

YCW Handbook

A Resource to introduce Young Adults to the YCW
Movement and the See, Judge, Act method

A Project of the Young Christian Workers Movement



The **YCW** is an international Movement of **Young Adults** who work together to make a difference in our lives, communities, parishes, schools and in our Society.

We do this by coming together

organising events, **actions** and social **activities**.

Empowering ourselves with knowledge and building a **Just Society** for all.

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SECTION 1.

WELCOME!

Who are We?

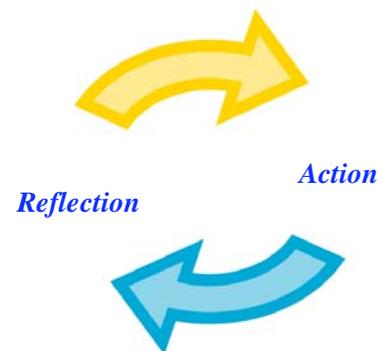
Welcome to the Young Christian Workers Movement!

As young people in Ireland today we are experiencing a period of significant change as a nation, both socially and economically. It is not only a challenging time, but one that brings with it new possibilities with regards to work, unemployment, studies and training and presents us with new questions concerning our life choices and decisions. As we face these new challenges, we in the YCW Movement are convinced that young adults have an important and vital contribution to make in the development of a just society and in empowering young people to be leaders of change in their own lives and in their communities.

As a voluntary Youth Movement we are committed to the process and principles of youth work and through the YCW's method of See, Judge, Act, strive to provide opportunities for young adults to participate fully in their own development, the development of the YCW Movement and the development of a Just Society where all are treated with respect and dignity.

YCW has existed on the island of Ireland since the 1930's, actively forming and training young adults to reach their full potential through reflection and action and encouraging them to become active citizens with a zest for life and a commitment to tackling issues of social justice.

As a Movement *of* and *for* young people we believe in the ability of young adults to make a valuable contribution to our society through taking actions on issues of importance to us and in so doing, change the world in which we live. YCW uses a process of reflection and action to create awareness in young adults of their surroundings and their place in the world. The YCW method of See, Judge, Act is vital to this awareness building and an important tool to help us develop our skills of analysis and plan appropriate actions in response to our reality.



YCW is a multi denominational Movement welcoming all young adults regardless of their faith, economic or social background. We are also part of an International Movement which provides opportunities for young adults from Ireland to participate in training, exchanges and social events on an International level.

Originally founded under the banner of the Young Trade Unionists by Fr. Joseph Cardijn in Belgium the name Jeunesse Ouvrière Chrétienne (JOC) / Young Christian Workers (YCW) was adopted in 1924 with Cardijn as its Chaplain.

Mission Statement

The Young Christian Workers is an international youth movement which values the dignity and worth of each young person. It enables its members to challenge social exclusion and take action to bring about change in their home, workplace and social life.

Guiding Principles

- As a Christian movement, the YCW promotes Christian values.
- The YCW is a movement **of** young people, **for** young people, **run by** young people.
- The YCW strives towards each person fulfilling their potential and through the unique method of YCW, See-Judge-Act, making real changes in their lives.

Aims

- To serve, represent and educate young adults through the method of See, Judge, Act.
- To examine the underlying causes and consequences of social injustice.
- To challenge the existing structures on those issues.
- To develop the members of YCW in a holistic way.
- To achieve change in the individual and their environs and to activate others to take action.

What does YCW do?

YCW brings young adults together in local groups and helps them answer their own needs and the needs of those around them through taking action. This action is decided in the group through discussions called enquiries.

Using the YCW method of analysis See, Judge, Act, Review the group reflects on issues of concern and takes appropriate action in response, either individually or as a group. Actions are often taken in the local community, organising events or activities at local level.

In this way YCW can help to develop the individual and the local community.

How do we do it?

The basis of YCW is the local group. It is here that young leaders are trained to become aware of their surroundings, to reflect on their reality and to plan actions for change.

Groups are normally established on a parish, school, workplace or community basis. They meet regularly using one of the YCW's programmes, such as this one, or the set agenda for YCW meetings, which can be found at the back of this handbook.

A group normally consist of 6 – 12 young adults of a similar age and an interested adult companion, Chaplain/Animator, who meet on a regular basis for approximately 1½ hours. However smaller and lager groups can also work well.

YCW is concerned with training young leaders for life. The YCW is first and foremost a movement of and for young adults. It is they therefore, who are the leaders of their group or section. They elect their own group President, Secretary and Treasurer who, along with the Adult Companion/Chaplain/Animator, form the groups committee. (*More on these roles can be found in Section 4.*)

All YCW programmes and services are based on the format of experiential learning. We as young adults are encouraged to enquire into the situations that affect us on a daily basis and to plan and organise specific actions to bring about a positive change. This method of analysis begins with our everyday lived experience, the issues, problems and challenges that face us every day of the week. The YCW method of See, Judge, Act challenges us to become aware of the reality of our particular situation and that of those around us in our work place, community and parish, school, home and society and to create an organised planned response.

With whom?

YCW is a multi denominational Movement. As a Movement we are available to work with young people and adults on the Island of Ireland, assisting them in developing a response to their reality through the establishment of groups and programmes using the YCW method.

YCW specifically works with young adults **16-18 years** through our **IMPACT!** programme and young adults **18-30 years (YCW)**. YCW and IMPACT groups however often set up Teams and Services targeted at various age groups in response to locally identified needs.

YCW also works with individual young adults through our services, campaigns, actions and events and offers resources to those wishing to engage with young adults in a meaningful way.

As a National and International Movement YCW also advocates for the rights of young workers and regularly organises campaigns and actions in response to the needs of young adults and on issues of social justice

“Ireland's youth and those who came back to build a new Ireland are now amongst the best educated and entrepreneurial in the world and I see those young people here today and I know that Ireland will succeed.”
American President Barack Obama during his visit to Ireland May 2011

Example of a Typical YCW Section:



Groups set up Teams and Services targeted at various age groups or in response to locally identified needs. Each Sections structure therefore, will differ reflecting the specific needs or interests of the group or local community.

SECTION 2.

Getting STARTED

This handbook can be used as a follow up to any of the programmes produced by YCW or as an introduction to the YCW and its method.

Perhaps this is your first introduction to YCW, if this is so we hope we provide you with enough information in this handbook to get started and begin the process of reflection and action through the YCW method of See, Judge, Act.

In collating the information on YCW into one document we hope you find within these pages the answers to any questions you may have on our movement and how to set about establishing a YCW group of your own. From information on who we are, what we do, with whom and where, to providing case studies of the method in action along with Social and Gospel enquiries (discussions) to get you off the ground, we hope we have provided you with an opportunity to experience the YCW and it's transformative method first hand.

If not then please do not hesitate to contact us and we'll do our best to provide you with further assistance.

Call: 01-8780291

Email: info@ycw.ie

Write: YCW National Office

11 Talbot Street

Dublin 1.

This Section provides some tried and trusted methods of forming a YCW group. We recognise however that the situation of young people differs widely from place to place therefore, what works for one group may not work for another. That said, you may have your own ideas of how to go about forming a group, if so do let us know and we can include your ideas in future publications.

For now let's look at the following scenarios;

- ⇒ Adult in the Parish who wishes to get something going for young people.
- ⇒ A young person looking for something to get involved in locally.
- ⇒ A group already meeting but looking for something else to get involved in.

⇒ **Adult in the Parish who wishes to get something going for young people.**

Ok let's take it as a given that you are somewhat familiar with YCW, at least you've heard the name before and may even have come across our programmes or website and decided that this was something you thought could work in your parish. So what do you do?

Step 1.

Contact the YCW National Office - they will provide you with all the information you need on the principles, method and purpose behind the movement along with the role of the Adult Animator/Chaplain/Companion who will accompany the group in their formation.

They will also provide you with the necessary training in working with a group, child protection and best practice and can discuss with you the best way forward.

Step 2.

Research – Where will you find the young adults for the group? Where will they meet? How will you make contact with them? Who will support you in this?

Could you contact the local secondary school/Parish/youth club?

Are there young people you know who may be interested? Perhaps you could form a core group, explain what you'd like to do, get them on board and work together at making contact with other young people and invite them to join you.

Personal Contact is the best way to involve people. Talk to them, invite them to come along to a specific event. If you have a group of young people working with you, ask them to invite their peers along. '*Like to Like*' always works best!

Maybe you've been contacted by YCW or have seen some information on an upcoming event or retreat for young adults. Why not use this as a means of making contact with young adults and invite them to partake in this specific event (if there is a charge perhaps the parish could sponsor them to attend on behalf of the Parish).

Step 3.

Be Prepared - Organise a time and place to meet.

Know what it is you're going to say to people once they arrive. Explain that you're trying to get something off the ground for young people and ask if they'd be willing to get involved?

Ask them what they would like to do? You could carry out a See, Judge, Act on a community/parish/school based issue or something that the young people are concerned about.

Step 4.

Review – ask if the group would be interested in meeting regularly.

Set a date and time for the next meeting.

Ask for someone to volunteer to lead the enquiry/session.

You're on your way!

**I have come that YOU may
have LIFE
And have it to the FULL**
John 10:10

⇒ **A young person looking for something to get involved in locally.**

Step 1.

Make contact with your local Parish/Youth Centre to check if there is a group already in existence locally.

If no YCW group exists talk to the local priest, parish pastoral worker or youth worker about your interest in getting a YCW group up and running.

Step 2.

Contact the YCW National Office - they will provide you with all the information you need on the principles, method and purpose behind the movement.

They will also provide you with any necessary training and can discuss with you the best way forward.

Step 3.

Make contact with other young adults in the area – there are many ways this can be done;

- Through your own friends
- By contacting the local schools
- Using the parish structure
- Through the local youth club / centre
- Door to door contact – calling to people you know personally and asking if they'd like to get involved.
- By organising a specific event to which you invite young people to attend.

Which ever way you decide to go, we find the best way is to invite people personally to get involved. Personal contact always works better than just putting up a poster or making a general invitation.

Step 4.

Organise a venue, date and time to meet. Try to keep this meeting as relaxed as possible. Explain that you are interested in getting something up and running for young adults in the local community using the YCW structure and method.

It may be possible to have someone from YCW attend this first meeting to provide any extra information or to give their personal experience of the Movement.

Ask them what they would like to do or see happening locally? You could carry out a See, Judge, Act on a community/parish/school based issue or something that the young people present are concerned about.

Step 5.

Review – recap on what came up during the meeting and ask if people would be interested in meeting up again to discuss these issues in greater detail.

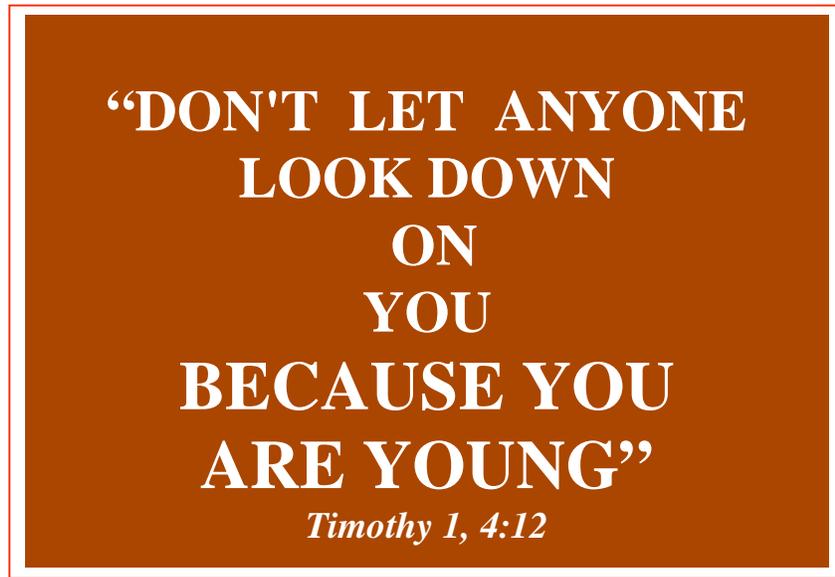
Alternatively you could agree to meet using one of the existing programmes (such as this one) from YCW to help get you started and familiar with the YCW method of See, Judge, Act.

Set a date and time for the next meeting.

Ask for someone to volunteer to lead the enquiry/session.

Contact the YCW National Office for programmes/assistance.

You're on your way!



⇒ **A group already meeting but looking for something else to get involved in.**

So you're involved in a group that is already in existence, perhaps yours is a folk group, prayer group or some other form of group that meets regularly. You've become bored or reached a stalemate and want something to help get you back on track.

Step 1.

Check if there's a YCW group already meeting locally.

Step 2.

If not then contact the YCW National Office and ask us about our programmes or if we have any events or retreats coming up which you could attend. It may be possible for someone from YCW to meet with you to discuss our programmes and help you decide on the best course of action for your group.

Step 3.

Identify which programme / event you are going to get involved in.

Our programmes provide you with all you need to get up and running. The only thing you need do is provide a venue and of course the participants.

Step 4.

Getting down to business – start using the programme and becoming familiar with the See, Judge, Act method.

If you require any assistance YCW are always there to lend a helping hand. So don't be afraid to contact us.

Step 5.

How did this help or work for you? – Review your experience, what went well, what didn't, what did you particularly like or dislike about using the programme?

Did you find it useful?

Was the See, Judge, Act method helpful?

Are you interested in using further YCW programmes or getting involved in any upcoming events/retreats? If so contact the YCW National Office.

Tips for success when starting a group!

No matter where you're starting from the following points should help things run smoothly.

Each Session/Enquiry should only last about one hour, finishing with a cup of tea or coffee and an opportunity to chat informally. With this in mind it is important that when we do come together that some preparation has taken place.

- Keep the size of the group between 5-12 people of a similar age group, this way everyone gets an opportunity to get involved and share their experiences. Also try to avoid people just dropping in and out of sessions as this can prevent the group gelling and sharing openly.

(5-12 people may sound like a small group but Jesus only started with 12 and look what happened)

- Meet in a comfortable place with a table, chairs and facilities for making tea or coffee after each session.
- Always have someone take responsibility for chairing / leading each session and someone to take notes, in this way you can review your progress as a group.
- Make sure each person is given the opportunity to participate. Try to avoid one person dominating the discussion and others remaining silent. Encourage each to participate at their own pace.
- Always aim to have some practical actions from each session and review them at the start of the following one.
- At the end of each session make sure that there is someone organised to lead the following session. The Enquiry Leader should be given a copy of the next session before the meeting in order to prepare, ensuring that they are comfortable with the passage and/questions suggested.
- Remember there are no right or wrong answers when it comes to Enquiries, what's important are people's experiences and reflections. Young people are the experts on what it's like being a young adult in Irish society today.
- Remember to enjoy the experience as you grow in faith together and begin the journey towards creating a more Just society!

SECTION 3.

ENQUIRIES

There are two kinds of enquiry in YCW, Social and Gospel.

The **Social Enquiry** begins with the reality of those in the group, something that's important or has impacted on them, their friends, family, community or someone they know. In other words it focuses on something that someone in the group feels strongly about.

This "*something*" is looked at in detail using the See, Judge, Act method and should lead to some form of action designed to either change or improve the situation for those involved. The process is designed to enlighten us or heighten our awareness of the realities of the particular situation and invites us to take action to bring about change.

The starting point with a **Gospel Enquiry** is the actual story in the Gospel passage and the people or situations involved. The **See, Judge, Act** method is used to allow us to make the jump from talking about the Gospel story to reflecting on our own lives and similar experiences we may have had. The actions we take as a result are then influenced by the message and values of the Gospel and help us to bring the Word of God alive in our own reality today.

For the purpose of this guide we have included two case studies. The first shows the method in action during a Gospel enquiry. This case study outlines the process involved in moving from the Gospel passage to the lived experience of the group members and invites them to take actions based on the values of the Gospel message.

The second case study shows how we take an issue or concern (or fact as well call them in YCW) from our everyday lives and, using the See, Judge, Act method, develop a Social Enquiry. The case study (case study 2) included in this handbook shows a Social Enquiry which was developed as a result of a Gospel Enquiry (case study 1). However often members of the group will mention an issue or something which has affected them during the week which they would like to discuss in greater detail, this can be done as a social enquiry. Using the See, Judge, Act method the group discusses the issue in detail, reflects on it and plans appropriate action. Both case studies should help you when you come to developing your own enquiries on any issues or concerns which will inevitably arise during your time together and provide you with a structure for developing both Social and Gospel Enquiries.

Often groups will alternate between Social and Gospel enquiries; carrying out a Social Enquiry one week followed by a Gospel enquiry the following week. Each group is different so feel free to use the enquiries in this guide in whatever way you feel is most life giving for your group. If facts or issues other than those covered in this handbook do arise, the See, Judge, Act cards in this guide (along with the example in the case study) will help you in forming questions for a Social Enquiry on your chosen issue. As you get used to the process you'll soon find it easy to apply the method to all situations, it just takes a little time and practice!

Case STUDY 1.

GOSPEL Enquiry

Below is a case study/fly on the wall view of a gospel enquiry with a YCW group. It has been constructed in such a way as to show the dialogue and development of the enquiry from beginning to end.

**Why not try the enquiry with your group and see what actions you come up with.*

The Gospel Passage, background notes and questions are set out below.

The Woman caught committing adultery

John 8: 3-11

The teachers of the Law and the Pharisees brought in a woman who had been caught committing adultery and they made her stand before them all. "Teacher," they said to Jesus, "this woman was caught in the very act of committing adultery. In our Law Moses commanded that such a woman must be stoned to death. Now, what do you say?"

They said this to trap Jesus, so that they could accuse him. But he bent over and wrote on the ground with his finger.

As they stood there asking him questions, he straightened himself up and said to them, "Whichever one of you has committed no sin may throw the first stone at her." Then he bent over again and wrote on the ground. When they heard this, they all left, one by one, the older ones first. Jesus was left alone, with the woman still standing there. He straightened himself up and said to her, "Where are they? Is there no one left to condemn you?"

"No one, sir," she answered.

"Well, then," Jesus said, "I do not condemn you either. Go, but do not sin again."

Background Notes: In the time of Christ, it was considered a crime against God for a woman to sleep with a married man. Adultery, under the Law of Moses, was punishable by death. The woman would be stoned to death, while the man was sanctioned, but no other action would be taken. The woman was considered to have been the guilty party. In fact, women weren't even considered to be citizens, but were seen to belong to a man.

The Pharisees were trying to trap Jesus, so that they could catch him out. If he preached his message of love and forgiveness he would be denying the Law of Moses. This was blasphemy and punishable by death. On the other hand, being a devout Jew, they perhaps thought that if he agreed and said what the Law says, they could then point out how he was contradicting himself, one day preaching love and forgiveness, the next day, showing no mercy at all. If this were to happen they could then brand him a false prophet to discredit him and turn the people away from him. In this story it seems they thought they had him backed into a corner. Little did they expect him to answer the way he did.

See:

- In your own words, what is happening in the story?
- Who are the people involved in the story? What is happening to the different people in the story?
- How do you think the Pharisees felt bringing the woman to Jesus?
- What do you think their motives were?
- How do you think the woman in the passage felt being brought before Jesus?
- How do you think Jesus would have felt having to make the decision about the life or death of this woman?
- What do you think about the answer he gives?

Judge:

- Have you ever felt or acted like anyone in the passage? (Jesus, the crowd, the Woman the Pharisees) Can you give examples?
- Like Jesus, have you ever had to make a stand for what you believed to be right? What happened?
- Do you know people who are victimised or picked on like the woman in the passage, for whatever reason? Who?

Act:

- In the situations we have discussed is there any Action we can take as a result of this Enquiry, personally or as a group?
- Is there some way in which we could reach out to those who are victimised or persecuted or judged in some way?
- What action(s) are you going to take? Do you need to plan your action or need further information to help you make an informed choice?

Present: Mary (Group President), John (Secretary), Paul (Treasurer), Joe, Angela, Peter and Kate (Chaplain/ animator)

After the opening prayer was said and the minutes of last week's meeting read and approved, the group president, **Mary** asked if **Joe** was ready to lead the Gospel Enquiry for this week.

Joe (Enquiry Leader): "Myself and Kate decided to look at the Gospel about the woman caught committing adultery. Would someone like to read the passage for us?"

Angela: "I'll read it!" "This gospel is taken from St. John in Chapter 8, verse 3 to 11"

After the passage was read, Joe began the enquiry, using the background notes and See, Judge, Act questions set out on the previous page.

Joe (Enquiry Leader): "Ok! Can anyone tell us the story in their own words, what's happening in the story?"

The group began discussing the passage:

SEE:

Peter: "It seems to me that they were trying to catch him out. They knew that his teaching was all about love and forgiveness, so if he said what he usually said, they had him!"

Mary: "Maybe so Peter, whatever their motivation, they were very quick to judge the woman in the story. I mean how did they know what she was up to – was their accusation even true?"

Joe (Enquiry leader): "We seem to be saying two things here. Peter reckons it was a set up from the start and Mary, you seem to be questioning their accusation in the first place."

Mary "I suppose, it's just that some things never seem to change. This story is set around 2000 years ago right? Well look how women are still "Judged" these days – 2000 years later."

Joe (Enquiry leader): "This is a good point, which I think we should come back to. Let's take some more of the questions under the See. Firstly let's look at who are the people involved in the story?"

Paul: "Well there's the woman and Jesus of course and her accusers the Pharisees. Don't know if it was all done in front of the crowd, or whether they came along later."

Joe (Enquiry leader): "What's happening to the different people in the story?"

John: “Well I suppose the Pharisees were all hyped up thinking they were going to catch him out. I get the feeling that they didn’t seem to care much in this case whether or not she was guilty or innocent of this so called crime. The woman must have been terrified.”

Peter: “And Jesus, what was he doing writing on the ground?”

Joe (Enquiry leader): “It doesn’t say.

Kate (Animator): “Looking at the way he always treated women, with respect, I’d say he was angry over the way they were treating the woman.”

Joe (Enquiry Leader): “Ok, we’ve kind of answered the next few questions already. But the last one there, what’s so different about the answer he gives?”

Peter: “Which one? It’s like there’s more than one; or at least there’s two parts to it. He tells the Pharisees off by challenging them on how squeaky clean they are – ‘if you’ve never done anything wrong....’ He knows they’ve done things wrong, so what gives them the right to judge or condemn her.”

Angela: “And then when they all sneak off, he tells the woman, ‘I don’t judge or condemn you go on off home and don’t sin anymore’. “I think there’s something in that for us all!”

Mary: “Yea, it just goes to show how far we seem to have missed the mark. How many of us have often felt put down, or “condemned” for our opinions or beliefs – or even things that we may have done that were wrong and were completely condemned for it”.

Paul: “And what about the times we’ve condemned others when they screwed up and we didn’t give them a chance, it’s very challenging. But it’s also very freeing to see that this was the way Jesus thinks.

JUDGE:

Joe (Enquiry Leader): “Okay, let’s take the **Judge** questions. Have you ever felt or acted like anyone in the passage?”

Peter: “Yes definitely, just like Mary pointed out, sometimes I’m very unfair in how I see other people, especially people I might disagree with or those I don’t get on with. I’m less inclined to listen to them, let alone give them a chance.”

Angela: “I felt a bit discriminated against when I approached the Parish Priest and asked if there was anything I could do to help out at our church? He gave me a bucket, mop, and a duster and said I could go and help the older women clean the place! I felt like hitting him on the head with the mop. I wasn’t being condemned like the woman in the story, but I felt like I was being judged and categorised because I was a female.”

Mary: “Yea, why do men always assume that the only contribution a woman has to make is in the domestic field?”

Peter: “Hang on a minute; I hope you’re not including us in that. Sure we elected you group president.”

Kate: “What *is* our attitude to women, and especially women in positions of power, particularly you guys? I know a woman in work who has a position of responsibility and who is often asked to ‘do’ the domestic things in the office. She refuses and tells them where to go but you can see that it’s taking a toll on her”.

Joe (Enquiry leader): “We seem to be answering more than just one question here”.

Kate (Animator): “That’s no problem Joe, I think it’s a good thing. It’s a good discussion while still keeping to the point. This is good. I think there’s the bones of a possible social enquiry here”.

Joe (Enquiry Leader): “I think we could have a good social enquiry here Kate. So we do know people who have been victimised in some way, not exactly like the woman in the story but criticised or victimised because of gender. Has anyone ever had to make a stand for what they believe in, like Jesus did in the passage?”

Angela: “Well I said it to the Parish Priest when he gave me the mop and stuff. I told him I’d help out that day but then I told him I’d actually come to offer my help in the church in other ways. I can organise groups, I can sing and play the guitar; I’ve a good knowledge of the Gospels from the YCW and from school but that he’d *assumed* all I could do was the cleaning. What else needs to be done?”

Peter: “You didn’t say that to the PP? What did he say?”

Angela: “I did! Don’t get me wrong, I wouldn’t have opened my mouth a year ago. But since I’ve gotten into the YCW, I’m thinking for myself and learning to see myself as Cardijn says, as “Unique & Special”. So while I was respectful to him, I stood up for my dignity as a young woman.”

Kate (Animator): “Fair play to you Angela.”

Angela: “He got a bit embarrassed and flustered but just said, well done young lady! And we got chatting, that’s how I got involved with the children’s folk group. Now, we are really good friends and have some brilliant discussions about church and community. As he often says, ‘we’re all on a learning curve.’”

ACT:

Joe (Enquiry Leader): "Ok let’s look at the act part of the enquiry. Taking into account the situations we discussed is there any action we can take as a result of this Enquiry,

either personally or as a group? Is there some way in which we could reach out to those who are victimised or persecuted or judged in some way?

I'm going to throw this out to the group; it seems that from our discussion we do know of a couple of situations of discrimination, like Angela's. What about our action being to do a Social Enquiry on discrimination against women or how they're treated? We could look at ourselves and ask, am I discriminating against anyone for any reason and what am I prepared to do about that? Finally, are there people or situations that I need to respond to and stand up for because of what I believe?

Mary: "I think all of us probably have situations, even at home. I'm always expected to do the cleaning and cooking 'cause I'm a girl. Maybe I could I try talking to my brothers about this at home."

Kate (Animator): "I could be more of a support to my colleague in work during the coming week. If I notice any comments, I'll say something to help support her."

Angela: "I could have a chat with the Parish Priest again and look at ways of promoting more inclusion and participation in the life of the Parish".

Joe: "Excellent! What about a social enquiry?"

Kate (Animator): "I'm free to work with whoever would like to put it together."

Mary: "I'd like to do it if that's ok with everyone."

Joe (Enquiry Leader): "That's agreed then. So our actions are;

- ⇒ to be aware of our own personal attitudes to others and perhaps encourage and challenge each other in this respect.
- ⇒ Kate you'll support your work colleague during the week and speak out when necessary.
- ⇒ Angela you'll speak to the Parish Priest about broadening participation and promoting inclusion in the Parish.
- ⇒ Mary and Kate, you'll meet during the week to put together a Social Enquiry based on what we have discussed in relation to the treatment of women.

"Thanks everyone."

Group: "well done Joe!"

As you can see from this Gospel Enquiry the group, using the See, Judge, Act method made the jump from talking about the Gospel passage on the woman caught committing adultery, to reflecting on their own experiences, leading them to decide on a number of actions:

to offer support to a work colleague, to address inequality at home, in our Church and society and to carry out a Social Enquiry on the issues of discrimination against women.

Case study 2 shows how the Social Enquiry went.

...I will SHOW you
My FAITH by my
ACTIONS

James 2:18

Case STUDY 2.

SOCIAL Enquiry

As with the Gospel Enquiry, this case study of a Social Enquiry has been constructed to show the dialogue and process of the enquiry and the See, Judge, Act method.

The questions are set out below. This is followed by the groups discussion.

**Why not try the enquiry with your group and see what actions you come up with.*

We all wish to be treated fairly, yet for many people being mistreated and discriminated against is a regular occurrence. Some are discriminated against because of their sex, sexual orientation, religion, faith, how they look or where they come from. This Social Enquiry helps us to look at the causes and consequences of discrimination.

See:

- Have you or any of your family, friends or colleagues been on the receiving end of discrimination? If so, what form did it take? Where did it happen? How did it make you/them feel?
- In your workplace, your college or your home, are males and females treated equally?
- What is your attitude to people of the opposite sex, those of a different sexual orientation to yours, migrants, refugees, travellers or those with different religious beliefs to yours? How did you develop this attitude?
- Do you ever discriminate against people or treat them differently because of how they look, act, where they come from or what they believe, or for some other reasons? Why do you behave in this way?

Judge:

- Is it right that people should be discriminated against because they are different?
- Why do people discriminate against others? What in your opinion are the causes (reasons) and consequences (results) of discrimination?
- In your opinion what could be done to combat discrimination in our community, workplace/college and in our society?
- What are the barriers to creating a more accepting and just society/community?

Act:

- What action can we take to challenge discrimination in our local community/workplace/society?
- How can you/we involve people from ethnic or minority groups in our group/actions?
- Could we invite members from other groups or organizations to our meeting to exchange ideas and create links that way? Who will we invite?
- What concrete action will you take as a result of this enquiry? Who can you involve in your action?

Present: Mary (Group President), John (Secretary), Paul (Treasurer), Joe, Angela, Peter and Kate (Chaplain/ animator)

After the opening prayer was said and the minutes of last week's meeting read and approved, the group president Mary asked the group for feedback from last weeks enquiry.

Kate: Well I had a chat with the girl in work over the way we as women are treated in the workplace. The last issue was over making the tea for break times. The lads never ask me, but will often ask Jenny. So between us we decided that we would simply refuse politely but firmly and ask them to make it themselves and call us when it was ready. They did it and that was that. The next day they asked again, got the same response and although they were a bit more disgruntled they made the tea and called us all when it was ready. It seems they were taking turns to do it. So by the fourth day, we decided that we would do our fair share of the work without waiting for someone to ask, Jenny and I just got up and made the tea and called everyone when it was ready. Interestingly enough, one of the lads then suggested a rota be put on the wall so that all the simple jobs could be shared equally. I know it's only a very small situation but it has made a difference, especially for myself and Jen.

Angela: Well I went back to the Parish Priest. I brought up the subject of trying to get a better gender balance at the different church events. So we're calling together representatives, one male, one female from each of the different parish groups to discuss the issue, he's excited and feels we're being very "progressive" in our parish.

Joe: Well you are. All the awareness really helps. I found myself much more aware of my attitudes and what I say, even with my brothers at home. It's easy to join in the fun and slag off women but the other day I didn't and I challenged them over their attitudes to women. I said to Derek 'what are you laughing at? How would you feel if that woman the lads are slagging was your girlfriend? Or Ma?' He didn't know what to say. When he did recover himself, he just said, 's***, I never thought of it like that'. I said well maybe we should all try thinking before speaking.

Mary: Okay! This is good stuff. Simple yet effective actions. Well last week I volunteered to lead the Social Enquiry with Kate, we had decided that we would do it as a follow on from what we had done in the Gospel Enquiry around the treatment of women today. When we were discussing this however, we thought we would expand the enquiry as discrimination is wide spread and against everyone not just women. We made out the See, Judge, Act questions to help us move through the enquiry. Right first question.

SEE:

Mary (Enquiry Leader): Paul, have you or any of your family, friends or colleagues been on the receiving end of discrimination? If so, what form did it take and where did it happen?

Paul: Well as you all know I'm in my second year in college, I'll never forget when I went there first. As soon as some people heard I was from the flats, they began to treat me differently, kind of like "What's HE doing here?" It was weird. I talked with some of the other lads I got on well with and they said that they had heard the comments too but not to worry, they were just a bunch of stuck up snobs. After last week's discussion I began thinking that that was discrimination of sorts too. They were judging me because of where I came from and their own perceptions of what I *should* be like. The funniest and the saddest of all was when people I know in the flats started treating me differently as well. I used hear them say "Who does he think he is?" You just can't win.

Joe: It's like that at home sometimes. You get caught up in the banter and the slagging and before you know it you're actually discriminating against someone.

Mary Enquiry Leader): How did what happened to you in college make you feel Paul?

Paul: At first I just wanted to leave. I felt totally inadequate and useless. I thought I would never fit in. It was my Ma first who helped, then some of the lads on the college soccer team were sound they really encouraged me. I wouldn't mind, and this is really weird, but some of those who were snobby to me come from very ordinary backgrounds. The ones from *really* wealthy backgrounds were less snobby actually. It was like the sort of wealthy ones had ideas about themselves. Oh God, there I go making assumptions about others.

Peter: That happens Paul, I think we all make assumptions about people, then when we get to know them we find out our assumptions were so wrong.

Kate (Animator): I guess it's better not to assume anything in the first place. Assumptions often lead us to become biased either in favour of someone or something or against them. And that's what can lead to us being prejudiced, even though we give out about others being prejudiced. That's a huge part of the gender issue and the discrimination against women. Perhaps because of the age old beliefs of women's place being in the home, like it was 100's of years ago, people are still stuck there.

Mary (Enquiry Leader): Are males and females treated equally? Say, in work, college or even in the home?

Peter: Throughout society no matter how much we think we've progressed there's still a difference between how men and women are treated. Inequality exists everywhere. Kate talked about it in her job, Angela experienced it in attitudes in the Church, Joe talked about it in his own home with his brothers and also with his mates. I see it every day in

my job with comments like “Louise will you put the kettle on, there’s a good girl” and she’s older than the guy AND more senior too. It’s totally weird.

John: It’s like as though there is an underlying attitude towards women, which even though today it is considered wrong or politically incorrect, it still exists. It’s obvious in the snide and throw away remarks that the lads still make. And if you say anything, they say something like, “Ah don’t mind him he’s soft, or words to that effect?”

Mary (Enquiry Leader): So we’re saying that in all our different places of work or education, women in general are not treated equally to their male counterparts.

Angela: Now let’s not get ahead of ourselves here. Yes, inequality exists everywhere but there are changes. The inequality I experienced that time with the Parish Priest was his pure lack of awareness. I’m not excusing him, but I confronted him about it and he changed. He was shocked that it was so natural for him to make the assumptions he made. But once he was aware, he changed. And there are many new situations in society where both men and women will just not tolerate discrimination against women or anyone else for that matter. No denying it exists, but let’s not write the whole of society off, at least not yet!

Mary (Enquiry Leader): What’s your attitude to people of the opposite sex, of a different sexual orientation to yours, to migrants, refugees, travellers or those with different religious beliefs to yours and how did you develop this attitude? Peter do you want to take that one?

Peter: Speaking for us here, I think this group is very tolerant and open to people who are different to us. Maybe it’s because we discuss such things or maybe it’s just the way we are, I don’t know.

Joe: Yea! My mate Skippy who’s gay, was nervous about meeting all of you because he thought you were some mad religious group and wouldn’t accept him. He was delighted when he found total acceptance among you. I mean he’s been slagged off so many times because of his sexuality.

Kate (Animator): And the group got on really well at the inter faith day, when people from different religious backgrounds came along to talk about celebrating difference.

Mary (Enquiry Leader): So why do you think this is? What makes us so different to others, who make judgments?

John: We’re not completely different. A lot of us were passing remarks about the inter faith day before it started and we got the chance to actually meet people.

Kate (Animator): You mean the crack and banter that goes on among us?

John: Yea!

Kate (Animator): But surely that's just a bit of harmless fun?

Peter: It is if we are just laughing at ourselves, but not when we're making jokes about others. Although I do think that was just nervousness to be honest. And it wasn't really slugging the people off. It just goes to show you how ingrained it is in all of us.

Angela: I think we're different because our starting point is different. It's the belief that each of us is unique and special just as Cardijn said. We deserve to be treated fairly and with respect. I think as a group we've become more aware of these inequalities, because we are looking to build a better society where young workers are treated with dignity.

Mary (Enquiry Leader): Well said. I Agree! That also kind of covers the last question, so let's look at the Judge part of the Enquiry.

JUDGE:

Mary (Enquiry Leader): Is it right that people should be discriminated against because they are different?

Group: No!!

Angela: How could it be right? It's fear and ignorance of others that seems to cause the most prejudice and discrimination.

Kate (Animator): I think in one sense it's hard to say where discrimination comes from and in another way it's kind of obvious. I mean, if you look back over the years when discrimination was headline news. The old apartheid regime in South Africa, the racial history and bigotry towards black people in America, the victimization of Nationalists and Roman Catholics for years in the North of Ireland, the Kurdish people in Turkey and Northern Iraq, between Sunny and Shia Muslims, the Jews in Germany. After so called race and religion there's discrimination like we've been talking about, against women, Gays, men, people from different social backgrounds and so on. The list is endless.

Peter: And one of the common denominators as Angela has said, is fear or ignorance.

John: But what about the things closer to home, like what we started this enquiry on, discrimination against women?

Mary (Enquiry Leader): That's age old. Society and religion saw and dictated things from way back. But look at the consequences of discrimination, fear, inequality in work, in government, religion, in families, it's everywhere. Wars have been fought over it, millions tortured, beaten, imprisoned and murdered. The most unbelievable thing of it all is that some actually believe that they are doing this in the name of God or Allah or whoever. It makes me sick.

Angela: On the local level though it's the fact that inequality leads to gross unfairness in many situations, that makes it hard to live with.

Mary (Enquiry Leader): The second question has been covered really, so the next one is: In your opinion what could be done to combat discrimination in our community, workplace or college and in our society? Paul?

Paul: Education. It's the only way, from the crèche right up and into college.

Joe: Awareness through education is needed and then having the correct laws in place to combat inequality in society. And then of course it's also up to each one of us through our own personal actions like what we did during the week as a result of our last enquiry.

Mary (Enquiry Leader): Anyone else? Ok, so the last question under the Judge part, what are the barriers to creating a more accepting and just society or community?

Paul: I suppose resistance to change. People just having an attitude of I couldn't be bothered. Some people will never change. Especially people who see things through very hardened hearts maybe because they've been hurt in the past or have been oppressed or been brought up with religious and political fundamentalism or bigotry. It's sad, but I can't see how these things can be broken down.

John: Maybe it's only when enough of us stand up and be counted, like saying no to people being discriminated against on any and all counts. If we believe either from a Spiritual point of view or from being in YCW that we are unique and special, or even just a humanist point of view, practically everyone believes in Love.

Joe: I think it just suits some people's agendas to not change just so they can hold onto their power and `think' they're in control.

ACT:

Mary (Enquiry Leader): Ok Good! We've reached the ACT part of the Enquiry. What action can we take to challenge discrimination in our local community, our workplace or in society?

Paul: I think that on a personal level firstly, we can tackle individual situations and challenge people to think about what's happening, like we did this week.

Joe: Perhaps on a group level we could survey other young workers for their experiences and then organize a night in the Parish where discrimination and inequality are discussed. We could invite people from various organisations who help people understand differences between us, like BELONG2, to talk about the experience of discrimination on the grounds of sexual orientation and someone from Pavee Point to talk about the experience of Travellers.

Angela: And some women's groups to help look at women's rights in the home and the workplace. There are also organizations set up for migrants and foreign nationals. This could be a good way of trying to educate against racial discrimination.

Mary (Enquiry Leader): That's a rather big Action. Perhaps we could start by chatting to our friends first, see if there's a real need or willingness to get involved in the community. Maybe we could invite people to our meeting to hear what these organisations or groups have to say first then look at the possibility of organising an open event where we can invite others in the community to get involved.

Kate (Animator): I think that would be an excellent idea. We need to educate ourselves first.

Mary (Enquiry Leader): Ok so! What concrete action will we take as a result of this enquiry and who can we involve in our action?

Angela: I suggest we each take a specific aspect and see among our friends who might be interested in getting involved in organizing this. Then we could contact organizations involved and invite them to a night.

John: We could also try to see what people we know who are from minority groups, they might be interested in joining us on these "sub" committees.

Mary (Enquiry Leader): This sounds really good. So am I right in saying our Actions are:

- ⇒ To challenge discrimination when we witness it.
- ⇒ To discuss the issues we've discussed here with our friends, families and colleagues at work.
- ⇒ To make contact with the organisations we mentioned and invite them to our meetings. Perhaps we could invite a different organisation each week for the next couple of weeks.
- ⇒ Organise an event in the local community or parish hall and invite others to look at the issues on discrimination and hear what the organisations we invite have to offer. This could be a way of educating people as well as highlighting issues.

Angela: I think that about sums it up. So who's doing what?

The group discussed what needed to be done and members took on responsibility to contact the various groups/organisations and invite them to their meeting.

Mary (Enquiry Leader): Well that about finishes the Social Enquiry. Can we each move on this during the week and those with responsibility for contacting the organisations can you report back next week?

Group: OK!

Mary (Enquiry Leader): It's amazing really, I'm just thinking how our Gospel Enquiry on the woman caught committing adultery has led to such a far reaching enquiry into how people are discriminated against in so many areas of life. Thanks everyone for your participation. Let's have the closing prayer and put the kettle on, I'm dying for a cuppa!

The above social enquiry on discrimination was developed as a result of the previous Gospel Enquiry. The group prepared a number of questions using the See, Judge, Act method which assisted them in looking at their own experience of discrimination and led them to taking a number of actions, both personal and as a group. The group decided to start small by discussing the issue with their friends, to challenge discrimination when they witnessed it and to educate themselves on what organisations were available to help those suffering various forms of discrimination. They also planned to organise a larger event to invite others to reflect on the issue and gain information from invited organisations.

Included in this handbook are a number of Social and Gospel Enquiries. The questions under See, Judge, Act are merely questions to get the discussion going. No doubt others will arise during the course of the discussion and questions may overlap or be answered in previous questions. The important thing is to allow the discussion flow with a view to leading to some form of action.

Any actions suggested in this handbook are merely that, suggestions, your group may decide on a completely different course of action, one that reflects your own reality and needs.

Given the current economic climate in Ireland it can be difficult to find suitable employment. Often young people work in areas for which they have not studied or trained. That is if they are lucky enough to have a job in the first place. This enquiry looks employment and our attitude to our working life

See:

- Do you have a job? Can you describe what your job entails? Is it part-time, full-time or voluntary?
- How did you get the job? (Interview, Newspaper, Personal contact, relative)
- How long have you been working there?
- Do you enjoy your work? Why? / Why not? Is it important to enjoy your work?
- Are you working in the area for which you studied or have always dreamed of working? (if you're not, why? If you are is it living up to your expectations?)
- Are you considering changing job or career? If so why? If not why?

Judge:

- If you are in a paid position do you feel you are paid well for the work you do? (why / why not?)
- Do you feel you work well for the money or training you receive? Do you have a responsibility to work hard?
- Did the training you received for your job really prepare you for the reality? (educational training / on the job training?)
- In your opinion is there a difference between work and having a Job/career? Explain.
- If you have a problem at work who do you talk to? (Boss, Supervisor, Union, friends/family)
- Are you aware of your rights as a worker/volunteer? If so, where did you get the information on your rights from?

Act:

- Is there anything you can do to make your workplace better or improve your/the conditions there?
 - ⇒ Do you need more training/information in order to carry out your role better?
 - ⇒ Could you help build morale or camaraderie amongst your colleagues or offer support to those who need it?
- Could you find out information on what it is you really want to do? Will you need further training? What steps do you need to take to help you reach your goal?
- Is there anything you need more information on, unions, workers rights, employer's responsibilities etc. Where will you get this information? Could we invite a union representative to our next meeting? Could we invite other young workers to that meeting so that they can inform themselves of their rights?
- What action(s) are we going to take?

PARTICIPATION

We all have a role to play in our society. How do you participate in building a society that represents your beliefs and values? This enquiry helps us to look at the different ways in which we as young adults can participate and make a positive contribution to the various communities in which we are involved and encourages us to look beyond our own needs to the needs of those around us.

See:

- Can you name three activities or groups you participate in?
- What was it about these particular groups or activities that encouraged you to get involved?
- Have they lived up to your expectations? (why/why not?)
- Are there groups or activities you would like to be involved in but are not? Why would you like to be involved in them and why have you not become involved already?

Judge:

- Do you think it's important to participate in your community and your parish? Why/Why not?
- Do you feel it is easy for young adults to participate fully in society/the church/your parish/school/workplace?
- What are the barriers to participating for young adults?
- Do you think technology has helped or hindered people's participation in society/groups/activities? How?
- One of the highest forms of participation is participation in the electoral process? Are you registered to vote? If so, do you feel it is important to do so?

Act:

- As members of this group we are well placed to participate in our community and parish. What would you like to see improved in order to open up and encourage participation of other young adults in either of these places? What can you do/what can we as a group do?
- Could you open up your group to new members?
- Are there other groups, activities or organisations that you'd like to get involved in?
- Are there people we could meet with to discuss this issue such as our local representative/councillor, a member of the parish team or pastoral council, tenants association or others?
- What exactly are you / we as a group going to do? Do you/we need further information or to make plans for future actions?

COMMUNITY

Each of us belongs to some form of community be it a family, a group of friends or quite simply the area in which you live. This enquiry encourages us to reflect on the community in which we live and to look at ways of improving the relationships and roles we each have there.

See:

- How would you describe your area? What do you consider the best and the worst thing about living there? Is it a nice place to live?
- How do others describe / perceive the area in which you live? (Those from outside the area, the media etc.)
- What kinds of facilities are available for your age group, for younger people and older? Is it well serviced with regards, transport, shopping, environmental potential, community/parish facilities? Can you describe what is available?
- What age groups are not catered for?

Judge:

- What would you like to see changed or improved in the area?
- Who makes the decisions concerning what is available in your area? (Transport, facilities, services etc.)
- Where do they get their information? What or who informs their decisions?
- Can we influence them in anyway?
- Are there any small changes that we can make to our local area to help improve things? Could we help by providing opportunities for other young people in our age group? If there is an environmental issue such as rubbish, could we organise a clean up for example or some other environmental project?

Act:

- What action will you take as a result of this enquiry?
- If there really is nothing to do, could we organise a group social or time away together? Perhaps we could establish a regular social group/team to organise such events. This could be extended to include others in our community/parish.
- Could we establish an IMPACT! group in the local area for younger adults 16-18 years. We could get information from YCW on this.
- Could we invite our local representative, council or residents committee to meet with us and present our views and concerns to them?
- Could we highlight what exactly is available in our area to help inform others, a kind of what's on where guide? We may need to do further research on this!
- Is there a particular age group or section of the community not catered for? Could we organise something in response?
- Who will organise our action? Who can we involve in our actions?

LIFE BALANCE

In this pressurised society of ours many people find it difficult to allot time to doing what is most life giving to them. With work, financial, family or other pressures it can be easy to forget about your own needs in the grand scheme of things. This enquiry offers us an opportunity to reflect on how we spend our time and encourages us to look at ways we can improve the quality of our lives.

See:

- Looking back over the past week how did you spend your time?
- How much time was spent working, with friends or family?
- How much time did you have to yourself to do exactly what you wanted to do? Is it important to have time to yourself? Why is this?
- Are there times when it's not possible to do the things you really want to do? What prevents you from doing what you really want?
- Would you say you have a good work/study life balance?

Judge:

- Given a choice how would you like to spend your time (in general/outside work/study time)?
- What prevents you from doing what you want to do? Are there external pressures / barriers or does the pressure come from yourself?
- How do you 'recharge your own batteries' or re-energize? Is important to do so, to have some 'time out'?
- What changes would you like to make? Are these changes realistic or possible? What needs to be put in place, altered or replaced in order for us to make these changes?

Act:

- Looking back over this enquiry, what action will you take to ensure you have a better life balance?
- Keep an eye on how exactly you spend your time in the coming week. Is there an opportunity for some '*me*' time? You could spend that time reading, reflecting on what exactly it is you want out of life, relaxing or meditating or simply just chilling out.
- Is there something we can do together as a group? Perhaps we could arrange some time away together as an opportunity to 'recharge' our batteries. Is YCW holding any retreats in the coming months that we could attend?
- Are there any training courses we'd like to do on a subject that interests us (individually or as a group activity)? If so could we find out more information?
- What exactly are we going to do in order to create a better life balance?

FRIENDSHIP

Unlike your family, you can choose your friends. This enquiry helps us to reflect on our relationships with our friends, how they have developed and the quality of those friendships.

See:

- How many friends have you got?
- How many of them are what you would consider really close friends? What makes them closer than the others?
- Is it important to have close friends? Why?
- Where did you meet your friends / how did your friendship develop?

Judge:

- What qualities do you look for in a friend?
- Are you influenced by your friends? Is this influence positive or negative?
- Do you ever question your friendship with some people? Why is this?
- Do you know of anyone who appears to have no friends? Why do you think that is? How do you think they feel? How do you feel about them? Do you have any responsibility towards them? If so what?
- Do you have any responsibilities towards your friends? If so what are they? Do you fulfil them? Would you consider yourself a good friend?
- What expectations do you have of your friends? Are they realistic? Do they meet your expectations?
- Are there any changes you could make to improve your relationship with your friends?

Act:

- What action are you going to take as a result of this enquiry? If there are changes necessary, what action will you take towards implementing them?
- Keep an eye on how you interact with your friends, the time you spend with them the quality of the friendship – does it need work or have some friendships changed or run their course?
- Is there something you could do to let your friends know how important they are to you?
- Is there someone you could befriend who is without friends or excluded? How will you do this?

Luke 10: 29 – 37

But the man was anxious to justify himself and said to Jesus, ‘And who is my neighbour?’ In answer Jesus said, ‘A man was once on his way down from Jerusalem to Jericho and fell into the hands of bandits, they stripped him, beat him and then made off, leaving him half dead. Now a priest happened to be travelling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him and passed by on the other side. But a Samaritan traveller who came upon him was moved with compassion when he saw him. He went up to him and bandaged his wounds, pouring oil and wine on them. He then lifted him onto his own mount and took him to an inn and looked after him. Next day, he took out two denarii and handed them to the innkeeper and said, “Look after him, and on my way back I will make good any extra expense you have.” Which of these three, do you think proved himself a neighbour to the man who fell into the bandits’ hands?’ He replied, ‘The one who showed pity towards him.’ Jesus said to him, ‘Go, and do the same yourself.’

Background Notes: Jews and Samaritans had a deep hatred for one another. Jewish law stated that if a Jew touched a dead body they were spiritually unclean and would have to wash before taking part in religious services. The teachers of the Jewish law were Priests and Levies. In this passage, the man asks Jesus the question so as to trap him.

See:

- What, in your opinion, was the reaction of the listeners to the story told by Jesus?
- What do you think Jesus was trying to say when he gave his answer to the question “Who is my neighbour?”
- How do you feel the different people in the story acted? (The Priest, the Levite and the Samaritan).

Judge:

- Have you ever acted like any of the people in the story in your work place, at home or on the street? What happened? Why did you act this way?
- Can you give examples of similar situations in your Society today?
- How did you / those involved react?
- What caused you / them to react the way they did?
- Is it difficult to stand up for people who are unpopular or weak? Why is this?

Act:

- Having listened to the story of the Good Samaritan and our own experiences are there any actions that we can take as individuals or as a group?
- How can you be a Good Samaritan to those you meet in the coming week?

THE KINGDOM OF HEAVEN

Matthew

13:44-52

The Kingdom of heaven is like this. A man happens to find a treasure hidden in a field. He covers it up again and is so happy that he goes and sells everything he has and then goes back and buys that field.

Also, the Kingdom of heaven is like this. A man looking for fine pearls and when he finds one that is unusually fine, he goes and sells everything he has and buys that pearl.

Also, the Kingdom of heaven is like this. Some fishermen throw their net out in the lake and catch all kinds of fish. When the net is full, they pull it to shore and sit down to divide the fish: the good ones go into their buckets, the worthless ones are thrown away. It will be like this at the end of the age: the angels will go out and gather up the evil people from among the good and will throw them into the fiery furnace, where they will cry and grind their teeth.

“Do you understand these things?” Jesus asked them. “Yes”, they answered.

Background notes: Matthew’s Gospel was written quite early after the Ascension of Jesus, probably by 40-45 AD. Matthew was a Jew and his Gospel was written very much for a Jewish community of early Christians. These parables on the “Kingdom of Heaven” are speaking about our personal faith and relationship with Jesus. When we have an experience of his closeness and love for us, it becomes the most important thing in our life.

See:

- What is your reaction to this Gospel passage?
- Why do you think Jesus used parables or stories to explain things to the disciples?
- How do you think they would have felt when they heard Jesus tell these parables?

Judge:

- Who are the people in our society today who give up everything for the Kingdom of Heaven or for issues of Social Justice in a radical way? Why do they stand out?
- Are there people in your workplace/college/neighbourhood/parish for whom the Kingdom of Heaven or the message of the Gospel is an important thing in their life?
- What / who are the important people or issues for which you feel strongly about in your own life?
- Jesus in his parables tells of people giving up things to pursue what’s important to them. What distracts or prevents you from following what is important to you in your life/your dreams/career?

Act:

- Looking back on the issues that are important to you, what actions will you take in relation to them?
- How will you ensure you follow your dreams/faith/what's important to you? Do you need to make plans to ensure you are prepared or have time set aside to pursue what's most important or life giving to you?
- Are there people in your life you should be giving more time or attention to? How will you address this?
- What exactly are you going to do in the coming weeks? Who will you include in your actions? Will it be an individual or group action? Do you need further information or need to make further plans?

*“Be the Change you want
to see in the World.”
Mahatma Gandhi.*

JESUS AND ZACCHAEUS

Luke 19:1-10

Jesus went on into Jericho and was passing through. There was a chief tax collector there named Zacchaeus, who was rich. He was trying to see who Jesus was, but he was a little man and could not see Jesus because of the crowd. So he ran ahead of the crowd and climbed a sycamore tree to see Jesus, who was going to pass that way. When Jesus came to that place, he looked up and said to Zacchaeus, "Hurry down, Zacchaeus, because I must stay in your house today."

Zacchaeus hurried down and welcomed him with great joy. All the people who saw it started grumbling, "This man has gone as a guest to the home of a sinner!"

Zacchaeus stood up and said to the Lord, "Listen sir! I will give half my belongings to the poor, and if I have cheated anyone, I will pay him back four times as much."

Jesus said to him, "Salvation has come to this house today, for this man also, is a descendant of Abraham. The Son of Man came to seek and to save the lost."

Background notes: Zacchaeus was a tax collector, as such he worked for the Romans, for both of these reasons he was despised by the Jewish people. The Romans set the taxes to be collected however, tax collectors often collected much more, keeping the excess for themselves. As a result tax collectors were very wealthy, Zacchaeus made his wealth by cheating people in order to increase his own wealth.

See:

- Why do you think Zacchaeus was so eager to see Jesus?
- Why do you think Jesus singled him out and said he would stay at his house that night?
- How do you think Zacchaeus would have felt when Jesus said this?
- Why do you think the crowd began to 'grumble' when Jesus said he would stay with Zacchaeus?
- How do you think they would have responded when Zacchaeus said, "I will give half my belongings to the poor and if I have cheated anyone, I will pay him back four times as much"?

Judge:

- Who are the people in our society that are treated like Zacchaeus today?
- What is your reaction to them?
- Jesus saw beyond what others saw in Zacchaeus, he treated him differently to how others treated him and made a point out of including him. How could you be more like Jesus in how you treat others, particularly those excluded or ostracized by

society because of what they do, how they dress, their age, because they have a disability or for some other reason?

Act:

- What action are you going to take as a result of this enquiry?
- Who will be included in your action? (who is your target? / who will help you? / will it be a group or individual action?)
- What exactly are you going to do? Do you need to plan your action further?

*“The most precious gift we can offer others is our presence.
When mindfulness embraces those we love, they will bloom like
flowers.”*
Thich Nhat Hanh



JESUS APPEARS TO HIS DISCIPLES

John 20:19-23

It was late that Sunday evening and the disciples were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them. “Peace be with you,” he said. After saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord. Jesus said to the again, “Peace be with you. As the Father sent me, so I send you.” Then he breathed on them and said, “Receive the Holy Spirit. If you forgive people’s sins, they are forgiven; if you do not forgive them, they are not forgiven.”

Background notes: Following the crucifixion of Jesus the disciples hid themselves away for fear that what had happened to Jesus would happen to them. Jerusalem was rife with rumours which only added to their fears. This is the first time Jesus appears to the larger group. Thomas however is missing during this appearance by Jesus.

See:

- Why do you think Jesus came to visit the disciples at this time?
- How do you think they would have reacted when Jesus stood among them?
- What do you think Jesus meant when he said “as the Father sent me, so I send you”?

Judge:

- How would you have reacted had you been present?
- The disciples were in the room because they were afraid. Have you ever been afraid to stand up for what you believe for fear of what others might think? Has this prevented you from doing what you believe in or to be the right course of action?
- Jesus was sending out his disciples to preach the gospel among the people Do we in our time have a responsibility to do the same or behave in a way which is an example of our faith or the values we hold?
- How can we do this?

Act:

- How can our Parish meet the challenge set down by Jesus in this passage to “send out” disciples today? Can we influence how it responds or can we be part of that response?
- Is there something that we as individuals or as a group can do to live out the values of this Gospel passage and bring “peace” to others?
- What action(s) will you take as a result of this enquiry? Is there an action we can take as a group? Do our actions need to be planned? Are there others we/you can include or invite to be part of our action(s)?

THE WORKERS IN THE VINEYARD

Matthew, 20:1-16

“The Kingdom of heaven is like this. Once there was a man who went out early in the morning to hire some men to work in his vineyard. He agreed to pay them the regular wage, a silver coin a day and sent them to work in his vineyard. He went out again to the market place at nine o’clock and saw some men standing there doing nothing so he told them, ‘you also go and work in the vineyard, and I will pay you a fair wage.’ So they went. Then at twelve o’clock and again at three o’clock he did the same thing. It was nearly five o’clock when he went to the market place and saw some other men still standing there. ‘Why are you wasting the whole day here doing nothing?’ he asked them. ‘No one hired us,’ they answered. ‘Well, then, you also go and work in the vineyard,’ he told them.

When evening came, the owner told his foreman, ‘Call the workers and pay them their wages, starting with those who were hired last and ending with those who were hired first.’ The men who had begun to work at five o’clock were paid a silver coin each. So when the men who were the first to be hired came to be paid, they thought they would get more, but they too were given a silver coin each. They took their money and started grumbling against the employer. ‘These men who were hired last worked only one hour’, they said, ‘while we put up with the whole days work in the hot sun - yet you paid them the same as you paid us!’

“Listen, friend”, the owner answered one of them, ‘I have not cheated you. After all, you agreed to do a day’s work for one silver coin. Now take your pay and go home. I want to give this man who was hired last as much as I have given you. Don’t I have the right to do as I wish with my own money? Or are you jealous because I am generous?’”

And Jesus concluded, “So those who are last will be first, and those who are first will be last.”

Background notes: It was customary for men to wait around to be hired. Those seeking workers would come and choose men to carry out work, usually choosing the strongest, fittest men first.

It is important to remember that this is a parable, a story that Jesus uses to teach people about the Kingdom of God. This story illustrates Gods call to all of us to serve Him in His vineyard and promises us each the same reward in Heaven regardless of our length of service or when we turned to him.

See:

- It was customary for the fittest strongest men to be chosen first. How do you think those left waiting all day to be given work must have felt?
- How do you think they felt when at last they were chosen and then given the same amount of money as those who worked longer?
- How do you think those who worked longest would have felt?
- Do you think the vineyard owner was correct in how he treated each of the workers? Why/why not?

Judge:

- Given a choice which character in the story would you most identify with? (The workers who worked longest, those who worked less or the vineyard owner?) Why is that?
- At work or at home have you ever felt that you received less, either financially or in terms of praise or appreciation, than others? How did you deal with the situation?
- The vineyard owner agreed to pay one silver coin to the very first workers, he fulfilled his commitment to them and went on to be equally generous to the late comers. Do you have a commitment to be generous in how you treat others at home, in work etc.? How do/will you fulfil that commitment?

Act:

- What actions will you take as a result of this enquiry?
- Are there actions that we can take in our workplace? (Amongst our work mates, our boss or with regards to our rights as a worker, are we aware of them?)
- Are there actions we can take at home or amongst our friends? (In how we treat others or respond to their needs?)
- What action(s) will we each take? What as a group will we do?

SECTION 4

Group COMMITTEE

YCW is a movement of young adults run by young adults. As your group progresses members will in turn take up the various roles involved in the successful running of the group. You will need someone to chair the meetings, to lead each session, to take notes or minutes and to collect subscriptions to ensure the costs for tea, coffee and any other necessities are shared amongst the members. Initially these roles may be rotated in order to give each person an opportunity to gain experience in carrying out each role, eventually though you may decide to elect a group committee to take up these roles on a more organised or formal manner for a set amount of time

A strong Committee is very important for the success of any group. They should work well as a team and generate enthusiasm and confidence in the group. Each month the Committee, along with the Chaplain / Animator / Adult Companion should come together to review the life of the group and to plan for its future.

President

The President of the group has a very important role. Their task is to chair the weekly meetings, ensuring that each member has an opportunity to speak, encouraging the quieter members and restraining the talkative ones. The President is also responsible for chairing the monthly committee meetings and attends regional, national or Parish meetings on behalf of the group.

Secretary

The Secretary records the life of the group, keeping minutes, noting facts and decisions. The Secretary is the groups link to the outside world. Communication is vital in order for a Section to be alive and active. The Secretary is the groups contact with the National office, other YCW groups and various other important contacts. All correspondence is received and read out by the secretary at meetings.

Treasurer

The Treasurer is responsible for the financial aspects of the group. The subscriptions are collected by the Treasurer and deposited in the group's bank or post office account. It is important that the Treasurer gives a monthly report to the members of the group and keeps them informed of their financial situation. The Treasurer is also responsible for registering the group with the National office and for forwarding the groups subscriptions towards the running of the National Movement. Once groups are registered with the YCW National Office they are covered under the movements insurance policy and can avail of all resources, training, opportunities and correspondence.

Chaplain/Animator/Adult Companion

The main role of the Chaplain/Animator/Adult Companion is one of support and encouragement. They are responsible for preparing the Enquiry with the person leading it, ensuring that they are prepared and confident in their task. During the weekly meeting the Chaplain/Animator has a listening role, offering advice or comments where necessary whilst not taking responsibility from the group. It is important that the Chaplain/Animator attends the monthly committee meetings and helps the group in its reflections and plans.

A more detailed account of these roles along with the agenda for Committee meetings can be found in the “Working Together” Booklet which is available from the National Office.

While Sessions are chaired by the President, each session also requires a different member of the group to lead the Enquiry section of the meeting allowing each member to gain experience and skills in facilitating and chairing the discussion.

*“A leader never works alone,
You’re finished if you do.”*
Joseph Cardijn

Joseph CARDIJN



Joseph Cardijn was born on 13th November 1882 at Schaerbeek, a district of Brussels. His parents, Louise and Henri, were caretakers of a small block of flats. His mother suffered from bad health and young Joseph was looked after by his grandmother in Hal, a small Flemish town. A few years later his parents moved to Hal where his father ran a small coal merchants business.

Early Years

Hal was fast becoming the centre of industrial growth and development. At the time Cardijn was about to leave school, his parents naturally thought of him taking a job in the factory with the other working class boys of the town but Joseph had other ideas, he wanted to become a Priest. Cardijn entered the Seminary and began his studies. Not long after this he received a message saying his father was dying. He returned home and on seeing his father who had worked hard all his life, he swore to become a Priest of the working people. Cardijn was ordained a Priest on the 22nd of September 1906. He travelled the world seeking a solution to the problems facing young workers. He visited the Trade Union Movements and the Scouts but these offered no solution.

In 1916 Cardijn, who had worked actively in the underground since the war started and spoke out against the German armies, was arrested and sentenced to thirteen months in prison. He was to serve another prison sentence in the coming years for similar activities. Cardijn used his prison time to set plans and directions for what was to become the Young Christian Workers.

The First YCW

On his appointment as Curate in Laeken, Cardijn founded a group for young women needle workers and a group for young working boys, from this came the first three YCW leaders, Fernand Tonnet, Paul Garcet and Jacques Meert. In 1924 the **YOUNG TRADE UNIONISTS** as they were called became the **YOUNG CHRISTIAN WORKERS** with Cardijn as National Chaplain.

In March 1925 Pope Pius XI received the founder of the YCW in Rome and gave the Movement the sanction of the Church. On the 12th of February 1965 Pope Paul VI consecrated Cardijn as a Bishop and created him a Cardinal for his work with the YCW. On the night of the 24th of July 1967 at the age of 85, Cardijn passed away. Cardijn's faith and optimism never blinded him to reality, his clarion call was:

“WE ARE STILL AT THE BEGINNING, WE ARE ALWAYS AT THE BEGINNING. WE MUST PERSERVERE!”

IRELAND

The movement first appeared in Ireland between 1937-1960, with sections in the Ardoyne area of Belfast and in Wexford. 1974 saw the establishment of the first groups in Dublin (under the direction of Fr. Denis Laverty) and Limerick (with Fr. Michéal Liston, the first Irish National Chaplain) before spreading throughout the country.

The Irish YCW set about responding to the needs of young people in the 16-18 age group and young workers aged 18-30 years in particular through its various programmes, campaigns and actions targeted at young adults. Since its establishment here in Ireland the YCW has provided many opportunities for young adults to come together to reflect on their lives and has empowered them to be positive forces of change in their own lives and environs.

In the early 1980's the movement began to employ its first full-time workers to assist in development of the movement nationally. A headquarters was acquired in Talbot Street in Dublin. Cardijn House as it became known, was a meeting place and hostel for young people from around the world.

In 1994 a larger premises on Talbot Street became our new National Office, providing office space and a base for the full-time staff to work from. Around this time YCW also received its first full-time National Chaplain, Fr. Eoin McCrystal, a former IMPACT member from Ballyfermot in Dublin.

YCW is presently active in over 100 countries and on every continent with more than three million members. The Movement has been a dynamic force for change as it has expanded throughout the world. The YCW has contributed to the lives of many young adults in Ireland and has enabled them to bring about positive change by empowering them to make informed judgements and choices, enabling them to influence the decision making bodies which control and dictate the quality of their lives.

YCW is an active member of the National Youth Council of Ireland (NYCI) and The City of Dublin Youth Service Board (CDYSB). Its members are regular contributors to Parish Pastoral Councils and various local, parish and school committees providing an authentic experience of young adults living in Ireland today.

The THREE Truths

The YCW was founded on the principle of three fundamental truths.

The Truth of Faith

As Christians our faith tells us that we are created in the image and likeness of God and as such have a unique and special contribution to make to society and to the church.

The Truth of Reality

In reality we are not always treated as though we are unique and special and are often prevented from making our contribution.

The Truth of Method

Cardijn's answer to the contradiction between what our faith tells us and our everyday experiences was to take young adults out of their isolation by establishing the YCW, a movement that would **serve**, **represent** and **educate** young people through the method of See, Judge, Act.

“Each young worker..., has a divine mission, beginning not after death, but from today, in the conditions of their everyday life, where they are the first and immediate apostles of God in their environment and among their comrades.”

Joseph Cardijn, Laymen into Action.

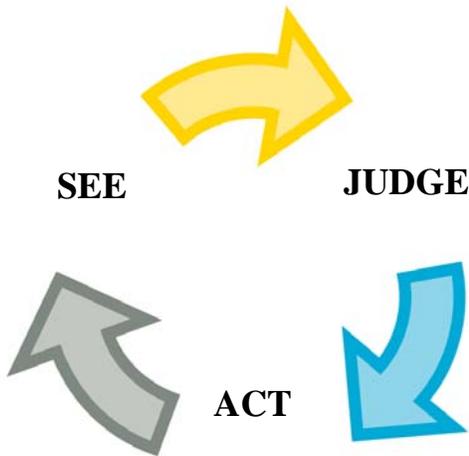
The YCW METHOD

See, Judge, Act

The main characteristic of the YCW is the method of See, Judge, Act. It is this method that helps us to **See** the reality of our own lives and the lives of those around us, to **Judge** that reality in the light of Gospel values and what we believe should be happening and to **Act** to create a change between what *is* happening and what *should* be happening.

This method forms the very basis of the YCW and is a means to bridge the gap between our faith (what should be happening / the ideal) and our everyday lives (the Reality).

See, judge, act - A continuous Process of Reflection and Action



1. Observe – Seeing, hearing, and experiencing the lived reality of individuals and communities.

Carefully and intentionally examining the primary data of the situation. What are the people in this situation doing, feeling, and saying? What is happening to them and how do they respond?

2. Judge – This is the heart of the process and it involves two key parts:

a. Social Analysis -- Obtaining a more complete picture of the social situation by exploring its historical and structural relationships. In this step, we attempt to make sense of the reality that was observed in Step 1. Why are things this way? What are the causes and consequences?

b. Theological Reflection – Analyzing the experience in the light of Gospel values and social tradition? How do Gospel values and principles help us to see this reality in a different way? How do they serve as a measuring stick for this experience? What should be happening here?

3. Act – Planning and carrying out actions aimed at transforming the social structures that contribute to suffering and injustice, thereby changing the Reality for the young adults involved/their peers/communities/schools/parishes/society.

Social Enquiry – SITUATIONS FROM EVERYDAY LIFE

The YCW method can be used to assist in how we deal with everyday situations, at home, in our workplace, school, college and Parish community, whether we are unemployed, young or old. It is a simple method which helps us to stop, stand back from a situation and reflect on it before we jump in and take action.

The cards below will assist you in getting to grips with the method.

SEE

1. What is happening?
2. Who are the people involved?
3. What is the situation doing to people?
(Consequences)
4. Why is it happening?
(Causes)

JUDGE

1. How do you feel about this situation?
2. What do you think should be happening/
What would the ideal be?
3. What does your faith say about it?

ACT

1. What can we do to bridge the gap
between what is happening and what
should be happening?
2. What action(s) are we going to take?
3. Who can we involve in our action(s)?

GOSPEL ENQUIRY – Reflecting On The Word Of God

The See, Judge, Act method can also be applied to Gospel Enquiries, helping us to interpret the word of God and apply it to our everyday lives.

SEE

(look at the passage)

1. What is happening in the passage?
2. Who are the people involved?
3. What is the situation doing to people?
(Consequences)
4. Why is it happening?
(Causes)

JUDGE

(look at our lives)

1. How do you feel about this situation?
2. Have you ever behaved or acted like anyone in the passage?
3. If so, what happened? Why?
4. How did you and/or those involved feel?
(consequences)
5. What would the ideal be?

ACT

(act in light of faith)

1. What can we do to bridge the gap between what is happening (the reality) and what should be happening?(the ideal/what our faith says)
2. How can we apply the values/message from the Gospel to our everyday lives?
3. What action(s) are we going to take?
4. Who can we involve in our action(s)?

YCW AGENDA

YCW meetings generally take about 1 – 1 ½ hours. When your group meets it's important that your time together is productive as well as enjoyable. As your group progresses beyond this programme to developing your own enquiries and discussion topics, the following agenda may be useful to you.

Opening Prayer

Many groups say an opening prayer at the beginning of their meetings. YCW has its own prayer, a variation of which is said by YCW's throughout the world.

Minutes

The minutes or notes of the previous session are read by the Secretary. The minutes are a record of the group's progress and actions and provides an opportunity for members to discuss how they got on with any actions carried out as a result of the previous weeks enquiry.

Enquiry

A Social or Gospel Enquiry is carried out here with a different person taking responsibility for leading this section of the agenda each week. Enquiries are based around the See, Judge, Act method.

Facts of the Week

Each member of the group is asked if they have any facts. A fact is something which the members of the group feel strongly about. It may be something that happened to them, their friends or family or something which they feel should not be happening in their Parish or community, work, school or college. This situation is discussed at the meeting or if more information is needed a Social Enquiry on the situation may be organised for a future meeting. (under the See, Judge, Act method)

Subscriptions

The Treasurer collects the subscriptions from the group. These subscriptions help cover the costs of tea/coffee, postage or any other financial costs of the group.

Any Other Business

An opportunity to discuss any matters not covered under any other section of the agenda.

Work for the Week

Members take responsibility to carrying out any actions/tasks to be carried out. Someone will be appointed Enquiry Leader for the next meeting, someone to make the tea and so on.

Closing Prayer

A closing prayer to finish the meeting is said.

YCW Prayer

Lord Jesus, I offer you this day all my works,
my hopes, my struggles, my joys and sorrows.

Grant me and all my fellow workers the grace to think like you,
to work with you and to live in you.

Make me able to love you with all my heart and serve you with all my strength.
Your Kingdom come in all our factories, workshops, offices and in all our homes.

May those of us who may be in danger of sin remain in your grace and may
those who have died on labour's battlefield rest in peace.

Sacred Heart of Jesus, bless and sanctify the Young Christian Workers.

Sacred Heart of Jesus, Your Kingdom come through the Young Christian Workers.

Queen of the Apostles, pray for us.

St Teresa, pray for us.

St. Joseph the Worker, pray for us.

AMEN

(Most YCW groups use the above prayer, or a variation of it, at the beginning of their meetings. A closing prayer is also said. Each group however is different you can decide what's best for your group)

The YCW is committed to action which promotes the dignity and meaning of young people's lives.

The YCW of Ireland is fully committed to safeguarding the well being of its members and those who work with them. Volunteers, including Chaplains/Animators and members should conduct themselves in a manner that reflects the principles of the YCW respecting the dignity, welfare, rights and well being of all involved in the movement.

All Animators/Chaplains/Volunteers working with young people under the age of 18 years and vulnerable adults are required to undergo Child Protection training and sign up to the YCW Child Protection Policy. Garda vetting is also a requirement.

Application forms and the movements Child Protection Policy can be obtained from the YCW National Office, 11 Talbot Street, Dublin 1. email: info@ycw.ie

Animators/Chaplains/Teachers using YCW programmes or working with IMPACT or YCW groups in Parishes or Schools must be cleared by their Parish or School to work with young adults and be covered under their Child Protection Policy.

Acknowledgments

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