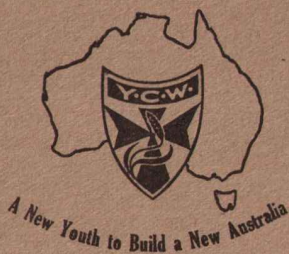


1945 Leaders' Programme



PART I.

**Young Christian Workers' Movement
Australia.**

1945

LEADERS' PROGRAMME

PART ONE

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

For the coming year of 1945, leaders' groups of the Young Christian Workers' Movement in Australia will direct their efforts towards a national campaign based on "The Home and Family."

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

The second part of the 1945 programme, which will incorporate the campaign, "The Home and Family," and is scheduled to commence on 1st March. Therefore, it is hoped that all groups will complete Part I before this date.

It is important that new groups about to commence do not confuse this booklet with the Preliminary Training Course, which must be completed by all newly-formed parochial groups.

INTRODUCTION.

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

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

ADDRESS ALL CORRESPONDENCE TO THE NATIONAL SECRETARY, NATIONAL HEADQUARTERS,
Y.C.W. MOVEMENT, 379 COLLINS STREET, MELBOURNE, C.1.

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

There is only one reason for being a leader, and that is to help in the great work of winning SOULS for Christ—to help in the task of building a Movement that can come to the aid of the whole of our youth, and enable them to lead decent Christian lives, and in this way save their SOULS.

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

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

It may be hard at times to think of all our activities in this way and to direct them all towards their one great goal. But we should have this aim constantly in view, and we should be able to stop short in our activities at any moment and say: "This work that I am engaged in is for SOULS."

Whether we are preparing a meeting, or studying a gospel, or visiting a contact, or directing a Savings Scheme, running a Learn-to-Dance class, organising a hike—it doesn't matter what activity we are engaged in, we should be able to stop in the middle of it and say: "My motive for doing this is to win souls for Christ . . . to win his friendship so as to influence him and to lead him to share my Christian ideals . . . I am distributing these pamphlets or leaflets, because I think they will help to draw people to Christ . . . I am doing my part for the General Meeting because if it is a success it will encourage our visitors to become apostles themselves."

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

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



THE LEADERS' MEETING

PLAN OF MEETING.

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

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

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

It is good that we pray in groups—we work as a group; for that common work then, let us seek in common the same inspiration from the same Leader. It is the wish of the Church that we turn to those public prayers that centuries of usage have made holy. In the ancient liturgy, the great Litany formed the introduction of the Mass. It is kept in remnant form in our present liturgy in the "Kyrie eleison." And at certain times in the year, on Rogation Days, the Church again orders their public recitation. Used in times of stress and trial, it is appropriate that we again turn to them.

Leaders will get to like this prayer, That has been proved. It has made converts of both the laity and clergy, who, at first, thought it unsuitable. It is easy and direct—a simple invocation, a simple answer.

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

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

PRAYER OF Y.C.W.

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

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

The chapter and verse to be discussed at any meeting should have been set at the previous meeting. Each member should read it, and indeed read it more than once, during the week. One of the group is to be selected to conduct the discussion.

This Leader prepares the Gospel and then contacts the Chaplain before the Leaders' meeting takes place. This ensures that full and correct points are drawn out during the discussion.

At the actual meeting one of the group will read the Gospel passage aloud before the meditation is begun.

Finally, it should be kept in mind that this meditation is not a "Scripture Quiz." Care should also be taken to avoid just "Yes" and "No" answers.

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

SAMPLE SUMMARY.

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

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

Present: Secretary notes those present and apologies.

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

Summary of previous meeting was read and approved.

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

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

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

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

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

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

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

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

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

(Signed).....

(Secretary).

B. 5. THE REPORT ON CONTACTS will be given by each of the group in turn. Contact is quite distinct from influence. A person may have to be contacted many times before the Leader's influence begins to work. So the reports on contact will generally be quite a prosaic and ordinary statement, "I met Bill Smith and Bill Jones; I just talked of every-day affairs." But the important fact is there—that now Bill Smith and Bill Jones are less strangers to that particular Leader. The possibility of influence is less remote.

The report on Census, again, is important. This work is continuous. (See 1st Meeting).

The report on Action. This may be either group Action or individual. Again, it will be concise, and noted by the Secretary.

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

SUGGESTED SUBJECTS FOR PRIESTS' TALKS.

C. 7. APOSTOLATE:

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

CHRIST THE LEADER:

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

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

UNION WITH CHRIST:

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

FRUIT OF UNION:

- Faith.
Hope.
Charity.

D. 8. THE GENERAL ENQUIRY. (See No. 5 Meeting).

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

D. 10. GENERAL BUSINESS. Which should not include the sporting or branch Committee work.

D. 11. STATEMENT OF DUTIES OF EACH. Each Leader make a statement of the duties to be executed by him or her before the next Leaders' meeting. These are noted by the group Secretary.

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

THE GENERAL RALLY.

As our constitution sets out, it is necessary for the Y.C.W. in a parish to have a weekly meeting, though, of course, other services (e.g., learn-to-dance classes, hobbies, gymnasium, library, etc.) will attract the youth to the centre on other nights as well.

At this weekly meeting all branch matters will be considered, but, owing to night school, overtime, etc., many members will be prevented from attending these meetings regularly.

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

In the plan of the 1945 programme, it will be noted that rallies are provided for on a number of occasions, the preparation of which is to be carried out at specified meetings. The object of the first rally will be to arouse the interest of those eligible for the Movement.

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

During 1945 the Y.C.W. and N.C.G.M. will carry out the one campaign, entitled "The Home and Family," drawn up by a combined committee of the two bodies, for the N.C.G.M. are now basing their technique on Y.C.W. principles.

Furthermore, a joint committee will draw up the rally scripts; therefore it is desired that parishes form joint committees to plan and produce the script supplied from Headquarters.



PLAN OF PART I, 1945 LEADERS' PROGRAMME.

Meeting.	Title of Gospel Meditation.	Text.	Plan of Course.
1.	Explanation of the Gospel Discussion.		Part I of the 1945 programme constitutes a refresher course, which will enable leaders to check their knowledge of the fundamentals of the Y.C.W. technique as adapted to Australian conditions, and conduct preparation for first General Rally.
2.	"The Call of the Four Great Apostles."	St. Luke: V, 1-11.	
3.	"The Call of St. Paul."	Acts: IX, 1-10.	
4.	"The Harvest."	St. Matt: IX, 35-38.	
5.	"First Impressions."	St. John: I, 35-46.	
6.	"Christ with His Friends."	St. John: XIII, 33-38, XIV, 3-10.	
7.	"The Cleaning of the Temple."	St. John: II, 13-16.	
8.	"Challenged, He Answers His Critics."	St. John: VIII, 12-14, 18-24.	
9.	"Christ is God."	St. John: VIII, 42-59.	

LITANY OF THE SAINTS

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

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

Through Thy Baptism and holy
fasting,
Through Thy Cross and Passion,
Through Thy death and burial,
Through Thy Holy Resurrection,
Through Thine admirable Ascension,
Through the coming of the Holy
Ghost, the Paraclete,
In the day of judgment,
We sinners, we beseech Thee to
hear us (4),
That Thou wouldst spare us,
That Thou wouldst pardon us,
That Thou wouldst bring us to true
penance,
That Thou wouldst vouchsafe to
preserve our Apostolic Prelate
and all Orders of the Church in
holy religion.
That Thou wouldst vouchsafe to
humble the enemies of Holy
Church,
That Thou wouldst vouchsafe to
give peace and concord to
kings and princes,
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 PRAYER.

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

PRAYER FOR THE CONVERSION OF AUSTRALIA.

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

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

FIRST MEETING

A. (1) Crucifix in prominent position.

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

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

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

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

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

1. Explanation by the Chaplain.
2. The appointment of a leader to conduct the Meditation. This leader must contact the Chaplain after he has prepared the Meditation before the leaders' meeting. This will ensure that the leader will have a good background on the gospel.
3. Scan the Gospel Discussion of the second meeting.
4. Leaders are requested to read and study the following article "What is the Gospel Meditation?"

WHAT IS THE GOSPEL MEDITATION?

The Gospel Meditation is an essential part of the Y.C.W. method of training. You must understand exactly what it is for and how it is to be used.

These Gospel scenes are not put before you as a mere intellectual study, to solve difficulties, to learn the meanings of strange words. They are there for one purpose—to give you a better idea of what Jesus Christ is like; and thus, you will love Him more and fight more keenly for Him. You must keep this in mind all the time—the one thing you are to do is to look at Him, to find out more about Him, to watch His reactions in various circumstances, to notice the impressions He made on those who saw and heard Him. In other words, you are out to know Him better.

The Gospels give us the most perfect picture we have of Christ, Our King and Leader. The following scenes have been chosen from the many in those pages. These do not form a complete picture, but they give you a good idea of what manner of man He is. Use them for that purpose. The study of the meanings of individual words is useful and can be interesting—but that's not your job now. You are to find out more about Jesus Christ. The words and sentences are like the strokes of a brush painting His picture for you.

After each scene, a guide is given, mainly in the form of questions. This is to help you in your discussions. Follow them, but if you notice anything else about Him, don't hesitate to mention it. The questions are to help you, not bind you down.

It was said these scenes tell you "What manner of Man He is." Note two things here. **What Manner of Man.** For the most part we deal with Christ as Man, but never forget that He is also God. In some of the scenes, you will see Him claiming to be God and proving that He is. You know He is already, but don't let it slip out of your minds while looking at His human qualities. And secondly, those last two words—"He is!" You are not just learning about someone who lived a long time back. Christ, Your King, is living now—unchanged. As He was then, so He is Now. Reigning in Heaven, near you in the Blessed Sacrament, He is "Jesus Christ, yesterday, to-day, and the same forever."

You are not asked to follow an unknown Leader—You can and must know your King. The same inspiring, clear-minded, strong Christ, who won the Apostles, is calling for your allegiance now; He, Who longed to win all to Him, wants you to help Him reign in Australia to-day. It is for Him you fight; it is for Him you pray; from Him will come your guidance, strength and reward. Therefore, learn all you can about Him, so as to know Him better, love Him more deeply, serve Him more loyally, and spread His Kingdom in Australia.

C. (7) Chaplain's Talk or Spiritual Reading. (8 minutes).

D. (8) CENSUS. This section of the meeting is set aside for the planning of a complete Census of the Youth in the area (parish or factory) the group is working its apostolate.

Now by a complete Census is not meant a list on a scrap of paper which merely contains the names and perhaps the addresses of a number of young people in our parish or factory—DEFINITELY NOT!

What is meant by a complete Census is the records kept by the group of the personal information of ALL the baptized young Catholic people between the ages of 13-25 years in the parish or factory in which the group intend working its apostolate. This information is obtained on the group's initiative.

Essential Information.

A complete Census must contain at least: (a) the names and addresses of all the young people between the ages of 13-25 years. At present the Y.C.W. in general is not catering for those at school, although several branches have junior sections, but it is essential that they should interest themselves in and know of those who are about to leave school; (b) Ages; (c) Occupations; (d) Full addresses of employment; (e) Their individual interests (dancing, sport, reading, particular type of hobby, etc.) (This information helps to make personal contact much easier); (f) Whether the youth is a member of a Trade Union, if so, the group should have particulars.

Hints for Making a Census.

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

FIRST—It divides the parish into equal sections, each leader taking the responsibility of the welfare of a section.

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

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

Valuable work can be effected in this manner and many a successful group that was SMASHED overnight due to war-time conditions (call-up, etc.), could have carried on successfully if secondary leaders, already armed with some knowledge of group work and section information, had been ready to fill positions vacated in the group.

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

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

Census and Personal Contact.

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

Check up on the condition of your Census at your next leaders' meeting.

- (9) Appointment of work arising out of the Discussion is made and noted.
- (10) General Business.
- (11) Individual Statement by each Leader of his duties to be executed before the next meeting.
- (12) Final Prayer and Priest's Blessing.

SECOND MEETING

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

"THE CALL OF THE FOUR GREAT APOSTLES."

St. Luke, Chapter 5, V. 1-11.

Time: During 1st year of Public Life.

Place: Given in text.

"And it came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth. And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And going into one of the ships that was Simon's, he desired them to draw back a little from the land. And sitting he taught the multitudes out of the ship.

Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering said to him: Master, we have laboured all the night, and have taken nothing; but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees saying: 'Depart from me, for I am a sinful man, O Lord.' For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John, the sons of Zebedee, who were Simon's partners.

And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men." And having brought their ships to land, leaving all things, they followed him."

QUESTIONS:

1. To what work was Christ calling these four men?
2. What kind of men did He choose?
3. Is He still calling the same kind of men to do the same work?
4. Was it just Peter's skill as a fisherman that brought the fish into the net?
5. What does your answer teach you?
6. Was he acting on his own judgement when he put out the nets again?
7. What does that teach you?

8. Was it a hard job to put out the net again after fishing all night?
9. Did these men become apostles just by being called by Christ?
10. How were they trained for their work?
11. They showed that they had the necessary virtue of an apostle. What is it?
12. How are we going to train ourselves to make ourselves fit for our job?
- B. (4) Summary of Previous Meeting.
 - (5) Reports on Census, etc.
 - (6) Appointment of work arising out of Reports.
- C. (7) Chaplain's Talk or Spiritual Reading.
- D. (8) (a) Further discussion on the building of a complete Census.
 - (b) Leaders should be detailed to read the Manifesto of the Y.C.W. —"Challenge," and be prepared to discuss same at next Leaders' meeting.
 - (c) The Action of the Group for the week is to continue with the Census.
- (9) Appointment of work arising out of the Enquiry is made and noted.
- (10) General Business.
- (11) Individual Statement by each Leader of his duties to be executed before the next meeting.
- (12) Final Prayer and Priest's Blessing.

THIRD MEETING

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

"CALL OF ST. PAUL."

Acts, C.IX, V. 1-10, also parallel passage Acts 22, V. 4-11

Time: About three years after Christ's Resurrection.

Place: Given in text.

St. Paul was a well-educated young man, belonging to the sect of the Pharisees—from this sect came most of the leaders of the Jewish people. With his great natural gifts, it was clear that he had a brilliant worldly career before him.

"And Saul as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest. And asked of him letters to Damascus, to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem.

And as he went on his journey, it came to pass that he drew nigh to Damascus; and suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou Me? Who said: Who art thou, Lord, And he: I am Jesus Whom thou persecutest. It is hard for thee to kick against the goad. And he trembling and astonished, said: Lord, what wilt thou have me to do? And the Lord said to him: Arise and go into the city, and there shall be told thee what thou must do. Now the men who went in company with him, stood amazed, hearing indeed a voice, but seeing no man.

And Saul arose from the ground; and when his eyes were opened, he saw nothing. But they leading him by the hands brought him to Damascus."

QUESTIONS:

1. Even before conversion, what qualities necessary for a leader had Paul shown?
2. What lesson is shown for us by St. Paul's response to Christ's invitation to change?
3. Once Christ has called us has He to personally explain all the details of our work?

4. If St. Paul, in persecuting Christianity, persecuted Christ, what follows from our defence of Christianity?
 5. How could a leader "kick against the goad?"
 6. Can you recall anyone mentioned in the Gospels who "kicked against the goad" when Christ called him?
- B. (4) Summary of Previous Meeting.
- (5) Definite statements (noted by Secretary) on contacts as listed in the summary book are given. All other Action and additional information for the Census is then given.
 - (6) Appointment of work arising out of Reports.
- C. (7) Chaplain's Talk or Spiritual Reading.
- D. (8) (a) Further discussion and reports on the Census.
(b) Discussion on the "Manifesto."

Points for Discussion:

- (1) Did it impress you? Why?
 - (2) What part interested you most?
 - (3) What other problems besides leisure problems are seen to be important?
 - (4) In what sense is the Y.C.W. said to be a school?
 - (5) Pope Pius XI said that Youth must be Apostles for Youth. What is the full meaning of this?
- (c) Leaders are detailed to read and be prepared to discuss the next article—"Leadership, Contact, and Influence."
- (d) The Action of the Group for the week is to continue with the work of Census.
- (9) Appointment of work arising out of the Discussion is made and noted.
 - (10) General Business.
 - (11) Individual Statement by each Leader of his duties to be executed before the next meeting.
 - (12) Final Prayer and Priest's Blessing.

FOURTH MEETING

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

"THE HARVEST."

St. Matt. C. IX, V. 35-38.

Time: During the second year of Public Life.

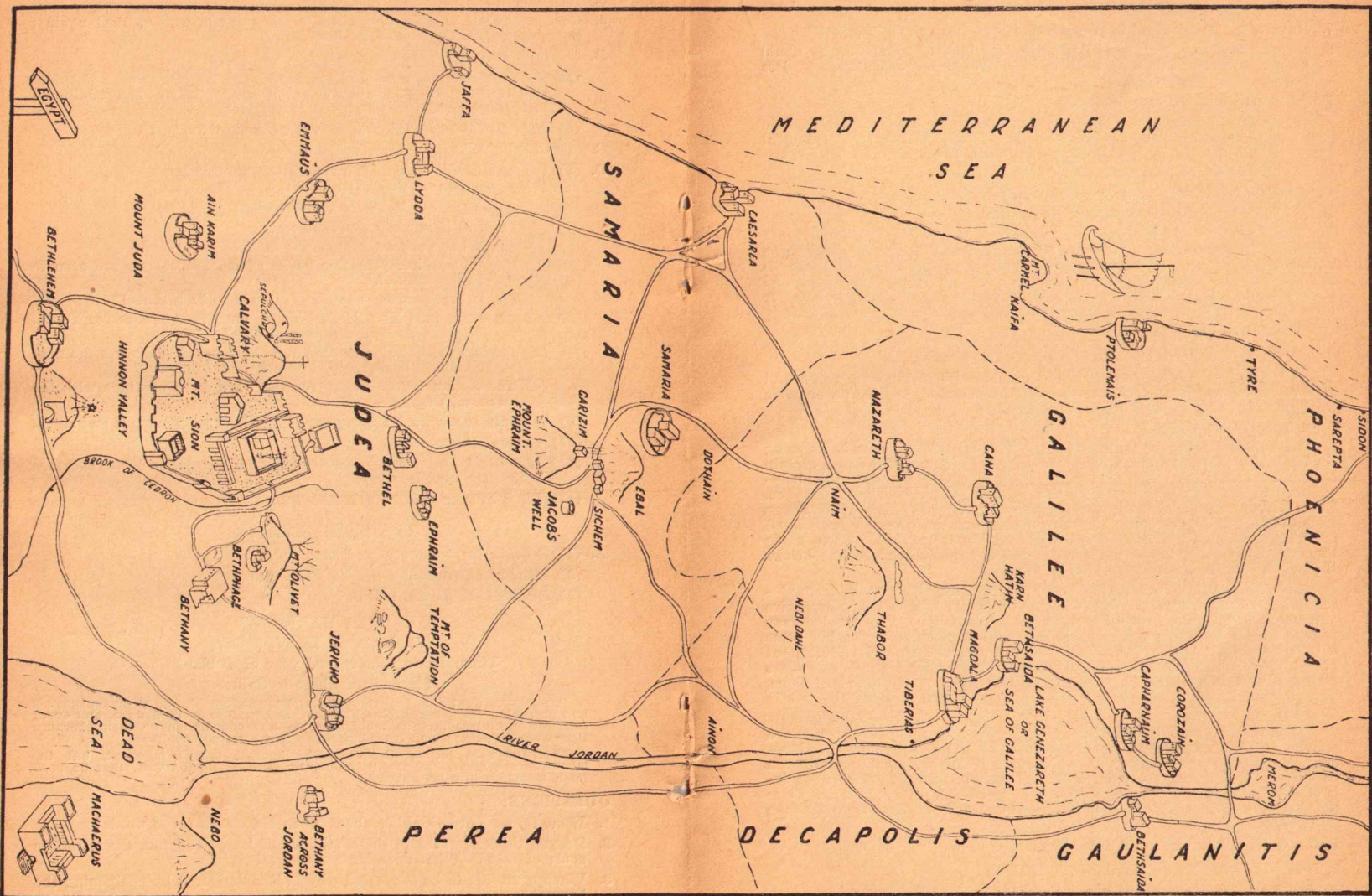
Place: Somewhere in Galilee.

"And Jesus went about all the cities and towns, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease, and every infirmity. And seeing the multitudes, he had compassion on them, because they were distressed, and lying like sheep that have no shepherd.

Then he said to his disciples: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest."

QUESTIONS:

1. What is our Lord thinking about when He utters these words?
2. Do you think He sees in those millions of heads of grain the countless souls of men? What does He see to-day?
3. When a crop is to be harvested why is it endangered by postponing the harvest?
4. What are the dangers in delaying the work of harvesting the souls of young lads?



5. Have you ever lived on a farm at harvest time? Is it easy work? Long hours? Wet weather?
6. Is our work going to be easy? Can it be done by weaklings? Why do we need generosity?
7. Have crops been ruined in recent years through lack of manpower?
8. Do you know of souls being lost through lack of manpower? Could keener workers make a better harvest? Would new recruits as leaders help to solve the problem?

B. (4) Summary of Previous Meeting.

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

- (6) Appointment of work arising out of Reports.

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

D. (8) CONTACT: FRIENDSHIP: INFLUENCE.

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

Therefore this is the order:—

CONTACT, FRIENDSHIP, INFLUENCE.

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

First Then CONTACT:

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

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

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

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

1. HOW TO APPROACH YOUTH AT HOME:

- (a) Make enquiries about him beforehand.
- (b) Do not speak at once about the Movement, but about things that interest him, about his hobbies, his work, etc. (football).

- (c) Speak to his parents and make friends with them; they will help you in your work. Tell them about the Movement.

2. DIFFICULTIES IN CONTACTING:

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

3. HOW TO ATTRACT YOUTH:

- (a) Show always a spirit of cheerfulness and joy. Show that you are happy in the Movement and would hate to miss anything.
- (b) By social activities: Rallies, Picnics, Hikes, Sports, Football, Learn-to-Dance, Singing, etc.
- (c) Show how beautiful it is to belong to a big Catholic organisation, with banners and uniform, with great ideals.
- (9) Appointment of work arising out of the Discussion is made and noted.
- (10) General Business.
- (11) Individual Statement by each Leader of his duties to be executed before the next meeting.
- (12) Final Prayer and Priest's Blessing.

FIFTH MEETING

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

"FIRST IMPRESSIONS."

St. John, 1, V. 35-46.

Time: At very beginning of His Public Life.

Place: At Bethania, near Jerusalem.

These four men—Andrew and Peter, Phillip and the other disciple, who is believed to be St. John himself—were ordinary, average working men, making a reasonable living by the work of their hands.

"The next day again John stood, and two of his disciples. And beholding Jesus walking, he said: Behold the lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following Him, said to them: What seek ye? Who said to Him: Rabbi (which is to say, being interpreted, Master) where dwellest Thou. He saith to them: Come and see! They came and saw where he abode, and they stayed with him that day; now it was about the tenth hour.

Andrew, the brother of Simon Peter, was one of the two who had heard of John and followed Him. He findeth first his brother Simon, and saith to him: We have followed the Messias! And he brought him to Jesus . . .

On the following day, He would go forth into Galilee, and he findeth Phillip, and Jesus saith to him: Follow Me . . . Phillip findeth Nathaniel and saith to Him: We have found him of whom Moses in the Law and the prophets did write: Jesus, the son of Joseph of Nazareth. And Nathaniel said to him: Can anything of good come out of Nazareth? Phillip saith to him: Come and see."

QUESTIONS:

1. These men had never before spoken to Christ, nor heard Him speak. What type of man must He have been in appearance for them to have followed Him so easily?
2. How do you know that he was as easy person to speak to? Is there any indication that He was stern and forbidding? That He was pleasant and agreeable?
3. Were His new friends enthusiastic about Him? How did they show it? If you really know Him you will set about bringing other people nearer to Him. Why is this so?

B. (4) Summary of Previous Meeting.

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

- (6) Appointment of work arising out of Reports.

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

D. (8) TALK ON ENQUIRY.

The Chaplain outlines the Y.C.W. method of Enquiry. It is important that leaders realize that they must collect facts and information for the SEE section of the Enquiry. A statement by a Leader to the effect of "I think" should not be tolerated, e.g., Leaders must report in the following manner:—"I contacted 10 young people, 6 said this, 3 did that, and so on." All this data is kept by the Secretary (See "Running the Enquiry."—A.N.S.C.A. Publication).

Leaders should read and discuss the following explanation of the Enquiry. This discussion is planned for two meetings so that Leaders will have the right idea of the method.

THE ENQUIRY.

The Enquiry is a very important part of the Leader's work. It is a powerful means of formation and of action. It is worked out during the week and discussed at the meeting. Its purpose is three-fold:—(1) To discover the real facts about the daily lives and the environment of young people; (2) To decide, in each particular point, whether the actual state of affairs is right or wrong, and why; (3) To settle on a course of action to correct or improve the state of affairs. So the Enquiry has three parts—SEE, JUDGE and ACT.

FIRST PART: SEE.

It is no use setting out to attack evils that may not exist, or that may exist in a different form from what we think. We must know the facts before we can judge them or decide what we are going to do about them. You cannot lay down a road over the mountains until you have first surveyed the country.

As the ENQUIRY aims to discover the FACTS—the facts about work, working conditions, good or bad influences among young people, what they do with their money, how they amuse themselves, how they respect women, how they treat their parents, what is their attitude towards religion, love, marriage . . . and in fact everything that is part of their life, or affects their life.

And there must be no guess-work. The answers must not be based on general experience. Actual cases must be given every time. In the meeting, after each question, the President must ask: "What were your contact's attitude towards this question?"

No, obviously, it will not be sufficient to look at the Enquiry for the first time in the meeting. It must be worked out during the week. It should be read over at the end of a previous meeting. And, in order to be able to give good, realistic answers each militant should discuss the particular matter with his friends, with his contacts, and others. Thus he will come to the meeting armed with facts.

SECOND PART: JUDGE.

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

We ask: Is it right? And the answer is No. Then, Why is it wrong? Because, first they have duties to their parents; secondly, extravagance leads to weakening of the character, it leads to excess in drink, in gambling and other ways. Thirdly, they ought to think of their future home and make preparation for several years before their marriage, by saving.

In these programmes, for each week there is a short summary on the subject of the Enquiry—to enable us to pass judgement on the fact discovered.

It can be seen how the Enquiry, by means of the "Judge" section, becomes a practical, and easy and interesting means of learning Christ's truth, as it applies to our own daily life.

THIRD PART: ACT.

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

Now, we shall often find, in the course of the Enquiry, that we ourselves are not all that we ought to be in the matter under discussion. And it will come home to us very forcibly that before we can have much influence on others, our own conduct must be above reproach. In other words, if we wish to conquer others, we must first conquer ourselves.

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

We might be able to talk to them about the matter, give them a pamphlet, or save them from some particular danger, become a necessary part of their lives.

Then, besides the resolutions made by each of the militants, the whole group will often be able to make a combined resolution. For instance, to get certain books, to have some sort of a function, to do something at a General Rally, etc.

A very important point is to remember that when such a decision is made, someone should immediately be appointed to see that it is carried out.

Then, at the next meeting, when it comes up in the Secretary's Report, the President will ask what action has been taken.

Again, following the Enquiry, there is made the appointment of work arising from this discussion. The job assigned to a member of the group will be as definite as possible—it will be noted by the Secretary—and a report made of it at the next meeting.

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

(10) General Business.

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

(12) Final Prayer and Priest's Blessing.

SIXTH MEETING

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

"CHRIST WITH HIS FRIENDS."

St. John, C. XIII, V. 33-38; XIV, V. 3-10.

Time: During the Last Supper, probably after the Institution of the Blessed Eucharist.

Place: Jerusalem.

"Yet a little while I am with you. You shall seek me, and as I said to the Jews: Whither I go, you cannot come; so I said to you now. Simon Peter saith to him: Lord, whither goest thou? Jesus answered: Whither I go thou canst not follow me now, but thou shalt follow hereafter. Peter saith to him: Why cannot I follow thee now? I will lay down my life for thee. Jesus answered him: Wilt thou lay down thy life for me? Amen, Amen, I say to thee, the cock shall not crow, till thou deny me thrice . . .

If I shall go, and prepare a place for you, I will come again, and will take you to myself, that where I am you also may be. And whither I go you know and the way you know. Thomas said to him: Lord we know not whither thou goest, and how can we know the way? Jesus saith to him: I am the way and the truth and the life. No man cometh to the Father but by me. And if you had known me you would without doubt have known my Father also. Philip said to him: Lord, show us the Father, and it is enough for us. Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, show us the Father? Do you not believe that I am in the Father, and Father in me?"

This scene of Christ with His Apostles teaches us a great deal about Him. Remember, these men had lived with Him constantly for three years. They knew Him as no others did, except His Mother and St. Joseph.

- 1. How do you know it was easy to talk to Christ?
- 2. Do the Apostles ever disagree with Him?
- 3. Does St. Thomas flatly contradict Him?
- 4. What does this conversation tell you about Him?
- 5. Must He have encouraged these men to speak their minds to Him? Yet, do they show any lack of respect and admiration?
- 6. How does He reply to each of their difficulties?
- 7. How does this show His personal interest in what each has to say?
- B. (4) Summary of Previous Meeting.
 - (5) Definite statements (noted by Secretary) on contacts as listed in the summary book are given. All other Action and additional information for the Census is then given.
 - (6) Appointment of work arising out of Reports.
- C. (7) Chaplain's Talk or Spiritual Reading.
- D. (8) (a) Further discussion is held on the ENQUIRY.
 - (b) The SEE Section of the first Enquiry the group is to tackle: "Are we losing our youth?" is scanned. It is important that Leaders bring definite detailed information obtained from those they contact to the next meeting. The practice of accepting "I think" from Leaders should not be tolerated.

"ARE WE LOSING OUR YOUTH?"

- 1. Of the lads (14-25) in my section how many have given up altogether the practice of the Faith?
- 2. How many miss Mass frequently?
- 3. How many, though going to Mass each Sunday, are really disinterested in their faith?
- 4. Did this happen suddenly when they began work, or gradually?

5. What do they say about the Faith, Mass, etc.?
6. What other reasons exist for this state of affairs?

SUGGESTED READING FOR "JUDGE" SECTION:

"The Church Is a Failure."—D. A. Lord.

"A Letter to One About to Leave the Church."—D. A. Lord.

- (9) Appointment of work arising out of the Enquiry is made and noted.
- (10) General Business.
- (11) Individual Statement by each Leader of his duties to be executed before the next meeting.
- (12) Final Prayer and Priest's Blessing.

SEVENTH MEETING

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

"THE CLEANING OF THE TEMPLE."

St. John, C. 11; V. 13-16.

Time: Beginning of His Public Life.

Place: Jerusalem.

"The pasch of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the Temple, them that sold oxen and sheep and doves, and the changers of money sitting. And when he had made a scourge as it were of little cords, he drove them all out of the Temple, the sheep also and the oxen, and the money of the changers he poureth out, and the tables he overthrew. And to them that sold doves he said: Take these things hence, and make not the house of my Father, a house of traffic."

This scene took place in one of the open spaces within the Walls of the Temple. It was crowded with many hundreds of people, busy with buying and selling.

1. When Christ saw this desecration of a Sacred Place what was His reaction? Was it an easy task He took on? What would the owners of the sheep and oxen liked to do? What about the attitude of the money-changers? How did He go about the task? Did He use armed force? A bigger crowd of supporters? Did He rely on His own powerful and dominating personality? We do read of other cases of a man's personality controlling and subduing a crowd. Do you know of any? How do they compare with this?
2. How do you think Christ looked to those watching Him?
3. Was this the action of a man who panders to the powers-that-be? Why is it that of a man of independent thought and courageous action? Did He allow the thought of mere popularity to influence Him?

B. (4) Summary of Previous Meeting.

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

- (6) Appointment of work arising out of Reports.

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

D. (8) GENERAL ENQUIRY.

Leaders give facts gathered for the SEE Section, which are noted by the Secretary. Then the regular routine of the Enquiry is proceeded with.

"ARE WE LOSING OUR YOUTH?"

JUDGE

1. Is the number of these young people surprisingly large?
2. Is their falling away mainly due to the INFLUENCE of the surroundings in which they live?
3. Should we be concerned about this falling away? Why?
4. If we want to stop youth falling away or to win them back, have we to replace bad INFLUENCES with good ones?
5. Would a Movement specially planned for this type of youth have a chance of holding their interest?

ACT

1. Could each Leader call for ONE lad who is infrequent in his attendance at Mass?
2. Could we get any other real Leaders to help us?
3. What will be one of the first bad influences we will have to fight again in this parish? How will we go about it?

N.B.—Please forward report on same to Headquarters.

Leaders scan through the SEE Section of the next Enquiry.

"IS A CLUB ENOUGH?"

SEE

1. What do the young in our section do at night? Week-ends?
2. Where do they go if they are not home?
3. Are any of them getting in with a crowd who have a bad influence on them?
4. Is there a "Club" for Catholic youth in the parish? How many attend meetings on an average?
5. How many young people are there in my section between 14-25?
6. Does it offer anything else except sport?
7. Are there some youth not interested in sport?
 - (9) Appointment of work arising out of the Enquiry is made and noted.
 - (10) General Business.
 - (11) Individual Statement by each Leader of his duties to be executed before the next meeting.
 - (12) Final Prayer and Priest's Blessing.

EIGHTH MEETING

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

"CHALLENGED, HE ANSWERS HIS CRITICS."

St. John, C. VIII, V. 12-14, 18-24.

Time: Early months of third year of Public Life.

Place: Jerusalem.

"Again therefore, Jesus spoke to them, saying: I am the Light of the world, he that followeth me, walketh not in darkness, but shall have the light of life.

The Pharisees therefore said to him: Thou givest testimony of thyself; Thy testimony is not true.

Jesus answered and said to them: Although I give testimony of myself, my testimony is true; for I know whence I came and whither I go . . . I am one that gives testimony of myself and the Father that sent me, giveth testimony of me.

They said therefore to him: Whence is thy Father?

Jesus answered: Neither me do you know, nor my Father; if you did know Me, perhaps you would know my Father also."

1. How do Christ's opening words show His complete confidence in His position and the truth of His teaching?
 2. When does it require courage to put forth such claims?
 3. Why are these qualities of confidence and courage necessary for every Leader?
 4. To put it bluntly, some of His listeners called Him a liar. How would you be inclined to answer? How did He?
 5. Can His calm reply be a model for you?
 6. His last sentences show that He would not waste time in useless wrangling. Until they accepted His as coming from God, it was useless to expect them to accept His word. How is this an example of both commonsense and firmness?
- B. (4) Summary of Previous Meeting.
- (5) Definite statements (noted by Secretary) on contacts as listed in the summary book are given. All other Action and additional information for the Census is then given.
- (6) Appointment of work arising out of Reports.
- C. (7) Chaplain's Talk or Spiritual Reading.
- D. (8) GENERAL ENQUIRY.

IS A CLUB ENOUGH?

JUDGE

1. Does the old-time Club fully challenge the outlook and surroundings of the average youth?
2. Why should our Movement do something more than provide sport and club-nights if it is to really help young people?
3. What education is to be given youth even after they leave school?

ACT

1. Will you agree to keep up our work of contacts with the youth and let them know of the Movement?

N.B.—Please forward report on same to Headquarters.

- (9) Appointment of work arising out of the Enquiry is made and noted.
- (10) General Business.
- (11) Individual Statement by each Leader of his duties to be executed before the next meeting.

NINTH MEETING

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

"CHRIST IS GOD."

St. John, C. VIII; V. 42-59.

Time: Early months of third year of Public Life.

Place: Jerusalem.

This scene is a continuation of the one done at your previous meeting—it occurred in the same place and with the same crowd.

Jesus therefore said to them: If God were your Father, you would indeed love me. For from God I proceeded and came . . . You are of your father, the devil, and the desires of your father you will do. He was a murderer from the beginning . . . When he speaketh a lie, he speaketh of his own, for he is a liar and the father thereof. But if I say the truth you believe me not.

Which of you shall convince (i.e., prove me guilty) me of sin? If I speak the truth to you, why do you not believe me? He that is of God heareth the words of God. Therefore you hear them not, because you are not of God.

The Jews therefore answered: Do not we say well that Thou art a Samaritan and hast a devil?

Jesus answered: I have not a devil, but I honour my Father, and you have dishonoured me. . . . If any man keep my word, he shall not see death forever.

The Jews therefore said: Now we know that thou hast a devil. Abraham is dead and the prophets: and Thou sayest: If any man keep my word he shall not taste forever. Art thou greater than our father, Abraham? Whom dost thou make thyself?

Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of Whom you say that He is your God. . . . Abraham rejoiced that he might see my day; he saw it and was glad.

The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham?

Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am.

They took up stones, therefore, to cast at him. But Jesus hid himself, and went out of the Temple."

1. Was this a quiet, peaceful gathering or a rather hectic meeting?
2. Do you think Christ spoke softly and drearily, or in clear, ringing tones, with plenty of life and power?
3. The crowd was a hostile one. How did he succeed in getting a hearing?
4. What were some of the insults hurled at Him? Were they strong and bitter?
5. How did he take them?
6. Was He prepared to face unpopularity and even personal injury?
7. How does this show His zeal and enthusiasm for His cause?

B. (4) Summary of Previous Meeting.

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

(6) Appointment of work arising out of Reports.

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

D. (8) RALLY PREPARATION.

It will be noted that the preparations for General Rallies is made in a form similar to enquiries, they are not, however, strict enquiries, consequently the words, "SEE, JUDGE, and ACT" are not used.

PREPARATION FOR FIRST GENERAL RALLY

CHECKING-UP

1. Contact Headquarters for First General Rally Programme.
2. Are we satisfied that we have invited all that are eligible? Do we need to forward circulars to these people and follow up same with a personal visit?
3. Are the supper arrangements adequate?

DECISIONS

1. Leaders must personally contact those they intend to invite.
2. What doubtful ones could be called for on the night of the rally?
3. Leaders must welcome all newcomers, and personally see that they enjoy themselves.

4. Appoint all other necessary appointments; doorman, etc.
5. Notify those eligible for membership of the First General Meeting and the date and place.

N.B.—Please forward report on same to Headquarters.

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

(10) General Business.

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

The "SEE" Section of the next Enquiry is given out. Compare list of enquiries and explanation at end of booklet.

(12) Final Prayer and Priest's Blessing.

MODEL ENQUIRY.

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

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

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

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

Actual Report of Facts.

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

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

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

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

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

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

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

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

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

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

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

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

Report of Judgment.

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

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

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

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

Report of Action.

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

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

Nihil Obstat:

F. MOYNIHAN,
Censor Deputatus.

Imprimatur:

✠D. MANNIX,
Archiepiscopus Melbournensis.

OUR IDEALS:

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