



Leaders' Programme 1946 - - -

PART I.

*National Catholic Girls' Movement
Australia*

NATIONAL HEADQUARTERS:
N.C.G.M. 379 Collins Street, Melbourne, Victoria

For this year of 1946, leaders' groups of the National Catholic Girls' Movement in Australia will direct their efforts towards a national campaign on "Work."

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

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

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

PRAYER OF OUR MOVEMENT.

Dear Jesus, help me to spread Thy fragrance everywhere I go;

Flood my soul with Thy spirit and light. Penetrate and possess my whole being so utterly that all my life may only be a radiance of Thine.

Shine through me, and be so in me, that every soul I come in contact with may feel Thy presence in my soul.

Let them look up and see no longer me but only Jesus.

Stay with me and then I shall begin to shine as Thou shinest. So to shine as to be a light to others. The light O Jesus, will be all from Thee, none of it will be mine. It will be Thou shining on others through me.

Let me thus praise Thee in the way in which Thou dost love best by shining on those around me.

Let me preach Thee without preaching—not by words—but by my example, the catching force, the sympathetic influence of what I do, the evident fullness of the love my heart bears to Thee. Amen.

LEADERS' PROGRAMME, 1946, PART 1

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 girls who surround us. The SALVATION OF SOULS must be the pre-occupation of every leader.

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

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

There is only one reason for being a leader, and that is to help in the great work of winning SOULS for Christ—to help in the task of building a Movement that can come to the aid of all our girls, 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—vitaly 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 I am engaged in is for SOULS."

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

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

When we have a group of leaders who have acquired this proper outlook with regard to their Movement and every aspect of its work, a group of leaders whose hearts are torn at the thought of the spiritual poverty and misery of so many of their girl companions, 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.

Leaders should meet each week. Priests who have had experience of this work regard this as essential. These meetings will not be mere committee meetings. They have in view the formation of the leaders. In the Gospel Discussion and the Priest's Talk there is given a powerful stimulus to the formation of their spiritual life; through the General Enquiry and reports their apostolic work among their companions is ensured.

PLAN OF MEETING.

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

N.B.—It cannot be stressed sufficiently that this order should be strictly adhered to at all Leaders' Meetings. It is essential for the efficient working of the meetings that no more than the time allotted be given to each section of the meeting, even though some work pertaining to that section must be left undone.

A. 1. CRUCIFIX AND STATUE OF OUR LADY IN PROMINENT POSITION.—The Crucifix: We work under the sign of man's redemption, because we wish that redemption to be shared in by our girl companions; because it is on the help of Him Who hung upon the Cross that everything depends; and because the Crucifix is the standard that must replace hammer and sickle or swastika, or any other raised in defiance of Christ. **Statue of Our Lady:** Why have the statue of Our Lady, Because our aim as leaders is to become holy. Only if we are holy shall we be successful apostles. But then we shall be holy only in the measure in which we know Christ and are united to Him. And Pius X has said: "We cannot doubt that it is through Mary we approach to the knowledge of Christ." Mary must be at all our meetings, standing at the foot of the Cross to show us Christ.

A. 2. ROSARY.—The Movement has adopted the recitation of the Rosary because it feels that it is not enough to have Mary presiding over its meetings and teaching its leaders about her Son. It wishes, too, as every grace comes through Mary, to obtain her powerful intercession, which will surely be given in answer to the fervent recital of her favourite prayer.

PRAYER OF THE N.C.G.M.

This beautiful prayer—the official prayer of the Movement—was composed by the great Cardinal Newman. It expresses what should be the aim of every leader — to become "another Christ," radiating His love and gentleness and sympathy on all about her, and so winning them, too, as she has been won, to the love and service of Our Lord.

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 come 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 should have been selected to conduct the discussion.

This Leader prepares the Gospel, then contacts the Chaplain, and goes over the questions with him before the Leaders' meeting takes place.

At the actual meeting the Gospel passage will be read aloud before the meditation is begun. It is suggested that the reading be divided—one could read the narrative, another the words of Our Lord, a third the words of other characters.

B. 4. SUMMARY OF THE PREVIOUS MEETING will be read by the Secretary. This record 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.

MODEL SUMMARY OF MEETING.

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

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

Present: Secretary notes those present and apologies.

Gospel Discussion: A brief summary of the Gospel is given here: e.g., Mary Jones conducted the Gospel Discussion, which was on "The Call of the Apostles." The story of "The Call of the Apostles" made us realise that Christ wants us to follow Him and help Him in His work. Christ is depending upon us to help Him to save the young girls 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., Pat. Smith reported on Betty Robinson, Joan Kelly, Anne Brown. Pat. reported that she contacted Betty and Joan at the local dance, both of whom would be at the next General Meeting. Anne at the moment was adverse to the Movement, but Pat. reported that at present she is building up a good friendship with Anne.

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

All additional information for the census was handed to Helen Burke, 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 model report contained in "The Enquiry," written by Rev. C. Mayne, S.J.)

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

Each Leader gave an individual statement of her 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 Nancy Jones and Eileen Smith; I just talked of everyday affairs." But the important fact is there—that now Nancy Jones and Eileen Smith 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 First 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.

C. 7. PRIEST'S TALKS.—It is strongly advised that, during this revision period, and particularly at the beginning of a new year of work, the meetings should include some explanation of the principles of Catholic Action as laid down by the Popes. This is of vital importance, as many girls who have been in the Movement for some time are still ignorant of the very fundamentals. In preparing these talks, Priests are recommended to use Lelotte's work: "Fundamental Principles of Catholic Action" (copies available at National Headquarters, priced 2/6 each).

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

D. 9. APPOINTMENT OF WORK arising from Enquiry.

D. 10. GENERAL BUSINESS.—This should not include the sporting or Section Committee work.

D. 11. STATEMENT OF DUTIES BY EACH LEADER.—Each Leader makes a statement of the duties to be executed by 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.

FINAL PRAYERS.

Lord Jesus,

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

PRAYER FOR THE CONVERSION OF AUSTRALIA.

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

Mary, Help of Christians, pray for us;

St. Francis Xavier, pray for us;

St. Teresa of the Infant Jesus, pray for us.

PRIEST'S BLESSING.

P.—May the blessing of Almighty God, the Father and Son and Holy Spirit descend upon you and remain forever.

All.—Amen.

FIRST MEETING.

A. (1) Crucifix and Statue of Our Lady in prominent positions.

(2) Rosary and the N.C.G.M. Prayer.

At this meeting, if not already done, there should be the usual election of office-bearers.

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

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

1. Explanation of the method by the Chaplain, to be followed by a brief discussion.
2. The appointment of a Leader to conduct the first Discussion. This Leader must contact the Chaplain after she has prepared the Discussion, before the Leaders' meeting. This will ensure that the Leader will have a good background on the Gospel.
3. Read through the Gospel Discussion of the second meeting.

NOTE.—Leaders should read the article below preparatory to this first meeting.

WHAT IS THE GOSPEL DISCUSSION?

The Gospel Discussion is an essential part of the N.C.G.M. 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 learning to know Him better.

The Gospel gives us the most perfect picture we have of Christ, Our King and Leader. The scenes used have been chosen from the many in its 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 work 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 Discussion. 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 His cause 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 mins.)

D. (8) CENSUS.—For the first two meetings this section should be devoted to the work of bringing up to date the Census of all the girls in the parish who are between the ages of 13 and 25. The following article could be discussed and plans made by the Leaders, as a group, for the field in which they intend carrying on their apostolate.

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 record kept by the group of the personal information of ALL the baptized young Catholic girls 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 girls between the ages of 13-25 years. (At present the N.C.G.M. in general is not catering for those at school, 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 address 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 girl 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—depends 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, two leaders taking the responsibility of the welfare of each 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 her particular section, in which, besides the above information, she may add remarks relating to those in her section; also remarks on the locality. These books and all information are the property of the group.

THIRD.—Permission is sought so that parish and school rolls may be inspected. If this information is available then each leader notes that which concerns her 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.

FOURTH.—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 Explanation of the Census is made and noted.
- (10) General Business. Work on "Food for Britain" Campaign (see December "Torchlight").
- (11) Individual Statement by each Leader of her duties to be executed before the next meeting.
- (12) Final Prayer and Priest's Blessing.

SECOND MEETING.

- A. (1) Crucifix and Statue of Our Lady in prominent positions.
- (2) Rosary and the N.C.G.M. Prayer.
- (3) GOSPEL DISCUSSION.

"CONQUERING PAGANISM."

Matt. II (1-12).

TEXT.

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

Time: After Jesus had been presented in the Temple.

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

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

QUESTIONS:

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

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

B. (4) Summary of Previous Meeting.

(5) Report by each Leader on Contact, Census and Action.

(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) Review of the Parish Section:

Points for Discussion:

1. How many girls did we have in our Parish Section at the end of 1945?
2. Of these, how many were active and enthusiastic?
3. How many girls ceased to be members during last year? Why?
4. How many girls did not join, in spite of repeated invitations? Why?
5. What activities do the girls want?

JUDGE:

1. Can we be satisfied with the present state of the Parish Section?
2. Have we as Leaders been at fault?
3. Do we need more services and other attractions to keep the girls interested? What services, etc.?
4. Do we need to launch a Membership Drive?

ACT (Suggested Action):

1. What services will we establish? Who will conduct these?
2. Could we organise a big "get-together" for ALL the girls in the Parish?
3. Could we invite someone to give the girls a "pep" talk at an early meeting?

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

(10) General Business. "Food for Britain" Campaign.

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

(12) Final Prayers and Priest's Blessing.

THIRD MEETING.

- A. (1) Crucifix and Statue of Our Lady in prominent positions.
(2) Rosary and the N.C.G.M. Prayer.
(3) GOSPEL DISCUSSION.

“GOD COMES FIRST.”

Luke II (41-52).

TEXT.

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

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

Place: At Jerusalem and Nazareth.

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

QUESTIONS:

1. How does Christ here very forcibly stress the supreme importance of His Mission to Souls? How does this apply to the work of our Apostolate?
2. During His public life, Christ stated: “He that loveth father or mother more than Me, is not worthy of Me.” How does He demonstrate this principle here?
3. Why did Christ remain so long “subject” to His parents?
4. How does He emphasise that no work undertaken against the will of lawful authority ever brings a blessing?

5. Pope Pius XI told us that Catholic Action "is the action of the laity under the authority of the Bishop." What then, must we, N.C.G.M. Leaders, do first about finding out the directions of our Bishop, and then about following these directions?

Resolution: To say the N.C.G.M. Prayer more thoughtfully.

B. (4) Summary of Previous Meeting.

(5) Report by each Leader on Contact, Census and Action.

(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) Further Discussion on Parish Section:

1. Having decided on certain activities and services have we still to finalize details?
2. When will these activities, etc., begin to function—will they run on indefinitely, or be for a term of, say, three months?
3. Have we drawn up a complete syllabus for the year?
4. Have we contacted the people who will give short lecturettes? It is never too early to ask them.
5. Do we intend having cards printed, containing, perhaps the various dates of meetings, syllabus items, activities, services and the Movement Prayer? If so, who will draw up the details. Who will then see to the printing of it?
6. Do we need our sporting equipment repaired or replaced
7. Has anyone been asked to clean out our rooms or hall in readiness for the New Year?
 - (9) Leaders should be asked to read article from next meeting on Contact, Friendship, Influence.
 - (10) General Business.
 - (11) Individual Statement by each Leader of her duties to be executed before the next meeting.
 - (12) Final Prayers and Priest's Blessing.

FOURTH MEETING.

- A. (1) Crucifix and Statue of our Lady in prominent position.
(2) Rosary and the N.C.G.M. Prayer.
(3) GOSPEL DISCUSSION.

"A GOOD MIXER."

John II (1-11).

TEXT.

1. And on the third day a wedding took place at Cana of
2. Galilee, and the mother of Jesus was there. Now Jesus too
3. was invited to the marriage and also his disciples. And the wine having run short, the mother of Jesus said to him,
4. "They have no wine." And Jesus said to her, "What wouldst thou have me do, woman? My hour has not yet come."
5. His mother said to the attendants, "Do whatever he tells you."

6. Now six stone water-jars were placed there, after the Jewish manner of purification, each holding two or three measures.
7. Jesus said to them, "Fill the jars with water." And they
8. filled them to the brim. And Jesus said to them, "Draw out now, and take to the chief steward." And they took it to him.
9. Now when the chief steward had tasted the water after it had become wine, not knowing whence it was (though the attendants who had drawn the water knew), the chief
10. steward called the bridegroom, and said to him. "Every man at first sets forth the good wine, and when they have drunk freely, then that which is poorer. But thou hast kept the good wine until now."
11. This first of his signs Jesus worked at Cana of Galilee; and he manifested his glory, and his disciples believed in
12. him. After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples. And they stayed there but a few days.

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

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

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

QUESTIONS:

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

Resolution: Decide on one of your own.

B. (4) Summary of Previous Meeting.

(5) Report by each Leader on Contact, Census and Action.

(6) Appointment of work arising out of Reports.

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

D. (8) (a) CONTACT: FRIENDSHIP: INFLUENCE.

The final aim of the Leader is to conquer her 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 excessive 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 her 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 a girl as a name in an index, with a certain address marked down, certain age and employment, and so forth. Contact means **meeting** this girl—whether in the street or home, at a dance, after Mass, and so on. The Leader's objective is **friendship**. The process may be very gradual, but contact must be continued until the stage of friendship is reached.

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

Here are some hints from a C.A. Leader:—

1. HOW TO APPROACH GIRLS:

- (a) Make enquiries about her beforehand.
- (b) Do not speak at once about the Movement, but about things that interest her, about her hobbies, her work, etc.
- (c) Speak to her 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 her will win her over.
- (c) She is never home. Perhaps you will find her at the pictures, or after Mass on Sunday. You will get her 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 GIRLS:

- (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, Basket-ball, Learning-to-Dance, Singing, etc.
- (c) Show how beautiful it is to belong to a big Catholic organisation with great ideals.

D. (8) Further discussion on Syllabus:

1. In drawing up our syllabus, have we given any consideration to the various big Feasts throughout the year.
2. Have we made provision for using all the talents of the members of the Group.
- D. (9) Leaders should be asked to read the article from the next meeting on the Enquiry.
- (10) General Business.

- (11) Individual Statement by each Leader of her duties to be executed before the next meeting.
- (12) Final Prayer and Priest's Blessing.

FIFTH MEETING.

- A. (1) Crucifix and Statue of Our Lady in prominent position.
- (2) Rosary and N.C.G.M. Prayer.
- (3) GOSPEL DISCUSSION.

“AN ENEMY BECOMES AN APOSTLE.”

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

TEXT.

1. Then Paul stretching forth his hand, began to make his
2. answer. “I think myself happy, O King Agrippa, that I am to answer for myself this day before thee, touching all the
3. things whereof I am accused by the Jews. Especially, as thou knowest all, both customs and questions, that are among the Jews. Wherefore, I beseech thee to hear me
4. patiently. “And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all
5. the Jews do know; Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion, I lived a Pharisee
9. “And I indeed did formerly think that I ought to do many
10. things contrary to the name of Jesus of Nazareth. Which also I did at Jerusalem, and many of the saints did I shut up in prison, having received authority of the chief priests; and when they were put to death, I brought the sentence.
11. And oftentimes punishing them, in every synagogue, I compelled them to blaspheme; and being yet more mad against them, I persecuted them unto foreign cities.
12. “Whereupon, when I was going to Damascus with authority
13. and permission of the chief priests. At mid-day, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me and them that were in
14. company with me. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: ‘Saul, Saul, why persecutest thou Me? It is hard
15. for thee to kick against the goad.’ And I said: “Who art Thou, Lord?”
16. “And the Lord answered: ‘I am Jesus, Whom thou persecutest. But rise up and stand upon thy feet; for to this end have I appeared to thee, that I may make thee a minister
17. and a witness of those things which thou hast seen. And of those things wherein I will appear to thee, delivering

18. I send thee; To open their eyes that they may be converted from darkness to light, and from the power of satan to God, that they may receive the forgiveness of sins, and a lot among the saints by the faith that is in Me.'
19. "Whereupon, O King Agrippa, I was not incredulous to the
20. heavenly vision; But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance, and turn to God, doing works worthy of penance."

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

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

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

QUESTIONS:

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

Resolution: To pray more for our contacts.

B. (4) Summary of Previous Meeting.

(5) Report by each Leader on Contact, Census and Action.

(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 method of Enquiry. (See "The Enquiry," by Rev. C. Mayne and Mr. K. Mitchell, obtainable at Headquarters, price 9d.).

THE ENQUIRY.

The Enquiry is a very important part of the Leader's work. It is a powerful means of formation and 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 girls; (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.

The Enquiry aims to discover the FACTS — the facts about work, working conditions, good or bad influences among young girls, what they do with their money, how they amuse themselves, how they treat their parents, what is their attitude towards religion, love, marriage . . . 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 contacts' attitudes towards this question."

Obviously, therefore, 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 leader should discuss the particular matter with her friends, with her contacts, and others. Thus she will come to the meeting armed with facts.

SECOND PART: JUDGE.

Having discovered the real state of affairs, we then proceed to pass judgment in the light of Christian principles. What is wrong with this state of affairs? For instance, suppose the Enquiry is on what young girls 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. 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, 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 girls meet, to assist them; to improve them, to Christianise their environment. And the test of a good leader is: How much apostolate does she 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 most 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 leaders, 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.

Discussion on Past Enquiries:

1. Did we do all the Enquiries as set out in previous programmes?
2. If not — were those we did done well? Did we gather true facts—collate these facts correctly—judge the facts with a Catholic mind—make some effective action?
3. Have we all read "The Enquiry" (obtainable at National Headquarters, price 9d.).

(9) General Business.

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

(11) Final Prayer and Priest's Blessing.

SIXTH MEETING.

- A. (1) Crucifix and Statue of Our Lady in prominent position.
- (2) Rosary and the N.C.G.M. Prayer.
- (3) GOSPEL DISCUSSION.

"CONFIDENCE IN CHRIST OUR LEADER."

Matthew VIII (23-27).

TEXT.

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

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

Place: The Sea of Galilee.

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

QUESTIONS.

1. Did the Apostles desire and enjoy the company of Jesus? Why?
2. How is the human nature of Christ brought out in this scene?
3. Did Christ resent being awakened by the Apostles? If not, what did He resent?
4. Were the Apostles acting wisely in having recourse to Christ in their danger? Elsewhere does He encourage them to do so? Can you give examples?

5. In this crisis did Christ panic? Would you say that He was a man of iron self-control? How is this state arrived at?
6. In our work as Leaders, will there be times when we shall feel some contact or even the whole movement to be hopeless? What does the example of the Apostles teach us?

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

B. (4) Summary of Previous Meeting.

(5) **Report by each Leader on Contact, Census and Action.**

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

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

D. (8) REVIEW OF LEADERS' GROUP:

1. When was our Leaders' Group formed? Has it operated continuously since then? If not, when was the present Group formed?
 2. How many regular Leaders have we now? Is this sufficient? If not, are there any potential Leaders we could recommend to the Priest.
 3. Are we all pulling our weight in the Group—regular in attendance—punctual, reliable, efficient and able to be trusted to carry out our job?
 4. Are we doing all we can to contact and influence other girls? Would it be a good idea to introduce the Squad system into our Section?
 5. Do we send in the required Reports to our Diocesan and National Headquarters?
 6. Are our subscriptions and payment of accounts up to date?
- (10) **General Business.**
- (11) **Individual Statement by each Leader of her duties to be executed before the next meeting.**
- (12) **Final Prayers and Priest's Blessing.**

SEVENTH MEETING.

- A. (1) **Crucifix and Statue of Our Lady in prominent position.**
- (2) **Rosary and the N.C.G.M. Prayer.**
- (3) **GOSPEL DISCUSSION.**

“HEARING AND APPLYING THE WORD OF GOD TO OUR LIVES.”

St. Luke VIII (4-15).

TEXT.

4. Now when a very great crowd was gathering together and men from every city were coming to him, he said in a
5. parable: “The sower went out to sow his seed. And as he sowed, some seed fell by the wayside and was trodden under
6. foot, and the birds of the air ate it up. And other seed fell upon the rock, and as soon as it had sprung up it withered
7. away, because it had no moisture. And other seed fell among thorns, and the thorns sprang up with it and choked
8. it. And other seed fell upon good ground, and sprang up and

yielded fruit a hundredfold." As he said these things he cried out, "He who has ears to hear, let him hear!"

9. But his disciples then began to ask him what this parable
10. meant. He said to them, "To you it is given to know the
mystery of the kingdom of God, but to the rest in parables,
that,

'Seeing they may not see,
and hearing they may not understand.'

11. "Now the parable is this: the seed is the word of God.
12. And those by the wayside are they who have heard; then
13. that they may not believe and be saved. And those upon the
rock are they who, when they have heard, receive the word
with joy; and these have no root, but believe for a while, and
14. in time of temptation fall away. And that which fell among
the thorns, these are they who have heard, and as they go
their way are choked by the cares and riches and pleasures
15. of life, and their fruit does not ripen. But that upon good
ground, these are they who, with a right and good heart,
having heard the word, hold it fast, and bear fruit in
patience."

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

Place: Somewhere in Galilee.

QUESTIONS:

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

Resolution: To prepare better for the Gospel Meditation.

B. (4) Summary of Previous Meeting.

(5) Report by each Leader on Contact, Census and Action.

(6) Appointment of work arising out of Reports.

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

D. (8) DISCUSSION ON GENERAL RALLIES:

Past Rallies:

1. What is the purpose of holding Rallies (means of making contacts—method of propaganda for current campaign—contacting girls who will not come to weekly meetings—etc.)?
2. Having that in mind can we say that any of our Rallies have been entirely successful?
3. What do our general members think of the Rallies we have held?
4. What was the cause of any failures in our Rallies?

1946.

1. When will we have our first Rally for 1946?
2. Will it be a combined one with the Y.C.W.—if so, have we a joint committee capable of organising it?
3. What theme will we use for the Rally, and what type of propaganda for the Movement?
4. How many Rallies will be held during the year?
 - (10) General Business.
 - (11) Individual Statement by each Leader of her duties to be executed before the next meeting.
 - (12) Final Prayers and Priest's Blessing.

EIGHTH MEETING.

- A. (1) Crucifix and Statue of Our Lady in prominent position.
- (2) Rosary and the N.C.G.M. Prayer.

Review of the Gospel Meditation:

What is the purpose of the Gospel Meditation in the Leaders' Group Meeting? Couldn't I read the introduction to this booklet (Page 2) occasionally to refresh my memory on this point?

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

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

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

- B. (4) Summary of Previous Meeting.
 - (5) Report by each Leader on Contact, Census and Action.
 - (6) Appointment of work arising out of Reports.
- C. (7) Chaplain's Talk or Spiritual Reading.
 - (10) Business.
 - (11) Individual Statement by each Leader of her duties to be executed before the next meeting.
 - (12) Final Prayer and Priest's Blessing.

