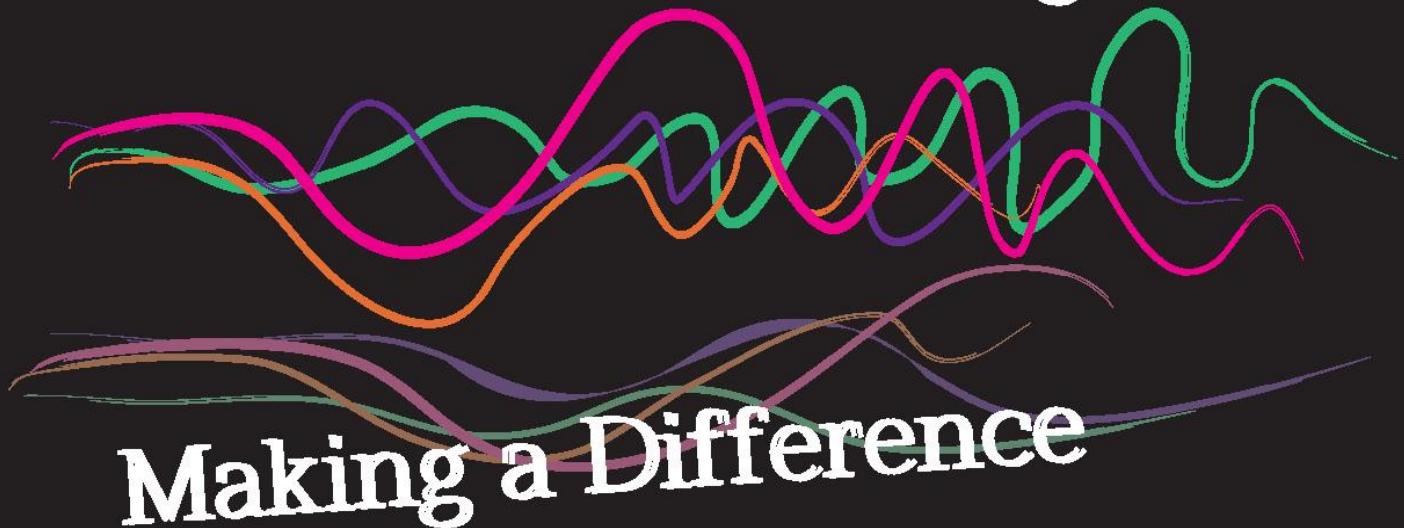


# Finding Meaning



# Making a Difference

**A Handbook to introduce young people  
to the Vision and Method of YCW**



**A Project of Australian Young Christian Workers**





The Young Christian Workers (YCW) is an international movement run for, by and with young people.

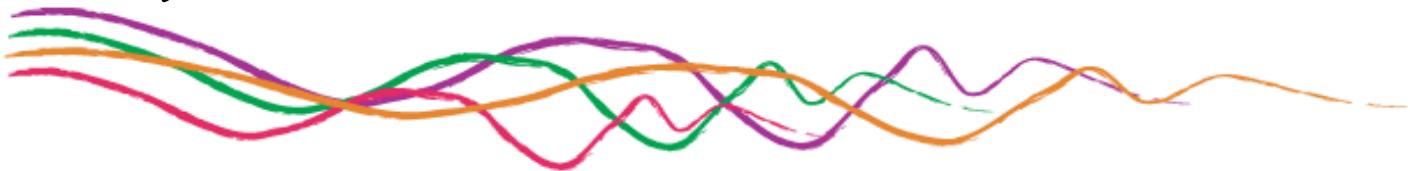
In YCW we seek to **ORGANISE, EDUCATE & EMPOWER** ourselves to be leaders of positive change within our own lives and our communities.

The type of change we make is informed by our **VALUES, BELIEFS & FAITH**.

In YCW we believe that both **PERSONAL & COLLECTIVE ACTION** is the starting point for justice, dignity and harmony in our world.



# AYCW SOCIAL VISION



The YCW works to create a society  
which actively supports respects and values  
the God given dignity of each person.

We will consciously uphold basic human rights,  
especially the right to meaningful and just work.

We will educate for global awareness and solidarity.

Through taking action and reviewing in our communities,  
young people will discover the deepest meaning and mission of their lives

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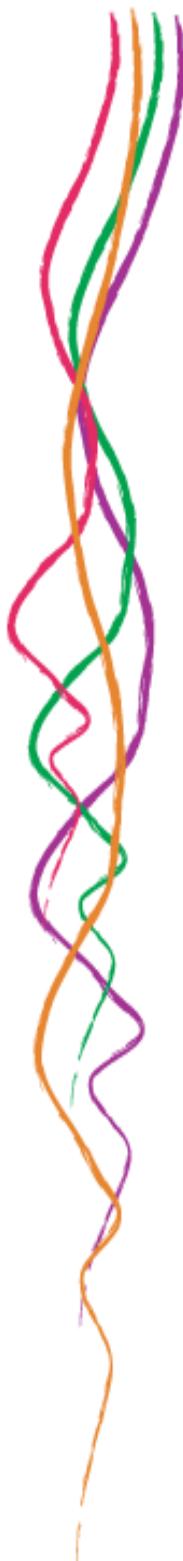
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# How to USE

## this Handbook



This handbook brings together resources written by young people across Australia. In doing so, we hope to capture some of the wisdom gained by our experiences as members and leaders of the YCW from many diverse realities. In collating our resources into one document, we hope that we can share some of our experiences with you and give you the opportunity to experience the transformation we have all experienced as members of the Young Christian Workers Movement.

The first section, '***Generation Y of the YCW?***', provides an introduction to what YCW today is all about; who we are, what we believe in, what we do and how. The next section, '***Basic Guidelines to Get Your Group Started***', *describes basic models that could work in your particular situation*. It's a good idea to identify where you fit in here.

The third section gives, '***Detailed guidelines for starting or extending a YCW Group***', will give you just that; more detailed information on the processes involved in starting, running and extending a YCW Group. Once you've identified where you best fit in, you can use the meeting guides to help you run your first few meetings until you get the hang of things.

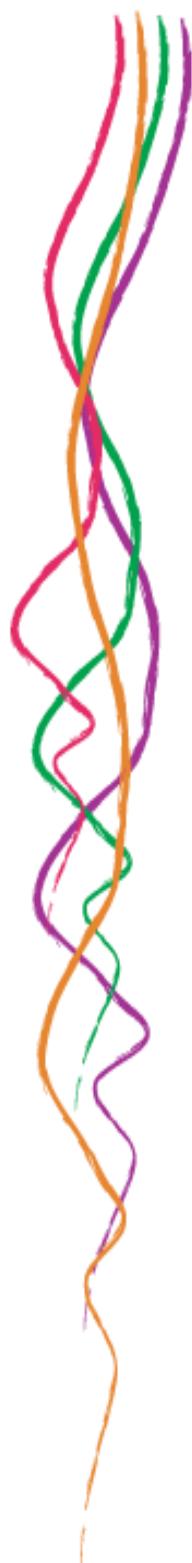
The next few sections of this handbook contain collections of resources that can be used by groups in a variety of contexts as a stimulus for review of life meetings. These are divided into '***The call of YCW to Personal and Collective Action***', '***Gospel and Social Enquiries***' and '***Belonging to YCW***'. Gospel, social and YCW specific enquiries. It's good to try some from each group to see what style or combination of styles best suits your group. Once you find what suits your group you can start creating your own.

The final section '***Additional Resources***' contains additional information about YCW including its history, philosophy, methodology and importantly, the role of adults in the YCW. Use this section for extra information for leaders of your group and to further educate your group as they progress in their understanding of YCW.

YCW members believe that the YCW has a lot to offer all young people. Through our own involvement we have all experienced the transformative power of YCW's way of working with young people. We hope you can get as much out of being a part of YCW as we all have, and remember... help is only a phone call away, so call or email us if you get stuck.



# How the YCW will Support YOUR group?



The YCW has members (paid and voluntary) based in different cities around Australia. They are engaged in carrying out the vision of the YCW, working with groups, and assisting with the expansion of the Movement around Australia.

If your group decides to initiate and develop a YCW presence you will be supported by YCW members and resources. Members and leaders can discuss with you (in person or in other ways) possibilities for initiating the YCW, and how best to begin a group in your situation.

An important part of our process in YCW is our desire and willingness to work in partnership with you, so that you can develop a group that will take ownership of the vision and processes of YCW. This involves an ongoing commitment and collaboration from both your group and the YCW.

We are excited by the opportunity of working with you, and look forward to exploring options with you as you develop a community that is lively and dynamic, and willing to make a difference. Because we are young people ourselves, we believe in the power of the YCW to work for and with young people in promoting leadership and community in today's world.

The remainder of this Resource explains some of the more formal and detailed processes we have found helpful in developing YCW in other areas in Australia and internationally. We invite you to make use of those aspects you find helpful and life-giving, and look forward to communicating with you.

## Contact details for Australian YCW

### **Address**

40a Mary St  
Highgate WA 6003

### **Phone**

08 9422 7936

### **Website**

[www.ycw.org.au](http://www.ycw.org.au)

*We acknowledge that our office is on the land of the Nyoongar people*



We must all have the courage to undertake this work.

We must forge ahead with an exploring, pioneering spirit,

not afraid of searching in the dark,

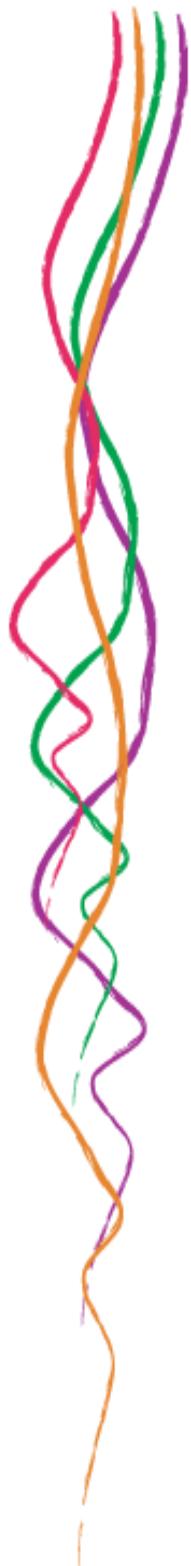
not afraid of running risks,

not afraid to stop and think,

to listen to what life and experience teaches us.

We must have a fearless spirit.

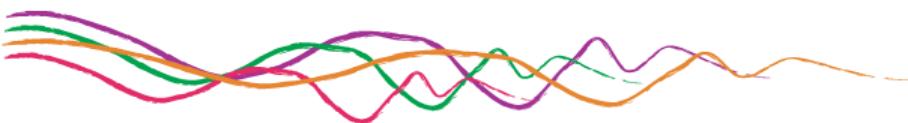
*Joseph Cardijn*



# the **GENERATION Y** of the **YCW?**



# YCW in Australia TODAY



As young people in Australia today, we are experiencing a period of significant change. For us, as young Australians, it is both exciting and challenging, as we face new possibilities, new jobs or study, and new questions in our lives. There is so much going on, so much to look forward to.

There is, however, often loneliness and insecurity as well. In finishing school or university, we can lose touch with old friends and old ways, we can feel alone. So this is a time when we are challenged to find ourselves in new ways, to claim our own strength and feel comfortable with who we are.

In this search – for meaning in life, for love, for friendship, for community, for our own inner voices and our God, it is sometimes difficult to find the support and friendship for which we dream. The Young Christian Workers Movement (YCW) can provide young people with the tools needed for this dream and this journey.

The YCW has existed in Australia for the past fifty years, and has played a significant role in the formation and lives of young people in this country. We believe that the YCW has something to offer to young people themselves, who are searching for a community that is lively and dynamic and wanting to make a difference. And we are convinced that the YCW has an important contribution to make to society, empowering young people to be leaders of change in their own lives and in the community.

The YCW currently exists in the dioceses of Perth, Adelaide, Canberra, Parramatta and Melbourne. Each of these dioceses has different approaches and focus areas. These include regular review groups, which reflect on personal, spiritual and social issues in connection with our daily lives, English classes with refugee communities, programs for early school leavers, drive-safe programs, sporting and other events that engage young people in the areas of leadership, social concern, and spirituality. What we have in common is the process of 'see, judge, act', which invites us to examine our lives and actions in the light of our values and faith and to take action to bring about change.

We are excited about what the Australian Young Christian Workers can bring to our country and our world. We hope that the YCW can create a presence in your community – a presence that is intrinsic to developing young people's faith and Christian leadership.



# What is the Nature of **YOUNG** People in Australia Today?



While there are huge gaps in living standards in Australia today, and many young people struggle to make ends meet, others in our generation have high disposable incomes (whether earned or still to be earned), enjoy travel, have friends around the globe, and spend money on entertainment, clothing and technology.

Our generation is the first to use technology proficiently from a young age – in particular, mobile phones, the internet, personal computers, broadband, iPods, computer graphics, digital cable, mobile phones, DVD players, digital audio players and digital cameras. Communication for us is moving at a faster and more accessible pace than for any other generation.

We young people are generally open minded, tolerant towards multiculturalism, internationalism, unconventional gender roles and alternative lifestyles.

In terms of politics, our generation has grown up in Australia only knowing one political party in power. Conventional politics are uninspiring to many of us because the differences between the two major parties seem so slight. The feeling among many young people is that we can do little to make a difference and change society at large.

We young people, however, do want to have a say, particularly if we believe that we can influence a situation. Just take a look at the phone polls on TV reality shows. Young people are also motivated and energised by opportunities for local and tangible action in local and community decision-making, donating money to causes, and taking action in community campaigns and political boycotts. Many of us are engaged in sporting clubs, environmental groups, community groups and volunteering, where we believe we can be involved and make a difference.



# How Does the YCW **RESPOND** to The **Nature** of **YOUNG** People?



YCW is committed to being engaged with young people and the issues that confront them in Australia today. As part of this commitment we have conducted research into what engages young people. From this analysis, we have concluded that the most relevant and effective way to respond to the nature of young people within the context of the Christian Gospel message is to engage them in the 'See, Judge, Act' review methodology.

We believe that the 'see, judge, act' method links our life as young people with our values and beliefs. It is a method which influences our interactions with the rest of the world and benefits both ourselves and others. We use it to examine the meaning of our lives, the issues that engage us, and the part played by our values and faith.

## ***See, judge and act.***

- We are invited to share a situation or experience;
- We ask questions and analyse the situation in the light of our values and beliefs;
- We are invited to take action to bring about change in the situation.

This handbook is addressed first and foremost to young people who wish to become a grassroots YCW group. It is our hope that the program will provide sufficient guidance and flexibility for each group to engage in what we believe is a life-changing and energising experience.

# SEE, judge, ACT



The words young, Christian and worker describe three aspects of our reality. Many people fit one of those definitions or perhaps all. What characterises our movement and who we are as young people, however, is not that we are by definition young, Christian and workers, but that we use the review method of 'See, Judge, Act' as an application of our values and faith to our daily lives. Ours is a method of action and reflection that engages young people to take hold of the world around them and transform it as Jesus and the Apostles did.

For these reasons, the focus of our plan for expansion is to engage as young people to **SEE** the reality of our lives, our community and the world; to **JUDGE** the relationship between the situation around us and what we believe should be happening; and finally to **ACT** to create a change that reflects what we believe should be happening. We can do this as young people in our families, with our friends, in our workplaces, in our schools and universities, and in our parishes.

## See

What exactly is happening?  
Why is this happening? (the causes)  
Who is being affected? (the consequences)

## Judge

What do you think about all this? (why?)  
What do your values, your beliefs, your faith say?  
What do you think should be happening?

## Act

What exactly would you like to change? (long term)  
What action are you going to take now? (short term)  
Whom can you involve in your action?



# Personal STORIES of Transformation

## Through see, judge, act

*Augustino and Marita are two young people whose lives have been changed because of their involvement with YCW and its method. Their stories can speak to us and our own experience.*

### Augustino, Student

Augustino is 23 and came to Sydney from Sudan two years ago. He is studying professional interpreting and translating at TAFE and Education Habilitation at university. Augustino was baptised when he was living as a refugee in Ethiopia. Later, in Kenya, he volunteered as a catechist, teaching faith to others. 'I feel that faith is something to be shared', he says.

Augustino is a witness of his faith here in Australia by the way he approaches the struggles of everyday life as a new arrival. One of the problems that Augustino faces is learning to drive. None of his family or friends have full licenses and professional lessons are too expensive. It is a problem common to refugees.

Augustino tells the story of one friend who was fined \$1060 for driving without L plates, without a supervisor and driving slowly in the overtaking lane. He was a student who depended on Centrelink benefits, and so couldn't pay his fine in the time allowed. 'This is the moment people feel they are powerless, because they cannot do what others can. They see other people driving but they can't because they have a problem. They have no money. So they feel like criminals.'

Augustino decided to do something about this. He approached Young Christian Workers to help him. Together they started a project called DriveSafe, which gathers together volunteers to give driving lessons to refugees. Augustino says that he could have fixed the problem for himself by finding someone to help. But then others would still have suffered. It was his faith that made him involve others. 'My faith said that if this is what is happening, I must bring it to people's attention, to make it seen by people. Then it will not be only your faith but a faith that is shared with others.' So far, the response has been positive.

Dozens of refugees have signed up to learn to drive, and some have joined Augustino on a steering committee to run the project. Local councils and the police have supported it too. For Augustino, this action follows Jesus' example of witnessing through service. 'It goes back to what Jesus said. When Jesus decided to wash his disciples' feet, he said he wanted to be a servant to these people. At that time, he thought that even if he knew everything he shouldn't put himself above everyone. He put himself as a role model for the disciples, not to put himself up but just to be with them. That was his way of serving others.'

# Personal STORIES of TRANSFORMATION

## Through see, judge, act

### Marita, Myotherapist

Marita is 25 years old and works in Melbourne as a myotherapist, treating people who have muscular pain. She loves her job because she says: 'when you help someone on a physical level, you are also helping on an emotional and spiritual level.'

At work Marita can openly talk about her faith. Her one-to-one sessions with clients can take up to an hour, and sometimes they get into some pretty heavy conversations. 'People are vulnerable and often looking for answers to their pain. It amazes me how someone asking a simple question of me, such as what I'm doing on the weekend can lead to such in depth conversations.'

Saying I help run a local church youth group seems to encourage people to ask questions about God and then to share their own faith and church experience. Marita's clients are often surprised that a young person is involved in church, and so meeting Marita challenges some of their perceptions of Christianity.

For Marita, talking is only a small part of the way she is called to witness to Christ in her work. It is also about how she treats people. 'I often get challenged to see Jesus in every person who comes into my clinic. It is easy to talk about my faith but I need to stand up to the challenge and act on it.'

A typical example of this challenge was an encounter Marita had with a difficult client. At first, when he told her about his pain, all she could think about was how annoying he was. I'm sure that attitude came across to him. I became disappointed in myself and thought: 'No, see Jesus in him. We are all made in his image, see Jesus.' From that moment on, he no longer annoyed me. How could Jesus annoy me?'

Marita believes that every job is an opportunity to make a difference. 'I am lucky that in my work it is obvious that I can help people and that I do get more opportunities to talk about God. Some of my friends are in the retail and hospitality industries and do not feel they contribute to helping people, or witness to their faith.

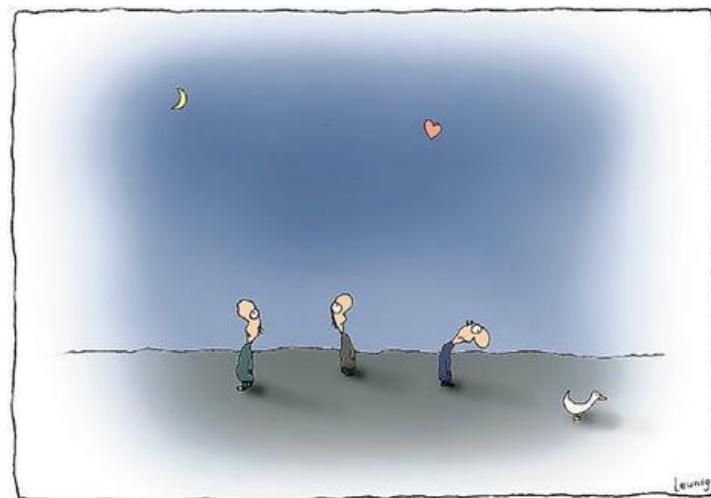
A comment I often get from them when they are frustrated is —I'm not doing a job like you where I can make a difference; I only serve hamburgers', or 'I only stack the shelf'. 'I disagree. It is not the title of your job, but who you are when you are doing it. It's how you treat your customers, your colleagues and superiors that really matters. How do you make people feel? Do you treat people with God given dignity and respect? That is what counts. That, of course, is precisely what Jesus did! And that is how we are witnesses for Christ

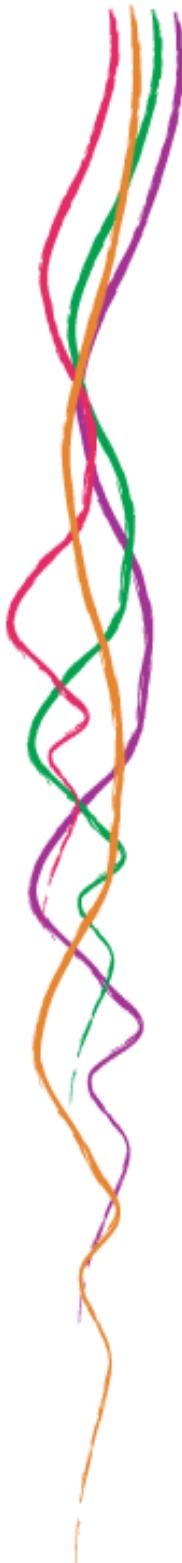
Christ Jesus  
help us and all young people  
to think like you,  
to work with you,  
to pray through you,  
to live in you,  
to give you our strength and our time.

May your kingdom come  
in our workplaces, schools, universities,  
and in all our homes.

Amen.

*Adapted from the YCW prayer*





basic **GUIDELINES**  
to get your  
group **STARTED**



# five STEPS to developing a YCW

## PRESENCE and COMMUNITY



This section explains the classic steps for beginning a YCW group. We recognise however that the situation of young people will differ widely from place to place. What works with one group may not work with another. We begin this resource, therefore, with four different scenarios that might help a group get started. The details in the remainder of the handbook can then be used to provide the ongoing formation needed for leaders and groups.

### possible INITIAL scenarios

1. A Core Group of young people is keen to begin a group and to jump into Review
2. There are young people who want to get involved and take action on a particular issue.
3. An adult wants something to be done in the parish, but has only three or four young people to start with.
4. Young people want to gather with non-restricting structures



# Scenario 1

***A Core Group of young people is keen to begin a group and jump into Review***

## **Step 1**

- Invite young people you know are interested to a social event (e.g. dinner, coffee, pub) to talk about officially starting a Review Group using the YCW method.
- Provide some YCW background and information about the YCW's review method – See, Judge, Act
- Organise time for next meeting

## **Step 2**

- Hold next meeting relatively close to the original gathering to sustain interest and momentum. Ensure someone has been organised to lead the group in a 'See, Judge, Act' Review
- Discuss and identify someone who the group thinks would be a good adult support person. YCW refers to this person as a 'collaborator' or 'mentor'. It is important that the young people who lead the group ask an adult who they think will be supportive and dynamic with their group.
- Organise the next meeting and invite the prospective collaborator to come along.

## **Step 3**

- Spend the next meeting training the group in leading and participating in the Review, so that, at the following meetings, the group is sustainable.
- Invite the group to identify one young person to lead the next meeting.

## **Step 4**

- Follow up and work with the young person who is facilitating the next Review.
- Run the Review with the young person leading the group.

## **Step 5**

- Continue to hold meetings on a regular basis and continue to keep in touch with key members regarding their progress.

## Scenario 2

*There are young people who want to get involved  
and take action on a particular issue.*

### Step 1

- Set up a meeting time with a few young people you think would be interested. This will ensure involvement from the beginning.

### Step 2

- Initiate contact with young people who would like to be part of the group and organise a time for them to meet.

### Step 3

- Hold the next meeting relatively close to original gathering to sustain interest and momentum.
- Discuss an issue that exists in your area (e.g. need for social activities, work with refugees, young homeless people).
- Discuss and identify one particular issue that the group thinks young people would support and would be prepared to make a commitment to.
- Organise the next meeting and invite others who might be interested in this issue to come along.

### Step 4

- Hold a meeting to do research on the selected issue
- Discuss what is happening already? (e.g. youth organisations, church, unions, NGO's, - is someone else doing it?)
- What do the young people, other organisations say?
- Get different participants to research what the group is unsure of.

### Step 5

- Continue to hold meetings on a regular basis until you are ready to get involved
- Allocate members to make contact with the relevant individuals and groups.
- Decide on an action.
- Act
- Review your action.

## Scenario 3

***An adult wants something to be done in the parish,  
but has only three or four young people to start with.***

### Step 1

- Set up a meeting time with the interested adult. This adult may become the group collaborator.
- Explain the role of the collaborator, the YCW history and the Review method.
- Review the situation of the parish and suggest ideas about how the group could be formed.

### Step 2

- Approach young people who could be potential leaders or members
- Set up a meeting time over a social gathering with the potential collaborator and young people.
- Explain the YCW history and Review method.
- Review the situation in the parish with the young people. (Even though this was done in the previous step, it is best to let the young people identify the needs of parish. Both Review results can be used to develop a plan for the group)
- Set up a time for the next meeting.

### Step 3

1. Organise a meeting to discuss roles and ways adults can support and help young people to run the group.

### Step 4

2. If possible, invite YCW members from other parish groups to this meeting. The YCW members can then lead the meeting, so that the young people can see that the meetings are run by young people and not the collaborator.
3. Conduct a Review –using ‘see, Judge, and act’ on a community issue or something that the young people are concerned about.
4. Hand out the Review questions at the end of the meeting.
5. Designate a leader for the next meeting.

### Step 5

- Follow up and work with the person facilitating the next Review.
- Run the Review with the young person leading the group. The YCW member and collaborator could be present for support and guidance.
- Continue to hold meetings on a regular basis. Continue to keep in touch with group members to provide support.

## Scenario 4

**Young people want to gather with non-restricting structures**

### Step 1

- Talk to the young people in your parish – it is important that initiating the YCW is a response to what young people are looking for (not the priest or pastoral worker).

### Step 2

- So you've talked to a few young people in your parish and the vibe you are getting is that...*There are young people who attend mass regularly and would happily be involved in a gathering of young people from their parish. However, they only want to gather with non-restricting structures.*
- Invite two or three of these people to have a meeting with you about organising something for the young people in your parish. Explain to them that you have the resources and are keen for them to initiate something that is relevant and interesting for them and their friends.

### Step 3

- Organise a meeting in a relaxed and social setting where people don't feel obliged or as if they are being recruited into something with a massive time commitment!
- If possible, invite a YCW worker/member from another group to come along.
- Use the 'See, Judge, Act' method to help the group develop an action about starting/holding something in the parish (e.g. BBQ)

### Step 4

- Organise for this group to meet again to further plan the activity.
- Identify resource people to help your group to take action in your parish.
- Make sure that young people feel as if they have your full support. The fact that they want to spend time with other young people (whether in Gospel reflection or not) is developing a sense of community.

### Step 5

- Encourage this core group to plan and organise another event.
- Suggest that this time around they bring someone else along so that there can be new input. Hopefully, you can develop a group who will organise events that draw the young people from your parish into a relevant sense of community. If done well, it is likely that a core group will develop into a group that doesn't just organise social events but has built up trust and friendship. This will be an ideal way for them to begin to review their lives together using 'See, Judge, Act'.



# Detailed **GUIDELINES** for starting or extending **a YCW group**



# Starting a GROUP

Starting a group is an exciting but sometimes challenging task. The earlier scenarios provided some ideas for getting groups off the ground. The details of the following sections aim to assist in this task by providing greater details for new leaders and groups. Both the earlier scenarios and the manual which follows are written on the assumption that there are a number of young people and a collaborator/mentor who would like to start a YCW Group. The following outline provides some ideas about possible stages.

## 1. STUDY STAGE:

- Contact local parishes/groups and find out what already exists.
- Write to and arrange to meet the local priest to talk to him about YCW and the potential to start a group/s or service/s.
- Gather some statistics for the area. e.g., how many young people are aged 18 – 30 years, employment status, family make up, organizations for young people etc
- Determine what sort of group you would like to establish. Clarify your goals and objectives.
- Meet and explain the YCW to other services for young people, e.g. local council, Youth Development Officers, Recreation Officers, other church and non-government organisations.
- Read any relevant articles you might have.
- Contact AYCW to discuss the way ahead.
- Invite two or three people (including possible mentor/collaborator) to form a team

## 2. CONTACT STAGE:

Once there has been an identified need to establish a YCW group and a team of support has been created, the contact stage can begin. To do this you will need to:-

- Develop a list of names of potential young people who may be interested in finding out about YCW. This list of names could be developed from friends, other YCW members/leaders, the parish, the workplace, the school or people you meet at events.
- Prepare yourself to meet people. Set up a social event such as a pizza night, dinner, coffee, or a beer at the pub.
- Remember, you essentially want to develop a friendship with young people, to inform them that a group is being started, explain something about YCW and maybe share the way you became involved in the YCW. Begin to contact young workers. Ask natural questions such as what they enjoy participating in, family, work, study; link conversation to a current issue and perhaps even invite them to a planned YCW event.
- It is often your approach, interest in the person, body language, tone of voice and general attitude of enthusiasm, excitement, passion and conviction that interests people. Genuine engagement is critical.
- Most importantly, be sensitive to where people are at in their lives and consider where the person can fit in the movement.



## THEN

- Speak to contacts about your intentions
- Advertise – parish newsletters, notice boards, mass talks, pamphlets
- Decide on the nature of the group, venue and meeting night
- Hold the introductory meeting

## 3. BUILDING COMMUNITY STAGE

Meet a few times in different contexts to build team spirit, friendship, and clarify objectives

- Use personal and social enquiries to get to know people
- Hold socials and build friendships

## 4. ORGANISING COMMUNITY STAGE

- Continue social enquiries
- Continue Review of life and worker action (ROLWA)
- Conduct a collective action
- Conduct elections of office holders

## 5. REACHING OUT TO COMMUNITY STAGE (explained in detail in the following sections)

- Formal and informal teams in action for change
- Continue ROLWA
- Carry out a Review of Influence
- Begin Representative actions
- Start new groups

The meetings outlined in this kit focus on the reviews and enquiries in **Stages 2, 3 and 4**.

## 6. SUPPORT TEAMS

- If it appears that a YCW group may be established in an area, workplace, parish or region, it may be important to establish a support team. This team could include key experienced leaders from the movement, workers, a current or potential collaborator/chaplain and a representative from the interested parish/workplace/school.
- This team would meet regularly to plan the first few meetings, review how the group and meetings are going, identifying emerging key leaders and support the worker or leader in the role of establishing the group.

WHEN ONE DREAMS  
IT IS ONLY A DREAM.  
WHEN WE DREAM  
TOGETHER  
IT IS THE BEGINNING  
OF REALITY.

Helder Camara



# Meeting THEMES

There are many ways for young people to reflect on their lives. As pointed out earlier, the particular method used by YCW is the process of ***see, judge and act.***

- We are invited to share a situation or experience in our lives (***See***);
- We ask questions and analyse the situation in the light of our faith and values (***Judge***);
- We are invited to take action to bring about change in the situation (***Act***).

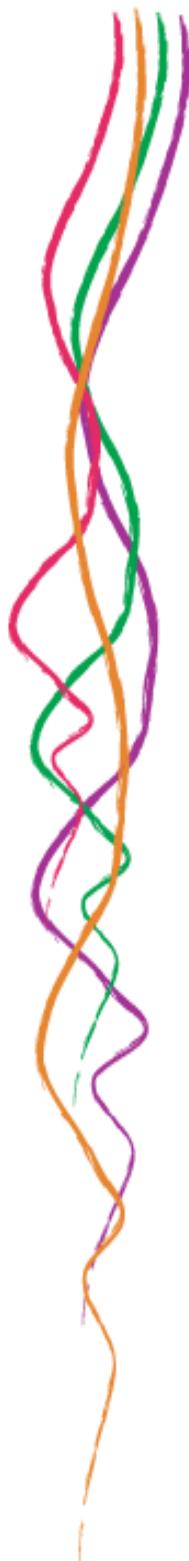
Using this method, YCW meetings provide opportunities for young people to choose a particular personal or collective action, to review their own lives, to reflect on scripture (especially the Christian Scriptures), to carry out social enquiries, and to think about their own sphere of influence. Through these methods, they are challenged to exercise leadership and be change agents among family, friends and work colleagues, while at the same time committing to the AYCW Social Vision and the international goals of the IYCW.

The outlines for the review of life meetings provide clear details for you to use. Once you become familiar with the process, it is assumed you will use the introductory steps for the range of reviews, and that you will be able to adapt the proposed format to the needs and character of the group.

The following reviews will thus include opportunities for a range of reflections, discussion and action:

- **THE CALL OF YCW TO PERSONAL AND COLLECTIVE ACTION**
- **REVIEW OF LIFE**
- **GOSPEL ENQUIRIES: THE GOOD NEWS OF OUR CHRISTIAN STORY**
- **SOCIAL ENQUIRIES**
- **LEADERSHIP FOR A NEW WORLD: THE SPHERE OF INFLUENCE OF YOUNG PEOPLE**

You are invited to use these reviews in the order and at the times which are most life-giving for the group. It is however useful to vary the enquiries, and ensure that you do not just keep using one type of review (e.g. ROLWA). Enjoy your experiences of reviews and the difference these can make to your life, the meaning you will find, and the action you can take, individually and as a group.



Meeting Themes:  
the **CALL**  
of YCW  
to **PERSONAL** and  
**COLLECTIVE**  
**ACTION**



# BEGINNING with Action



## MEETING 1

### INITIAL STEPS

- Invite two or three people (including possible mentor/collaborator) to form a team
- Gather some statistics for the area. e.g., how many young people are aged 18 – 30 years, employment status, family make up, organisations for young people, issues and needs in area
- Contact AYCW to share your ideas
- Invite young people (through networks, local newsletters) to come to an initial meeting

### PREPARATION

- Set up space with chairs in circle
- Organise for someone to set up tea, coffee, biscuits
- Organise a hospitality person – to welcome people on arrival, and make sure all are included
- Line up someone to do an opening reflection

### WELCOME AND INTRODUCTIONS (15 MINUTES)

- Welcome group members
- Begin with introductions e.g. in a circle or small group:
  1. Introduce yourself and say why you were given that name by your parents
  2. Describe your current involvements – study, work, family community
  3. What is something that gives you energy at the moment?
  4. What is an issue in this area that is of concern to you?

### OPENING REFLECTION

- Get someone to read the opening reflection: A Century From Now (on Page 27)

### WHY ARE WE HERE? (5 MINUTES)

Give a brief outline of YCW and its aim to make a difference e.g.

- YCW is an international movement of, by, and for young people. It aims to empower young people to be positive forces within their own lives and communities. In YCW, we believe that both personal and collective action is the starting point for building justice, dignity and harmony for all peoples.

## **WHAT NEEDS TO BE DONE? (10 MINUTES)**

- What are the issues in our area?
- What do the young people, other youth organisations the Catholic Church, other religious organisations and the literature say about this issue?
- What is happening already? (e.g. Youth Organisations, Church, unions NGO's – is someone else doing it?)

## **WHAT DO WE NEED TO CONSIDER? (10 MINUTES)**

- Which issue would you like to become involved with?
- What do your values and beliefs say?
- What is the best type of service we could offer personally or as a group?

## **WHAT CAN WE DO? (15 MINUTES)**

- What personal action can I take? Is there a collective action we can take together?
- What is realistic (resources, skills, location, finances, recruitment, advertising, equipment)
- What is happening already? (e.g. youth organisations, church, unions, NGO's, - is someone else doing it?)
- Make a tentative plan!
- Whom can we involve?

## **WHERE TO FROM HERE? (5 MINUTES)**

- What has been a learning for you?
- For the next meeting – agree on venue, beginning and ending time, and
  1. Someone to bring a summary of discussion and decisions
  2. Someone to explore unknowns in relation to the action
  3. Someone to organise/bring food/drinks
  4. A hospitality person

## **CLOSING PRAYER (e.g. page 11)**

## **AFTER THE FIRST MEETING**

- Review how the meeting went with your support team (if not the whole team, the collaborator/chaplain). It is important that someone walks with you during the process of starting a new group
- Plan the second meeting with your support team.
- Follow up those that attended the first meeting with a phone call. Invite them to the next meeting. Perhaps before the next meeting you could catch up with those who have shown a real interest. Avoid excessive follow up so that you don't become a serial pest



# BEGINNING with Action



## MEETING 2

### PREPARATION

- Prepare a space that is welcoming and comfortable, with maybe a symbol and candle in centre.
- Make sure each person is welcomed on arrival, and offered tea, coffee, biscuits

### WELCOME AND INTRODUCTIONS (5 MINUTES)

- Welcome the group to the meeting, thank them for coming and introduce any new members
- Thank the people who brought refreshments and provided hospitality.

### OPENING REFLECTION (5 MINUTES)

- Play an appropriate song or reflection, and share with the groups the reason for your choice, and what it has to do with this meeting.

### DISCUSSION (30 MINUTES)

- Remind group of the discussion from the previous week and ideas raised.
- Invite the person who volunteered to bring a summary of the previous discussion and decisions to share this with the group.
- Ask members to respond
- Invite the person who volunteered to explore unknowns to share this with the group.
- Ask members to respond
- How does this information fit in with the plan suggested the previous week?
- What do other young people, other organisations say?
- Are there some things we are still unsure of?

### DECISION MAKING (30 MINUTES)

- What is it that we want to change?
- What action can we take now?
- Whom can we involve?
- Allocate members to make contact with the relevant individuals and groups.
- Decide on next steps.
- What will we do? Who will do it? By when?



Questions should be asked by all members of the group and there will be a number of questions that will come up to enable the group to explore the suggestions further.

It should not be a situation where the leader asks all the questions. Rather, the leader's role should be to keep people on track and make sure that all are involved. Ensure that suggestions are specific. It is especially important that the note taker records these so that these can be followed up at the next meeting.

## **CONCLUDING DISCUSSION (15 MINUTES)**

- Invite responses to the process.
  - What struck you?
  - What questions do you have?
  - What was the value of the process for you?
  - What would you have done differently?

## **GENERAL BUSINESS (5 MINUTES)**

- For the next meeting – note taker, hospitality, leader

## **CLOSING PRAYER (e.g. page 11)**

## **FOR ONGOING FORMATION WHEN SERVICE HAS BEGUN**

- Continue to form relationships
- Come together regularly to review the service and the issue.
- Deepen review when *the group* is ready
- Target potential leaders and work more specifically with them.
- Develop leadership within YCW/ service/ life.
- Continue to plan for other actions that arise, network, hunt for finances, and recruit!

**A century from now**, what shall be said of our journey in these times?

And who shall the shapers have been?

Who shall have shaped the future more?

The hopeful dreamers who were strong enough to suffer for the dream?

Or the fearful pessimists who were convinced that dreaming and hope are for sleepers only, not for

those awake to the age?

**A century from now**, shall hope and humour have been strong enough to enable living with  
unanswerable questions?

Or shall the pain that a transitional age necessarily brings have caused a retreat to old answers that  
no longer acknowledge new questions?

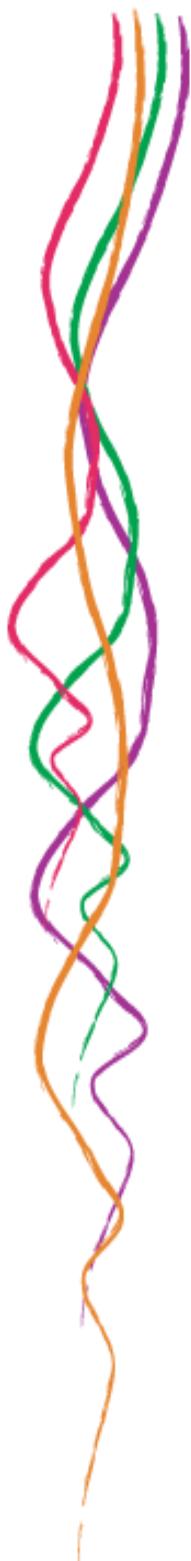
**A century from now**, we shall have indeed journeyed ... backward or forward.

Direction can no longer be given by circumstance; real journeyers know that the direction is always  
chosen by those who make the journey.

Who shall choose the direction?...So the question is still the same ...

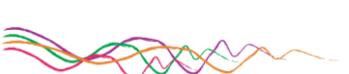
**A century from now**, what shall be said of our human journey in these times? And who shall the  
shapers have been?

*Lilian Smith The Journey, 1954*



Meeting Themes :

The **REVIEW**  
of **LIFE** and  
**worker**  
**ACTION**



# Introductory MEETING

## REVIEW of LIFE and worker Action



### PREPARATION

- Set up space with candle, chairs in circle, YCW prayer on chairs
- Organise for someone to set up tea, coffee, biscuits
- Organise a hospitality person – to welcome people on arrival, and make sure all are included
- Line up someone to do the opening reflection

### WELCOME AND INTRODUCTIONS (15 MINUTES)

- Welcome group members
- Begin with introductions e.g. in a circle or small group:
  - Introduce yourself and say why you were given that name by your parents
  - Describe your current involvements – study, work, family community
  - What is something that gives you energy at the moment?
  - What is one thing that Australia has done well in the past twelve months?
  - What has been one thing that's challenged you this week?

### OPENING REFLECTION

- Get someone to read the opening reflection: A Century From Now (on Page 27)

### WHY ARE WE HERE? (5 MINUTES)

- Give a brief outline of YCW e.g.
- YCW is an international movement of, by, and for young people. It aims to empower young people to be positive forces within their own lives and communities. In YCW, we believe that both personal and collective action is the starting point for building justice, dignity and harmony for all peoples.

### HOW DO WE DO THIS? (5 MINUTES)

- Describe the process of Review of Life e.g.
- At the heart of YCW is the process of **see, judge and act.**
- We are invited to share a situation or experience in our lives (**see**);
- We ask questions and analyse the situation in the light of our faith and values (**judge**);
- We are invited to take action to bring about change in the situation (**act**)

## LET'S TRY IT (50 MINUTES)

- Invite participants who would like to, to try the process (about 15 minutes for each person)
- Describe something that happened to you this week that you think needs to change e.g.
  - A situation affecting people, such as a conflict at work or a fight with a partner.
  - Something you saw, heard or read about, that affected you.
- Anything stick in your mind?
- What is it doing to the people concerned?
- Why do you think it is happening?
- What do you think about it? What do your values/faith say?
- What do you think you could do?

## WHERE TO FROM HERE? (15 MINUTES)

- What has been a learning for you?
- For the next meeting – agree on venue, beginning and ending time,
  - Someone to take notes
  - Someone to organise/bring food/drinks
  - A hospitality person
  - Everyone to bring a newspaper cutting of a news happening of the week
  - Someone to bring a reflection.
- Distribute notes

## CLOSING PRAYER (e.g. page 11)

## AFTER THE FIRST MEETING

- Review the meeting with your support team (if not the whole team, the collaborator/chaplain). It is important that someone walks with you during the process of starting a new group
- Plan the second meeting with your support team. If not the whole team, the collaborator/chaplain
- Follow up those that attended the first meeting with a phone call. Invite them to the next meeting. Perhaps before the next meeting you could catch up with those who have shown a real interest. Avoid excessive follow up so that you don't become a serial pest



# Follow up MEETINGS

## Review of LIFE and worker Action



### PREPARATION

- Prepare a space that is welcoming and comfortable, with maybe a symbol and candle in centre.
- Make sure you welcome each one on arrival, and offer tea, coffee, biscuits
- Have some newspaper cuttings ready in case someone forgot to bring one.

### WELCOME AND INTRODUCTIONS

- Ensure that people are settled down at the beginning and ready to start. Members will find it difficult to raise matters that are important to them unless they feel welcomed and listened to.
- Welcome the group to the meeting, thank them for coming and introduce any new members

### OPENING REFLECTION

- Invite each to place a cutting in the centre of the space and describe its story briefly.
- Invite members to name someone for whom they'd like to pray (maybe from their story).

### ROLWA

- Remind group of the process used last week to enable individuals to review
- Ask members what they found helpful, unhelpful
- Describe the YCW process of taking brief notes – to remind group of what happened at the previous meeting. Ask a volunteer to write a brief summary of this meeting, with an emphasis on the actions that members decide on at the end of their review.
- Invite members to name something they would like to review with the group – maybe from their own experiences the previous week, or related to the newspaper cutting.



One method that has been successful has been to give people 30 seconds or so of quiet to think of what they wish to share. A good strategy to begin with is to go around the group fairly quickly at first and get everyone to say what each would like to talk about. Pass over those who can't think of anything at this stage. It is possible to return to them later.

- Once you have a general idea of what each wants to talk about, return to one of the group and follow that person's subject more deeply.
- Use the ***see, judge, act*** questions and try as much as possible to keep each section separate.

Questions should be asked by all members of the group and there will be a number of questions that will come up to further explain the answers to each of the nine questions. It should not be a situation where the leader asks all the questions. Rather, the leader's role should be to keep people on track and make sure that all are involved – e.g. through questions such as: 'John, how do you think you would feel if you were in Anna's situation?' There is no time frame for each review, although 20 minutes is probably a good guide, especially at the beginning.

- Make sure that responses to the ***act*** questions are specific. It is especially important that the note taker records these so that these can be followed up at the next meeting.
- Take a short stand-up break at the end of each review.
- Invite another member to review the area she/he would like to talk about.
- Follow each through until 15 minutes before meeting is due to end.
- Keep an eye on the time so that you don't have to cut someone off.

## CONCLUDING DISCUSSION

- Invite responses to the process of ***see, judge, act***.
  - What struck you?
  - What questions do you have?
  - What was the value of the process for you?
  - What would you have done differently?

## GENERAL BUSINESS

- For the next meeting – note taker, hospitality, leader

## CLOSING PRAYER (e.g. page 11)

# Review of LIFE: a summary

**The Review of Life and Worker Action (ROLWA) challenges us to:**

- Better understand what is happening to us and how we are responding (**see**).
- Clarify our priorities and values, and see what God/our faith is asking of us (**judge**).
- Take the next step in action to improve our lives (**act**).

## WHAT CAN BE REVIEWED?

**Things that can be reviewed include:**

- Situations affecting us, e.g. things that have occurred during our week such as a conflict at work or a fight with a partner.
- Actions that we have perhaps taken instinctively during the week.
- Things we saw, heard or read about, that affected us.
- Examples of influence that we have had on someone or that someone had in our lives, whether it is in our community, workplace or home.

## DECIDING WHAT TO REVIEW.

**Sometimes it can be difficult to choose an issue to review, but there are questions that can help.**

- How urgent is the need for change in a situation?
- How important is the issue to the others in the group?
- Are there possibilities for concrete involvement of the other members in the potential actions?

## WHAT MAKES A GOOD REVIEW?

**A good review includes:**

- Good listening, with somebody to guide the discussion, such as the group President.
- Planned action.
- Being challenged by fellow group members in a positive way.
- Input from all group members.
- Incorporation of Christian values.

## WHAT THE REVIEW OF LIFE AND WORKER ACTION (ROLWA) IS NOT

**It is not**

- Seeing in a simplistic or superficial manner.
- Judging in a moralistic way, or making a criticism of the private lives of others.
- An intellectual exercise, not leading to commitment to action or change
- A “magic recipe” to be applied at any time with anyone.
- Spontaneous repentance for errors committed without analysing why they were committed and how they can be avoided in the future
- Intended to be a counselling session.



Meeting Themes:

**GOSPEL**

and **SOCIAL** enquiries



# GOSPEL enquiries and Social ENQUIRIES



## INTRODUCTION

As the Review of life demonstrates, there are many ways for young people to reflect on their lives. As has been explained in the initial meetings, at the heart of YCW is the process of **see, judge and act**.

- We are invited to share a situation or experience in our lives (**See**);
- We ask questions and analyse the situation in the light of our faith and values (**Judge**);
- We are invited to take action to bring about change in the situation (**Act**).

For some groups, the basis of YCW is the Review of life. For others however, the starting point is collective action, or reflection on a social situation, or reflections on the scriptures and their influence on our lives.

## SO WHAT DOES THIS MEAN FOR US?

Wherever we choose to begin, it is important that we use the basic **see, judge, act** as the starting and ending point of our reflection and action.

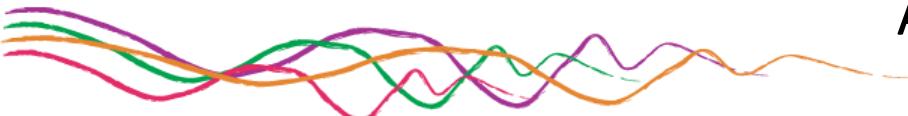
This means that each meeting will include roughly the steps outlined in the first two meetings:

1. PREPARATION
2. WELCOME AND INTRODUCTIONS
3. OPENING REFLECTION AND SHARING
4. QUESTIONS AND DISCUSSION
5. GENERAL BUSINESS
6. CLOSING PRAYER
7. FOLLOW-UP AND REVIEW

These outlines for the meetings provide clear details for you to use. Once you become familiar with the process, it is assumed you will use the introductory steps for the range of reviews and enquiries (e.g. gospel and social), and that you will be able to adapt the proposed format to the needs and character of the group.

As was pointed out in the introduction, you are invited to use the reviews in the order that is most life-giving for the group. It is however useful to vary the enquiries, and ensure that you balance personal, social and gospel enquiries.

# Gospel Enquiry: the Transfiguration and the APOLOGY to the INDIGENOUS people of AUSTRALIA



## PREPARATION

- Ensure that space is welcoming and comfortable, with maybe a symbol, the bible and candle in centre.

## WELCOME AND INTRODUCTIONS

- Make sure you welcome each one on arrival, and offer tea, coffee, biscuits
- Welcome the group to the meeting and thank them for coming
- Introduce any new members

## REFLECTION

- Invite each to share a good news story from the previous week.
- Introduce the gospel passage as a good news story we are invited to share and reflect on.
- Invite someone to read the gospel passage chosen for review (Matthew: 15; 29-31).

After six days Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them; his face shone like the sun and his clothes became white as light.

And behold, Moses and Elijah appeared to them, conversing with him.

Then Peter said to Jesus, *Lord, it is good for us to be here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elijah.*

While he was still speaking, behold, a bright cloud cast a shadow over them, then from the cloud came a voice that said: *This is my beloved Son, with whom I am well pleased; listen to him.*

- Take time for personal reflection:
  - What is God saying to me through this story?
  - When have I listened most carefully this week?
  - Can I think of a moment when I failed to listen?



➤ What is the call to me now?

## SHARED REFLECTION

At the beginning of 2008, Kevin Rudd apologised to the Indigenous Peoples of Australia for the injustices they had experienced over many years. One of the Indigenous leaders described it as a moment of Transfiguration for his people. It was truly a speech in the tradition of '*see, judge, act*'.

- **THE SPEECH LOOKED AT THE FACTS** – what has happened to Aboriginal People in Australia, what it has done to people – why it has happened.
- **IT MADE A JUDGEMENT** – about what our beliefs say, about what should be happening?
- **IT TOOK ACTION** – said sorry – said what we needed to change – proposed a way forward, named who could be involved.

### THE APOLOGY

"Today we honour the Indigenous peoples of this land, the oldest continuing culture in human history.

We reflect on their past mistreatment. We reflect in particular on the mistreatment of those who were Stolen Generations - this blemished chapter in our nation's history.

The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future.

We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians. We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country.

**For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.**

**To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry.**

**And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry.**

We the Parliament of Australia respectfully request that this apology be received in the spirit in which it is offered, as part of the healing of the nation.

For the future we take heart; resolving that this new page in the history of our great continent can now be written. We today take this first step by acknowledging the past and laying claim to a future that embraces all Australians.

A future where this Parliament resolves that the injustices of the past must never, never happen again.

A future where we harness the determination of all Australians, Indigenous and non-Indigenous, to close the gap that lies between us in life expectancy, educational achievement and economic opportunity.

A future where we embrace the possibility of new solutions to enduring problems where old approaches have failed.

A future based on mutual respect, mutual resolve and mutual responsibility.

A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country, Australia."



## QUESTIONS AND DISCUSSION

- Invite responses to the process of *see, judge, act.*
  - What struck you?
  - What questions do you have?
  - What are the facts as we see them around Aboriginal Reconciliation?
  - What do our values say?
  - What action can we take? Whom can we involve?

## GENERAL BUSINESS

- For the next meeting – note taker, hospitality, leader

## CLOSING PRAYER

Almighty and Loving God, you who created ALL people in your image.  
Lead us to seek your compassion as we listen to the stories of our past.  
You gave your Son, Jesus, who was transfigured before his disciples,  
and who showed them new ways to listen to God.

Help us to listen with new ears  
to the pain and anguish of dispossession  
that Aboriginal and Torres Strait Islander families have experienced.

### We are sorry and ask your forgiveness.

Touch the hearts of the broken, and heal their spirits.

In your mercy and compassion walk with us  
as we continue our journey of healing  
to create a future that is just and equitable  
for us and our country. Amen.



# Gospel Enquiry:

## the Loaves and the FISH



### PREPARATION

- Create a space that is welcoming and comfortable, with maybe a symbol, the bible and candle in centre.

### WELCOME AND INTRODUCTIONS

- Make sure you welcome each one on arrival, and offer tea, coffee, biscuits
- Welcome the group to the meeting, thank them for coming and introduce any new members

### REFLECTION

- Invite each to share a good news story from the previous week.
- Introduce the gospel passage as a good news story we are invited to share and reflect on.
- Invite someone to read the gospel passage chosen for review (Matthew: 14; 15-21).

When evening came the disciples went to him and said: *this is a lonely place, and the time has slipped by; so send the people away and they can go to the villages to buy themselves some food.*

Jesus replied: *there is no need for them to go; give them something to eat yourselves.* But they answered: *all we have with us is five loaves and two fish.*

*Bring them here to me,* he said.

He gave orders that the people were to sit down on the grass. Then he took the five loaves and two fish, raised his eyes to heaven and said the blessing. And breaking the loaves, he handed them to the disciples who gave them to the crowds. They all ate as much as they wanted and they collected the scraps remaining, twelve baskets full. Those who ate numbered about five thousand men, to say nothing of women and children.

- Take time for personal reflection:
  - Do I sometimes want to ‘send them away’?
  - How often do I say ‘but what can we do’?
  - Christ asked his followers to give the loaves and fish. What am I being asked to give.....



- To my family?
- To other young people?
- To those who are pushed to the margins of society?

## SHARED REFLECTION

### See

- What is happening in this story?
- What does this story have to say to us?

### Judge

- Is there a personal or group story that has similarities with this story?
- What is the message for us today?

### Act

- What action can we take as a group if we want to be real about this message?
- Whom can we involve in our action?

Make sure that responses to the **act** questions are specific. It is especially important that the note taker records these so that these can be followed up at the next meeting. Take a short stand-up break at regular intervals, before you move on.

## CONCLUDING DISCUSSION

- Invite responses to the process of **see, judge, act**:

- What struck you?
- What questions do you have?
- What was the value of the process for you?
- What would you have done differently?

## GENERAL BUSINESS

- For the next meeting – note taker, hospitality, leader

## CLOSING PRAYER (e.g. page 11)

# Gospel Enquiry:

## Jesus CURES those in NEED of Healing



- Ensure that space is welcoming and comfortable, with maybe a symbol, bible and candle in centre.

### WELCOME AND INTRODUCTIONS

- Make sure you welcome each one on arrival, and offer tea, coffee, biscuits
- Welcome the group to the meeting, thank them for coming and introduce any new members

### REFLECTION

- Invite each to share a good news story from the previous week.
- Introduce the gospel passage as a good news story we are invited to share and reflect on.
- Invite someone to read the gospel passage chosen for review (Matthew: 15; 29-31).

*Jesus went on from there and reached the shores of the Sea of Galilee and he went up into the hills. As he sat there, large crowds came to him, bringing the lame, the crippled, the blind, and many others. These they brought to him and he cured them.*

*The crowds were astonished to see those who had been dumb speaking, those who had been crippled whole again, the lame walking and the blind with their sight.*

*And they praised the God of Israel.*

- Take time for personal reflection:
  - Jesus spent time alone with his God. How do I make opportunities for this in my life?
  - How available am I to the needs of others?
  - Who are the lame, the crippled and the blind around me?
  - What parts of me are still crippled, lame, blind?

## SHARED REFLECTION

We take a lot of people for granted. Perhaps we usually speak to two or three people we feel comfortable with. Yet each day, we come into contact with many more – travelling, at work or study, shopping etc. Today, let's look at those we often take for granted and those we avoid.

- Whom do we often take for granted – brothers, sisters, parents, boss, next door neighbours?  
How are we challenged here?
- What do you think should be happening?
- How can we be more sensitive to those we meet each day (be specific)?
- Are there local problems we believe we should tackle, e.g.
- Lack of friendship
- Lack of entertainment or sporting facilities
- Lack of accommodation for young people in our area?
- What action can we as a group take (e.g. organise a BBQ for other young people to help them feel welcome)?
- Whom can we involve in our action?

## QUESTIONS AND DISCUSSION

- Invite responses to the process of *see, judge, act*:

- What struck you?
- What questions do you have?
- What was the value of the process for you?
- What would you have done differently?

## GENERAL BUSINESS

- For the next meeting – note taker, hospitality, leader

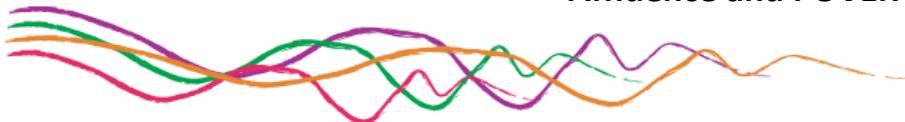
## CLOSING PRAYER

- YCW Prayer OR
- Re-reading of scripture passage OR
- Naming of groups in need in our neighbourhood, and praying for them.

# Gospel Enquiry:

## The rich Young MAN

### Affluence and POVERTY in Australia



**Gospel Reading:** Mark 10:17–22

*As Jesus was setting out on a journey, a man ran up and knelt before him, and asked him, 'Good Teacher, what must I do to inherit eternal life?' Jesus said to him, 'Why do you call me good? No-one is good but God alone. You know the commandments: "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honour your father and your mother."'*

*He said to Jesus: 'Teacher, I have kept all these since my youth.'*

*Jesus, looking at him, loved him and said, 'You lack one thing: go, sell what you own and give the money to the poor, and you shall have treasure in heaven; then come, follow me.'*

*When he heard this, he was shocked and went away grieving, for he had many possessions.*

- What possesses me?
- What is holding me back from serving God “completely”?
- What is God’s blessing in my life?
- What response am I being invited to make?

The challenge that Jesus presented to the rich young man is the same we face in Australia: Will we use our great wealth for the benefit of all, and particularly for those who have been denied the benefits of prosperity? Jesus looked at the rich young man and loved him, but the man was shocked at Jesus’ words. As citizens of this rich young nation, perhaps we too lack one thing. Will we act on the challenge that Jesus offers, or will we too go away, shocked at the challenge before us?

- What strikes you?
- What questions do you have?
- What are the facts as we see them around affluence and poverty in Australia?
- What do our values say?

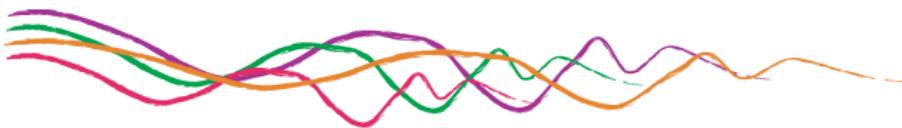
The two feet of justice tell us that we are called to do something personally, but that we are called also to work to change the structures that keep some people in poverty.

- What action can we take?
- Whom can we involve?



# Gospel Enquiry:

## CALLED to be PEOPLE of Peace



*In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them.*

*He said to them, 'peace be with you' and he showed them his hands and his side. The disciples were filled with joy when they saw the Lord. And he said to them again, 'peace be with you. As the father has sent me so I am sending you.'*

- When have I experienced the gift of peace in my life?
- What response am I being invited to make to this gospel story?

Peace remains the greatest challenge of our time. It is to be tenaciously defended and promoted, through the generous collaboration of every person of goodwill. It must be born in the intimacy of hearts and minds before it can reach diplomatic and political quarters. What kind of civilization will prevail in the world's future? Whether it will be a civilization of love, or the 'uncivilization' of individualism, utilitarianism, opposing interests, heightened nationalism and systematic selfishness, depends on us.

John Paul II

- Can you think of someone who is a model of peace for you?
- What do you believe are issues of peace for us today (in our personal lives, in Australia, in our world)?
- Why do you think peace so often seems an impossible dream?
- What do you think should be happening?
- What can you do personally? What can the YCW do? Whom can we involve?

### CLOSING PRAYER

God of Peace, dwelling with us, arouse within us awareness of your love and peace.

God of Peace and Compassion,

you are here in our midst and you lead us to the water of justice  
which is the source of peace.

Guide us as we dream dreams and make plans for the future.

Call us to listen to the cries for justice from our world and our fragile earth.

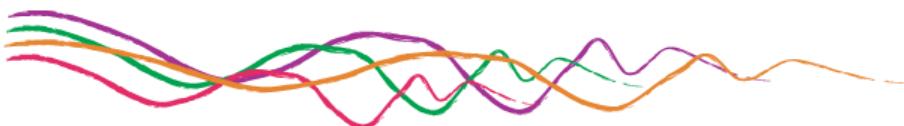
We make this prayer in the name of Jesus, the man of peace.

Amen



# Gospel Enquiry:

## The **GOOD NEWS** of the **CHRISTIAN** story



The following methods provide examples of how to use the ROLWA and the Gospel together.

### **METHOD 1**

#### **BEFORE THE MEETING**

- Prior to the meeting, inform members that the gospel reading from the following Sunday will be used for the gospel inquiry.
- Invite one person to be responsible for locating the Gospel reading for the coming Sunday.
- Ensure that the passage is copied for all group members.
- Invite members to locate the relevant Gospel passage, read it and reflect upon it before coming to the meeting.

#### **AT THE MEETING**

- Commence the **SEE** part of the ROLWA as per usual, focussing on one group member's situation, using part of the nine questions.
- When the time for the **JUDGE** section begins, invite someone to read the Gospel passage out loud twice (once for the head, and once for the heart).
- Encourage members to take notes if they wish.
- Allow a few minutes for people to reflect upon what they have just heard, and if necessary, read the passage a third time.
- Invite people to comment on what jumped out at them, or touched them from the Gospel passage (the collaborator can also help to 'break open the word').
  - What is this Gospel passage saying to us about the situation we are reviewing?
  - What could be happening here?
  - What is Jesus' message for us as appropriate to this situation?
- Use the **JUDGE** section as the basis for the **ACT** section.
  - a) What is it we are being called to change?
  - b) What action can we take now?
  - c) Whom can we involve in our actions?

## METHOD 2

### BEFORE THE MEETING

- Prior to the meeting, inform members that the gospel reading from the following Sunday will be used for the gospel inquiry.
- Invite one person to be responsible for locating the Gospel reading for the coming Sunday.
- Ensure that the passage is copied for all group members.
- Invite members to locate the relevant Gospel passage, read it and reflect upon it before coming to the meeting.

### AT THE MEETING

- Invite someone to read the Gospel passage out loud twice (once for the head, and once for the heart).
- Encourage members to take notes if they wish.
- Allow a few minutes for people to reflect upon what they have just heard, and if necessary, read the passage a third time.
- Invite people to comment on what jumped out at them or touched them from the Gospel passage (the collaborator can also help to ‘break open the word’).
  - What is happening in this Gospel passage?
  - What is this doing to people?
  - What do your values, your beliefs say?
  - What is its relevance to our time? To our situation today?
  - What is it we are being called to change?
  - What action can we take now?
  - Whom can we involve in our actions?
- Finish with **General Business** and a **Prayer**

# Social Enquiry:

## The right to JUST and MEANINGFUL work



### INTRODUCTION

**What does the dignity of work mean to the Young Christian Worker? By our very name we proclaim that we are people who are involved and interested in that creative pursuit called 'work'. What results can or should we expect?**

**Joseph Cardijn (the founder of YCW) spoke passionately about the dignity of work**

*Through their actions at work, young workers carry on Christ's action, transforming themselves and their environment. Without work there can be no shopping centres, no pizzas, no motorbikes, no computer games and no churches. Without workers the church cannot fulfil her mission.*

In *The Clatter of Wooden Clogs*, Father Hugh O'Sullivan describes the joys we can experience at work.

### JOY OF ACHIEVEMENT.

*There is a natural joy and fulfilment in sharing in creating things. No one needs to tell that to the home gardener who has a great crop of potatoes – nor to the man and woman who have just built their home – nor the proud parents of a beautiful baby. All work should be like that. Work should cause us joy because of the skill, effort and thought that we put into it – and also because of its' value and usefulness.*

### JOY OF CO-OPERATION

*My grandfather pointed out that hundreds of people in his time co-operated to build a car. But the people he saw leaving the factory were only some of the team that produced the car. What about the people who mined the ore, made the steel, or transported it - who made the food, who taught their kids, who manufactured their clothes. All workers are united in one great team serving one another. There should be tremendous joy in recognising that you are a worthy, useful contributor of a team.*

### JOY OF SEEING THE DEVELOPMENT OF THE WORLD

*The great marvels of science and technology in medicine, in engineering – the discovery of penicillin and microsurgery, the aeroplane, electricity, computers – all are the result of the work of human minds and hands. There should be a joy in celebrating the steps forward the human work team makes.*

### JOY OF SHARING WITH GOD IN THE WORK OF CREATING

*We did not make iron, we discovered it. We did not give petrol its power to burn, nor water its power to quench fire. But we did discover these things and develop a use for them. In human work we co-*



operate closely with God the creator. We human beings love to work with and share with those that we love. There should be a great joy in any form of creative work for it is a task shared with God who loves us.

- What kind of work do you do? Why is work vital to the world?
- How much can you identify with the joys described by Fr Hugh in your work? Why?

**The YCW is part of those movements which continue to aspire to, and build a new society. As a movement of young workers we strive to find meaning, to, live in dignity and build a new society.**

#### See (Brainstorm)

- Use paper, computer or a whiteboard to create two lists side by side.

##### **List 1**

- Can you describe a time when you did some work and felt really good about it, or when you felt cherished and valued as a young worker?

##### **List 2**

- Can you describe a time when you felt disrespected and devalued as a young worker?

#### Judge

- Looking at these two lists what do you think?
- How do you feel in your gut when you are appreciated? When you are disrespected?
- What deductions can we make for our own work? For the way we treat others at work?

In the paper it produced for the Australian Catholic Social Justice Council: *From Money to Meaning: Young People and Work*, The YCW named what it saw as the essential aspects of meaningful work:

- sufficient working hours to live comfortably
- a fair wage
- a safe workplace
- a sense of community at work
- job security
- work satisfaction

- How does this list match your own desires through work?

#### Act

- How can we strive for fair conditions at work?
- What action would you like to take in your own workplace?
- Whom can you involve?
- Is there anything we can do together?

#### **CLOSING PRAYER (e.g. page 11)**



# Social Enquiry:

## FINDING meaning, Making a DIFFERENCE



### INTRODUCTION

Much has been written about young people. The first extract shows something of the older generation's attitudes to young people of today, and the second is an example of the response of this generation.

#### Come on, kids, dare to resist

*Selfish Gen Yers are more afraid of losing their credit cards than losing the planet, writes Richard Neville.*

Australians have been in conflicts in Iraq up to our necks, as in Vietnam. But, unlike Vietnam, most of our young people are turning a blind eye. The other one is probably tuned to *A Queer Eye for the Straight Guy*. What's going on?

The same culture that is destroying neighbourhoods in Iraq, in order to save them, is subduing the spirit of Gen Yers and their young siblings, who are left swimming in clichés, clutching at baubles, barely aware that the ocean's fish stocks are down 50 per cent. Never has the world been in more peril; rarely has our youth seemed so doggedly conformist.

The Gen Yers, for the most part, are playing out their lives like the heroes of TV ads. They gorge the shiny stuff, and then, to mask the lack of fulfilment it provides, quaff antidepressants. From then on it's a sleepwalk all the way to their next investment. A lot of them are brilliant, most are Very Nice. Much nicer than I ever was, and these include my daughter's boyfriends. Few of them are worried about the carnage in Iraq; they'll wait to see the movie. This is a nation in which the blind are leading the bland. So, exactly what is it that we stand for?

Booze, porn, shopping, celebrities and spectator sport, as far as can be discerned by community habits. The American dream in our backyard barbecues, rap on the airwaves, ever more fluttering flags. "Hey dude" is replacing "g'day mate". While there are signs of passive dissent, as in Indy Media, Koori radio, the Greens and the popularity of Michael Moore, the overall impression is one of glazed acquiescence to the project that drives the West. Lubricating our lifestyle from the oil and the sweat of the developing world, lending funds to its governments on harsh terms and selling its people our leftovers. This would go on suiting the bland and the blinded until the cows come home, until WalMart colonises the moon, except for one sad fact - still disputed by the White House - that the Earth is in trouble.

Each new scientific report is gloomier than the last - melting glaciers, dying coral, disappearing species, rising oceans. In the judgement of experts, as well as in a report commissioned by the Pentagon, wild weather poses a threat worse than terrorism. Even before it hits Earth, climate change is due to hit the big screen. It's called *The Day After Tomorrow*, a Hollywood disaster movie where the hero rides off into the last sunset seen by humans. In the real world some are working at the front lines to postpone this future. But most of my Yer mates will see it first in the front stalls of their Harvey Norman home cinema.



## AND A RESPONSE?

### Boomer debt burdens a generation

*Amy Perrson replies that Gen Yers are too busy paying for policies that benefited their parents to save the world.*

The challenge thrown out in this article was passionate but predictable. Young people, it said, were too selfish and apathetic to care about the destruction of the planet. It contained all the hallmarks of the sorts of criticism those of us from generation X and Y now expect from baby boomers who sit on the verandas of their million-dollar houses and lament the day when young people "cared". As a 23-year-old, it also made me angry.

First, I was angry because the criticisms levelled at my generations had a ring of truth to them. OK, perhaps more of a clang. Most of us don't attend protests. Many of us do indulge in a culture of "booze, porn, shopping, celebrities and spectator sport". And while many of my peers and I believe quite passionately that the war in Iraq is wrong and that America's influence on our foreign policy is dangerous, none of us has done anything about it. Not a thing.

But second, I was angry that the article ignores the reason so many of us have joined the ranks of the "zombie workaholics" and that is to pay the price (literally and figuratively) for the greediest generation in recent history: the baby boomers.

Here is a generation that has lowered their marginal tax rate from 66 cents to 48 cents, sold off valuable infrastructure built over decades by their parents and grandparents to pay off their baby boomer government debt, and feasted on the fruits of tax-free capital gains on their homes. Perhaps we would have more time for the revolution, baby, yeah, if we weren't so busy paying off our education. Back then you blamed society's problems on those in power. Now, as a generation, you sit in power and blame those who suffer the consequences of the mistakes you've made for failing to affect change. Where is the justice in that?

I think the reason so many of my peers have a social conscience but struggle to find an outlet for it is not due to a general "blandness" or apathy but the strong feeling of impotence that pervades the lives we lead. We are governed by members of a generation that has not only made it very difficult for us to live on the financial level we were accustomed to while growing up, but that also allows little time for marching in the streets.

I know many "workaholic zombies" but I know very few happy ones. Perhaps instead of engaging in this sort of inter-generational warfare, some help from people such as yourself, with experience and insight, would be more constructive. If you lead, if you offer a viable way to make a difference, I promise that many of us will come.



## GROUP DISCUSSION

### See

- What is the argument of the Baby boomer? How does the Gen Yer respond?
- Which point of view do you agree with? Why?
- Why do you think Gen Yers have problems with the attitudes of their parents' generation?

### Judge

- What do you think about these arguments?
- What do your values, beliefs say?
- What does the YCW Social Vision say?
- What do you think should be happening?

### Act

- What is it that you want to change?
- What difference can you make?
- How can YC W take leadership in this?
- Whom can you involve in your action?
- Is there anyone you can influence to change things?

## CLOSING PRAYER

- YCW Prayer OR
- Reading of reflection on p 37 OR
- Naming of aspects of our lives, individuals or groups needing our prayer at this time.

# Social Enquiry:

## Work/Life BALANCE



### INTRODUCTION

*Julie is 24, a full time accountant who works up to 12 hours a day. She lives with her parents and brother but she hardly sees them at all. When she gets home from work her parents are usually working a late shift and her brother's in his room doing his own thing. When Julie does see her brother, she's tired and they often end up fighting. Julie also has a long term boyfriend who she sees about once a week. They would like to spend more time together but Julie's too busy. This makes her boyfriend very upset.*

22% of Australian workers work more than 50 hours every week, which, in a recent study of 18 developed nations, places us second only after Japan in terms of average hours worked. Almost one third works regularly on weekends, putting us second after Italy; and about 27% of us are employed on a casual basis, making us second to Spain for irregular hours. These realities make us one of the most overworked nations in the world. What does this mean for the average young worker?

This inquiry is designed to help you answer this question for yourself, and find out how you can act.

#### See

- How does the time you spend working or studying compare to time spent on the rest of your life, e.g. family, friends, yourself?
- What impact do your work and study commitments have on you and those around you?
- What prevents many people from living a balanced lifestyle?

#### Judge

***For everything there is a season, and a time for every matter under heaven: ... Ecclesiastes 3:1***

- What does this passage say about the balance between work and the rest of life?
- Why is there such an emphasis on work/ life balance today? Why has it become such an important issue for us?
- In your own life, what would a balanced lifestyle look like?

#### Act.

- What action can you take in your own life to create a healthier work/life balance?
- How can you help other people improve their work/ life balance?
- Whom can you involve in your action(s)?

### CLOSING PRAYER

- YCW Prayer OR
- Name individuals or groups needing our prayer at this time.



# Social Enquiry:

## CARING for the EARTH

A matter of LIFE or DEATH for US



1. Watch an extract from the DVD: *An Inconvenient Truth* – one that really made you think.
2. Read Pope Benedict's address to young people at WYD in Sydney (where he emphasises the need for young people to take leadership in protecting the environment).

*With many thousands of young people visiting Australia at this time, it is appropriate to reflect upon the kind of world we are handing on to future generations. In the words of your national anthem, this land abounds in nature's gifts, of beauty rich and rare.*

*The wonder of God's creation reminds us of the need to protect the environment and to exercise responsible stewardship of the goods of the earth. In this connection I note that Australia is making a serious commitment to address its responsibility to care for the natural environment.*

Addressing an estimated crowd of over 150,000 pilgrims who travelled to Sydney for World Youth Day '08, the pontiff told of his feelings of awe while travelling from Europe to Australia.

*"The views afforded of our planet from the air were truly wondrous," he said. "The sparkle of the Mediterranean, the grandeur of the north African desert, the lushness of Asia's forestation, the vastness of the Pacific Ocean, the horizon upon which the sun rose and set, and the majestic splendour of Australia's natural beauty which I have been able to enjoy these last couple of days – these all evoke a profound sense of awe."*

*It is as though one catches glimpses of the Genesis creation story - light and darkness, the sun and the moon, the waters, the earth, and living creatures; all of which are "good" in God's eyes," said the pope. "Immersed in such beauty, who could not echo the words of the Psalmist in praise of the Creator: 'how majestic is your name in all the earth?'*

But Pope Benedict also called attention to environmental degradation.

*Perhaps reluctantly we come to acknowledge that there are also scars which mark the surface of our earth: erosion, deforestation, the squandering of the world's mineral and ocean resources in order to fuel an insatiable consumption.*

*Some of you come from island nations whose very existence is threatened by rising water levels; others from nations suffering the effects of devastating drought. God's wondrous creation is sometimes experienced as almost hostile to its stewards, even something dangerous. How can what is "good" appear so threatening?*

*The planet is in urgent need of caring stewardship. My dear friends, God's creation is one and it is good. The concerns for non-violence, sustainable development, justice and peace, and care for our environment are of vital importance for humanity.*



**See**

- What are these leaders saying about the need to care for the earth today?
- Why do you think insurance companies are considering removing insurance for tiled roofs in Sydney, and insurance for sea damage on the east coast of Australia?
- Why do you believe that so many scientists are saying that care for the environment is a matter of life and death for this generation?

**Judge**

- What do you think about this?
- What do you think should be happening?
- What do your values and your beliefs say?

**Act**

- What do you want to change?
- What action are you going to take now?
- How can we support each other?
- Is there anything more we need to find out?
- How can we do this?
- Is there anyone we can influence to improve things?

**CLOSING PRAYER**

- YCW Prayer OR
- Reading of Psalm 8 OR
- Name of aspects of earth, individuals or groups needing our prayer at this time.

# Social Enquiry:

## Refugees and ASYLUM seekers



### Mary's Story

*I come from Sudan. From Sudan I went to Kenya in 1992 because Sudan has war.... War is not good in Sudan.... In Sudan, there is war for 20 years. Very bad. My mum and dad died from the war. All mums died. Children died. My mother, father, three sisters and two brothers were killed. The food was good in Sudan. Since the war, now the food is not good. I lived in Kenya from 1992 to 2003.*

*Very hard in Kenya. The food no good. A little bit to eat in Kenya. In Kenya, at night time, people shoot you with guns. No guns in Australia. Now, reading and English very hard for me.... My house is not good. It's bad because it's cold and it has mice.... The mouse no good – it ate my homework....*

*Maybe if the war is finished, I will go back to Sudan – just to look then come back to Australia. I do not want to go back to Sudan."*

Mary, from Sudan living in Australia.

Parramatta YCW *The People Want to Learn*, 2005

### REFLECTION AND SHARING

Pope John Paul II referred to the situation of refugees as 'a shameful wound of our time'. Today still, ordinary people are forced to flee their homes because of persecution and conflict. The United Nations High Commission for Refugees reported that at the beginning of 2006 there were 20.8 million refugees, asylum seekers, internally displaced people and other people of concern worldwide.

Many live in refugee camps; others make risky journeys to new countries seeking safety and a home. Australia currently accepts around 13 000 refugee and humanitarian entrants. For over a decade we have taken harsh measures to discourage asylum seekers from coming to Australia. These included policies of mandatory detention and temporary protection for asylum-seekers and the Pacific Solution.

Under these policies thousands of people were imprisoned in Australia and off-shore, and those that entered the community had no access to basics like English classes and Medicare. Recently these policies have been scaled back, but many are still living with their effects. Others, like Mary face the general challenges of learning language, making a home and dealing with past trauma. In a world that produces refugees and asylum-seekers, how do we live with love and welcome?



**See**

- What has been your own or your friends' experience of asylum seekers and refugees?
- From your own knowledge/ experience, what has led refugees and asylum-seekers to come to Australia?
- What do you think life is like for them here – some of the good things, some of the challenges?

**Judge**

- What do you think about the situation of refugees and asylum-seekers in Australia?

Read the following passage from Hebrew scripture (Deuteronomy 10:17-19)

*For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt.*

Now read this scene about Jesus' childhood from Matthew's Gospel (Matthew 3:13 – 15)

*Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, 'Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.' Then Joseph got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, 'Out of Egypt I have called my son.'*

- What strikes you from these passages?
- Matthew's Gospel portrays Jesus as a refugee. What does this say to other people in our world who are refugees?
- What does it say to us as YCW members? How does it fit in with our Social Vision?

**Act.**

- What do you believe needs to change when it comes to refugees and asylum seekers in your area or state?
- What action can you take to work towards this?
- Who can help you?

### **CLOSING PRAYER**

- YCW Prayer OR
- Reading of Psalm 8 OR
- Name individuals or groups needing our prayer at this time.



# Social Enquiry:

## Towards **GLOBAL** awareness and **SOLIDARITY**



### INTRODUCTION

A critical aspect of the YCW Social vision is our education towards global awareness. As global citizens, and as Christians, we believe that all members of the human family are our brothers and sisters and that we have a responsibility towards our increasingly fragile planet. What does this mean to us as young people in the twenty-first century?

***Regretfully, two centuries after the official abolition of slavery, contemporary forms of slavery and slavery-like practices still persist, and hundreds of thousands of human beings are still being treated as commodities in a variety of ways.***

***Every country in the world (including Australia) contains women and children who have been tricked or coerced into prostitution, and are then kept through a system of fear or indebtedness as virtual slaves. Particularly vulnerable are those who have been trafficked across borders, physically abused, sold and resold, deprived of passports and snared in a terrible existence from which it can be very hard to escape.***

UNITED NATIONS Press release

***Ruby, aged 21 years from Kulimatoor, is a young woman worker and leader of a base group of the YCW in India. "I was working for two years as an agricultural worker. My responsibilities were to sow the paddy, remove weeds and reap the harvest. I worked 7 to 8 hours per day without a break, and I was paid only 30 rupees per day by the landlord. There is no protection from the snakes, worms and scorpions, and many people died at work. We took action to demand an increase in the salary, and we received an increase to 40 rupees per day, but it is still not enough to live on. Our action needs to continue."***



*Whenever the world trade talks begin to seem like a coma-inducing bore-a-thon, I am jolted back to consciousness by the throat-stripping smell of rubbish; miles of rotting rubbish. A few years ago I found Adelina - a skinny little scrap of an eight-year-old - living in a rubbish dump, where the stench made her eyes water all the time. It is this smell - and her sore, salty eyes - that stay with me. Just outside the Peruvian capital of Lima, there is a groaning valley of trash, and, inside it, hordes of children try to stay alive. Adelina spends her days picking through the refuse looking for something - anything - she can sell on for a few pennies. Then she returns to the few steel sheets she calls home to sleep on a crunchy carpet of cans. She has never left the rubbish dump. She told me three of her friends had recently died by falling into the rubbish, or being pricked by fetid needles. I asked her how often she eats, and she shrugged: "I don't like to eat much anyway." She will be 10 now, if she has survived.*

*When we juggle the dry, dull statistics of world trade, we are really asking if Adelina will remain in her rubbish dump - and if her children, and grandchildren, will live and die there.*

### GROUP DISCUSSION –

#### See

- What touches you in these stories?
- Can you share a story that you have heard about injustice or inequality among young people in developing countries?
- Can you describe a time when you did something to help someone in need and felt really good about it?
- Why do you think so little is done to create greater equality in our global community?

#### Judge

- What do you think about these stories?
- What do your values/beliefs say?
- Why do you think global solidarity is important?
- What do you think should be happening?

#### Act

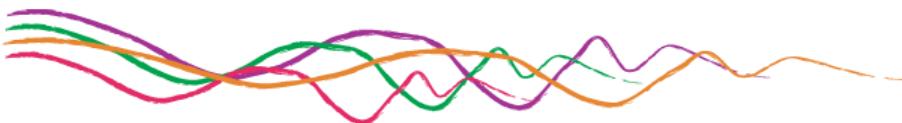
- What is it that you want to change?
- What difference can you make?
- How can YCW take leadership in this?
- Whom can you involve in your action?
- Is there anyone you can influence to change things?

### CLOSING PRAYER

- YCW Prayer OR
- Reading of one of the stories OR
- Naming of individuals or groups needing our prayer at this time.

# Social Enquiry:

## Making INDIGENOUS POVERTY history



***Closing the Gap*** has been a theme in Australia for many years and yet it often seems that little improves in spite of all the publicity and action by many Indigenous and non-Indigenous Australians. This enquiry has been developed to help you reflect on the issues and where you believe that your faith and values are calling you to act at this time.

*If you walk in the shoes of an Aboriginal or Torres Strait Islander you know that whether you live in the city, regional Australia or a remote community, your life expectancy is 17 years fewer than the rest of Australians. Your health, housing, education and employment opportunities are far worse. You endure racism and discrimination in most parts of Australia. You belong to an underclass of disadvantage that allows escape only by a fortunate minority.*

*In the tougher housing estates in western Sydney more than 45,000 indigenous people are still struggling with this huge disadvantage. They are in that trap of underachievement in education, chronic unemployment, long-term poverty and welfare dependency. On the outskirts of Perth, Brisbane and Cairns, in Alice Springs, Katherine, Dubbo or most other large towns in western NSW, Queensland and Western Australia, the story of disadvantage is very similar.*

*Integration and assimilation have not brought indigenous people equality. In those Sydney housing estates I speak of, from Campbelltown to Mount Druitt, an estimated 60 per cent of Aboriginal people have a white partner, but they do not miraculously climb the ladder of opportunity. Their children too often inherit the grim social disadvantage.*

Jeff McMullen

### See

- What are your reflections on this opinion piece?
- What are the causes of this reality?
- How does it affect you?

### Judge

- What do you think are the underlying values and events that have brought about this situation?
- What do you think should be happening?

### Act

- What would you like to change? What realistically can you change?
- Whom can you involve in your action?



# Social Enquiry:



## FACEBOOK

**Facebook, the second largest social network on the Web with around 60 million members, is one of the fastest-growing and best-known sites on the Internet. This enquiry provides an opportunity to look at the advantages and disadvantages, and to examine how it can best be used by young people.**

Large numbers of surveys and studies have been conducted around Facebook. For instance, according to a 2005 survey, approximately 85% of the students surveyed had a Facebook account, with 60% of them logging in daily. Facebook was the most "in" thing after the iPod and tying with beer. Users spent approximately 20 minutes every day on Facebook. Another survey said 90% of all undergraduates in the U.S. use either Facebook or MySpace regularly. Perhaps the most amazing statistic of all may be that Facebook is the 7th most trafficked site in the U.S.

### One view

*Facebook is a massively successful social networking service that grew to prominence in virtually no time. It's not hard to see why: its features and tools are highly appealing, and Facebook users are extremely well networked in real life. Facebook is one of the world's most successful social networks.*

### And an alternative view

*I despise Facebook. It describes itself as "a social utility that connects you with the people around you". But hang on. Why on God's earth would I need a computer to connect with the people around me? Why should my relationships be mediated through the imagination of a bunch of supergeeks in California? What was wrong with the pub?*

*And does Facebook really connect people? Doesn't it rather disconnect us, since instead of doing something enjoyable such as talking and eating and dancing and drinking with my friends, I am merely sending them little ungrammatical notes and amusing photos in cyberspace, while chained to my desk? A friend of mine recently told me that he had spent a Saturday night at home alone on Facebook, drinking at his desk. What a gloomy image. Far from connecting us, Facebook actually isolates us at our workstations.*

### See:

- What are your reflections on these two views?
- How often do you or your friends use Facebook?
- Why do you think people enjoy using Facebook ?

### Judge:

- What do you think about Facebook?
- What do your beliefs about social networking, fun and relationships say?

### Act:

- What would you like to do as an individual and as a group?
- Whom can you involve?



# Additional SOCIAL Enquiry RESOURCES:

Provided below are examples of Social Enquiries you might find helpful to use with your group at appropriate times.

## HOUSEWORK ENQUIRY

### See

- What is your definition of housework?
- How much housework do you do and who is involved? (effort and time spent)

### Judge

- What do you believe a fair share of work should be?
- What do your values/beliefs (faith) say about this?

### Act

- What actions can be taken to ensure a fair workload?
- By involving others, how can this situation be dealt with in the future?

## PROMOTION AT WORK ENQUIRY

### See

- What are the possibilities or opportunities for promotion in your workplace?
- What are some of the goals young workers have and how important is promotion to them?

### Judge

- What do you think about promotion?
- What do your values/ your faith say about the situation?
- What would Christ do if he were in your situation?

### Act

- What can you do to see that everyone has a chance for advancement in his or her workplace?
- Who else can you involve in this action?

## EXERCISE ENQUIRY

### See

- What type of physical exercise do you do and how often?
- What effects does physical exercise have on you?

### Judge

- What do you think about physical exercise?
- What do you think would be the very best thing you could do?

### Act

- What 5 steps need to be taken to achieve the very best thing you could do?
- What can you do now to work towards your goal?
- Whom can you involve in this?

## UNEMPLOYMENT ENQUIRY

Unemployment affects a number of young people in Australia. As a result the following enquiry has been developed to increase our understanding of the situation.

*David has just completed 5 years of study at university. Having completed this degree he is now looking for work in that field. He has tried unsuccessfully to gain work using his degree. This has affected his feeling about himself and his esteem. David is questioning whether he should be applying for jobs in his field or trying to find any work. He has decided to continue to look for work in his studied field and re-evaluate in two months, if no work is found*

**See:**

- What are your reflections on this worker story?
- How many unemployed people are you yourself in contact with?
- What is it like being unemployed?

**Judge:**

- What are the causes of unemployment?
- Why is there an unemployment campaign?

**Act:**

- Can you increase your contact with unemployed people?
- How can local groups support the unemployment campaign?

## SAFETY AT NIGHTCLUBS ENQUIRY

Many young people spend time at nightclubs. There are potentially challenging situations, which it could be valuable to discuss.

*Belinda went to a nightclub and got carried away drinking too many shots. She lost one of her shoes, collapsed in the car park and was taken to hospital where she was put on a drip. Her mother was called to the hospital and took her home, once her blood alcohol level had reduced.*

*Belinda was deeply embarrassed by her loss of dignity in front of her peers and her mother, and about the unsafe situation she had created for herself. Since this experience, she is watching her drinks, and being more careful when night clubbing*

**See**

- What are your reflections on this worker story?
- What are the dangers at nightclubs?

**Judge**

- How safe do you think it is to go to nightclubs?
- What should be your attitude towards your personal safety?
- What do your values/beliefs say about this situation?

**Act**

- What preparation can you make prior to going to the nightclub in order to be safe?
- What items can you take with you and what will you wear to keep yourself safe?
- How can you practice better safety next time you go to a nightclub?
- Can you talk to any of your friends about this?



## PRESSURE IN LIFE ENQUIRY

Pressure affects all people and most of us deal with it in different ways. This enquiry has been developed to help identify pressure in life and to consider ways we might reduce the pressure we feel.

*Rebecca is a casual worker who has recently left home. She now lives with a friend. Recently she experienced financial hardship because of the bills she needed to pay. She had always lived at home until now and always had money. She didn't want to borrow money from anyone especially from her parents as she wanted to be independent.*

*Rebecca worked out a way to pay parts of her bills with the money she had and she negotiated an extension to pay the remaining amounts. As a consequence, she felt that by careful planning and strict budgeting, she had achieved her independence*

### See

- What are your reflections on this worker story?
- What kind of pressure do you feel in your life?
- What are the causes of this pressure?
- How does it affect you?

### Judge

- What are the underlying values and events that have brought about this situation?
- Is this pressure brought about by your own doing or by external influences?
- What would you like to change? What realistically can you change?

### Act

*From your review, you may decide to take an action to respond to a situation in your life. If you wish, you could use some of the ideas below. Remember that the primary method of the YCW in forming young workers is not dialogue but action.*

- Keep a diary over one week indicating how you spend your time and your feelings in terms of pressure. Use this information to reflect on your life and share your conclusions with your group.
- Interview a member of an older generation and ask them how pressure today compares with their experiences when they were younger. Make conclusions and share this with your group.
- Speak with a young worker with whom you are in contact about the pressure they feel in their life and how they handle it. Share this with your group.

## THE INFLUENCE OF THE CHURCH ENQUIRY

This meeting was designed for a local YCW ROLWA group. A local member came across the following reflection on WYD in Sydney and brought it along to the group. You may find it helpful.

*I don't think I've spoken to anyone who wasn't impressed by Australia's World Youth Day 2008. I have heard remarks like "It was much better than I expected"; "If only we'd known what it would – or could – be"; "Wasn't it all wonderful?" Even those who might be excused indifference – Sydney commuters, jaded clergy, cynical Catholics, non-Christians and Rail Corp staff – were won over, if not converted.*

*The question on many people's lips is "Where to from here?" and that is a vital and urgent question. However, I believe that other equally significant questions are calling out for answers: What actually happened? What kind of church were we celebrating? Who was in the foreground and who was in the background? Who was excluded or marginalised? Of course, countless good things happened.*

*Conversations happened, thousands of them, about God and God's people, about the countries the pilgrims had come from; about different ways of being church in the third millennium.*

*It may seem churlish to find fault with an event that was perhaps the most promising to occur in the Australian church in many years. However, that promise will only be fulfilled if we are big enough to acknowledge that being Christ's witnesses demands honest soul searching and a conviction that we are pilgrims still on a journey, even though those lairy backpacks are now available on E-Bay!*

Tracey Edstein

### See

- What are your reflections on this extract?
- What have been some of your best experiences of church?
- When have you been disappointed in the church?
- Who is excluded or marginalised in our church?

### Judge

- What are your feelings about going to church?
- How do you determine what the teachings of the church mean for you?
- How influential is the church on your values and way you live your life?

### Act

- How can you respond to the challenge of this extract (especially the questions in the second paragraph)?
- What steps can you take to achieve greater involvement in Church?
- How can the YCW involve people of different faiths?



## SCHOOL TO WORK TRANSITION ENQUIRY

When a person leaves high school there are numerous changes to be dealt with – loss of school friends and routine, leaving a school community, loss of student identity, coping with unemployment, higher level study, joining the workforce, possibly leaving home, a less restricted social life and legal responsibilities at age 18.

*Peter left school and was accepted into a university course. He wasn't really interested in the course, but received the requisite marks to get in. After six months, he decided that he would drop out of the course and take the rest of the year off. This year he began by trying to find work.*

*Because he wasn't even sure about how to go about finding work, Peter asked his dad to help him. The first job his father helped him find, however, only lasted 2 weeks, as he found it boring and repetitive and he wasn't enjoying it.*

*At the moment Peter is trying to evaluate what he really wants out of life and in terms of work and study. He's now exploring all avenues of study and work and is grateful for the assistance his father is still giving him.*

### See

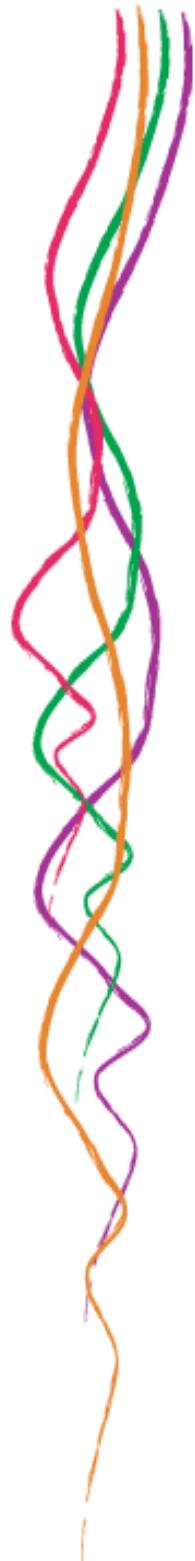
- What are your reflections on this worker story?
- What are the challenges for you now that you have left school?
- How has your relationship with your parents and others changed since leaving school?

### Judge

- What should work or study ideally be?
- Now that you have left school what is the relationship you wish to cultivate with your parents and others?

### Act

- What steps do you need to take to manage the school to work transition?
- Can you reach out and develop positive relationships with your parents and other school leavers?



**Meeting Themes:**  
**BELONGING**  
to YCW

# BELONGING to YCW: review of influence



## INTRODUCTION

Our Sphere of Influence includes our surroundings, the people we meet each day –not just the obvious people like our family, friends and work mates but also those at our bus stop and local shop.

Reviewing our sphere of influence involves consciously being aware of the people we meet, and honestly analysing the degree of influence we have. Knowing what influence we have is not enough however. Utilising this influence to change and take action is the role of all YCW members. To review our Sphere of Influence in a base group, Diocesan formation day or any other event, some key steps are helpful.

- Brainstorm what you think Sphere of Influence is?
- Ask if anyone has experienced a Sphere of Influence review? If yes, what were their experiences like?
- Brainstorm the importance of being conscious of our Sphere of Influence
- Complete the Sphere of Influence enquiry (see below).
- Discuss people's answers from their worksheets.

*You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot. You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lamp stand, where it gives light to all in the house*

## SPHERE OF INFLUENCE ENQUIRY

### See

- Think about the different areas of your life where you have had contact with people in the past week (e.g. work, place of study, parish, sport team, friends, and family).
- Name these people and the kind of influence you have on them.
- Choose 1 of these people that you either don't know at all or that you know only a little about. The aim here is to focus on how we can expand our sphere of influence.

### Judge

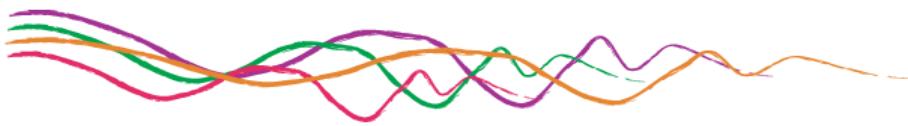
- Why is it important for you to reach out to this person?
- What example does Jesus give us on reaching out to others?

### Act

- How could you involve this person in some kind of YCW action/campaign?
- How in the future can you be more aware of your sphere of influence and be ever increasing it?
- How can you bring the idea of being conscious of your sphere of influence to your base group/ Diocese?



# Early HISTORY of the YCW



## INTRODUCTION

Provide an outline of the early history of YCW (outline on pp 65 – 66), using PowerPoint or role play

## REFLECTION AND SHARING

### See

- What were the conditions at work when Cardijn was growing up?
- What happened to make him dedicate his life to young workers?
- What is the “Worker Problem”?

### Judge

- What would make you fight for your rights?
- How concerned or involved should the church be about working conditions today?

### Act

- How can you bring the ‘influence’ of Christ into your work?

## FOR ONGOING ACTION

- What aspects of Cardijn’s life and passion are still relevant for you?
- What action are you going to take now?
- How can YCW support you?
- Is there anything more we need to find out?
- What action do we need to take as a group?
- Is there anyone we can influence to improve things in this area?



# YCW and the THREE truths



The Three Truths describe the orientation of the YCW at its most fundamental level. It is important to revisit this reflection regularly, and to remind the members that these truths are central to who we are. Father Hugh O'Sullivan explains its most important aspects.

## The Truth of Experience

*In the world in which we live there is much kindness and love. But there is also violence, exploitation and neglect. This is particularly so in the world of work. The injustices we see are a scandal, and contradict what we believe. This is the 'Worker Problem' and it is from this that the YCW was born. Sometimes we see young workers behaving in ways that contradict their own dignity as human beings and that of others. Often, the structures of society do the same.*

## The Truth of Faith

*The faith of the YCW is rooted in Christianity. As human persons we all have an inherent dignity which must be enhanced and respected, not trampled upon. This dignity starts, 'on earth as it is in heaven'. It is a sign of this dignity that each of us is so unique in our appearance and our personality – we are one of a kind, designed for an irreplaceable mission. Out of millions of biological alternatives we were born. We are equal in God's eyes and have equal dignity, no matter what our status may appear to be. It is fundamental to YCW belief that the dignity of the person must always be protected and enhanced.*

## The Truth of Method

*The YCW was born out of the contradiction between the 'truth of experience' and the 'truth of faith'. It was created as a response to the 'Worker Problem'. Its mission is one of conquest to create a new world of justice. A big, international movement of influence, run by, with and for, young workers, that will serve, educate and represent each other to transform themselves and the world. Its method is SEE, JUDGE, and ACT. Through the YCW young workers will discover their mission.*

### See

- What is the relationship between the three truths?
- What are these truths saying to you?

### Judge

- Do you have a story that illustrates the importance of one of these truths to you?
- What do your values/beliefs say about these truths?

### Act

- What action can we take as a group if we want to be real about this message?
- Whom can we involve in our action?

# Mary MacKillop and YCW



Mary MacKillop is the Patron of YCW in Australia. As Australia's first named saint, and an advocate for young people in her time, she was also named as patron of World Youth Day in Australia. Pope Benedict explained why:

*Her perseverance in the face of adversity, her pleas for justice on behalf of those unfairly treated and her practical example of holiness has become a source of inspiration for all Australians.*

This enquiry enables the group to examine her life and inspiration, and the example this can be for us in YCW today.

## REFLECTION

- Read the story of Mary's life (p 69)
- Reflect on John Paul II's encouragement to us:

*Mary MacKillop embodied all that is best in your nation and its people: genuine openness to others, hospitality to strangers, generosity to the needy, justice to those unfairly treated, perseverance in the face of adversity, kindness and support to the suffering. Think of Mary MacKillop and learn from her to be a gift of love and compassion for one another, for all Australians, and for the world.*

Mary lived by the motto: *Never see a need without doing something about it.*

## SHARED REFLECTION

### See

- What does Mary's life as a young Australian have to say to us today?
- Which part of the Pope's statement means most to you? Why?
- What would be a need Mary would be concerned about today?
- What exactly is happening and what is it doing to people?
- Why is this happening?

### Judge

- What do you personally think about this?
- What do your values and beliefs say?

### Act

- What action can we take as a group if we want to be real about Mary's life and inspiration?
- Whom can we involve in our action?



# LEADERSHIP roles in YCW groups

## INTRODUCTION

Explain why YCW groups have office bearers. Make sure you include the formation benefits.

## REFLECTION AND SHARING

Use Power Point or this page as a hand out.

### President / Chair Person

<ul style="list-style-type: none"><li>• Chairs the meeting</li><li>• Is responsible for the group</li><li>• Knows all members</li><li>• Provides opportunities to grow in friendship</li><li>• Follows up between meetings</li></ul>	<ul style="list-style-type: none"><li>• Delegates part of the meeting to others</li><li>• Leads the group</li><li>• Believes in each member</li><li>• Defuses personality conflicts</li><li>• Ensures the democratic process</li></ul>
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### Secretary

<ul style="list-style-type: none"><li>• Takes and keeps minutes</li><li>• Supports and reminds the president</li><li>• Provides reports to diocesan secretary</li></ul>	<ul style="list-style-type: none"><li>• Helps set up meeting place</li><li>• Follows up actions</li><li>• Assists with co-ordinating action</li></ul>
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### Treasurer

<ul style="list-style-type: none"><li>• Collects subscriptions</li><li>• Gives finance reports</li><li>• Informs members where their subs go</li></ul>	<ul style="list-style-type: none"><li>• Records financial transactions</li><li>• Encourages financial responsibility</li><li>• IYCW Days pay appeal</li></ul>
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### Census Keeper

<ul style="list-style-type: none"><li>• Keeps census of members and potential members (contacts)</li><li>• Promotes YCW (especially with school leavers)</li></ul>	<ul style="list-style-type: none"><li>• Sends census to the office</li><li>• Is the Public relations officer</li><li>• Engages in Representative action</li><li>• Leads recruitment actions</li></ul>
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### Chaplain/Collaborator/Mentor

<ul style="list-style-type: none"><li>• Listens and challenges</li><li>• Takes action in own life</li><li>• Leads personal reviews</li></ul>	<ul style="list-style-type: none"><li>• Empowers the young workers</li><li>• Advocates</li><li>• Trains action</li></ul>
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## SMALL GROUP WORK

Divide members into groups for the following exercise:

*(each group is to create one of the following presentations for the total group).*

- **President's group** – an agenda for a base group meeting
- **Secretary's group** – a group action co-ordination report for the diocesan secretary
- **Treasurer's group** – a monthly finance report showing income and expenditure
- **Census keeper** – a census list showing different categories of membership and contacts
- **Collaborator** – a list of what is important in the lives of the young workers today.

## CONCLUSION

### CLOSING PRAYER (e.g. page 11)



# COMMUNITY and FINANCIAL aspects

## of the YCW



### PREPARATION

If you are running this session you will need someone to run its' parts i.e. the short talk, the reading and discussion, the group discussion and role play. Someone should organise refreshments. Give as many responsibilities as you can to involve and form other members of the group.

### INTRODUCTION

*We can learn much from studying the methods used by Father Frank Lombard when he and five young workers started the first YCW in Australia at Northcote, Melbourne, just before the Second World War. They built a structure from which the YCW was to grow in Australia and it was built on a foundation of community and good finances. Remember, they set out to build a mass movement.*

*The financial base was built by starting shops where they sold articles of clothing. They also started housing cooperatives. Community was built by going on camps and by holding a dance every Saturday night. The early YCW, supported by Father Lombard, was confident in building community and was financially competent. They purchased properties for use by the YCW for training and retreats.*

*Today the YCW still owns property and ex-members, led by Bill Armstrong, in YCW Holdings, manage the money raised in those early days and provide essential funding for the YCW today.*

The **aim** of this session is to provide the opportunity for members to participate in both the community and financial aspects of the YCW

### SHARING

Introduce each part of it and the person responsible and keep it moving and on time.

Agenda Item	Time Allowed	Presenter
Why Subscriptions are important in YCW	15 mins	
Reading about YCW Subscriptions	15 mins	
Group discussion on social activities	30 mins	
Role play the importance of community	10 mins	



## 1. Why subscriptions are important

Describe the YCW in brief from the IYCW Declaration of Principles and discuss the community and financial aspects of the YCW (see over page). Use Power Point or other visual aid. Lead the two brainstorms and draw out examples.

'The YCW is part of those movements which continue to aspire to, and build a new society. As a **movement of young workers in action**, the YCW wants the young workers to fulfil their deepest aspirations, live in dignity and **build a new society**.

It is a movement of, among, by and for young workers; a **democratic organisation run and directed by the young people themselves**. It is a movement of **education through action**. It takes action right where the young workers are, and considers its task of education a priority.

It is a movement that **creates communities where young workers can share all aspects of their lives**; plan and review the action to change their situations. Through its action and reflections the YCW is **present and active in the church**.

It **uses the review of life and worker action as its primary tool**. In the YCW, the young workers make their own history, using experiences of the past as a basis. It is constantly evolving and deals with new needs of the young workers in particular, the working class, the oppressed and the excluded. It makes an analysis, which is reviewed periodically.

It contributes to the **search for and deepening of the meaning of life** – a crucial dimension of life.'

*From IYCW Declaration of Principles*

### Brainstorm

- Brainstorm why **community** is important for the YCW? Give examples.
- Brainstorm why **finance** is important for the YCW? Give examples.

## 2. READING – The YCW Subscription

The small sum they might give has a bigger value. How much pay do the young workers earn? How much do they spend going out on a Saturday night? To measure the value of this free-will offering, you must look at it from this point of view.

It is the deliberate and personal nature of the act that is so important. We must not hesitate to ask and get it from each young worker. The YCW strives to raise the way young workers are respected in the world and for them to reach their full potential. Paying subscriptions is part of that. By paying a subscription the workers make a gesture, a personal sacrifice, to give to something they believe in, without always taking everything from someone else. After all, it is their movement.

There is a danger when institutions provide services for people for nothing. Young workers need to maintain a greater sense of responsibility and not become passive receivers without giving in return. To pay YCW subscriptions costs something and it is out of respect for the young worker that we ask it. We want to raise the young workers, but the best way of doing this is to teach them not to take but to give. "It is better to give than to receive," Christ said. Young Workers must learn that.

*Adapted from Cardijn, 'The Young Worker Faces Life'. P 28*

**Read** the extract below:

*The subscription of an ordinary member is a small gesture by young workers who, of their own free will, for love of their YCW friends, can make this sacrifice of giving part of their own money, which might have been spent on themselves. They do this when they have grasped the importance of supporting and encouraging their friends in the movement.*

**See**

- What is Joseph Cardijn saying here?

**Judge**

- What do you think about paying your YCW subscriptions?

**Act**

- Watch a role play showing a group treasurer explain to a new member the purpose of subscriptions and what the money is used for.

## GROUP DISCUSSION – Social Activities

Split into small groups. Read the extract below and discuss the questions.

The YCW is a group of young, alive people who naturally want to have fun and do things they enjoy doing together. Often meetings will begin or conclude coffee or a meal. In some ASPAC countries YCW members love to join in singing worker's songs. At the meetings they organise to go out together and to socialise. These are essential means to build the links of true and deep friendship."

*O'Sullivan "Mondays". P 11*

**See**

- How have you participated in the social life of the YCW?
- How does the participation of members affect the others in the group?

**Judge**

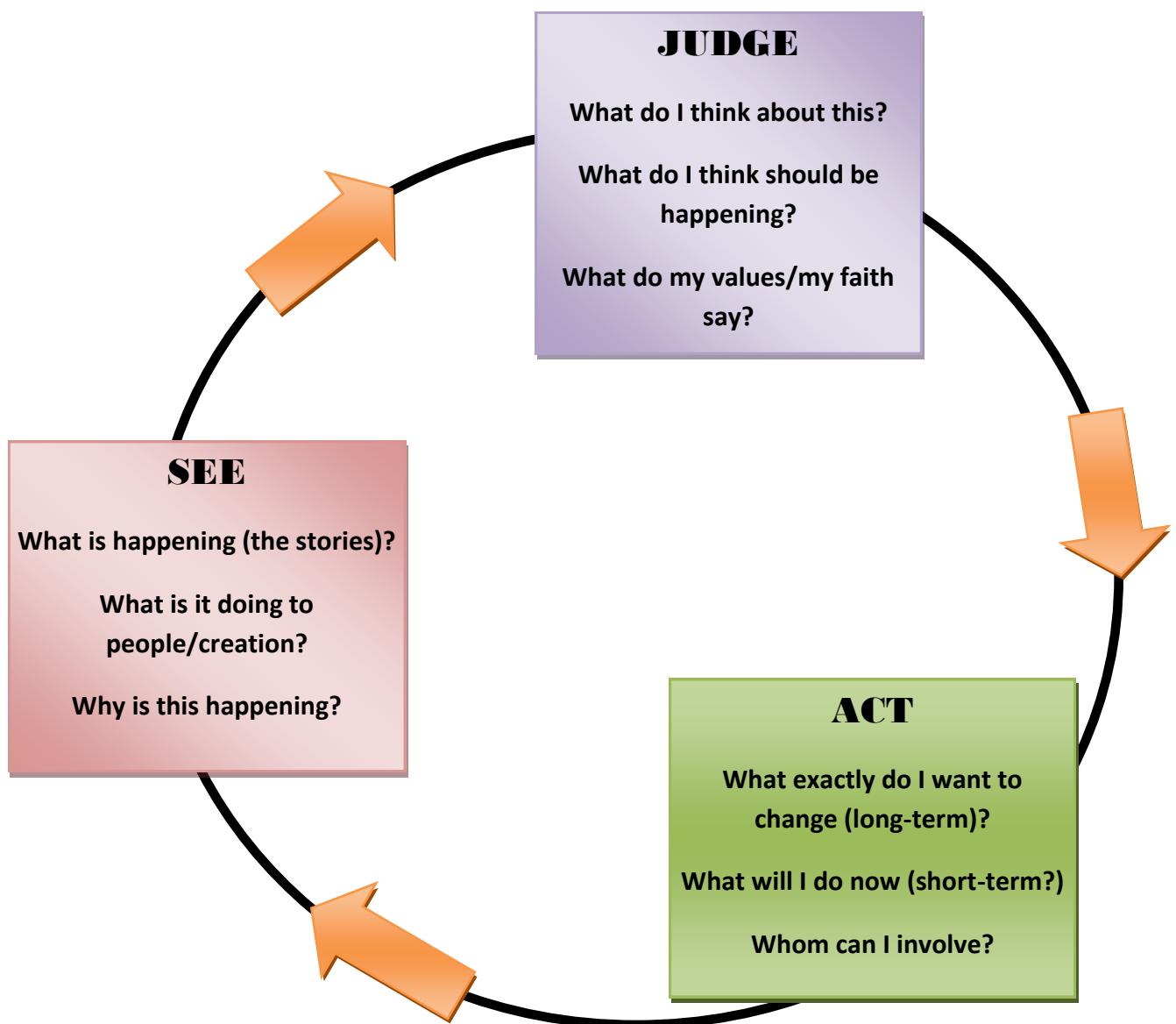
- How do you try to get to know other people? Why? How can this be done?
- From your knowledge of the life of Jesus, what was his attitude towards social activities?

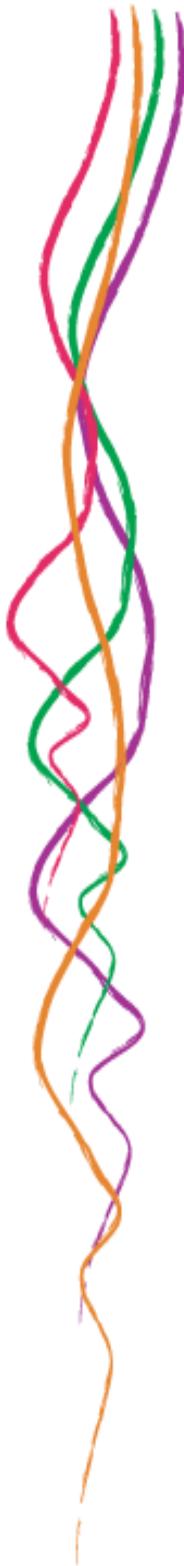
**Act**

- Make a list of the jobs involved in organising a YCW dinner. Tick those jobs you have the skills to do.
- What activities could your group organise?

## CLOSING PRAYER (e.g. YCW Prayer p18)

# At the **HEART** of YCW





## Additional YCW RESOURCES



# BEGINNING of YCW

In the beginning of the 1900s the founder of the Young Christian Workers, Joseph Cardijn lived with his parents in a suburb in Belgium. It was in the midst of the industrial revolution and the working conditions at the nearby factories were dreadful.

Prior to the invention of the machine things had been different. Work was organised around family businesses and farms in small villages. People had a skill, which they used to work and they passed this on to their sons or daughters. The church was a big part of the community and would often ensure that the feudal lord would look after the workers.

A worker made a product using skills they were proud of. There was a degree of independence and self-direction. They were using their natural creative abilities in a useful way. There was community at work, close to the family and close to the church. And by co-operation these workers produced what the community needed.

When the machine was invented it resulted in factories. The small family businesses couldn't compete with this efficiency and closed down. The workers and their families had to move into slums near the factories. The village communities were broken up therefore and extended families became separated. The influence of the church also was greatly reduced because people left their parish for the new big cities.

In the factories the father no longer taught his son and the wife was no longer close to her husband. The person who owned the factory (the means of production) became known as a 'capitalist'. And the employees who worked in the factories became dependent on the

owner for a wage. They became known as the 'working class'.

The relationship between the owner of the factory and the workers was often a distant one. With so many workers it became impossible for him to know them. Some of the factory owners tried to care for the workers but the competition of the free market meant that wages and conditions were forced down to lower costs. If a worker didn't want to work for the low pay there was another unemployed worker who would.

It must be remembered that in those days there was not the social security systems that we know, nor the trade unions and government bodies to look after the workers rights. They were on their own with a 'power imbalance' that favoured the capitalist.

The workers were exploited badly. The conditions in the factories were unsafe, immoral, and wages were very low. The work itself also became dehumanising – serving the machine was hard repeating the same task over and over. It was soul destroying because it involved a de-skilling from the trade that the worker was once proud of. Workers were exhausted working twelve hours a day six days a week.

When Cardijn was a boy he could hear the 'clatter of wooden clogs', as the workers trudged passed his house early in the morning on the way to work. And he saw them coming home at the end of the day – exhausted and with their spirit defeated.

Cardijn's Father and Mother saw it as blessing when he decided to become a priest. They certainly could have used the wage that he would have brought home had he worked in the factory like his schoolmates.

When Cardijn returned home from the seminary on leave he saw the difference in his school friends now they were working. They



had become cynical with the church even those who previously had been devoted Christians and they rejected him as 'the little priest'.

Cardijn's Father died far too early. Many people died of what was called 'industrial disease'. It was due to over work. Because of these experiences Joseph Cardijn decided to devote his life to solving this scandal he called 'the worker problem'.

He studied the social issues of the day and visited England to see the new Trade Unions and youth movements there including the boy scouts. He talked to workers as they came home from the factories and took a great interest in their daily lives.

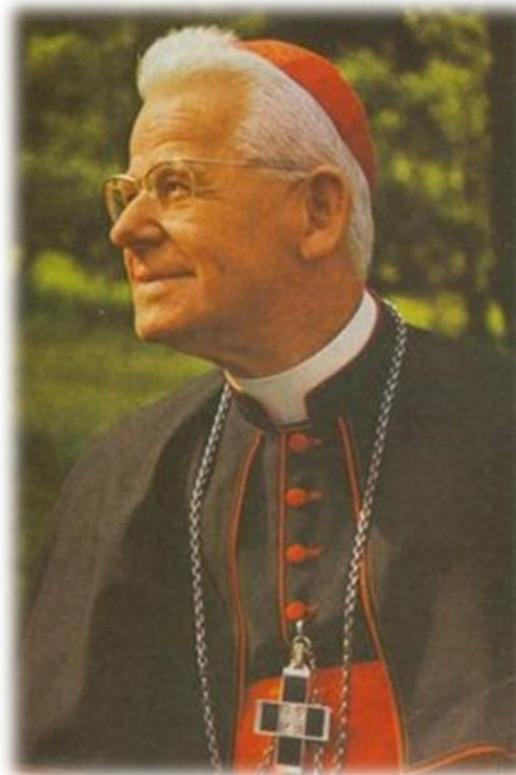
Cardijn realised that the factories were places the priests couldn't go into. If the workers were going to be saved from this exploitation they were going to have to do it themselves. To do this they would need to recognise their

action as a continuation of the redemptive mission of Christ. The dignity of work needed to be reclaimed. The work places could no longer be bastions separate from God. 'Its victims must become its conquerors', he said.

Cardijn concluded each person is created in the image of God (Book of Genesis) and thus has a dignity here 'on earth as it is in heaven'. It is a contradiction to this 'truth of faith' therefore to treat young workers like machines or beasts of burden.

What was needed (and is needed) was a mass movement for young workers, at the age of formation, to help them discover that the lay person has a Christian vocation, just as the priest does, to be missionaries in all their spheres of influence and in the work places in particular.

The Young Christian Workers Movement was born.



# The THREE Truths

The Three Truths describe the orientation of the YCW at its most fundamental level.

## THE TRUTH OF EXPERIENCE.

In the world in which we live there is much kindness and love. But there is also violence, exploitation and neglect. The injustices we see contradict what we believe. This is the 'Worker Problem' and it is from this that the YCW was born. Sometimes also, we see young workers behaving in ways that contradict their own dignity as human beings and that of others. Often, the structures of society do the same.

## THE TRUTH OF FAITH.

The faith of the YCW is rooted in Christianity. As human persons we all have an inherent dignity which must be enhanced and respected, not trampled upon. This dignity starts, 'on earth as it is in heaven' because we each have a destiny. It is a sign of our dignity that each of us is so unique in appearance and

personality – one of a kind, custom made model, designed for an irreplaceable mission. The book of Genesis reminds us that we are all made in God's image, equal in God's eyes and with equal dignity, no matter what our status may appear to be in the community. It is fundamental to the YCW belief that the dignity of the human person must always be protected and enhanced.

## THE TRUTH OF METHOD.

The YCW was born out of the contradiction between the 'truth of experience' and the 'truth of faith'. It was created as a response to the 'Worker Problem'. Its mission is to create a new world of justice, dignity and equality. It aims to be an international movement of influence, run by, with and for, young workers, serving, educating and representing each other in order to transform ourselves and the world. Its method is SEE, JUDGE, and ACT. Through the YCW, young workers can discover their mission.

Being a leader is a quality and an aptitude – quite often a natural gift. In any area, there is usually one who attracts others, at whose house they naturally meet, to whom they all look, who carries them along. That person is a born leader, with certain gifts, who takes the initiative and leads others.

Many young workers have wealth of character and driving force. They must make something of it, either for good or for evil. If consumer activities are all that capture their imagination, they may be lost to our struggle for a better society. If only a YCW contact would take an interest in them, and engage them into the YCW, they may be inspired to use their talents to transform themselves and their world.

*Cardijn*

# Collaborators and CHAPLAINS

The YCW constantly meets people who were involved in the movement in their teens and twenties. Most often, they recount the effect that their involvement in the YCW had on their lives, their faith, their work and how they have raised their families.

In the light of this, it is most likely that there will be people within your parish who have an experience of the YCW and would be keen to be involved in supporting the group. This person could become the group collaborator, or, as the parish priest you may be interested in supporting the development of the group by meeting with them yourself. Alternatively, you could provide your support by encouraging the rest of the community to support them, and inviting another adult to become involved as collaborator.

It is not necessary that the collaborator have a background in YCW to be involved; only a willingness to learn and walk with the group is required!

The role of the collaborator/chaplain is not to run or co-ordinate the group but to walk with the group, to acknowledge and listen to their voice, share their valuable experience and support the development of the group. The YCW has developed a structure to support collaborators and chaplains through quarterly

gatherings for people in these roles to discuss the challenges, exciting actions and ways that they can develop their roles.

## AND FOR MENTORS – WHAT IS THE CALL?

- To create a space for young workers to look at life critically and deeply, to discover themselves and develop their potential as agents of change
- To aim for a double transformation in the lives of both collaborator and worker, so that both can confront their lived experiences with faith
- To develop an attitude of service and humility, recognising that the YCW is a movement of young workers, for young workers and by young workers
- To develop a knowledge of the reality of young workers, and of the contexts in which young people find themselves
- To promote political and social analysis and action in situations impinging on the dignity and freedom of young workers
- To do before, do with, and do after
- To play an active role in supporting young people to discover their mission in life
- To support the National Plan of Action

## WHAT IDENTIFIES A GOOD COLLABORATOR?

- Genuine interest in young workers
- Strong commitment to YCW
- Openness and patience
- Effective listening and support
- Interpersonal and negotiation skills
- Recognition that they don't have all answers



# MARY MACKILLOP

In 2006, the AYCW National voted to adopt Mary MacKillop as their Patron Saint. The vote was unanimous because members strongly believed that Mary fulfilled the characteristics of 'Young', 'Christian' and 'Worker'.

## So who was Mary MacKillop...

Mary MacKillop was born in Melbourne in 1842. As the eldest of seven children Mary started working as a governess at 14 to help provide for her family. She then spent many years teaching poor children in rural South Australia and began many schools for poor children. She opened orphanages and refuges for women and children who had been pushed to the edges of society. Throughout her life, she was often challenged by opposition both from outside and within the church. She remained loyal, however, both to those she served and to the Church. In 1995 she was beatified as a Saint by the Catholic Church. She is celebrated as Australia's first named Saint.

## And why should she be our Patron Saint?...

Mary MacKillop was a young worker whose life was characterised by action. She was called to serve people who were poor and disadvantaged, and her action of educating the poor is characteristic of what is at the heart of the Australian YCW. Not only did Mary spend her life working for justice; she mobilised many other people to do the same. She has left behind her a legacy of about 1000 vowed Josephite Sisters as well as a following of approximately 3000 associates – men and women who share the same spirit and mission. Her dedication to her work and her faith can be an inspiration to us all.

## But what does having Mary MacKillop as Patron Saint mean?

Mary MacKillop's life of action can guide us in our own lives of action. She can inspire and guide us in our lives. Mary MacKillop's life exemplifies the YCW's characteristics of Young, Christian and Worker. She can help each of us in discovering the deepest meaning and mission of our lives by being an example to us of what our faith can be, and by helping us to understand how we can live out that faith. To me, Mary MacKillop demonstrates just how much one individual can do to change the world by having faith and engaging others in action. Like us, she was called to 'Serve, Educate and Represent'.



*Never see a need without doing something about it!*

Mary MacKillop



## SEE JUDGE ACT CARDS

	<h1>see</h1>	 <ol style="list-style-type: none"><li>1. What exactly is happening?</li><li>2. What is this doing to people? (the consequences)</li><li>3. Why is this happening? (the causes)</li></ol>
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	<h1>judge</h1>	 <ol style="list-style-type: none"><li>4. What do you think about this?</li><li>5. What does your faith say?</li><li>6. What do you think should be happening?</li></ol>
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	<h1>act</h1>	 <ol style="list-style-type: none"><li>7. What is it that you want to change? (long term objective)</li><li>8. What action are you going to take now? (short term objective)</li><li>9. Who can you involve in your action?</li></ol>
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