

PRELIMINARY TRAINING PROGRAMME

**YOUNG CHRISTIAN WORKERS' MOVEMENT
(GIRLS)**



Y.C.W. INTERNATIONAL 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,
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 today,

and may the soul of every worker
who died on labor'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. Amen.

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 CHILD JESUS, PRAY FOR US.

HISTORY OF THE YOUNG CHRISTIAN WORKERS (GIRLS)

The Young Christian Workers' Movement is a Catholic Action organisation for youth. It is part of a world-wide organisation founded over thirty years ago by a Belgian priest named Joseph Cardijn, and now established in eighty countries throughout the world. Father Cardijn wanted something more than an organisation to provide social activities for young people. He wanted to form them to be an influence for good on all the people whom they met. On the other hand, he did not want his movement to cater only for a handful of pious girls in every parish. He wanted the leaders whom he formed to reach out to the mass of working girls by finding others whom they could train as leaders and apostles.

This organisation has been working in Australia under its present form for the past twenty years. For many years it was known as the National Catholic Girls' Movement. The present name was adopted at a National Council held in Canberra in September, 1959. The new name gave the movement a stronger voice in Australia, for the 300 branches of the girls' organisation could now be linked by name with the boys' Y.C.W. movement. Because the training of girls in leadership differs so much from the training of boys, and because the problems of girls are so different, the two movements have retained quite separate groups. However, they co-operate in common problems, exchange ideas, and help each other in every way possible.

There are now eleven girls employed in full-time work for

the Y.C.W. (Girls) Movement in Australia. They work at the permanent offices which the Movement has established in Adelaide, Ballarat, Brisbane, Geelong, Hobart, Melbourne, Perth, and Sandhurst. These offices provide them with centres from which they can work for the development and spread of the Movement. The aim is to have a branch of the Y.C.W. (Girls) in every parish of Australia. The dioceses of Adelaide, Ballarat, Hobart, Melbourne and Perth have set up training houses where leaders may live for a week-end, and occasionally a whole week, of study, discussion, and prayer.

In the last few years there has been a great increase in membership, and the Movement has spread to nearly every diocese of Australia. It is confidently hoped that the number of training houses and permanent offices will continue to grow. The next stage of growth will be to take an active part in the affairs of the International Y.C.W., and to direct more activity towards providing aid for Asian countries. While doing this, the Movement will not fail to seek more and more services for Australian girls. Its influence over the Australian girl has increased immensely in the past twenty years. For the future, it hopes to progress continually towards becoming what Joseph Cardijn intended in the first place, and what the Bishops of Australia, through the guidance of the Episcopal Chairman, have intended it to become—an apostolic mass-movement of Australian girls.



MONSIGNOR CARDIJN
Y.C.W. Founder

INTRODUCTION FOR CHAPLAINS

This Preliminary Programme is the first programme which is used for training potential Leaders for the Y.C.W. If the members of the group are to be formed as Y.C.W. Leaders, it is necessary that the programme should be carefully followed.

The meetings follow on from each other, and each one should be thoroughly mastered before progress is made. If a particular meeting has been done badly, it is much better to repeat the meeting than to press ahead. Naturally, some groups will grasp the methods more readily than others, and a Chaplain should not try to rush through the programme if he thinks that some meetings should be repeated.

The Appendices at the back of the book contain the outline of the principal parts of the Leader's formation. These should be read, discussed thoroughly, and applied to local conditions. A Chaplain would do well to see that each appendix is read by each Leader several times after it has been introduced at the appropriate meeting.

Before beginning a group, a Chaplain should think carefully before choosing the first Leaders. His knowledge of the girls in the parish can be gained from ordinary pastoral work and interest in youth activities. After prayer and reflection, the Chaplain could talk with one girl who may be a suitable President. He would talk several times about the girls of the parish, and the need to get something going for them. If she is interested and capable, her advice in choosing other Leaders would be valuable.

The first Leaders' Group in a parish should be chosen from girls who are fairly typical of the mass in age, occupation, and interest. A clique of special friends should not be chosen. At present the age group of 17-20 is an average range for a beginning, though each parish must be judged separately. About six to eight girls is the average number for a beginning. They should represent different occupations and areas of the parish, if possible. Some generosity and free time are necessary.

Assistance and advice can be obtained from the Diocesan Headquarters or, if no Diocesan Executive exists, from National Headquarters.

Chaplains are recommended to read a Y.C.W. publication, "Towards an Apostolic Laity," by Father J. Molony, S.T.L., J.C.L., which is written for Chaplains' guidance. The "Catholic Action Chaplain," a quarterly bulletin for chaplains, is available from Y.C.W. Headquarters.

EXPLANATION OF THE BADGE

The Y.C.W. Badge which you wear is one of which you can be really proud. It is worn by Y.C.W. members all over Australia, and all over the world, wherever the International Y.C.W. is working. It is a sign of the spirit of youth dedicated to winning the world of working youth to Christ.

The Shield: We are Our Lord's apostles, called to actively fight for Him in the battle against Satan. Crusaders carried a shield with a cross because they were going out to win the lands and objects made sacred by Our Lord's life. We will win the sacred bodies and souls of girls.

The Cross: The centre of the badge is the Cross, which has always been the sign of a Christian. It is the proof of His love for each and all, the reminder that He died for each working girl. We are called to work with Him in His great act of redemption, and to carry the cross of daily life and apostolate.

The Ear of Wheat: The golden ear of wheat is a sign of the harvest that is waiting to be reaped. There is a great harvest of thousands of working girls to be brought to Christ. If every Baptised, Confirmed Catholic does not work with Him, then many will never know Our Lord.

"The harvest is abundant, but the laborers are few."

We will share the work of reaping, and also recruit other girls as laborers for the harvest.

The Colors:

White is for Purity. It is not easy to be pure in the modern world, but the Y.C.W. will work to remove the evil influences which attack the purity of youth.

Red is the color of the Precious Blood shed by Our Lord to redeem every human person. The love which drove Him to His sacrifice will be returned by Y.C.W. Leaders in every action of their life, and in every part of their apostolate.

The Words:

Young: We are the young apostles of girls and young women. Our youth is at the service of Christ.

Christian: We follow Christ, live the life of Christ, carry on the apostolate of Christ. We work to make every part of life fully Christian.

Workers: Workers are the apostles of workers. The whole Working class must be won for Christ. All work must be dedicated to God, and offered to Him through Christ.

The whole badge shows that the Y.C.W. is a way of life. It is a way of acting, of thinking, of talking, of loving. Through the Y.C.W. Christ Himself lives among young workers.

The badge reminds us that it was not for a few that Christ gave His life and love—it was for all. The Y.C.W., then, is not for a few, but for the mass of working youth.

The badge is a pledge of our loyalty to our task, and of Christ's presence in the Y.C.W.

Y.C.W. SUGGESTS THESE STANDARDS

IN DRESS

1. Strapless frocks may be modest, but too often they are not. While we do not say that any girl who wears a strapless frock is necessarily immodestly dressed, we strongly recommend that girls choose more "covered" styles in formals and beach frocks, because of the obvious danger in extreme or ill-fitting frocks of this type.
2. Frocks and blouses should fit firmly at the front and back. Where a frock has no sleeves, or just small extended sleeves, the armhole should be small and firm-fitting, so that undergarments are not visible.
3. It is recommended that the body of the garment be not lower in the back than a horizontal line drawn across the back between the armpits.
4. These same standards regarding fit (see 2 and 3) apply to swim suits, though a somewhat lower neckline is reasonable if it is not extreme. Strapless swim suits should not be worn.
5. When wearing transparent fabrics, girls must realise that care should be taken to wear suitable under-garments. For instance, a slip of a different color from the blouse is often objectionable, and a full slip of non-transparent material is obviously necessary under nylon, organdie, net, georgette, etc.
6. Sweaters, knitted dresses, and wool jerseys should not be too form-fitting.
7. Skirts should not be too tight-fitting, nor have exaggerated

splits. Care should be taken that modesty is preserved when wearing very full skirts, e.g., dancing, sport, etc.

8. Unduly abbreviated shorts are always objectionable. It is recommended that legs of shorts be neither too tight nor too loose. Shorts are meant for playing sport, on the beach, etc., and are unladylike and definitely objectionable if worn in the city streets or suburban shopping centres.
9. Slacks, jeans, and the like are suitable at certain times, and for such purposes as winter sports, softball, hikes and picnics, cycling, and certain types of housework. Skin-tight jeans, slacks, and similar wearing apparel should not be worn. Where there is no distinct advantage in, or need for, wearing slacks, etc., they should be avoided.
10. While a shorter skirt than normal is usually worn for basketball, tennis, etc., care should be taken that skirts are not unduly short. An extremely full skirt is especially undesirable in tennis frocks, basketball uniforms, etc., because they tend to flare out during the game.
11. Bared midriff styles are considered objectionable, whether in casual, formal sports, or beach wear.

