of enquiry.

(b) Read through See Section of next enquiry.

(9) General Business.

(10) Statement by each Leader of duties.

(11) Final prayers and Chaplain's Blessing.

10 mins.

TWENTY-SECOND MEETING.

- A. (1) Crucifix in prominent position.
- (2) Litany of the Saints and Y.C.W. Prayer.
- (3) Roll Call.
- (4) GOSPEL MEDITATION (15-20 mins.).

"MAN BORN BLIND."

St. John, ch. 9, v. 1-41.

TEXT.

- 1, 2 And as he was passing by, he saw a man blind from birth. And his disciples asked him, "Rabbi, who has sinned, this man or his parents, that he should be born blind?" Jesus answered, "Neither has this man sinned, nor his parents, but the works of God were to be made manifest in him. I must do the works of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world I am the light of the world."
- 6 When he had said these things, he spat on the ground and made clay with the spittle, and spread the clay over his eyes, and said to him, "Go, wash in the pool of Siloe (which is interpreted 'sent')." So he went away, and washed, and returned seeing. The neighbours therefore and they who were wont to see him before as a beggar, began saying, "Is not this he who used to sit and beg?"
- 9 Some said, "It is he." But others said, "No, not so, he only resembles him." But the man himself said, "I am he."
- 10, 11 They therefore said to him, "How were thy eyes opened?" He answered, "The man who is called Jesus made clay and anointed my eyes, and said to me, 'Go to the pool of Siloe and wash.' And I went and washed, and I see." And they said to him, "Where is he?" He said, "I do not know."
- 13, 14 They took him who had been blind to the Pharisees. Now it was a Sabbath on which Jesus made the clay and opened his eyes. Again, therefore, the Pharisees asked him how he received his sight. But he said to them, "He put clay upon my eyes, and I washed, and I see."
- 16 Therefore some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath. But others said, "How can a man who is a sinner work these signs?" And there was a division among them. Again therefore they said to the blind man, "What dost thou say of him who opened thy eyes?" But he said, "He is a prophet."
- 18 The Jews therefore did not believe of him that he had been blind and had got his sight, until they called the parents of the one who had gained his sight, and questioned them, saying, "Is this your son, of whom you say that he was born blind? How then does he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; but how he now sees we do not know, or who opened his eyes we ourselves do not know. Ask him; he is of age, let him speak for himself." These things his parents said because they feared the Jew. For already the Jews had agreed that if anyone were to confess him to be the Christ, he should be put out of the synagogue. This is why his parents said, "He is of age; ask him."
- 24 They therefore called a second time the man who had been blind, and said to him, "Give glory to God! We ourselves know that this

25 man is a sinner." He therefore said, "Whether he is a sinner, I do
 26 not know. One thing I do know, that whereas I was blind, now I
 27 see." They therefore said to him, "What did he do to thee? How
 28 did he open thy eyes?" He answered them, "I have told you
 29 already, and you have heard. Why would you hear again? Would
 30 you also become his disciples?" They reviled him therefore, and
 31 said, "Thou art his disciple, but we are disciples of Moses. We know
 32 that God spoke to Moses; but as for this man, we do not know
 33 where he is from." In answer the man said to them, "Why, herein
 34 is the marvel, that you do not know where he is from, and yet he
 35 opened my eyes. Now we know that God does not hear sinners,
 36 but if anyone is a worshipper of God, and does his will, him he
 37 hears. Not from the beginning of the world has it been heard that
 38 anyone opened the eyes of a man born blind. If this man were not
 39 from God, he could do nothing." They answered and said to him,
 40 "Thou wast altogether born in sins, and dost thou teach us?" And
 41 they cast him out.

Jesus heard that they had cast him out, and when he had found
 him, said to him, "Dost thou believe in the Son of God?" He answered
 and said, "Who is he, Lord, that I may believe in him?" And Jesus
 said to him, "Thou hast both seen him, and he it is who speaks with
 thee."

And he said, "I believe, Lord." And falling down, he adored him.

And Jesus said, "For judgment have I come into this world, that
 they who do not see may see, and they who see may become blind."

And some of the Pharisees who were with him heard this, and they
 said to him, "Are we also blind?" Jesus said to them, "If you were
 blind, you would not have sin. But now that you say, 'We see,' your
 sin remains."

INTRODUCTION.

This event took place a few months before Our Lord's death. In the
 previous chapter St. John records that the Jews, unable to deprive Christ's
 claim to be God, had taken up stones to cast at Him. Their hard hearted
 unbelief is further revealed in their refusal to acknowledge a further proof
 of this Divine Mission.

QUESTIONS.

1. Does Our Lord agree that sufferings or afflictions are always due to sin?
2. What is the main reason for this Miracle?
3. Why does Our Lord use clay, etc.?
4. What is His reward for the courage He displayed?
5. What opportunities have we of displaying such courage, and receiving similar reward?

RESOLUTION.

To use the gift of sight for God's greater glory.

EJACULATION.

"Thanks be to God for all His gifts."

B. (5) Review of Influence:

- (a) Minutes of previous meeting;
- (b) Report on Census;
- (c) Report on Action:
 - (i) allotted;
 - (ii) voluntary.
- (e) Appointment of work arising out of reports.

15 mins.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"POLICY OF COMBINED YOUTH ORGANISATIONS."

(Groups which find through Enquiry (21st Meeting) that there is no combined youth organisation or committee in their district may prefer to do Enquiry (23rd Meeting) instead of Enquiry (22nd Meeting).)

See.

1. What is the policy of the combined Youth Organisations or committees in your district? (Secure copy of their constitution and report their main points.)

2. What have they done for youth in the way of providing facilities, education, libraries, etc., for local youth?

3. Who are their main personnel, e.g., president, secretary, organiser? Has the Y.C.W. any representative on them?

Judge.

1. Are these combined bodies necessary for youth in our district? Give reasons.

2. Is their policy sound in comparison with Christian principles? If not, in what way are they failing?

3. Why should the Y.C.W. have representation on any body concerned with work affecting the lives of youth?

Act.

1. How can you secure Y.C.W. representation on such bodies?

2. Suggest means of training chaps in social principles for application of them.

(8) (a) Appointment of work arising out of enquiry.

(b) Read through See Section of next enquiry.

(9) General Business.

(10) Statement by each Leader of duties.

(11) Final prayers and Chaplain's Blessing.

} 10 mins.

TWENTY-THIRD MEETING.

A. (1) Crucifix in prominent position.

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

(3) Roll Call.

(4) GOSPEL MEDITATION (15-20 mins.).

"GOOD SHEPHERD."

(Connect with Parable of Lost Sheep.)

St. Luke, ch. 15, v. 1-7.

TEXT.

- 1 Now the publicans and sinners were drawing near to him to listen
- 2 to him. And the Pharisees and the Scribes murmured saying,
"This man welcomes sinners and eats with them."

3, 4 And he spoke to them this parable, saying, "What man of you having a hundred sheep, and losing one of them, does not leave the ninety-nine in the desert, and go after that which is lost, until he finds it? And when he has found it, he lays it upon his shoulders rejoicing. And on coming home he calls together his friends and neighbours, saying to them, 'Rejoice with me, because I have found my sheep that was lost.' I say to you that, even so, there shall be joy in heaven over one sinner who repents, more than over ninety-nine just who have no need of repentance."

QUESTIONS.

1. What was wrong with the attitude of the Pharisees and Scribes, as reported in verses 1 and 2?
2. What does the parable of the lost sheep mean?
3. Why is one soul worth all that trouble? In practice, are some chaps really worth the trouble?
4. Would it be better to forget these "lost sheep," and concentrate on the good sheep, trying to improve them?

RESOLUTION.

I shall never despair in my work amongst co-called hopeless contacts.

EJACULATION.

"All for Thee, O Lord, All for Thee!"

B. (5) Review of Influence:

- (a) Minutes of previous meeting;
- (b) Report on Census;
- (c) Report on Action:
 - (i) allotted;
 - (ii) voluntary.
- (e) Appointment of work arising out of reports.

15 mins.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"YOUTH WELFARE FACILITIES."

See.

1. What facilities for recreation are provided for young workers by local authorities, e.g., playing grounds, parklands, swimming pools, libraries?
2. What is the standard of the facilities provided, e.g., clubs, dressing rooms, etc.?

Judge.

1. What effect can be attributed to lack of leisure facilities for youth?
2. Do facilities supplied adequately meet the needs of local youth? Is there need for additional facilities or improved ones? Why?

Act.

Should we make representations to local authorities (first consult Diocesan Headquarters to avoid overlapping of action) for the provision of necessary facilities or for necessary improvements?

- (8) (a) Appointment of work arising out of enquiry.
(b) Read through See Section of next enquiry.
- (9) General Business.
- (10) Statement by each Leader of duties.
- (11) Final prayers and Chaplain's Blessing.

10 mins.

TWENTY-FOURTH MEETING.

- A. (1) Crucifix in prominent position.
- (2) Litany of the Saints and Y.C.W. Prayer.
- (3) Roll Call.
- (4) GOSPEL MEDITATION (15-20 mins.).

"THE RAISING OF LAZARUS."

St. John, ch. 11, v. 1-53.

TEXT.

- 1 Now a certain man was sick, Lazarus of Bethany, the village of
- 2 Mary and her sister Martha. Now it was Mary who anointed the
- 3 brother Lazarus was sick. The sisters therefore sent to him, saying,
- 4 "Lord, behold, he whom thou lovest is sick."
- 5 But when Jesus heard this, he said to them, "This sickness is
- 6 not unto death, but for the glory of God, that through it the Son of
- 7 God may be glorified." Now Jesus loved Martha and her sister
- 8 Mary, and Lazarus. So when he heard that he was sick, he re-
- 9 mained two more days in the same place. Then afterwards he said
- 10 to his disciples, "Let us go again into Judea."
- 11 The disciples said to him, "Rabbi, just now the Jews were seek-
- 12 ing to stone thee; and dost thou go there again." Jesus answered,
- 13 "Are there not twelve hours in the day? If a man walks in the day
- 14 he does not stumble, because he sees the light of this world. But
- 15 if he walks in the night, he stumbles, because the light is not in
- 16 him."
- 17 These things he spoke, and after this he said to them, "Lazarus,
- 18 our friend, is sleeping. But I go that I may wake him from sleep."
- 19 His disciples therefore said, "Lord, if he is sleeping, he will be safe."
- 20 Now Jesus had spoken of his death, but they thought he was speak-
- 21 ing of the sleep of repose. So then Jesus said to them plainly,
- 22 "Lazarus is dead; and I rejoice on your account that I was not
- there, that you may believe. But let us go to him." Thomas, who
- is called Didymus, said therefore to his fellow-disciples, "Let us
- also go, that we may die with him."
- Jesus therefore came and found him already four days in the
- tomb. Now Bethany was close to Jerusalem, some fifteen stadia
- distant. And many of the Jews had come to Martha and Mary, to
- comfort them on account of their brother. When, therefore, Martha
- heard that Jesus was coming, she went to meet him. But Mary
- remained at home.
- Martha therefore said to Jesus, "Lord, if thou hadst been here my
- brother would not have died. But even now I know that whatever
- thou wilt ask of God, God will give it to thee."

23, 24 Jesus said to her, "Thy brother shall rise." Martha said to him,
 "I know that he shall rise at the resurrection, on the last day."
 25 Jesus said to her, "I am the resurrection and the life; he who be-
 26 lieves in me, even if he die, shall live; and whoever lives and
 27 believes in me, shall never die. Dost thou believe this?" She said
 to him, "Yes, Lord, I believe that thou art the Christ, the Son of
 God, who hast come into the world."

28 And when she had said this, she went away and quietly called
 29 Mary her sister, saying, "The Master is here and calls thee." As
 30 soon as she heard this, she rose quickly and came to him, for Jesus
 had not yet come into the village, but was still at the place where
 Martha had met him.

31 When, therefore, the Jews who were with her in the house and
 were comforting her, saw Mary rise up quickly and go out, they fol-
 lowed her, saying, "She is going to the tomb to weep there."

32 When, therefore, Mary came where Jesus was, and saw him, she
 fell at his feet, and said to him, "Master, if thou hadst been here,
 33 my brother would not have died." When therefore, Jesus saw her
 weeping, and the Jews who had come with her weeping, he groaned
 in spirit, and was troubled, and said, "Where have you laid him?"
 34, 35 They said to him, "Lord, come and see." And Jesus wept.
 36, 37 The Jews therefore said, "See how he loved him." But some of them
 said, "Could not he who opened the eyes of the blind, have caused
 that this man should not die?"

38 Jesus therefore, again groaning in himself, came to the tomb.
 39 Now it was a cave, and a stone was laid against it. Jesus said,
 "Take away the stone." Martha, the sister of him who was dead,
 said to him, "Lord, by this time he is already fetid, for he is dead
 40 four days." Jesus said to her, "Have I not told thee that if thou
 41 believe thou shalt behold the glory of God?" They therefore re-
 moved the stone. And Jesus, raising his eyes, said, "Father, I give
 42 thee thanks that thou hast heard me. But I knew that thou always
 hearest me; yet because of the people who stand round, I spoke,
 43 that they may believe that thou hast sent me." When he had said
 44 this, he cried out with a loud voice, "Lazarus, come forth!" And at
 once he who had been dead came forth, bound feet and hands with
 bandages, and his face was tied with a cloth. Jesus said to them,
 "Unbind him, and let him go."

45 Many therefore of the Jews who had come to Mary, and had seen
 46 what he did, believed in him. But some of them went away to the
 Pharisees, and told them the things that Jesus had done.

47 The chief priests and the Pharisees therefore gathered together
 a council, and said, "What are we doing? for this man is working
 48 many signs. If we let him alone as he is, all will believe in him,
 and the Romans will come and take away both our place and our
 nation."

49 But one of them, Caiphas, being high priest that year, said to them
 50 "You know nothing at all; nor do you reflect that it is expedient
 for us that one man die for the people, instead of the whole nation
 51 perishing." This however, he said not of himself; but being high
 priest that year, he prophesied that Jesus was to die for the nation;
 52 and not only for the nation, but that he might gather into one the
 53 children of God who were scattered abroad. So from that day
 forth their plan was to put him to death.

INTRODUCTION.

This third and last recorded miracle of Christ raising the dead to life
 occurred about two months before his Passion, and was so striking a miracle

that it finally moved the Council to take effective steps to kill Him. Although there are only three accounts of Christ raising the dead to life, it is most likely that He raised many others, and about these the Gospels tell us nothing.

QUESTIONS.

1. Why was Christ glad at the death of his friend Lazarus? (v. 15).
2. What was the result of this miracle upon the friends of Christ? Upon his enemies?
3. Should our charity as Catholics and as Leaders bring others to faith in Christ and in His Church?
4. Would our neglect lead others to disbelief and to indifference?
5. Can we draw consolation from this story in time of sorrow? (cf. vvs. 25 and 36).
6. The whole miracle and story vividly portray the human character of Christ; do you see His patience, severity, grief, love?

RESOLUTION.

Realise the "Humanness" of Christ.

EJACULATION.

"In life or death, may I be yours, O Lord!"

B. (5) Review of Influence:

- (a) Minutes of previous meeting;
- (b) Report on Census;
- (c) Report on Action:
 - (i) allotted;
 - (ii) voluntary.

15 mins.

- (e) Appointment of work arising out of reports.

C. (6) Chaplain's talk or Spiritual Reading (8 mins.).

D. (7) GENERAL ENQUIRY (25 mins.).

"SPORTING ORGANISATIONS."

See.

1. What sporting organisations are there in which your young worker contacts participate?
2. Who controls them?
3. Has the Y.C.W. any teams in them?
4. Are there any complaints by young workers in regard to such competitions?

Judge.

1. Why is it necessary that these competitions be well conducted?
2. Are local district competitions desirable?
3. Are young workers subject to influence by leading sportsmen?

Act.

1. If practicable, have Y.C.W. members play in local team.
2. Ensure good men on committees.
3. It may be desirable in some cases to enter a Y.C.W. team in such competitions.
- (8) (a) Appointment of work arising out of enquiry. }
(b) Read through See Section of next enquiry. } 10 mins.
- (9) General Business.
- (10) Statement by each Leader of duties.
- (11) Final prayers and Chaplain's Blessing.

IMPORTANT.

ALL Leaders' Groups are under the obligation to forward to their appropriate Headquarters complete details of the meetings completed during the previous four weeks. Reports should be completed on the official group report forms, supplies of which are obtainable at Headquarters.

N.B.—Groups attached to Diocesan Headquarters must forward reports to their Diocesan Secretary. All other groups are to forward reports to the National Secretary. Groups are advised to keep duplicate copies of all reports forwarded.

APPENDIX "A"

THE YOUNG WORKER'S SOCIAL RESPONSIBILITY.

The sixteen enquiries of this Campaign are planned to achieve the following results:—

- (1) To awaken us to our responsibilities of playing a leading role in our appropriate spheres of public life.
- (2) To discover where and how we can play an active part in public life.
- (3) To teach us a few basic principles of Catholic Social teaching and create a real thirst for further study.
- (4) To establish new services to implement appropriate representative action and apply in practice the positive Catholic Answer to the problem of modern society.

The following brief notes merely provide some lines for your judgment and a prelude for more extensive reading and discussion.

SOCIETY.

Man is immortal, human Society is not. It is each man personally whom God loves and whom Christ has redeemed. Society is made for man—not man for Society.

The individual, however, is not sufficient unto himself. No one, however gifted, can maintain his existence or perfect his mind and heart save in that Society in which he is called to live. Man cannot live with Society. The State is a perfect natural union of families, established for their common temporal good under a definite Government. Man comes before the State. Man is made by God, but the State is created by man because he is a social animal.

The relation between the individual and Civil Society can give rise to two opposite extremes.

- (1) The State Absolute wherein the rights of the individual are superseded by the State, e.g., Fascist, Communist and Socialistic States.
- (2) Individualism which exaggerates the individual rights of man and denies Society the right to legislate for the Common Good, e.g., the Capitalist State.

Between these two extremes the Christian takes the middle course—emphasising the outstanding dignity of the human person and his need of Society for his complete development.

Man has a personal destiny. He is created by God for the purpose of honouring and serving God in this life and of being with Him for ever in Heaven. Society is for man the necessary means that helps him to fulfil that purpose. His rights flow from his nature, but they are subject, on the part of Society, to certain limitations which community life imposes.

ENQUIRY 1.—SOCIETY.

Human life displays itself in a certain number of societies—

- (1) Family Society, in which man receives life and upbringing. The Family Society is an imperfect society. It is not sufficient in itself, but is dependent upon another to attain its end. Man for his livelihood needs food to eat, clothes to wear, a home to live in, books to read, etc. Each family on its own could not provide all of these things in adequate quantity and quality. So you can see the family is dependent on things outside it for its development and welfare.
- (2) Civil Society, whose end is to develop life. It provides for the common good of its members. Within civil or political society, societies are formed of lesser scope—scientific, artistic, literary, industrial. The characteristic of these societies is that each pursues a special end while co-ordinated to the common good. The State and the Church are perfect societies, i.e., not dependent upon any other to attain their proper end.
- (3) Occupational Societies which maintain life by organised and regulated labour. These societies function within Civil Society. An organisation specialising in science must work in the interests of all the people. If its work was directed solely on perfecting means of destruction at the expense of improving facilities or medical benefits for man it would not be working for the common good.
- (4) The United Nations, which deals with the relationships of one people with another, and orders these relations so that all may enjoy the benefits of civilisation.
- (5) Supernatural Society, or the Church, entrusted with giving souls an infinitely higher life—Divine life—with maintaining, developing and finally bringing it to its eternal end.

2.—THE CHURCH AND SOCIETY.

(i) There can be no true clash between the true Church and State. The State is a perfect society; so also is the Church. This means that each is self-sufficient in its own sphere. Each has its own immediate end to achieve; that of the Church is the sanctification and salvation of men; that of the State is the material welfare of men, and, indirectly, the prospering of men in the attainment of their last end. Thus Church and State must work side by side, each in its own sphere, neither one ignoring or denying the other, neither trespassing on the other's rights. Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's (St. Matt., cha. XXII, v. 21).

(ii) Therefore, the Church must not interfere with the State in matters that belong exclusively to its temporal domain. Thus, for example, the Church must leave civil society free to set up what form of just governing power it pleases to choose.

(iii) The State must not interfere with the Church by trespassing upon her spiritual domain. Thus, for example, the State must not interfere with the right of the Church to establish schools for religious instruction.

(iv) The State must not ignore the Church (and this is what most moderns mean by "Separation of Church and State"), but must, as having its own authority from God, protect and support the Church in its efforts to bring men to God, and must, in the framing of its laws, and in their execution, submit to the morality taught by the true Church of God.

(v) The Church must not ignore the State, but must teach her children that obedience to duly constituted civil authority is a matter of conscience and an obligation imposed upon them by rational nature and by God, the Author of nature.

3.—POPULATION.

Human life is the highest wealth. This statement is particularly true in sparsely populated Australia. We shall soon become a nation of old people since the natural increase has almost stopped, owing to a majority of married couples rejecting the laws of God and practising Birth Prevention. Social and economic abuses are contributory causes, but selfishness and the rejection of God and Religion are the main causes for this unnatural sin. Though immigration will never solve the problem it is an important factor. The peasant type of immigrant will prove most beneficial to Australia's future, because immigrants from highly industrialised countries will tend to migrate to our already overcrowded cities.

The housing shortage, affecting a very large number of families among the middle and working classes, the burden of domestic expenses and public taxation, make the rearing and education of a large family a particularly onerous and meritorious task. A sound policy on population will be, above all, a family policy, and will include a whole programme of cheap houses and public transport, of mutual assistance and financial relief in favour of large families. The family allowance system, which tends to become customary, ensures (as is hereafter shown under the heading of wages) a better balance between family resources and expenses.

Family allowances are, however, mainly in the nature of an attempt to patch up unequal and unjust distribution of property. They can be regarded as a temporary expedient—not as a solution to the problem that makes them necessary.

Australia's national census on June 30, 1947, showed that the population on that date was 7,580,820 persons (3,799,153 males and 3,781,667 females). The result is to be regarded as preliminary and the totals do not include full-blood aborigines.

The increase of population during the 14 years since the previous census on June 30, 1933, was 950,981, of which 432,042 were males and 518,939 were females, compared with an increase of 1,194,105 (604,241 males and 589,864 females) during the twelve and one-quarter years' interval between the censuses of 1921 and 1933.

Natural increase in population between the censuses of 1933 and 1947 was 890,000 persons. In the same period the gain from net migration (excess of oversea arrivals over departures) was only 61,000 persons. Between the 1921 and 1933 censuses the natural increase was 901,000 and the net migration 293,000.

States and Territories.

Populations of the States and Territories on June 30, 1947, together with the numbers recorded at the census in 1933, are shown in the following table:—

States.	Census June 30, 1933.			Census June 30, 1947.		
	Males	Females	Persons	Males	Females	Persons
New South Wales ..	1,318,471	1,282,376	2,600,847	1,492,827	1,492,637	2,985,464
Victoria	903,244	917,017	1,820,261	1,014,508	1,040,744	2,055,252
Queensland	497,217	450,317	947,534	567,539	538,730	1,106,269
South Australia .. .	290,962	289,987	580,949	320,220	325,996	646,216
Western Australia ..	233,937	204,915	438,852	258,303	244,428	502,731
Tasmania	115,097	112,502	227,599	129,285	127,832	257,117
Northern Territory ..	3,378	1,472	4,850	7,379	3,487	10,866
Australian Capital Territory	4,805	4,142	8,947	9,092	7,813	16,905
Total	3,367,111	3,262,728	6,629,839	3,799,153	3,781,667	7,580,820

Increase in the number of females since 1933 has been greater than that of males by 86,897. Greater longevity of females is one factor. Another was the abnormal increase in the number of male deaths due to war service. The greater increase in the number of females has brought the number of males and females in Australia much closer.

Females outnumber males in two States, Victoria and South Australia. Masculinity (i.e., the number of males per 100 females) as recorded at successive censuses, has fallen steadily since 1881, the first all-Australia census. The rates are:—1881, 117.35; 1891, 115.89; 1901, 110.14; 1911, 107.99; 1921, 103.36; 1933, 103.20; 1947, 100.47.

Average annual rate of population increase in Australia during the present century has been 1.52 per cent., but from year to year there have been wide deviations. Annual rate was 2.04 per cent. up to 1913. In the next decade (1914 to 1923) the rate fell to 1.64 per cent. That was the period embracing the First World War. With the resumption of immigration on a large scale the rate rose to an average of 1.88 per cent. in the next six years (1924 to 1929), but since the census in 1933 the average annual rate has been 0.96 per cent. only.

Reasons for the decline since 1933 were, of course, the persistence in the 1930's, particularly in the worst of the depression years, of the very low birth rates and the absence of any large-scale immigration owing to the depression and the Second World War. Amongst the States the largest percentage increase since 1933 was recorded in Queensland and the lowest in South Australia.

Declining Birth-Rate.

Australia is facing the gravest crisis of its history.

The future of its population is the centre around which the country's future policy, both internal and external, will be based. The population affects the country's production which in turn affects the import and export trade.

Public authorities have recently released statistics showing that Australia's population is dwindling at an alarming rate.

Childless Marriages.

The percentage of Childless Marriages has increased from 1.3 per cent. to 22.3 per cent. in 30 years, while in 40 years the average number of children per family has fallen from four to two.

Shortage of Children.

That Australia's population is ageing rapidly is evidenced by the fact that the percentage of people now over 65 years of age is double that existing in 1901. If the present rate continues the figure will be trebled by 1975.

Children under the age of 15 at the present time are only two-thirds as numerous as they were at the beginning of this century.

Corruption From Within.

Many explanations are put forward for the declining birth-rate, but the most serious of all these is selfishness.

Many married people are not prepared to honour their responsibilities to God in their married life.

They seek the pleasures of married life—but adopt all possible means to avoid their duties.

Birth Control

has reached an all time high in Australia. Certain members of the medical profession are strong advocates of its practice, and make no secret of the fact they encourage it. This has had a disastrous effect upon the morals of the people.

Abortion

or in other words murder is also very popular—sufficient is it to say that a reliable Collins Street specialist has estimated that 8,000 unborn children were murdered annually in Victoria alone. How many more Australians would there be per year if Australians would only stop and think—where is this getting us?

It is agreed that immigration, even on a large scale, will not solve the problem. There is but one answer—the size of Australian families must be increased.

The average number of children per Australian marriage is less than two, whilst statisticians tell us the average would have to become 3.5 if we are even to maintain our present population.

And so the appeal goes out to Australians to be loyal to their country and produce normal families.

Increased child endowment, marriage loans, better housing, and other social amenities are offered as bribes.

A young Australian worker in his early twenties views such appeals with cynicism, whilst the promises of economic help are no counter to increased prices for building and furnishing, whilst food and clothing have made the cost of living intolerable.

It is impossible for such a worker to establish his own home without the heavy burden of debts and time payment schemes.

4.—WHERE THE POPULATION LIVES.

Statistics prove that large cities always have a far lower birth-rate than country areas. This is not due only to moral outlook but also to physical sterility which city life causes.

The faith and virtue of city dwellers, particularly slum areas, is weaker than in rural areas. The percentage of bad Catholics in slums is alarming and must in a large measure be attributed to the living conditions.

In days of economic depression the position of rural dwellers are better than that of the city wage earners.

Two things that would assist in correcting the decrease of population in rural areas are:—

- (1) balanced immigration policy which will ensure a certain percentage of migrants settling on the land;
- (2) a decentralisation policy aided by provision in the country of the facilities available to city dwellers, e.g., electricity, more small industries, better entertainment and educational facilities.

Urban and Rural Numbers.

Information relating to the distribution of the population amongst urban and rural areas is shown for Australia as a whole in the following table:—

Division.	Census June 30, 1947.			Percentage of Total Population.		
	Males	Females	Persons	1921 Census	1933 Census	1947 Census
Urban—				Per cent.	Per cent.	Per cent.
Metropolitan	1,850,890	1,994,396	3,845,286	43.01	46.87	50.72
Provincial	673,962	688,638	1,362,600	19.09	16.97	17.97
Rural	1,257,738	1,096,450	2,354,188	37.35	35.91	31.06
Migratory	16,563	2,183	18,746	0.55	0.25	0.25
Total	3,799,153	3,781,667	7,580,820	100.00	100.00	100.00

Note.—The metropolitan division includes the capital city and adjoining urban municipal areas of each State; the urban provincial division comprises the capital cities of the Territories and those cities and towns in the States incorporated for local government purposes which are not adjacent to the metropolitan area; while the remaining portion of each Territory and State (whether incorporated or not) is included in the rural division. Persons on board ships in Australian ports or travelling on long distance trains or planes throughout census night are classed as migratory.

The figures shown in the table above reveal that 50.72 per cent. or slightly more than one-half of the population of Australia, were resident in the metropolitan areas of the six States compared with 43.01 per cent. in 1921 and 46.87 per cent. in 1933. In Victoria and South Australia the concentration of population in the metropolitan areas was very much greater than the average for the six metropolitan areas, amounting to 59.70 and 59.21 per cent. respectively. Since 1933 the growth of population in metropolitan areas has been much greater than that of the total population, the respective increases being 23.75 and 14.34 per cent.

Contrary to the experience of the 1921-1933 intercensal period, the proportion of population in urban provincial areas increased from 16.97 per cent. in 1933 to 17.97 per cent. in 1947, the increase being general throughout the States.

Although changes in boundaries have been responsible for some transfer of population from rural to urban areas there has been a general decline in the proportion of population in rural areas throughout Australia since 1933.

Capital Cities.

Greatest percentage increase of population in the State capital cities since 1933 was recorded in Brisbane, with Perth the next highest.

The population of the capital cities increased as follows:—Sydney, 249,167; Melbourne, 234,989; Brisbane, 102,424; Adelaide, 69,985; Perth, 65,146; Hobart, 16,161; Darwin, 972; Canberra, 7,831.

On June 30, 1947, 51.9 per cent. of the population of the capital cities of the States was composed of females compared with 49.8 per cent. of females in the total population of Australia. The proportion of females in the population of the capital cities has fallen slightly since the 1933 Census.

5.—OWNERSHIP OF PROPERTY.

Industrial capitalism has witnessed the concentration of property in the hands of a few who have been able, as Leo XIII stated, "to lay upon the labouring masses a yoke little better than that of slavery itself."

A social system which permits such a concentration of property in a few hands must be regarded as unnatural and unjust. It is certainly directly opposed to Papal social teaching, which has stressed the right of the worker to private ownership.

What is property? It is the thing possessed, i.e., a man's clothes, a farmer's machinery, a student's fountain pen, a worker's tools. Ownership, as distinct from property, is the bond linking the owner with the object possessed. It is "an invisible link—a binding power."

To own a thing means that you have control over it. The essence of ownership, then, is control—the control exercised by a farmer over his farm, a garage owner over his garage, a student over his pen. Property is the object over which the control is exercised. We express private ownership commonly by saying, "That house belongs to Frank," "That shop is Wilson's," "That hat is Bill's." Private ownership extends to both consumption goods and production goods.

In his address on the fifth anniversary of the outbreak of war, Pope Pius XII stated: "The Christian conscience cannot admit as just, a social order which either denies in principle or renders impossible or nugatory in practice the natural right to property, whether in consumption goods or the means of production."

Consumption goods may be defined as those which are used for the direct satisfaction of wants, e.g., food and clothing. Production goods, on the other hand, are used in the production of other goods, and so satisfy wants indirectly, e.g., machines, tools and raw material.

Why is private ownership a natural right? St. Thomas Aquinas argued that this right was founded on principles which were logically deducible from the Natural Law. St. Thomas defined three reasons for private ownership:—

- (1) "First, because every man is more careful to procure what is (needful) for himself alone, than that which is common to many or to all." Generally a man works harder on his own farm than as an employee on another person's farm.
- (2) "Secondly, because human affairs are conducted in more orderly fashion if each man is charged with taking care of some particular thing himself, whereas there would be confusion if everyone had to look after any one thing indiscriminately."
- (3) "Thirdly, because a more peaceful state is ensured to man if each one is contented with his own." If seats were not allotted at the Stadium, the main contest would become a minor incident in the general melee. St. Thomas concludes then that private ownership is rooted in common sense.

Pope Leo XIII, however, went further than St. Thomas, and based the right to private ownership directly upon human nature. Leo XIII stated that this right is holy and inviolable because it is based upon the nature of man himself and belongs to the natural law in its full meaning. Man is a rational being possessing free will. Because of this attribute he can plan ahead and shape his existence intelligently and freely. To accom-

plish this he needs to possess on his own behalf both consumption and production goods.

Pope Pius XII stated: "It is no less certain that this private property is in a special manner the natural fruit of labour, the product of an intense activity on the part of the man who acquires it, through his active will, to ensure and improve his own person, his own living conditions and those of his family, to create for himself and those dear to him a field in which they may rightly enjoy not only economic freedom, but also political, cultural and religious freedom."

If ownership is not private but is concentrated in the hands of the State, or in the hands of a few capitalists, then a man cannot plan his life freely and intelligently, for real power and real control would be exercised by anonymous bureaucrats or powerful capitalists.

Moreover, it is natural for man to work, and, through his work, to give expression to his personality. His work bears the imprint of his personality. It is a part of him, just as a child is a part of his parents. The farmer imprints his personality on his farm. It becomes a part of him. An architect imprints his personality on his blueprint. It becomes a part of him.

The industrial worker should have a similar opportunity to express his personality. But, under our modern system, he is deprived of any share in the ownership or control of the undertaking. He remains a "cog in the machine," and work becomes a drudgery. The modern industrial system, then, is completely opposed to the real nature of man. It must, then, be condemned as intrinsically wrong and evil, so long as the worker is unable to participate in the control of the factory and so long as certain forms of division of labour transform the workers into mere automats. Consequently, the very nature of man demands that the workers be admitted to a share in the ownership and control of the industrial process in which they are employed.

The right of ownership is abused where a few individuals are allowed to accumulate vast properties whilst the majority remain poor and without property. Distribution of property amongst the many is the solution of this problem and the State should help to effect it. Co-operative housing is a means to this end. Complete socialisation and its counterparts are not only against the natural law but are impossible of execution. Complete socialisation as theorists proclaim it means equalisation. The only example we have of practical socialisation is the Russian experiment. They found that complete socialisation did not work. There was no incentive and no greater reward for higher intelligence or industry. They then established a new privileged class—the bureaucracy.

6.—INDUSTRIAL CO-OPERATION.

The unequal distribution of the wealth in Australia is the cause of industrial unrest and class hatred. This inequality is due in a large measure to the development of our industries on a larger scale and the subsequent emphasis upon employer and employee, upon capitalist and wage earner.

Nature, labour and capital work together for production, but these three factors are not of the same order.

Natural resources are the free gift of God and are His part in the production of wealth. He has commanded man to be lord over the earth and all that is therein. Man has therefore the duty of using the forces God has given him, and winning his living from them by labour.

Of these resources, some have the quality of renewing themselves in proportion as man uses them, but with others it is not so, and these latter should accordingly be used only with wise moderation.

Labour is man's part in the task of production. It is the intellectual or manual effort that he exerts in order to profit according to his natural needs and for the development of his life, by the resources that God puts before him.

The duty of working, which God has imposed on man from the beginning of the world, creates the right to work. Because of original sin, man is committed to earn his living by the sweat of his brow.

Labour is not merely a mechanical force or "chattel" to be bought and sold, or moved about, at will. It is, as Leo XIII has said, "personal inasmuch as the exertion of individual strength belongs to the person who puts it forth" (Encyclical, *Rerum Novarum*). Labour must therefore be regarded as something human, necessary to man's existence, and not merely an article of commerce.

However praiseworthy from some points of view may be that "scientific industrial management" which aims at increasing output in various ways, especially by introducing an ordered rhythm; it is needful to guard against any development of it that will make the workman a mere machine and practically take away from him the exercise of his human faculties.

Capital is wealth—money, property or goods that can be used for production of other goods. It is the product of past work which becomes an instrument for future work. For instance, the man who owns the capital is called a capitalist, though this term is often used to describe a person who uses his capital unjustly—that is the bloated capitalist. Misuse of capital is wrong and harmful to the members of society. It puts too much capital in the hands of too few people and leaves the vast majority without property. Some people favour complete State control of capital which also is wrong.

By nationalisation is meant that an undertaking belongs to the national community, represented by the political power. It may be limited to ownership, or extend to management and profits. It cannot be condemned in principle on grounds of Christian ethics.

Where undertakings already worked by private persons are concerned, their taking over is subject to just and considered compensation.

Nationalisation, taken in its widest sense and applied to all industries or the majority of them, amounts by force of circumstances to collectivism, which was condemned by the Encyclical, *Rerum Novarum*.

Nationalisation, if applied generally, still runs the risk of arriving at the same result even when limited to mere ownership or management.

Not even a system of more or less self-governing public undertakings would seem to be acceptable if it includes the majority of undertakings.

Private initiative of individuals or groups can only be limited to the extent that the common good manifestly requires. It is very needful to preserve the two great stimulants to production, viz., the prospect of acquiring property and lawful competition.

Considerations of public interest may in particular cases demand or suggest public management, either national, provincial or municipal. In that case the setting up of autonomous bodies, carrying on industrially under the control of public authorities and for the benefit of the community, can be recommended in preference to wholly official administration.

It is understood that the right of supervision by the State is to be exercisable when private organisations are entrusted with the maintenance of public services, and whenever the public interest calls for it.

In undertakings which are subject to concessions placed with private organisations, it is desirable that the agreements shall contain clauses securing liberty of contract and fair wages to the work people, and providing for family allowances.

In case of war, famine or serious and manifest abuse, the State has not only the right, but the duty, to set up a special organisation for checking monopoly and usurious speculation in necessary articles of consumption.

The management of undertakings is usually carried out in practice by owners of capital, or "capitalists."

It may happen that the work people become part owners of a portion of the capital of the enterprise that employs them—that is then called "co-partnership."

One means of effecting joint ownership and consequently co-partnership between masters and men, is labour shareholding. .

This system of shareholding takes several forms. Sometimes shares in the business are allotted to the staff, individually or collectively, without their having to subscribe for them, i.e., the shares are allotted free. Sometimes the bonuses or premiums which they have gained individually are automatically converted into shares in the business when they have reached a sufficient total. Again, the work people, individually or collectively, may devote all or a part of their savings to buying shares of the business in the market.

Co-partnership can be brought about by other useful methods, such as delegating members of the staff or electing workers to sit on the management boards, especially in undertakings that carry on public services.

An example of co-partnership is that of the firm of Harold Meggitt Ltd., quoted hereunder:—

Some years ago the firm of Harold Meggitt Ltd., of Gladesville, N.S.W., manufacturers of linseed oil, were faced with what Mr. Harold Meggitt described as the most ruthless competition from a combine. He decided, after running for three years at a loss, that, in order to continue in business, extraordinary steps must be taken.

"I made up my mind," he said, "to see what would happen if I gave a share of the profits to the workers before any profits were made. I decided to make £6 per week the minimum wage payable in the mills, and explained to the workers what would happen if we continued to lose money.

"My works manager and my auditors pointed out that the only effect would be to lose more money. I pointed out that we were slowly dying, and I preferred to die quickly and get it over. The result was astonishing.

"We had thought, and the men themselves thought, that they were really working. They found out they were wrong, with the result that at the end of the next quarter we had shown a substantial profit.

"The whole point is, of course, you cannot expect men to do their best when they have no incentive. I gave them an incentive—they reciprocated, and so we built up an industry in spite of all the combines could do to stop us.

"Some years ago," he added, "the Combines, having persuaded the Banks to finish the fight, put in a receiver, proudly boasting that they 'knew I had no money.' The men, hearing this, dipped their hands in their pockets, and provided enough to keep me going."

The Meggitt Scheme.

This, then, was the effect of Mr. Meggitt's decision, and no one will deny that his experiment was successful. Let us examine briefly how the scheme works.

Yearly, or half-yearly, according to conditions, the auditors assess the net profits of the company, setting aside sufficient to pay a fixed maximum dividend of $4\frac{1}{2}$ per cent. to shareholders, reserves for taxation and other contingencies, and so arrive at the surplus profit available for distri-

bution. Half of this surplus is then charged as a working expense and paid into the Employees' Fund, the remainder appears in the balance-sheet as profit.

All employees share equally in the profits, on the principle that the least paid man has just as much effect on the total profits as the most highly paid.

An employee has to be connected with the firm for 12 months before he is eligible to participate.

Share as a Right.

In order to convince the employees of the genuineness of the scheme the company altered the articles of association to give the employees profit sharing as an inalienable right.

Notices were placed on the notice board advising the employees of the exact position of the company's affairs at any given time.

There is no regular percentage in the scheme. A little above award rates is paid, the profits fluctuating according to trading results.

Presenting the balance-sheet last October, after stating the affairs of the company, Mr. Meggitt went on to say: "Despite the appalling hardships which English workers are asked to endure, the Nuffield Industries have declared a 24 per cent. dividend, with net profits of over £2,000,000. Lord Nuffield and others of his class cannot spend this enormous wealth, except the little which provides them with luxuries denied the workers who earned it. These workers are being urged to greater endeavours and sacrifices, but I have yet to learn of a suggestion that they should share in the wealth they earn.

"There is no Christian faith in this attitude, and I submit that no nation or individual can expect ultimate victory whilst continuing to bolster up such an un-Christian system."

7.—TRADE UNIONS AND ASSOCIATIONS.

According to Sydney Webb, a trades union is defined "as a continuous association of wage-earners for the purpose of maintaining or improving the conditions of their employment."

The purpose of Trade Unions is not political. A Trade Union is an association of all or some of the workers in a particular trade for the purpose of protecting their rights and promoting their well-being.

It is only by uniting in a Union that young workers can hope to protect their own rights and privileges and those of their fellow workers, but their interest must be both intelligent and constructive.

The Y.C.W. aims to educate all its members so that they will not only attend their Union meetings, but will also be prepared to put forward at those meetings Catholic principles of Social Justice.

8.—UNION OFFICIALS.

A trade union official should have the good of his members at heart. His behaviour in public or in Court should be exemplary. He is an important person and the spotlight is on him. If he behaves like a larrikin the prestige of his union naturally declines.

He should not incite his members to strike and should advise against direct action until all other means of redress are exhausted. In Australia his union is registered in the Arbitration Court which presupposes a rule of law. To take direct action without first appealing to the Court is unlawful. He has a duty to society because of his position to see that the law is obeyed.

If, against his advice, his members decide to strike, he must use his position to see that the strike is conducted without recourse to violence. He should inform both the Court and the ruling body of the Trade Union Movement (the T.H.C. Disputes Committee) of the dispute. He must do everything in his power to negotiate a quick settlement on just terms.

Besides the members of his union, he should remember that his organisation constitutes but one section of society, and a strike can bring hardship and misery to others. He should, then, promote the common good as far as it lies in his power to do so.

His duties:—

- (a) To prepare evidence when applying to the Court for a variation of an award, an interpretation of an award or a new award and make the necessary representation to do so. He must have a knowledge of Arbitration Acts, Wages Board Determinations, etc., and a knowledge of procedure.
- (b) To police awards by seeing that employees do not violate their terms.
- (c) To protect the trade rights of members in demarcation disputes with other unions. (Only a skilled artisan can do this in the more highly skilled trades.)
- (d) To assume leadership in any strike or impending dispute and negotiate for a just settlement.
- (e) To make representation on behalf of members who have individual or collective grievances with employers.
- (f) To see that the financial affairs of the union are in proper order. This involves collecting subscriptions, banking of large sums of money, the keeping of books, the presenting of a year balance sheet, etc.
- (g) To see that the rules of the union are obeyed, that members are financial, and to induce others to join.
- (h) To deal with all other matters which crop up from time to time and which have some bearing on the affairs of the union.

9.—METHODS OF UNIONS.

Arbitration, by means of which the differences of employer and employee are presented by the interested parties to an independent tribunal, is the normal means by which reforms are secured for both workers and employers. When and only when all attempts at settling disputes by this means have failed, direct action may be used if

- (a) there is a serious injustice at stake;
- (b) there is reasonable hope that the strike will be successful;
- (c) no undue suffering to innocent parties will be caused by the strike.

A just strike would seem to have the following characteristics:—

- (1) It is called on account of a just grievance, with no malicious intent.
- (2) Peaceful methods of arbitration must have failed, and no other solution be found possible.
- (3) It must not involve violence or the destruction of property.
- (4) The benefits expected to result from it must exceed the damage caused.
- (5) There must be a reasonable hope of success, or at least of ultimate advantage to the striker.

A sympathetic strike takes place where the workers refuse to work for their employer, against whom they have no grievance, in support of other workers who are striking. If the original strike is unjust, the sympathetic

strike would, of course, be unjust also. If the original strike seemed justified, as circumstances of the case would determine whether or not the sympathetic strike was likewise just.

10.—TRUE PURPOSE OF UNIONS.

Now, it is right and proper for workers—it is even the duty of workers—to join unions which concern themselves with wages, hours and conditions and in other matters abjure politics and un-Christian political theories and methods. But it is idle to ask us to compel workers to join a union which imposes levies for objects of which the conscience of the average worker, or of any worker, disapproves.

If membership of trades unions is to be made compulsory, then it is the duty of the Government to protect the great majority of unionists from those who abuse unionism. If compulsion is to be the order of the day, there is a strong case for having compulsory secret ballots under State control on all questions of vital moment. There is a case for rejecting the compulsory political levy and making it optional. There is a case for the Government audit of union funds.

We see no reason, however, why the non-unionist should have any legal right to secure the benefits obtained for him by workers who are unionists. Those who do not bear the burden should not reap the harvest.

If and when the trades unions of Australia cease to support with union funds political and cultural bodies rejected by a large number of their members, there will be a case for compulsory trades unionism. At present, the case for compulsion is weakened by abuses that occur daily.

These could, of course, be remedied by a thorough-going measure of State control of unions, but such control would probably bring with it evils far outweighing present incidental injustices. A totalitarian State might control the unions out of existence. A Communist State would make the unions instruments of a godless party dictatorship.

Unionism will have much greater force, will renew its old triumphs and restore the energies of the workers if it remains a voluntary association of workers.

Workers, join your unions, support your unions, clean up your unions, strengthen and revivify your unions! A good union is an unshakeable pillar of human society; a bad union is a cancerous ulcer poisoning the life-blood of the workers. Make your unions good and make them strong.

11 & 12.—THE AUTHORITY OF GOVERNMENT AND PEOPLE IN PARLIAMENT.

The authority of the State has as its function to direct the common good of the members that compose it.

God has made man social in his nature. Leo XIII wrote in his Encyclical, *Immortale Dei*, "Man cannot, if living apart from his fellow, provide himself with what is necessary and useful for life, nor procure the means of developing his mental and moral faculties." The family in isolation does not afford surroundings that will assure the full development of our being, or even our existence. Civil or political society is therefore natural.

But no society can subsist without an authority which, as Leo XIII says elsewhere, "directs all to strive earnestly for the common good." Authority, as well as society, thus proceeds from nature, and consequently from God himself.

An immediate consequence of this principle is that resistance to authority is resistance to the order established by God. "He that resisteth the power, resisteth the ordinance of God" (Rom. xiii, 2). Another consequence concerns the authority itself; he who bears service is the sole reason for his power, and defines its limits.

Nor does God determine the title of the supreme authority, nor the forms of the constitution. These contingent matters come from human activities, as, for instance, a long tradition, or a written constitution.

The Catholic Church in her official relations with States, is unconcerned as to the forms that differentiate them, so that she may deal more freely with them in the religious interests of their peoples.

Thus she recognises, equally with any other, the democratic form of government; that is, the greater or less participation of the people in government.

The citizen has no right to live in indifference and to neglect to use the greater or less share in government that has been accorded to him in many States. He has the duty of exercising conscientiously the political functions assigned to him.

In the speculative order, therefore, Catholics, like other citizens, have full liberty to prefer one form of government to another, precisely in virtue of the fact that none of these special forms is in itself contrary to the rule of right reason, nor to the maxims of Christian doctrine.

But since in such matters we have inevitably to deal with practical realities, each one ought to accept the established government, and to attempt none other than legal means to overturn it, or change its form. To acknowledge for individuals the liberty of opposing by violence, either the form of the government or the person at its head, would be equivalent to setting up a permanent condition of disorder and revolt in the body politic. Only an insupportable tyranny, or flagrant violation of the most obvious essential rights of citizens, can give, after every other means of redress has failed, the right to revolt.

The authority of the State is far from being unlimited. It can ordain all that contributes to the common good of its members and to society, and such things only. This applies equally to a monarchical, a democratic or an aristocratic system of Government. No particular form of Government can claim to have divine power.

Material force is doubtless a means so indispensable to authority that, if deprived of the use of that force, a government would be incapable of exercising its function.

But the use of force is subordinate to the end of society, which is itself derived from reason.

A rule of law is thus necessary for the common good, made and put into force by the person who is in a position of legitimate authority. From the point where it ceases to be a law of reason it loses its proper nature and is no longer binding. The presumption is in favour of law promulgated by lawful authority being in conformity with reason.

For reasons of prudence and for fear of a greater evil to society persons may obey a law that is not obligatory; but if such a law formally prescribes acts or omissions contrary, either to the natural law, or the positive divine law, then each one ought to obey God rather than men.

Authority being the director of the common good, must in the first place protect and guarantee the rights of the individuals and groups which it envisages; for the violation of such rights has a profound and evil reaction upon the common good of which the State is guardian, while, on the contrary, respect for the rights of everyone helps to increase the well-being of all. There must, therefore, be a power able to prevent abuses, to restrain the unruly and to punish offenders.

The authority of the State should also set itself to encourage the growth of material, intellectual, and moral good in the whole body of the members of the community.

It does not follow from this that the State ought to make provision for everything in every branch of human activity.

APPENDIX "B"

READING RECOMMENDED FOR THIS CAMPAIGN.

	Price.
Pattern for Peace (Bishops Statement on Reconstruction)	1 0
Peace in Industry (Bishops Statement 1947)	3
The Family (Bishops Statement 1945)	3
The Catholic Worker (Monthly Publication)	1½
Design for Democrats (Catholic Worker Publication)	1 0
Australia's New Order—Fact or Fiction (Catholic Worker Pamphlet)	3
	or 2/- per doz.
Owners or Slaves (Catholic Worker Pamphlet)	3
	or 2/- per doz.
Self Government in Industry (F. K. Maher)	1 0
Regionalism (F. K. Maher)	1 0
Democracy in Australia (Rev. J. Murragh)	3 6
Y.C.W. Leaders' Bulletin (Monthly)	3
New Youth (Monthly)	3
Papal Encyclicals—	
Rerum Novarum (The Conditions of Labour), Pope Leo XIII ..	3
Sapientia Christianae (The Chief Duties of Christians as Citi-	
zens), Pope Leo XIII	3
Quadragesimo Anno (Reconstructing the Social Order) Pope Pius	
XI	3
Divini Redemptoris (Atheistic Communism), Pope Pius XI . . .	3
Christian Education of Youth,, Pope Pius XI	3
The Church and the Working Man (M. P. Linehan)	3
What the Church Has Done for the Worker, Parts 1 and 2 (B.A.	
Santamaria) each part	2
A Code of Social Principles (The Catholic Social Guild)	1 4

NOTES

Nihil Obstat:

WILLIAM M. COLLINS, D.D., Ph.D.

Censor Deputatus.

Imprimatur:

✠ D. MANNIX, D.D., LL.D.

Archiepiscopus Melbournensis.