THE YOUNG CATHOLIC STUDENTS OF NIGERIA

YCSN HANDBOOK

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FOREWORD TO THE FIRST EDITION

History

The Young Catholic Students Movement came into Nigeria in 1959. It was Miss Freda O' Mahoney (now Mrs. Ogunade), with the help and support of Most Rev. Dr. Edmund Fitzgibbon (SMA), Bishop Emeritus of Warri, who introduced it in Nigeria. By 1965 it had become a National Movement. From Nigeria, it spread to other English Speaking West African Countries. All this while it was still known as Young Christian Students, till 1982 when the Catholic Bishops' Conference of Nigeria (CBCN) decided to change its name to Young Catholic Students (YCS).

The YCS did not restrict itself to the tertiary institutions but moved into Secondary Schools in order to equip the Younger ones with the advantages of the YCS Spirituality from their early stage of life. With the establishment of the Nigeria Federation of Catholic Students (NFCS) in tertiary institutions, the Catholic Bishops' Conference of Nigeria at their meeting of February 23-26, 1988 at Ikeja ruled:

(a) That the YCS is free to exist and operate in all tertiary institutions in the country, and

(b) That the NFCS should act as an umbrella for all Catholic students in tertiary institutions in Nigeria.

At the Pan-African level, south of the Sahara, the YCS is established in 35 Countries with students spread in tertiary and secondary schools. Nigeria enjoys the greatest number of membership among them.

YCS and other Lay Apostolate Groups

The YCS sees itself as part of the Church, and has continued to grow and to develop in that spirit. It regards itself as part of the bigger lay apostolate group the National Laity Council. It sees itself as part of the Catholic Youth Organization of Nigeria (CYON). It sees itself as part and parcel of the student community in any institution. In the tertiary institutions, it enjoys the protection of the NFCS, which is an umbrella organization.

YCS and the Church

In the context of YCS we see students as Church. It is through this Church that our Movement, which is Christ centred, will hear the call to evangelization. It is the evangelical value of 'Option for the poor' (justice, solidarity, dialogue) that calls us to discover as human beings that we are made in the image and likeness of God. Using the YCS methodology of the review of life (see, judge and act), we are able to bring about the Kingdom of God in the every day life of students. This contextual

spirituality ensures the active participation of students as a clear sign of the presence of the Church at all levels of society.

YCS sees that the wider Church is often disconnected from the lives of young people. There is a need to communicate at all levels of the Church hierarchy, the need of students to be visibly involved in the following areas affecting the lives of young people:

i) Globalization - with its three dimensions of economic, social, spiritual.
ii) Monoculturalism - with its two elements of dominant culture and individualistic culture.
iii) Marginalization and Exclusion.
iv) Information technology and Media
v) Disintegration and de-synchronization of the social context of youth.
vi) Cultural incertitude of being youth.
v) Disorganization of youth experiences.
vi) Growing loss of youth cultural identity.

(International Committee, 1999)

In Nigeria, the YCS sees the students as being drawn farther away from the life of the Church. With the confiscation of Church schools by many State Governments, the marginalization of religious education in the schools, and in some cases the prohibition of the YCS by heads of educational institutions, and the diminishing zeal

for support of the YCS in some tertiary institutions, the YCS in Nigeria sees itself faced with fresh challenges that call for renewal and deepening of her spirituality.

This Handbook is meant to be a little contribution towards this renewal and deepening of YCS spirituality. It will provide the new students with a first hand kit for understanding the working of the YCS. It will assist old YCSers to renew the process of their YCS meetings and bring them closer to the needs of the students and of the society. It will encourage Chaplains who have to sacrifice a lot for the YCS.

May the Lord lead us all on the path of continued growth within the Church and Society.

Ndupu Ogechukwu
National President

Okereke Chinyerem Iphie
National Secretary

Agatha Obehi
National Vice President

Bob Agbo
Assistant Secretary

Hypolite Adigwe (Msgr)
National Chaplain

Ikechukwu Ani (Rev Fr)
National Assistant Chaplain

July 11,2002
Feast of St. Benedict

FOREWORD TO THE SECOND EDITION

The foreword to the first edition of the YCSN Handbook contains a brief history of YCS in Nigeria. From there we discover that the Movement is fifty years of age in Nigeria (1959-2009). A new edition of the handbook is indeed very welcome as part of the Golden Jubilee Celebration of our noble Movement.

Faithful to the YCS methodology of See, Judge & Act, the first edition that was published in 2002 was subject to critical review. Since 2002 we have seen and worked with the first edition. We had enough time to judge every part of it, and have now decided to take the action of preparing this second edition. Some mistakes were discovered which we judged necessary for correction. Moreover, we judged it necessary to add brief reflection on *"Understanding the YCS Spirituality"*, as we can see in the Appendix.

It is therefore in the very spirit of YCS that we present this second edition of the YCSN Handbook to you. The fifty years Jubilee Celebration of YCS in Nigeria is surely a very appropriate period to have an updated YCSN Handbook. We hope that all members of the YCSN will appreciate the new book

by undertaking a "see-judge-act" review and renewal of their faithfulness to YCS methodology, which promotes and nurtures the spirituality of the Movement. With this Handbook, new members of the YCSN will have a good foundation to become committed members of the YCS. It is our hope that all members will study and implement the content of the Handbook.

We pray God for the grace to remain faithful to the spirituality of the YCS and to grow steadily within the Church and society.

Eze Chidiebere
National President

Br Michael Amalumilo Bernard
National Secretary

Richard Apeh F.
National Vice President

Terrychris Okolie
National Assistant Secretary

Ikechukwu Ani (Rev Fr)
National Assistant Chaplain

Michael Adikwu
National Coordinator

Hypolite Adigwe (Msgr)
National Chaplain

February 11, 2009
Feast of Our Lady of Loudes

FOREWORD TO THE THIRD EDITION

The first edition of the YCSN Handbook was published in 2002. In 2009, it became necessary to publish a second edition in order, primarily to give more prominence to the understanding of the YCS Spirituality.

What prompted the publication of this third edition is the new translation of the Order of Mass to convey the original meaning of the official language of the church (Latin), which further confirms the universality of the one Holy, Catholic and Apostolic Church. This, we consider should be reflected in the Handbook.

We now take the opportunity to update some of the passages. As a result of the security challenges in our country Nigeria which calls us to unite as one family to pray for our country in this time of distress, we add the "Prayer for Nigeria in Distress" approved by the Catholic Bishops Conference of Nigeria.

The YCSN Handbook has been a welcome companion of Young Catholic Students of Nigeria. May its use continue to renew, nourish and deepen the spiritual life of all the members of the Young Catholic Students of Nigeria.

IROHA Michael C.
National President

STEPHEN, Nneoma C.
National Secretary

APEH, Richard Francis
National Coordinator

ENEBE, Uchenna
National Vice President

IJUR, Francis
National Assistant Secretary

Rev. Fr. James Nanbak
Assistant National Chaplain

ADIGWE Hypolite (Msgr.)
National Chaplain

March 17, 2012
Feast of St. Patrick
Secondary Patron of Nigeria

PART I:

INTRODUCTION

1. BASIC STRUCTURE

All YCS members belonging to a School or Institution form one group that is called a ***Section.*** Where the number in a section is more than forty (40), the section should be split into ***Sub-section.***

A Section is run by the following officers: ***President, Secretary*** **and** ***Treasurer.*** Others, such as Vice-President, Financial Secretary, etc. may be added when necessary.

Classes: Every class should have a Catholic leader in charge of the class and the nominal and financial register.

1.1 Weekly Meetings

All members of a Section meet weekly with their officers. The President acts as the Chair Person of the meeting. He/she has the responsibility to direct the running of the meeting, but in no way must he/she dominate it. Rather each member should receive every encouragement to contribute freely with the assurance of being listened to. To ensure that all feel equally involved, members sit in a circle, at the meeting.

The ***Weekly Meeting*** takes place in the following manner:

(i) **See:** All members come together for:

- Opening Prayer;
- Spiritual/Scriptural Reading;
- Attendance;
- Minutes of the Previous Meeting;
- Financial Report (if necessary);
- Review of Action;
- Roll Call.

(ii) **Judge:** The next step of the meeting is the reflection part of it, and will involve the participation of every member. In Sections with more than twenty (20) members, the Section should be divided into ***Teams*** of between ten (10) to twenty (20) members. A Team should never exceed 20 members.

(See Meeting 4, p.39).

The Teams then meet separately for the Judge part of the meeting.

(iii) Act-plan: They return again for songs and any other business (AOB), such as long term planning for individual and/or team ***Climax Action.***

The meeting ends with the **Y.C.S** ***Closing Prayer.*** A meeting should last for about one hour.

(Sec also "Pattern for Subsequent YCS Meetings", p. 67).

Where there are sub-sections, the weekly meeting will be held in the subsections, each subsection having its own officers. All the sub-sections, which form the section, will meet once a month and whenever considered necessary by the Executive Council. All the officers of the sub-sections form the enlarged Executive Council.

N.B. YCS tries through a *Climax Action* (holding at the end of a Term), to influence the whole student body. This Action should highlight problems and propose possible solutions. Such *Climax Actions* could take the forms of: drama, lecture, symposium, bazaar, debate, quiz, etc.

1.2 Officers' Role

All Officers (i.e. the team Leaders & Secretaries, and the Sectional President, Secretary, and Treasurer) meet together with the Chaplain/Religious or Lay Assistant in between each meeting to:

- evaluate the last meeting;
- prepare the next meeting.

The Chaplain and Religious or Lay Assistant guides and encourages the students in their leadership role (see ***"The Role of the Chaplain"***, p. 87 All Officers would also benefit from consulting this text).

1.3 Parish Based YCS

Where it is not possible to have YCS in the schools, there will be the parish-based YCS. All the YCS members belonging to the parish-based YCS form one Section.

1.4 Diocesan Team

The Diocesan Team is made up of the following:

a) the Diocesan Officers (Chaplain, Lay or Religious Assistant, Organizer if one is appointed, President, Secretary, Treasurer, and others if necessary);
b) the Officers of every Area or Zone of the Diocese; and
c) the Sectional Officers.

The Diocesan Team should meet twice a year:

a) at the beginning of the school session, in order to plan activities for the session;
b) during the third term, in order to proceed to the election of the new Diocesan officers, and plan the Diocesan representation for the coming National Seminar or Convention.

Through their common action, the Diocesan Team members contribute a lot to unite all the YCS members of the Diocese and encourage them to act together for the same aims.

2. YCS TRAINING

To help us understand YCS, we have various training sessions:

2.1 Area Days`

Every Term, all Sections in one Area of the Diocese come together for one day meeting. All members who can do so could attend that meeting. The Area Officers plan the Area Day activities in following the YCS method, i.e:

SEE: giving reports on their respective Sections;

JUDGE: choosing a relevant passage of Scripture for reflection, which will lead to the

ACT: to be implemented on return to their respective Sections.

2.2 Study Weekends

Such meetings are open to all Sectional and Diocesan officers and aim at YCS leadership training. There is only one Study Weekend taking place during a year, and it is better if it holds at the end of the second term, so that:

- Sectional officers-to-be (for the next Session) can attend and prepare themselves for good leadership when their turn comes to lead their Sections;
- New Diocesan officers for the next Session

may be elected at that occasion, especially if a Diocesan Team meeting is not possible.

Study Weekends usually last for two (2) full days.

2.3 Zonal/Diocesan Seminars

These are also held only *once a year,* usually at the end of the first Term, i.e. at the beginning of Christmas Holidays. They gather a maximum of 3 delegates per Section from all the Dioceses (between 3 to 6) making the Zone.

Zonal Seminars aim at giving an opportunity to delegates to exchange experiences and views on their YCS activities and commitments.

These meetings are also great occasions for fostering the spirit of solidarity among YCS Sections and Diocesan delegations. Zonal seminars last for approximately 4 full days.

2.4 National Council or Convention Meetings

Every year, during the long vacations (usually around July - August), delegates from all dioceses of the country come together for a one week meeting which is called ***Council\Convention,*** one alternating with the other. In the year of the National Council Meeting, a new ***National Team*** is elected and it will hold office for the following two years.

Both The National Council and National convention meetings are occasions for the National Team to:

a) Bring information from the YCS International Headquarters;

b) Review its action with delegates from all parts of the country; and

c) Bring up-to-date decisions for the progress of the YCS in the whole country during the following year.

Obviously, only fully registered members may be delegated to such meetings.

3. FINANCES

The above provisions will make it easy to understand the need for some regular means of financing all the activities of the YCS at its different levels of organization. (Let us think here only of the expenditure needed for correspondence, circulation of information, newsletters, etc.)

Dues are preferably paid during the year to the Sectional Treasurer, who sends them to the Diocesan Chaplain. The Diocesan Chaplain is responsible to direct them to the Headquarters concerned.
Every Section must find other means of raising funds in order to finance their own activities.

In addition, an ***Annual YCS National Day*** is held during the last weekend of January. This day is given over to fund-raising events to finance the National Headquarters. Each Section will forward one-fifth (1/5) (or an amount to be decided by the National Team) of the proceeds of their climax action activities through the Diocesan Chaplain.

4. MEMBERSHIP CONDITIONS
(For those desiring to be members)

Through your first meeting you will discover the full implications of being a YCS member. However, here are some commonly known conditions for membership of the YCS:

a) attending **Weekly Meetings** of the Section very regularly;
b) taking an enthusiastic part in the **Team Action** of the Section, and conscientiously doing one' own ***Personal Action;***
c) being eager, through those activities, to become an ever more complete Christian and apostle of Christ;
d) paying **Annual Dues** in time.

A period of at least two terms of regular attendance at meetings and participation in the **YCS** activities is necessary before one is issued with a Membership Card.

The ***Enrolment Ceremony*** and the wearing of the ***Badge*** take place only when it has been proved that the member is totally committed to the **YCS** and to its aims and objectives.

In conclusion, the above outline does not give you all the details nor the necessary training to be a YCS member. if you are interested in becoming a

member, it is necessary that you attend and take an active part in the introductory meetings of YCS (see following pages).

Through these meetings, you will discover more details on the topics previously treated (Structure, Training, Finances, Membership) and on more important topics for the life of YCS, such as its ***Aims, Method, and Spirituality.***

PART II:

MEETINGS OF INTRODUCTION TO THE YCS

5. GUIDELINES FOR THE MEETINGS

5.1 Meeting 1: SEE: YCS is a Specialized Movement

Opening Prayer. Since we are gathered together as brothers and sisters of Jesus Christ, let us pray slowly his own prayer to the Father. "Our Father..."

Introduction: (After sitting down in a circle, the president invites members to read the following, in turn):

YCS is a movement that has a very special method, which can be summed up as 'See', 'Judge', 'Act', 'Reflet','Act'...

Here is a story, which will help us:

Kofi was sent to the market to buy yams. He found a woman selling them. So he went to her. He took the yam in his hand. He examined them. He asked, "How much?" He thought in himself, "Shall I buy them? Is this a good price to pay?" Eventually, he

brought them and took them home to his mother. *This story could also be dramatized)*

In the story, we find Kofi doing what we call the *'See'* part of a meeting. Also there is action. It is something similar in the YCS, only there are differences.

See: Let us first consider what we mean by 'See' in the YCS. The topic we will choose is: *"Students' Problems in the School"*. The 'See' for the meeting may suggest the following questions:

a. What makes people unhappy in our schools?
b. How many are responsible for this situation?
c. Who are suffering?
d. Why is it happening like this?
e. What will happen if this is allowed to continue?

We can easily understand that it is impossible to answer these questions without discussing them with others. We have to know the views of as many students as possible. Therefore, it is necessary to *have information* before the meeting. This is a most important matter.

YCS is a Movement that demands a lot from its members. It is better to realize this before proceeding any further. **Y.C.S.** is a *specialized*

movement. It is not enough to know the problems. We also have to discuss them with non-members, to find out *what causes the problems,* and *how they affect the life* of the students.

Take an example of the problem: the senior students make life miserable for junior students.
As YCS members, we must spend the week beforehand asking questions and getting the views of not just our friends and classmates but those of as many people as possible.

Our eyes and our ears must be attentively open. We must be able to *give facts* at the next meeting. We can therefore say that, in the YCS Movement, we are trained to be more aware of what is going on around us. It is clear, from this, that a YCS member is a YCS member every day of the week.

From what we have now understood, we can see that to be a member of YCS, we have to be interested in others. We have to be trained not to be shy and afraid to talk to others.

YCS aims also at making us responsible members of society. We should *learn to be bold and speak out,* especially in favour of those who are suffering in the society. We try to develop a *sense of social justice* (fraternal charity). In this way, we fulfil the commandment of love.

Spontaneous Prayer: (All members now pause for a few moments of prayer. Some may give their own intentions)

Act: Every Y.C.S. meeting must result in some *Action.* If you are interested in joining the YCS, then prove it by coming back to the next meeting with answers to the questions (a) to (e) above, page 23

Song: *"If you are happy and you know it"*, page 113

Closing Prayer: (Everybody, *during this week,* will say the following prayer; let us say it together, now:

O Lord, arouse in the hearts of those who call you Father, a hunger and thirst for social justice, and fraternal charity in word and deed. Grant, O Lord, peace in our days, peace in our lives, peace to our families, peace to our country, peace among nations. Amen

(The full text of the Opening and Closing Prayers of the YCS arc available on pages 118 and 119. These Prayers are so rich in content that it is advisable to use them frequently.

Note: For next meeting, bring your *Bible* and a *Notebook and Pen.*

In this meeting, we have been able to discover some of the aims of the YCS:

- to make us more aware of the situations in which we find ourselves,
- to make us more aware of the needs of the people, their problems, with their causes and effects,
- to make us responsible members of the society.

5.2 Meeting 2: JUDGE: YCS is a Christian Movement

Opening Prayer: (Let us repeat together the prayer we used at the end of our first meeting, p 25)

Note: Did you bring your *Bible* and *Notebook? Your* Notebook should be used as follows

- to note facts for the next meeting;
- to note points which strike you during the meeting;
- to note the *Personal* and *Team Actions* you will decide for the following week.

Election of a Secretary: At this point, it is necessary to choose is a person to record attendance and results of the meetings, and what is to happen during this meeting. This person will be our Secretary.

(The President calls for the nomination of at least 3 candidates; one of them is elected as secretary by secret votes)

At the next meeting, the record, which is called the Minutes will be read for approval. The secretary should use as a guide" An outline for a secretary's Report/Minutes of Meetings" (on p 68-70)

Review of Action: This is the time when we reflect on the action resulting from last week's meeting.

First, how many remembered to say the prayer? Now, from our introduction of last week, we should understand what we mean by 'SEE'. We do not want to hear anyone saying, "I think." We would like to hear what answers you have for the questions of last week.

A word of warning: Anyone who has not prepared for this must be honest enough to say so. They should resolve not to miss this in future, as that would indicate that they are not good YCS materials.

Of course, if they continue to omit this preparation, they cannot stay in the movement.

The President asks each question in turn. The Secretary records the overall results.

- What makes people unhappy in our school?
- How many are responsible for this situation?
- Who are suffering?
- Why is it happening like this?
- What will happen if this is allowed to continue?

Judge: This week, we will introduce you to what we mean by *'Judge'* in the YCS. You remember the story of last meeting. In it we had a 'See' and we had an 'Action' (buying the yams). In YCS we also have a part which is called *'Judge'*.

Another story: It is Easter time. Dupe's father is pleased with her report. He 'dashes' her money and sends her to buy a new cloth. She goes off very happy and searches until she finds what she likes. Before she finally decides, she asks herself, "Will my father be pleased with this?"

Now, in the story, *Dupe is rightly concerned to please her father.* We too, YCS members, must be concerned to please our heavenly Father. YCS is a Christian movement. Like Jesus, our Saviour, we find ways to please our heavenly Father. We do this through *prayerful study of the Bible.* Before we decide on any action, we study how Jesus himself would act in such circumstances.

Spontaneous Prayer: We all pause for a few moments of prayer. Some of us may express their own prayer intentions.

Act: It is hoped that, by now, you understand clearly what the *'Judge'* part of a meeting is all about. But very importantly, for the 'Judge' part to be complete, *it must lead to* ***Action.*** So, for this week, let us make a resolution.

To try to please our heavenly Father: we will resolve, when faced with a personal decision, to take time to ask ourselves, "What would Jesus do in this situation?"

For example: Your teacher does not come to class. The class decides to make noise and waste time. Or the lecturer is strict with examinations. The students decide to give him some money in order to win him over. Now, at that point, can you ask yourself, "'What would Jesus do?' "Do I have the courage to do what Jesus would do?"

As we said before, YCS is a specialized movement, only for those willing to be bold and courageous.

Song: "YCS is a Good Movement", p 98

Other Business: The Secretary now records the names of all those present. After the meeting, he will prepare a proper Register. Each member should contribute towards the buying of a hardbound notebook. This should be divided into sections:

- Minutes of Meeting;
- Attendance Register;
- Financial Records.

Closing Prayer:

God our Father, our meeting has ended.

We thank you for all you have done for us: for guiding us in our discussions, and in the actions we have planned to undertake. Help us to put them into practice, extend your presence among

us, so that we can rightly shoulder our responsibilities. Arouse in the hearts of those who call you Father, a hunger and thirst for social justice, and for fraternal charity in word and deed. Grant, O Lord, peace in our days, peace in our lives, peace to our families, peace to our country, peace among nations. We make our prayers through Christ Our Lord. Amen.

This meeting has helped us find some other aims of the YCS

a) To enable us, by prayerful study of the Bible, imitate Christ and so please our heavenly Father;

b) To bring the transforming power of Christ's love to our own situation;

c) To take personal responsibility for our society; this challenges us, then, to work to transform it, and this applies to our local school, parish or university society, where YCSers are expected to be leaders.

5.3 Meeting 3: ACT : YCS is an Apostolic Movement in the Church

Opening Prayer (based on the idea that we should have the mind of Christ).

Lord Jesus, grant to us and all our fellow students the grace to think like You, to work with You, and to live in You. Make us able to love You with all our hearts, and serve You with all our strength. Your kingdom come in all our classrooms, recreations, and in all our homes. Amen

Attendance: (taken by the Secretary)

Minutes of Last Meeting

- The Secretary reads the minutes...
- Then, the President invites members to make corrections, if any...
- Someone proposes the adoption of the minutes and another one supports it...
- This is recorded by the Secretary.

Review of Actions

If the minutes have been well made, they will necessarily lead to the review of action.

Last week, 'we suggested a personal action. Now, can we share with one another:

a) what efforts we made to please our heavenly Father during the week *(The President calls on each one in turns)*
b) Any change in our own behaviour?
c) If not, why not?

Team Action: We have just reviewed our personal action, now we want to introduce the idea *of Team Action* to you. Look back on the history of Christianity:

Christ came to share the Father's love with us; he knew he had to change the world. Like all other leaders, he called *a group of people to help him* in this work. It is through this group of Apostles that the message of Christ has been handed down to us.

We, as YCS, are a *group too.* We gather around our leader to continue to bring Christ to the students' world. The Church has approved of the YCS. It can be described as *a movement within the Church.* In fact, we are a small Christian Community. We, the YCS, can make our school, parish or university society more aware of Christ's presence within it. And we, ourselves, become aware of our love within the Church.

We know *the value of any team in action,* for example: a football team, a school drama group, house sports events, etc. Members of any group are expected to forget their own individual interests, in

order to *further the progress of the group.* In *Team Action,* there is better chance of a successful outcome. Since we have studied last week, *John 8: 25-30* (Jesus came to please his Father), we should be moved by this passage to ask ourselves, "What can we, as a group, do to make our educational institutions more pleasing to our heavenly Father?"

It will take time to come to an agreement on what we are being called to do. We have to be very practical.

Hints about Action in YCS: Since we are aiming at changing a situation, it would be foolish for us to think that we could achieve good results alone. Remember that we are *supposed to be leaders* in our society. Once we have decided on an action to be done, we must try to *involve as many people as possible* in carrying it out,

It is by trial and error that we learn. YCS is a movement that helps to educate us on how to relate with other people.

When we come to *review action* in the next meeting, we will ask ourselves:

- How many people were involved?
- Did others co-operate with us?
- If not, why not?
- Were we abusive?

- Were we demanding too much?
- Was it that, we ourselves, did not give the example?
- What immediate results did we see from this action?

The leader will help the members to understand that result are *not always obvious.* Perhaps, after a lot of planning, our action showed very little results and perhaps none at all. It is at this point that we have to recall: "A servant is not greater than his master" (John 13: 16; 15:26-27). Christ often failed with people.

The challenge of being a YCSer is a challenge *to persevere* in trying to please the Father and to bring others to do the same. This often means pain and frustration. We often grow in failure more than in success. YCS is a Movement that helps us to *grow in Christ.*

Growth in Christ is a difficult process, and the discouraging thing about it is we *don't see* it. St. Mark (4:26-29) has a little parable about the sower who does not immediately see the result of his labour. It is only at the time of the harvest that he realizes that it has always been growing. Despite the good harvest, he could not really understand and explain how it all came about.

In YCS we have to be prepared to *persevere:* week after week, we try again and again using all our imagination to discover ways of moving people to change and inspire them to work for their salvation, to live a full Christian life, and to make Christ the centre of every activity they undertake. Too often for Christians, religion is a Sunday affair. For us, as we have already said, *it is every day, every week, every year affair, until the harvest time.* When God calls us to Himself, then we will see the reward of allowing the grace of God to direct our life.

Spontaneous Prayers: (as usual)

Our Team Action for this Week: This week, we focus *on the Library:*

a) Are there books missing?
b) Are there books torn?

We, the YCS, will *talk about* the condition of the library with our friends. We will get a *list* of the books that are missing from the library. We will *paste the list* of those missing books on the public notice boards. We will keep our eyes open to see if there are any missing books lying about.

We can *advice* our junior ones on how to make use of the library. If there are no *Library Rules* pasted on the notice board of the library, we could see that this

is done and offer a helping hand to do so. Those who are good in art could illustrate the abuses in the library by way of *cartoons.*

Song: *"Here come the YCS"* (p 97)

Closing Prayer (as at meeting 2, p 30)

Concluding Remarks
This meeting has shown us more of the aims of the YCS:

a) Our reflection in YCS meetings leads us to *Apostolic Action,* thereby helping us to be aware of our role in the Church;
b) YCS *Action* aims at bringing Christ into every aspect of our daily lives: into our studies, our hopes and struggles, our joys and sorrows;
c) in transforming our own school community, we are helping to transform the whole nation;
d) in living up to the ideal of YCS, we grow more like Christ: we are helping to transform the whole nation;
d) in living up to the ideal of YCS, we grow more like Christ: we find a deep peace in doing the Father's will, and thus we grow as persons and fulfill the purpose for which God made us... "The glory of God is man fully alive" (St Ireneus);
e) we also develop a spirit of sacrifice and perseverance.

5.4 Meeting 4: The Method of YCS

Opening Prayer: (p. 118)

Note: Did you bring *your Bible* and *Notebook'?*

Attendance: (as usual)

Minutes of the Previous Meeting

- Reading...
- Corrections...
- Adoption...

Review of Action (On the library situation in School)

a) What did we do? (Individual members state what they have done)
b) If nothing, why?
c) Did others co-operate with us?
d) How many were involved?
e) If there was lack of co-operation, was it because we did not approach people in the right way?
f) Did we give good example ourselves?
g) What changes do we see now in the attitude of students to the library situation?
h) Is there anything else we can do to continue our action?

Note: At this meeting, we bring together what we have already learnt about 'See', 'Judge', 'Act', 'Review of Action', leading to further action.

Teams: If there are more than 20 members in your section, now it is time to divide them into Teams, (see p. 13). This should have been arranged by the Officers before this meeting. Every Team goes *to a different place.* They choose a *Team Leader,* if this has not been done earlier than now.

Each Team then proceeds as follows:

See: *"The Student's Problems in the School"*

The following questions will help us *See* the present problems in our school community. You remember that we have already answered questions about this topic after our first meeting. Here we state again our answers to those questions:

a) What makes people unhappy in our school?
b) How many people are responsible for this situation?
c) Who are suffering?
d) Why is it happening like this?
e) What will happen if this is allowed to continue?

Judge: We will now read the following text to help us see what God is asking us to do to help solve these problems:

Matthew 25:34-41: (We show our love for God when we care for our neighbours' needs).

First, the passage is read aloud by one of the members. Then, a time for *reading quietly* is given to all. Now, we will *answer the following questions.* Everyone is expected to contribute:

- Who are the hungry, sick and strangers we should help?
- How does this gospel apply to our daily life in the school?
- How do we know that Christ is interested in the problems and worries of our fellow students?

Spontaneous Prayers: (as usual)

Act: Before thinking about what action should be taken, remember the explanation of action, which you had in the meeting, p. 32-39

Personal Action: During this week, each day, every one of us should see it as a responsibility we have with others. For example, we could give time to explain some academic stuff to weaker students; we could lend our notes to those whom we don't usually share with. We could cheer up someone who is sad, etc.

Each member should take note of his or her own action before the next meeting.

Team Action: What can we do, as a team, to solve some of the problems, which we have identified during this meeting? The Leader is responsible to see that the action is practical; a time is fixed for that action; someone takes responsibility to remind the others; and the school authorities are informed of it, if it is necessary. Write the action in your own Notebook

 # Now all Teams come back to the General Meeting

Song: *"Whatsoever you do"* (p.110)

The first team to come back from their meeting should immediately start the song; other teams will hurry up to complete their own meeting and join.

Closing Prayer: (p.119).

Concluding Remarks

This meeting has shown us another *aim* of the Movement: YCS trains us to be methodical.

5.5 Meeting 5:
The Structure and Finances of the YCS Movement

Opening Prayers (p.118)

Attendance

Minutes of previous Meeting: (as usual)

Review of Action (The President asks the members to read out their personal action)

a) What help do we notice our personal actions have given to other students to solve their problems? *(Where there are Teams, each Team's Secretary answers the following 4 questions in the name of his/her Team;*
b) What Team Action took place and when?
c) Did it take place on time?
d) How many of us were involved?
e) Did any other take part?

Anyone may answer the following:
a) Could the Team Actions have been improved? How?
b) What improvement has our action produced in the school?

 # Teams now meet separately for the 'See', 'Judge', and 'Act', parts of the meeting.

See: *"The Structure of YCS*
Perhaps, when we look back on our *'Review of Action'* we feel we achieved very little. One of the advantages of YCS is that *we need not feel isolated.* ' We are *only one Section* of YCS. Not only are there other sections in our Diocese, there are many sections, spread in both Tertiary and Secondary educational institutions throughout Nigeria, and infact in many other countries. YCS is an *International Movement* found in about 100 countries of the world.

All these multiple Sections have one thing in common: that is the same organization. Basically, each section, wherever it is, has a President, a Secretary, and a Treasurer; in many cases, other Officers are added to these. We are familiar with the roles of the President and Secretary already.

In addition, in any organization, especially international ones, means of financing the activities are necessary. We don't need to be told that office equipment, materials, postage, are all very costly. In some cases, a full-time worker has to be paid to attend to these matters.

You will find it necessary, now, to appoint a *Treasurer* **for your Section.** This will be done, by vote, at the end of this meeting. At present, we rely on our own initiatives to support our own Section

financially. However, if we want to be associated with the YCS Movement at Diocesan, Zonal, and National levels, everyone of us has to be prepared to contribute some amount of money per annum, as agreed by the YCSN.

Judge: *Ephesians 4:11-16*

Christ's various gifts all contribute to the growth of *His One Body.*

(The passage is read aloud by one member. Everyone reads it for oneself, silently. Then, we answer the following questions):

- Name the different groups that help build up the body of Christ;
- What advantages are there in belonging to a group?
- In what ways can we help to build up the Y.C.S movement?
- Although only a few of us are given responsibilities as Officers, we all have an active part to play in the movement: can you find the passage-that shows this in the above reading?

Spontaneous Prayer

Act.

Personal Action: As your personal action during this week, show your solidarity through your own action by paying your Dues to the Treasurer.

Team Action: The action you decide upon should aim at bringing a greater unity among the members of your own YCS Section. This could be achieved, for example,
through a fund raising activity.

(Remember that the Leader must see that the action and the time for executing it are clear to each member, and that authorities concerned, if it is the case, be well informed).

 # Teams come back to the General Meeting#

Song: Our Father: (p.112) ...

(Remember: the first team to be back starts immediately; others will follow and join without delay).

Other Business: *Election of Treasurer*

(The President calls for the nomination of at least three candidate. One of them is elected as Treasurer by secret votes)

Remember that the Treasurer must be trustworthy and reliable. He/She is responsible for collecting the dues, and keeping a register of those who pay.Of course, he/she works in close co-operation with the Secretary.

The section may decide on electing a Financial Secretary as well. In that case, while the Financial Secretary collects the money and keeps the register, the treasurer keeps custody of the money, which must be paid to him/her by the Financial Secretary immediately after collection.

Closing Prayer (p.119)

Concluding Remarks:

Other aims of YCS as we have discovered in this meeting are that:

a) the movement develops in us a spirit of sacrifice by asking us to contribute to its organization;

b) it also gives us a sense of solidarity with other YCS members and sections.

5.6 Meeting 6: YCS History

Opening Prayers (p.118)

Attendance

Minutes of Previous Meeting: (as usual)

Financial Report (by the Financial Secretary, if any, and the Treasurer)...
(The Treasurer should remember to forward the dues to the Diocesan Chaplain without delay. He/She should ensure that he gets receipts and keeps them)

Review of Action:

Personal:

a) Who are those who paid their dues?
b) Who are those who did not pay?
c) From the results we know, how committed the members are to the Movement.

Team:

a) What Team Action did we do to strengthen the bonds of our YCS Section? Each Team Secretary should answer this question in the name of their team mates. The other questions are open to all)

b) How successful have we been?

c) How have we progressed, through our actions in acquiring the spirit of the YCS Movement...?
- a spirit of unity...
- a spirit of concern for others...
- a spirit of courage to change our community...
- a spirit of true apostles who are willing to sacrifice themselves to carry out the work of Christ...

 # Teams now meet separately

See: "The History of YCS"

We have seen that we are part of an international Movement which is active in trying to solve problems by bringing about changes.

You might ask, "How did this all happen? Whose inspiration was it that brought YCS into being?

It began among a group of workers in a cotton mill near Belgium in Europe. The workers were being exploited and a young priest, FR. CARDJIN (pronounce as in "dine"), decided to form a group to try to help them help themselves. He felt that they should be trained to discover for themselves a way to improve their position and solve their problems.

He invented the method: See-Judge-Act- Review of Action. His idea spread throughout the world of *workers* and eventually was taken up by Students. YCS Sections are known to be in existence in 1927. It was soon found in many countries.

From England came the inspiration to introduce the movement to Nigeria. They sent Miss Freda O. Mahoney as an organizer in 1959. Thanks to her efforts, it spread rapidly and was established at third level institutions as well as in Secondary Schools.

From Nigeria, it spread to other West African Countries. In 1972, a Co-coordinating Team for English speaking West African Countries was set up in Ghana. Now, the Pan-African Coordinating Team is in Nairobi, Kenya.

Judge:

John 17:25-26 (This passage is taken from Jesus' prayer for his disciples at the end of the Last Supper. (Read aloud- and then silently - and now answer the following questions:

- How can you apply this passage to the life of Fr. Cardjin?
- What do you think inspired Fr. Cardjin to help the workers?
- What did Fr. Cardjin really give the workers?
- What, in your opinion, made the workers, students, and other groups, carry on Fr. Cardjin's work?

- And who is giving us the inspiration to carry on in the same way, today?

Spontaneous Prayer...

Act:
Personal Action:
During this week, compose your own prayer, asking for the graces you need to have a strong faith which proves itself in your actions. Write the prayer in your Notebook, and keep it for further use.

Team Action
The Team Action, this week, will be the same for all members of your Sections. Therefore, all teams now come back to the general meeting.
Then the president should divide the Section into six small groups.

Each group will undertake to:
a) Study the aims of the YCS as illustrated in the meeting corresponding to their group number;
b) and prepare a POSTER to be displayed on the walls of the room where we meet next.

Song: *"In a distant Day"* (p. 99)
Other Business: *Planning the Climax Action*
At this time of the Term, it is necessary to begin the preparation of the end of Term Climax Action (see N.B.p 14).

a) What action would we do? Drama? Lecture? Symposium? Debate? Quiz?
b) What topic shall we treat?

Let us think about it during this week in order to take a final decision at our next meeting.

Closing Prayer: (p. 119)
This meeting has shown us that the Movement helps us to share, and inspires us to continue the mission of the founder, Fr. Cardjin.

5.7 Meeting 7: Who is a Responsible YCS Member?

Opening Prayers **(p. 118)**

Attendance

Minutes of previous Meeting: (as usual)

Review of Action:

Personal:

a) Who has composed a personal prayer?

b) Has your effort enabled you to contribute more effectively to the Team Action of the week?

c) If not, is it because you are not prepared to commit yourself to the Movement?

Team:

(The posters should have been displayed on the wall before the beginning of the meeting)

A person from each group identifies his/her group's poster and explains it. In your opinion, have all the aims of YCS already learnt been illustrated on these posters? If not, what is missing?

 # Teams now meet separately

See: *"A Responsible YCS Member"*

This week, we will see what our responsibilities and obligations to the YCS are. We have already explained *the method:* See-Judge- Act-Review of Action. We have also explanied the structures of YCS at Sectional, Diocesan, Zonal and National levels; the finances; and the history of the Movement. Knowledge of the Movement is *one* aspect. But, on our own side, there are *responsibilities.*

The prospective members must study this introduction to YCS. If they so wish, they apply to join the YCS. They, thereby, undertake *certain obligations* for six months at least. They will be under observation, so that their sincerity may be proved.

The YCS members should give encouragement to them by their good example in living up to the ideals of the Movement.

Every member is expected to:

a) be a practicing Catholic and an active member of the Church;
b) respect authorities in the Institution;
c) obey the regulations of the Institution;
d) say the YCS prayer daily;
e) be punctual at meeting;
f) take an active part at meetings;
g) co-operate fully in the personal/team

actions;

h) fulfil the financial obligations, in paying dues in time;

i) wear the badge when enrolled.

ONLY CANDIDATES WHO ARE SINCERELY TRYING TO OBSERVE THE ABOVE WILL BE ACCEPTED.

It is necessary to add that any one who for three consecutive occasions comes late or is absent from meetings without satisfactory excuse will be stricken off the Register.

When the candidates are judged suitable, an ENROLLMENT CEREMONY takes place, during which the YCS *Badge* is blessed and pinned on the new member (see *"THE YCS ENROLMENT CEREMONY, p.* 93)

Every enrolled member is entitled to a YCS Badge. The colours of the Badge are green and white. *Green* symbolises youth and growth; *White,* reminds us of the purity which we should practice. *Green and White* are Nigerian national colours, and the Badge should remind us that if we are good YCS members, we will be good citizens.

The *Wheat* growing around the cross symbolizcs us growing around Christ, Jesus said: "Unless the

grain of wheat falls into the ground and dies, it remains one grain". We will not be good YCS member if we are selfish. We must be willing to forget about ourselves and to work for our fellow

The YCS Badge is won by all YCS students all over the world. It should remind us that there is strength in unity.

REMEMBER: YCS members are committed to expressing problems and helping to solve them. A YCS member is always a YCSer. Hence ,*even when you have to leave a section of* YCS, it will be very necessary to continue the apostolate of making the world more pleased to our heavenly Father. The Alumni YCS creates a forum for this when you leave school.

JUDGE:
1 Thessalonians 5:12-18: Respecting the leaders, encouraging one another, seeking good at all times, and living in happiness.

Read aloud - then silently. Now, answer the following questions:

- From this passage, summarize the responsibilities of a YCS member.
- Can each of us say what obligations we find in this passage that will help the group understand better what YCS is about?

- Which of these pieces of advice would you find most difficult?
- How can we be happy at all times?

Spontaneous Prayers...

Act:

Personal Action:

Resolve to work on what, in the "Judge" passage of this meeting, you found most difficult.

Team Action:

Have a choir practice to learn YCS songs.

#Teams now return to the General Meeting.

Song: *"All the Earth "(p.* 100)

Other **Business:** *Our Climax Action*

a) What action have we decide to do?
b) Who is in charge to direct the preparation?
c) When will it take place? (date, time).
d) Where?

Any other necessary arrangement should be done under the leadership of the President.

Closing Prayer: (p. 119).

Concluding Remarks:

This meeting has shown us that the Movement aims at inspiring us to fulfil the ideas of YCS by implementing the obligations of membership.

5.8 Meeting 8:
The Spirituality of the YCS Member

Opening Prayers (p.118)

Attendance

Minutes of Previous Meeting

Financial Report

Review of Action:

Personal:

a) Which advice have you found most difficult in last week's Bible passage?

b) How did you begin to put it into practice?

Team:

a) Did we all meet to learn YCS songs?

b) Do these songs have a meaning for us in the YCS?

#All Teams meet separately

See: "*Spirituality of a YCS member*"

By now, it is presumed that those who still come to the meetings are serious about joining the Movement. It is good for us to realize that YCS has a very definite method to help us grow and develop as God has planned for us.

Just as we experience growth every day in our lives, e.g. in our bodies, in our studies; in our relationships; we should, if we are serious, experience growth in love of God and love of one another.

How do we grow in love of God in the YCS?

a) By our worship of God, especially by being fully present and alert at the Mass or Eucharistic Celebration.

It is by active participation in the Sacrifice in which Jesus offers Himself to the Father that the spirit of sacrifice is stimulated and made active in us.

b) By making use of the special signs of His presence among us.

When we meet Him in the Sacrament we are strengthened to presevere in our efforts to find Him in every person and event of our lives.

c) By study, reflection, and prayer with the Bible, we hear what God wants us to do, and since the word of God is active and alive, it has power also to make us alive and active.

It also liberates us from false values, so that we can more objectively see the reality of our own situation.

d) By our use of the *'Review of Action'* we are constantly challenged to improve our efforts to show real love for others.

We do this by our concern for their problems; by helping them to take initiatives to remedy their situation, and being willing to sacrifice our time and talents for the sake of the brethren.

Christ has said, "He who finds his life will lose it: he who loses his life for my sake will find it". *(Matthew 10:39).* The spirit of sacrifice required helps us to find that life which Jesus has promised.

e) By bringing our commitment to Christ and to others into our daily activities, we will find that religion is a way of life for every moment of every day.

We will grow in the realization of the joy that follows commitment, and in awareness of God's presence within and around us.

Judge:
Ephesians 3: 16-21: By knowing Christ's love everything becomes possible.

(Read aloud - then silently - Now answer the following questions:

- Have we ever thought of ourselves growing in Christ

- According to this passage, what will help us grow strong in faith
- Can you find the verse, which shows us the basis for all our activities in YCS
- Have we ever experienced a time when we became more aware of God's love and His presence within us
- Do we find any message for our life in verse 20?

Spontaneous Prayer
Act:
Personal Act
Start a diary, or use your YCS notebook to write down things that strike you, or specific actions which can encourage you when you feel discouraged. In addition, every member should give ***Full Cooperation*** for the final preparation of the end of term ***Climax Action***, which is to take place very soon.

Team Action:
Perhaps a Mass for your YCS section, or, if a priest is not available, a Bible service and Rosary procession.

 # All teams come back to the General Meeting
Song: Give me joy (p.111)

Other Business: Our Climax Action
(All necessary final arrangements are to be made here)
Closing Prayer: (p. 119)

5.9 Meeting 9;

The Apostolate of Study, A Vocation for the YCS

Opening Prayer (p. 118)

Attendance

Minutes of Previous Meeting

Financial Report

Review of Action:

Personal:

a) Have you started your own diary?
b) What contributions have you made for the preparation of the Climax Action?

Team:

a) Was Mass celebrated for the YCS Section; or was Bible Service conducted?
b) Did everybody fully participate?

#All Teams meet separately

See: *Study, a Vocation for the YCS*

Vocation comes from the Latin word "vocare", which means 'to call'. We have Primary and Secondary Vocations. Primary Vocation is a divine call to embrace a difinite state of life. Secondary vocation is a divine call to do a definite work. For the YCS in secondary and tertiary institutions, their Secondary Vocation is ***Study.***

Study is a means of preparing them for a specific career so as to acquire the skill to be efficient, trustful and honest workers. This will prepare them to embrace whatever will be their Primary Vocation for the future.

Young Catholic Students should be devoted to their study and work hard at it. They should avoid all trickery, lying, stealing and examination malpractice in all its forms. Those who keep God's commandments in their studies are blessed with success if they work hard.

Judge:

2 Thessalonians 3:6-13: St Paul calls for hard work. He warms that we should not distract others in their work. If we do not work, we should not eat. (Read aloud, then silently)

Now answer the following questions:

a) Have I been honest with my study?
b) Do I work really hard in school or have I misused the time meant for study?
c) Have I cheated in class?
d) Do I bribe fellow students to write tests for me?
e) Do I give teachers or lectures money to score me high?
f) Do I involve myself with "WAEC EXPO" or any other type of examination malpractice?

Spontaneous prayer
Act:
Personal Action:
Determine to read and study very hard and to attend lectures attentively. Do not play away your time or engage in useless travel or gossiping. Never cheat in exams. Be honest in your studies.

Team:
Talk to your friends or groups of students and encourage them to work hard and avoid examination malpractice in all its forms. Create discussion groups to help fellow YCSers with difficult topics in the various subjects taught. You can organize a lecture or seminar on "How to study well, or how to avoid examination malpractice". Invite other students to participate in such a program.

#All Teams come back

Song: **Here** Come the YCS (p. 97)

Other Business
Closing Prayer (p. 119)

This final meeting of introduction to the YCS has shown us that the Movement helps us take our growth in Christ seriously.

PART III:
SUBSEQUENT MEETINGS OF YCS

By now the pattern of the YCS meetings must have been familiar. There are some programmes for YCS meetings available for consultations, but the *best* programmes are always those that arise from the circumstances of life of the students. Problems experienced in the educational institutions, in the society, in the country and in the world, form the basis around which the programme rotates. Each meeting would follow the pattern described below

6. PATTERN FOR SUBSEQUENT MEETINGS

You will possibly be given *a. programme* to follow, with the main items for each meeting. But, at any time you may well find it necessary, because of a particular *problem* in your Institution, to plan the meeting around that problem.

The following may be useful to help you plan such meetings:

Title of Meeting: *(Choose a clear topic which the meeting will study)*

OPENING PRAYER:

(The YCS Opening Prayer of p. 118, or any other one suitable for the topic chosen).

- ATTENDANCE (taken by the Secretary)
- MINUTES OF LAST MEETING: (See p. 68), "AN OUTLINE FOR A SECRETARY'S REPORT."
- FINANCIAL REPORT: (given by the Treasurer, when necessary)
- REVIEW OF ACTION:

  -Personal ...

  - Team ...

In Sections where there are many teams, they now meet separately ...

- SEE: (study of the topic chosen: facts, causes, and effects of problems)

- JUDGE: (an adequate Scripture Text: reading aloud/ reading silently / reflecting together on it) (This may be concluded with some *Spontaneous Prayers)* .

- ACT:
  - *Personal Action*
  - *Team Action*

- SONG
- AOB (Any Other Business)
- CLOSING PRAYER: (As in p. 119, or any other one suitable for the topic just studied.

6.1 AN OUTLINE FOR A SECRETARY'S REPORT

Minutes of Meetings

- The meeting took place in .....Room, on (day) .....at.....am/pm.

- Out of (how many?) .....registered members, ...were present, ...were late, and.....were absent.
- The adoption of the Minutes was *proposed* by .....and *seconded* by.....

The Financial Report showed us that the total money at hand was .....

- Review of Action: (How many) ... had done their Personal *Action*, and ..... had not done it. The results of the Personal Actions were
  .....
  The Team Action conducted was
  ..... (How many?) ..... YCS members took part, and (how many?) ..... other students joined. Its results were
  .....

  To improve, it was suggested that
  .....

- In the 'SEE', we examined the problem of
  .....

  We found that it was caused by
  .....

  We could see that those problems had the following effects.....

- In the 'JUDGE'. we read a passage from
  .....
  We discovered that Christ wants us to bring about changes in .....

- In response to our reflection in JUDGE; we decided on the following '*ACT*'.

  Personal Action:.....
  Team Action:.....

- The next meeting was to take place on (day) ..... at (time)
  .....

The Closing Prayer was said at
.....

7,SEE JUDGE-ACT

The YCS system is based on the method of SEE-JUDGE-ACT.

First, WE SEE. We look at some situations, some problems, some events. It is not a vague problem that does not affect us or that we can do nothing about. It is a practical problem in which we are involved as students.

We do not look at the problem in a vague, general way. We try to find out the facts. We do not come to a meeting and say 'I think this' or 'I think that.' Thinking' is not good enough. We must have facts, facts that we have discovered before the meeting and that we have written down in our YCS notebook. For example, we do not come to a meeting and say 'I think students prefer to stay in the big towns during holidays;. Rather, we open our notebook and say 'I spoke to five students, and four of them said they preferred to spend the holidays in the big towns'.

Once we have discovered the facts of the situation, we can now go a step further and try to find out the causes; what gave rise to this situation? Why has this problem arisen? Why, for example, do students prefer to stay in towns during the holidays?

Finally, we try to determine results; what is happening as a result of the situation or problem we are investigating? For example, what are the results of so many students wanting to remain in the big towns? What are the results on their parents?' On themselves? On their brothers and sisters?

Notice therefore, that in the 'SEE' part of a meeting we are looking for three things: facts, causes, and results. When we have found these, we have a clear picture of the situation we are reviewing.

We do not only look at the situation simply as it is. We now go on to see how it ought to be. We try to find out how Christ would like it to be. We ask ourselves: If Jesus were with us at our meeting, what would He say about this problem? This is what we call JUDGE. The mind of Jesus is contained in the Bible and in the teachings of the Church. So we study passages from Scripture and statements made by the Church. When doing the judge' part of a meeting, we must be careful not to rush through it. We must always keep in mind what we have discussed in SEE. What should be our attitude as followers of Christ?

We have now examined the situation (SEE); we have decided what it, according to the mind of Christ, should be (JUDGE); and now we decide to bring the two together, to change the situation from

what it is to what it should be. In other words, we decided to ACT. We must always keep in mind that our action is a direct result of what we have discovered in SEE and in JUDGE. It is an attempt to do something about the problem or the situation that we have been investigating. Our action therefore, must flow from the meeting: this is the situation at present; this is how it should be; what can we do about it?

At each meeting we decide on two types of action; personal and team. Personal action is performed by the individual member. It may be the one suggested in the programme; or it may be one he himself sees he should do as a result of the "See" and "Judge". Sometimes he/she may not wish to tell the meeting what personal action he/she wishes to perform.

The other type of action we decide on is called "Team Action". The team as a team will carry this out - it requires the cooperation of all the members. Again, the action decided on may be the one suggested in the Programme, but if the section is a good one and properly run, on most occasions, the team will choose its own action, depending on the particular circumstances of its own school.

At the beginning of the next meeting, each member should report on his personal action and the leader

should report on the team action. The effectiveness of the actions, the results or lack of results should be studied. This study may lead the team to decide on further action - maybe to continue the same one, or do a completely different one because the first was not successful. This process of acting, re-examining and deciding on further action is sometimes called *'Action-Reflection-Action'*. It helps us to deepen our thinking, to find causes that we did not see at the beginning.

In Chapter Four of the Second Vatican Council's Constitution on the Church, we read that the laity are called by God so that, being led by the Spirit of the gospel, they may contribute to the sanctification of the World, as from within, like leaven by fulfilling their own particular duties, Thus, especially by the witness of their life, resplendent in faith, hope and charity they must manifest Christ to others.

By following the YCS method of SEE-JUDGE- ACT week after week and month after month, we achieve almost unknown to ourselves, the following results:

(a) We see our Christianity as effecting every moment and every event of every day.

(b) We see that we are not Christian only at times of prayer or only on Sundays. We are

Christians every second of our lives, whether we are praying or playing, waking or sleeping.

7.2 **The Students Milieu**

In recent years, people talk about "the Apostolate oflike to like". This means that soldiers should be apostles to their fellow soldiers, doctors to their fellow doctors, students to their fellow students. In the decree on the Laity, the Vatican Council agreed with this idea and said that young people should be apostles to the young in their own youthful environment. The first African Synod (Synod of Bishops, Special Assembly for Africa) is very clear on this. That is why Pope John Paul II, in the encyclical *"Ecclesia **in** A/rica"*, said *"young people themselves should be called upon to become evangelizers of their peers. No one can do this better than they"* (EA No 93). Students live the same kind of life. They have the same duties to perform, the same examinations to pass, They share common interests and common responsibilities, they understand each other's problems, and so they are the best apostles to each other.

The YCS member is part of the student milieu. By joining the YCS he does not separate himself from it, he remains part of it; he is still fully involved in it. If he separates himself from his milieu, or if others

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eel that b[he] has donarte oS~ it but he must be like the leaven
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spreading through the dough, chang~? . e
whole mass. He must be an apostle, nngl~g
Christ's message into the student world. He :1:1st l.fe
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8.1 Sectional Level

The YCSN aims at infusing into its members a sens responsibility and leadership. Some students like to along, like a piece of wood drifting on the top of a ri a student who joins the YCS has decided not to be a he has decided to become a leader.

While every YCS member is being trained in leader some become leaders of leaders. Each section has a President. If the section is big, it is divided into 'tea each one has a team leader. This team leader has an additional responsibility. He has a team to lead; he i leader with followers, and so he has special duties. must remember that he is leading students to Christ. must make sure too that they have a team spirit, that act as a team, not as isolated individuals. He must remember that he is not an expert who knows the an to all questions. A good team leader gets his membe thinking and talking and acting.

Where a Section has more than twenty members, it should be divided into teams, each team having its own leader. Those leaders, with the section

8.3 Zonal (provincial) Level

A Zonal Team is made up of all th D· e Iocesan Presidents, Secretaries, and Chaplains of a Zone Its main duty is to organise the annual Zonal Seminar, and to do this effectively there should be at least one meeting of the Team about SIX weeks before the seminar.

9.1 The Ideal

Every young person has an 'ideal' that he is striving towards. One wants to become a successful businessman; another wants to be a doctor; another an engineer: But all YCS members should have one common ambition, that is, to become like God, to be "perfect as our Heavenly Father is perfect" (Matt. 5 :48.) A lower ideal is unacceptable. We want to become perfect with the perfection of God. We shall never reach full perfection in this life, but we must keep on trying. In chapter three of the Epistle of the Philippians, we read, "I have not become perfect yet: I have not yet won, but I am still running, trying to capture the prize for which Christ Jesus captured me ... l.ct liN ~" forward on the road that has brought us to where we are".

9.2 Prayer

We are trying to be perfect with the perfection of God; we are trying to be holy as God is holy. We are trying to love God and our neighbour us God loves us, But we cannot do this by ourselves. We need 0Qt\1 hQlp· 'It is God", said st. Paul, "who puts both tl\~ win and the action into you". (PhU, :a~ l), (jod'~ http WlUM II I mult of p{ayer~ "Ilk tmtt t\ win ~

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given to you; search and you will fmd; knock and the door will be opened to you" (Matt. 7:7-8).

In prayer, we talk to God. We ask Him for the grace to become holy as He is holy, to become like Him. We praise Him and we adore Him as God, Our Creator, Our Judge, Our Father. We thank Him for all the kindness He has shown to us for sending His Son to become one of us and to give his life to save us. We tell Him we are sorry for the sins we have committed and we beg Him to forgive us. We talk to Him as our Father, a father who loves us. And sometimes we do not talk at all. We just sit in His presence and are happy.

We should set apart a special time of each day for prayer, e.g. in the morning, before we start our day's work, in the evening, before we sleep.

9.3 The Bible

We use many books in school, books for science subjects, books for arts subjects, and books for enjoyment. Each of these books has a different name. But there is one book that is simply called "The Books" - that is the meaning of the word "Bible".

It is called 'the Books', because it IS the most

important of all books (and the word is plural because the book we call the Bible is made up of different books written by different people at different times). The Bible is the most important of all books, because it is God's word spoken in human language. It tells the story of God's dealings with men and women from the time of creation to the beginnings of the Church founded by Christ.

In chapter One of the Epistle to the Hebrews, we read: "At various times in the past and in various different ways, God spoke to our ancestors through the prophets; but in our own time, the last days he has spoken to us through His Son." (Reb. 1:1-2)

The Bible, therefore, is God's Word. It is God's revelation of Himself. It tells us of 'His great love for us in spite of our unfaithfulness, in spite of our sins. We should form the habit of reading our Bible. We should read it slowly and prayerfully, remembering that it is God's Word spoken to us today, not just to the Jews of yesterday. God speaks to us as we read, and we should say like Samuel, "Speak Lord, your servant is listening". (1 Sam. 3 :9).

For Catholic members of the YCS, the Mass is the highest form of prayer. It is the prayer of Christ Himself. In it, Christ offers himselfas the Lamb of God, taking away the sins of the world. As He offers Himself, He offers us with I ~ i rn, because we are His Body: "now you together are Christ's Body" (1 Cor. 12:27). So, when we offer the Mass we offer our praise, our thanksgiving, our sorrow, our petitions, 10 God the Father, and those prayers become part of the pruycrs of Christ, and therefore they must be heard. Our offering of our lives becomes part of the offering of His life that He (Jesus) made on Calvary and that is now made present again in the Holy Mass; and that offering must be accepted by the Father of Jesus. When we receive Holy Communion we receive Christ Himself He said "1 am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that 1 shall
gi ve is my flesh for the life of the world" (John 6: 51).

The YCS does not say that its members must go to Mass (of course, all Catholics are supposed to go to Mass every Sunday), Rut when a YCSinembercomestounderstand what the Mass really is, he will go as often as he possibly can.

The YCS member sees himself as a Christian, a believer in Christ, a child of God who wants to make God the centre of his life, the reason for his living. He sees himself as Christian not just at times of prayer, not just at YCS meetings, but at all times and in all places: in school, at home, in the classroom, at games. Often he may be misunderstood by others, laughed at by others, considered a fool. But he remembers the words of Paul in 1 Cor. 4: 10, "Here we are, fools for the sake of Christ". And he remembers the words of Christ Himself: "anyone who wants to be a follower of mine, let him renounce Himself, take up his cross, and follow me" (Mark 8:34).

It is the Christian student's life of prayer, devotion to work, respect for his fellow students and willingness to help everybody that sets him apart as true follower of Christ and as a light showing others the way. "You are the light of the world .. .let your light shine before men so that, seeing your good works, they may give the praise to your Father in heaven" {Matt. 5:14-16).

9.6 "Come, Follow me"

Jesus was sent by His Father to save the world that lie loved: "Yes, God loved the world so much that He gave His only Son, so that everyone who believes in Him may not be lost, but may have eternal Life" (John 3:16-17). Jesus, in his turn, loved us so much that, He was willing to come from His Father and die for us: "I am the good shepherd; the good shepherd is the one who lays down his life for his sheep" (John 10:11).

The Father sent Jesus into the world to save the world. In the same way, Jesus sent His apostles to preach.to teach, to baptize, to forgive sins. "As the Father sent me", he said, "so am I sending you ... receive the Holy Spirit, for those whose sins you forgive they are forgiven; for those whose sins you retain, they are retained" (John 20:21-23). And in Matthew 28: 18-20, we read His final command: "Go, make disciples of all nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you, And know that [am with you always, yes, to the end of time".

This mandate: "Go, make disciples of all nations," is popularly known as the mission mandate. This is addressed to every baptized person. Pope John Paul

II said in his Encyclical Redemptoris Mission No, 3: "... in Christ no institution of the church can avoid believer 1 ,"

this supreme duty: to proclaim Christ to u," peo~loH , Students are called in a spical way to proclulln Christ to their fellow students,

J ' dtobewithHisChurch until theendoftime,

esus promIse ,
He has kept his promise; He is still with ~s and He 8t:." suy~ to those he calls as his messengers, HIS helpers. as the, Father sent me, I send you", May be He is calling some ot YCS to be Rev Fathers or Brothers or

us, mem ers o ,
Sisters, May be He is saying to one of us, as ~le said long ago to Simon and Andrew, "Follow me and 1 Will make you , F' h f men" (Mark 1'17) If He is, we should into IS ers o ,
respond as they responded: "at once they len their nets and followed Him" (v 18), Ifwe do, we will get the rewar~I lie promised in Mark 16:28-30: Itell you solemn ly, ther~ IS no one who has left house, brothers, sisters, fathers, chlldr~n or land for my sake and for the sake oft~e a,mlpel who ~II~ not be repaid a hundred times .. , now m his present tunc and, in the world to come eternal life"

10. THE ROLE OF THE CHAPLAIN

10.1 Introduction

Technically, the word 'Chaplain' stands for a Priest who has been officially appointed as a spiritual director of a branch of the YCS. The National Chaplain is appointed by the Catholic Bishops Conference of Nigeria (CBCN). The Assistant National Chaplain is elected by the Diocesan Chaplains with the National Chaplain from among themselves. The Diocesan Chaplain is appointed by the Bishop of the Diocese, Section Chaplains are appointed by the Diocesan Bishop according to local arrangements.

In Nigeria, we have developed the *Team Chaplaincy Model*, which we have found very effective. What this means is that the Priest Chaplain, at all levels of the YCS, works in collaboration with qther priests, religious and even lay people in accompanying the students in their j~\lffi~y of faith, These collaborators have be~ @f W[eat] h~ W both chaplains and students.

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Chaplain, but also in some way to the other members of his chaplaincy team.

10.2 Personal Contact

The Chaplain is not full-time. He has many n~her jobs ": able to attend all team mcotings; but lll. H do e may no h~uld meet the team leaders to prepare the C~Il\IIl~ s ti If there are many teams in a school. there wllIIIIIIII mee mg. hi 'meeting and he should be present Ilt t us, 1team- ea ers

.' t ible to restrict his role to cot tllill times III But It IS no POSS1 , 1 'I ti Personal contact has no substitute. III certam mee lOgs, '11 know each one 01 the membot s of t rc , 1 good Chap am WI I ' YCS and he will build up aninformalpersonu~ re.I~ltlOns "P Th 'II begin to see him as their I riend who WIth them. ey WI d d talk freely with them. The student muy can SIt own an i: forget a lot ofthe advice he is given; he Will never forge! II. friendly Chaplain,

10.3 Experience and Self-Discovery

diffi It things for a Chaplain IS to Sit III II t One of the mos 1 1CU ti d listen to students painfully looking for lin meemg an 'I answer that he could give in a few words, But if ho glveS 1· he has destroyed the meeting. The yeS works ou u basis 01 d h If an answer found out by the !oitudl~IIIH discovery, an a ch better than a llumplcte o Ill' 1 themse ves IS mu

given by the Chaplain.

Ifhe sees that the discussion isn't getting anywhere, he can help with a well worded question that will put the members thinking along the right lines. And he should speak at each meeting when the students have finished their discussion on the judge section.
There are times when the Chaplain's advice is very necessary. For example, the team may be deciding on some action that would cause great offence to others or that would cause trouble in the school. Even then he will lead the members to see the consequences of their propsed action rather than tell them not to do it.

10.4. Encouragement

Young people easily get discouraged when they don't get immediate results. The President gets discouraged if the members don't come to meetings regularly or in time; members don't come to meetings regularly or in time; members get discouraged when they don't see their plans succeed. The Chaplain must be there with a word of hope; a word of encouragement, that success will eventually come. He will be there too to help the students face up to the reality offailure.

For the Chaplain's own encouragement, he should

remember that the members are young, t~at they ar~ very much on the way. Christians are bemg formed, attitudes are being built up slowly but very, sur~ly. DeClSlons may be made in five or ten year s tune that are direct results of YCS influence on a perso~ s th He should keep in mind too that gOOdWIll ~~~uldn't be despised if people find it difficult to put that goodwill into action.

10.5 Expectations

An one working with young people ~eeds to have great ex Yectations of them. Their self-Image depends to a gr~at extent upon what those they admire believe that they are capable of. Young people will grow to fulfil at least some of these expectations.

Gabriel Moriro made an observation, ~hich is as t~e of the YCS Chaplain as it is of the catechist of whom It was written:

> "To hope is to look upon the child with the eyes of God. God is he ~ho sees man in all the unreahzed potentialities of his being .. : To hope in another is to help him crea~e himself in the realization of h~s possibilities. To despair of another IS in some way to stifle this process and to destroy" .

I ft.t. The (~11I'1'I •• in '8 own Witness

Young people are very sensitive to the genuineness of people's ~lItcrest in them and to the genuineness of people's lives. The Chaplain must do more than talk and mlvlce. It: I11m.t be clear from his own life that his faith is llvod out in reality, The witness ofa total life must back th I 'hnplain's words. e

10.7 Spirit and Life

N(~ ?ne can make Christians or form apostles except the N:lnt ~ho docs not work in the ways that we expect. (. 'huplainx must be ready to cooperate with the Spirit who IIIII1y work through them to enlighten and strengthen His Hllulen{N.

The yes could easily develop into a social group or just unother sehoul society. It could easily function ' seemg, Il;ld~mg, acting, without any mention or understanding of t hrlNt. But the YCS is not just a method; itis spirit and life. WhCl~ the splrlt and the life are missing, we no longer have II YeS Movement. This spirit and this life grow and "~vclo~ through Scripture, Liturgy, and Prayer. The ('huplain lind students will search for ways to incorporate t hose into the Movement so that Christianity will beco II' mea le to be lived and Christ will become a person to be loved.

10.8 Conclusion

The Chaplain may experience lots of problems trying to accompany students on their way. He may be discouraged because of these problems, not excluding financial problems. With determination and confidence in God, he will derive a lot of joy even in the face of these difficulties. Whatever the problems and frustrations, students are one of the most interesting and rewarding groups to work with, and for the future, the people who now make up the student world are crucial. It is a privilege but also a great responsibility to be working with them.

11. Tfllt YCS ENROLMENT CEREMONY

'l'll", ceremony should be a solemn occasion. It should be held in the college chapel or the Parish church, and in the presence of the Chaplain (priest or deacon). All the YCS members ofthe Section should attend.

11.1 Presentation ofthe Candidates

Those to he vnrolled are led to the altar by the Sectional President. During that time, all stand and sing the yeS Anthem: "In a distant day", p. 99

11.2 Prayer hy the President

Then, the President says thefollowingprayer:

O I lord, look upon us standing here before your altar. Wll desire 'O love you and to serve you by loving and "llrvlng our fellow students, Give us the grace to keep your commandments,

Help us to love one another as you have loved us.
Give us the light to see what your will is for us.
Give us the strength tofollow your will rather than our own.
We ask thls through Christ our Lord.

All: Amen.

11.3 Prayer by those to be enrolled

Those to be enrolled say together:

Lord Jesus, we come before you, united with you, lind in you united with one another.

We ask you to give us, on this day of our enrolment aN YCS members, the light 01 Holy Spirit, so that we may see how we, as members of your Church, arc to complete the work of redemption.

Today, we give ourselves to you: we "iv~ you our handN, that they may be ready to console and con •• ar uct;

we give you our feet, that they may be ready to walk In your service;

we give you our hearts, that they may love you and IOVll others;

we give you our minds, so that as studen'", wc mny come to know you, and love you, and rollow you, ahll Way, the Truth, and the Life.

We give you our bodies and our soul, that we may he completely yours.

Mary, Queen of Apostles, watch over us and pray for us, that we may live as good Catholic studcn as.

We ask this through Christ, our lord.

Amen.

Our Father ••••

11.4 Blessing ofthe Badge, Scarf and Uniform:

The chaplain blesses the YCS Badge, Scarf and Uniform

Chaplain: Our help is the name of the Lord
All: Who made heaven and earth
Chaplain: The lord be with you
All And with your Spirit

Chaplain: Let us pray:

Bless+O Lord, these YCS badges, scarves and uniforms, so that those who wear them may never be afraid of the cross or ashamed of the gospel. May they grow like wheat in the garden of your Church, and bear all things for your sake and in union with you. May they work for the establishment of your kingdom on earth, and at the end of their lives, may they enter your kingdom in heaven.
We ask this through Christ our lord.

New Member: AMEN.

As the new members receive the badge, scarf and tlt'l uniform, all sing: Give me Joy, p l l l

After all the members have received, tlu: Chaplain declares them members ofYCS and blesses them

Relying on your free and solemn prumiae, I declare you enrolled as members of the You,," Catholic Students.
And may the blessing of Almighty God, the Father + and the Son and the Holy Spirit come down upon you. and remain with you forever.

All: Amen.

All: Amen.

The Chaplain give a badge to each one, saying:

NN ... Receive this badge, this scarf and this uni a sign that you are now a full member of the Yo Catholic Students of Nigeria. Be faithful to the precepts (or methodology and spirituality) of the Movement.

12. YCS COMMON SONGS

12.1 Here Come the YCS

Here come the YCS
Full of joy, full of zest,
Not minding the others,
Who are indifferent

Refrain:
We are, (4x)
We are the YCS
We are, we are, (2x) .
We are the YCS , Yes, Yes.

We want to follow Christ,
To walk into his steps,
And bring all the others,
Who don't know Him better

We have a lot to learn,
At home and in the class,
Long before we can earn,
Our hopeful fmal pass.

We want from Christ to learn,
His Father's will to do.
And help to bring all men,
Into His Kingdom too.

Through Christ we offer prayer,

And beg for what we need,
His blessing on our lives,
That we may all succeed.

12.2 YCS is a Good Movement

YCS a Student Movement,
It is there for you and me,
To convince us it's important,
That we know our dignity

YCS a Christian Movement,
Challenging both you and me,
As we hear the joyful summons,
Come along and follow me.

YCS we, with great zeal,
God's great plan to all reveal,
That in Christ mankind's united,
YCS ! let this be seen.

YCS must spread this Good News
That God's Kingdom is with us,
So we fight against injustice,
Our motto, Truth and Honesty.

YCS we help all students, .
To know Christ our one sure friend, .
lead them to Him, help them choose HIm,
Stay close by Him, to the end.

yes must be Apostles,
I n the Church, school and at home,
Other students, We can lead them.
To Christ our Brother, Lord and King.

12.3 *YC\' Anthem:* In a Distant Day

In a distant day in a distant land
Father Cardjin gathered a devoted band,
Whose aim it was the world to bring,
With Apostles for Christ,
Their Lord and King.

Refrain:
To see what our surroundings show,
To judge them as they ought to be,
To act in the way Christ has made us know,
So ns to change to judge from see

Tho movement thence like a bush fire spread,
Muny followed where the few had led,
A 11t1 soon in schools throughout the world,
yeS banners were unfurled.

To christianize oneself and friends,
And to live the Gospel are their ends,
To hring the "Good News" into daily life,
Such is the object of their strife.

12.4 All the Earth *(Suitable for Entrance) Refrain:*
All the Earth proclaim the Lord,
Sing your praise to God.

Serve you the Lord
Heart filled with gladness,
Come into his presence singing for joy.

Know that the Lord is our creator,
Yes, he is our Father we arc his sons

We are the sheep of his green pasture,
F or we are his people he is our God.

. Enter his gates bringing thanksgiving,
O enter his courts while singing his praise.

Our Lord is good his love enduring,
His love is abiding now with all men.

Honour and praise be to the Father,
The Son and the Spirit, world without end.

12.~ All You Nations *(suitable/or Entrance)*

Refrain:

All you Nations
Sing out your joy to the Lord
Alleluia, Alleluia.

Joyfully shout all you on earth,
Clive p~uise to the Glory of God,
And with a hymn sign out
H is glorious praise, Alleluia

~ Li ft up your hearts, sing to your Lord
Tremendous his deeds among m'en!
Vanquished your foes,
Struck down by power and might, Alleluia.

., Lot nil the earth kneel in his sight,
Extolling his marvelous fame;
Honour his name,
In highest heaven give praise, Alleluia.

~. Corne forth and see all the great works,
That God has brought forth by his might
Fall on your knees, '
Before his glorious throne, Alleluia.

..,.O)ory and thanks be to the Father,
Honour and praise to the Lord,
And to the Spirit
Source of life and of love, Alleluia

12.6 Come thou Almighty King *(Entrlll,ce)*

.Come thou almighty King,
Help us thy name to sing,
Help us to praise,
Father all glorious,
Wholly victorious,
Come and rule over us,
Ancient of days.

.Come, thou incarnate word,
And make thy message heard,
Our prayer attend,
Come and thy people bless,
And give thy world success,
And let thy holiness to us descend

.Come holy comforter,
Thy sacred witness bear,
In this glad hour,
Thou who almighty art,
Enlighten every heart,
From us do not depart,
Spirit of power.

• To thee, great One in Three,
Eternal praises be,
Hence, ever more!
Thy sovereign majesty,
May we in glory see,
And to eternity love and adore.

12.7 Behold a Great Priest

Chorus:

Behold a great priest who in his day pleased God
and the Lord loved Him and adorned Him
and clothed him with a robe of glory.

1. He found grace in the eyes of the Lord
who crowned Him with a Crown of glory
Good shepherd of thy people
Thus hast thou pleased the Lord.

2. Therefore by an oath the Lord made Him
Father of His people and made a
Covenant with Him forever.

12.8 Bless the Lord 0 My Soul

Chorus:

All of my life
I will praise the Living God
My heart full of Joy
I will bless his Holy Name.

.Bless the Lord, O! my soul;
He forgives all our sins.

• Bless the Lord, O! my soul;
He fills our life with good.

• Bless the Lord, O! my soul;
He saves us from all harm.

• Bless the Lord, O! my soul;
His kindness never ends.

• Bless the Lord O! my soul;
His mercy never ends:

12.9 Joy is like the Rain

.I saw raindrops on my window, Joy is like the ruin
Laughter runs across my pain. slips awny
and comes again
Joy is like the rain.

.1 saw clouds upon a mountain, Joy is like a" loud
Sometimes silver sometimes grey. Alway"
sun not far away
Joy is like a cloud

.I saw Christ in wind and thunder, Joy is like the "lorm
Christ asleep within my boat, Whipped by
wind yet still afloat
Joy is fired by storm

.I saw raindrops on the river, Joy is like the rain
Bit by bit the river grows,
till all at once it overflows
Joy is like the rain.

12.10 O God You are My God

12.11 What can we bring to offer *(Offertory)*

ASI will bless you all my life,
My mouth shall praise you with jo

ASO God, you are my God, for you my sou
Is thirsting, for you I long.

ASO God, you are my God, for you I long,
F or you my soul is thirsting,
My body pines for you,
Like a dry weary land without wa
So I gaze on you in the sanctuary,
To see your strength and your glo

AS On my bed I remember you,
On you I muse through the night,
F or you have been my help.
In the shadow of your wings I rejo
My soul clings to you,
Your right hand holds me fast.

AS Give praise to the Father almighty,
To his Son Jesus Christ the Lord,
To Spirit who dwells in our hearts
Both now and for ever. Amen.

., Hilt our Jesus wi1I change them
To his risen self, O Lord, O God
To his risen self,
He will share with his brothers life.
And truth and love, O Lord, O God
Life and truth and love.

12.12 We offer Thee The Holy Mass

., We () ffer thee the Holy Mass
Thee our creator we adore
'(o thank thee for thy gracious gifts
And praise thy name forevermore
.,.Now Jesus Christ thy flesh and blood
Will be our sacrifice divine
The same in Mass as on the cross
'I 'hough in the forms of bread and wine.

ıı We pray for pardon and for grace
To change the lives that we have led
And beg thee for thy Son's dear sake
To bless the living and the dead

12.13 Seeking for me

.,JUI'IIIN my Saviour to Bethlehem came
Born in a manager to sorrow and shame
( ) I it was wonderful blest be His name
Seeking forme, forme

Seeking for me, for me-
for me eO!
O! it. was wonderful
bless be His name,
Seeking for me, for me.

..erJesus my Saviour
on Calvary's
tree
Paid the great
debt and my
soul
He set free **O'**
it was
wonderful
how could it be Dying for
me, for me

..erJesus my Saviour the same as of old
While I was wondering afar
from the fold
Gentlly and long did He
plead with my soul
Calling for me for me

A!S'Jesus my Saviour shall
come from on high
Sweet is the promises as
weary years fly
O! I shall see Him
descend from the sky
Coming forme, forme

12,14 Jesus is passing this way

..erIs there a heart that is dwelling, longing for pardon
today? There is a glad heart proclaiming
Jesus is passing this way

Chorus:
Jesus is Passing this way e e e
This way ee (2x)
Jesus is passing this way e e e,
is passing this way today e e

1.1" there n heart that is longin g I ' ongmg lor mercv above
M ercy is tenderly is pleading
,
.I0HIIH iN passing this way

I' IH thel:o It heart that is broken weary and si h' f
<.ollle to the arms ofthy Saviour, g mg or rest,
pillow thy head onHis breast

.• , You live in others, O Lord (2x)
Our love ofthem is love of you
YOII live in others, O Lord. '

, I Ynu love thru'us 0 Lord (2x)
Wo UfO your heart and hands and voice
you love thro 'us O Lord. '

f'I You want one flock, O Lord (2x)
YOUf word and breading can make us one
YOII want one flock, O Lord. '

"Wo HI~~IM, YOlIl'w~nde'rs, O Lord (2x)
'. I 0' love shines out in all you do,
Wu Nlng your wonders, O Lord.

f'I Wo walt Injoy, O Lord (2x)
Ti II you return to take us home
We walt injoy, O Lord. '

~ itltther, Son and Holy Spirit,
Let us •• hare your family
Lovin" you and one an~ther
Prall,lng you eternally. '

12.15 Whatsoever you do *(Communioll)*

Chorus:
Whatsoever you do
To the least of my brothers,
That you do unto Me

~ When I was hungry you gave me to cal,
When I was thirsty you guve me to drluk,
Now enter into the home of my Father.

~When I was homeless you opened your dour,
When I was naked you gave me your coat,
Now enter into the home of my Father

~When I was weary you helped me find fest,
When I was anxious you calmed nil my
fears.
Now enter into the home of my Futher

~ When I was little you taught me to read,
When I was lonely you gave me your love
Now enter into the home of my Futher.

~When in prison you came to my cell,
When on a sick bed you oared for my ,'",,,,,,,,
Now enter into the home ofmy Futher.

..s In a strange country you made me at home
Seeking employment you found me a job
Now enter into the home of my Father .

..s That in battle you bound up my wounds,
Searching for kindness, you held out your hand
Now enter into the home of my Father.

..s When I was aged you bothered to smile,
When I was restless you listened and cared
Now enter into the home of my Father.

..s When I was laughed at, you sto~d at my side.
When I was happy you shared in my joy
Now enter into the home of my Father.

12.16 Give me joy

..sGive me joy in my heart keep me praising
Give me joy in my heart I pray
Give me joy in my heart keep me praising
keep me praising till the end of day

Chorus
Sing Hosanna, Sing Hosanna, Sing Hosanna,
to the King of Kings
Sing Hosanna, Sing Hosanna, Sing Hosanna,
To the king.

~Give me peace in my heart keep me resting
Give me peace in my heart I pray .
Give me peace in my heart keep me restIng
Give me resting till the end of the day

~Give me joy in my heart keep me serving
Give me joy in my heart I pray
Give me joy in my heart keep me servin.",
Keep me serving till the end of day .

12.17 Our Father

tOur Father who art in heaven, hallowed be Thy NIIII'"
Thy kingdom come, Thy wi II be done,
hallowed be Thy Name

t As in heaven so on the earth,
hallowed be Thy Name
Give us this day our daily bread,
hallowed be Thy Name
t And forgive us Father all our debts,
hallowed be Thy Name.
As we forgive all our debtors,
Thy Name

t And lead us not into temptation,
hallowed be thy Name
But deliver us from all that is evil,
hallowed be Thy Name

+ If you're happy and you know it, Then you laugh (2)x
If you're happy and you know it
And you really want to show it
If you're happy and you know it, Then you
Laugh

+Ifyou're happy and you know it, say Amen (2x)
If you're happy and you know it
And you really want it show it
If you're happy and you know it, Say Amen

+Ifyou're happy and know it, Do the four (2x)
If you're happy and you know it
And you really want to show it
If you're happy and you know it Do the four

12.20 Today is the day

+ Today is the day Amen
the day of joy Amen.
Singing Amen Amen
Rejoice Amen Amen
Glory be to God Amen Amen.

+ Today is the day, Amen
The day of peace Amen
Singing Amen Amen
Rejoice Amen Amen
Glory be to God Amen Amen.

.Tllduy Is the day, Amen
The day of love Amen
Singing Amen Amen
I~ "Joice Amen Amen
(I lory be to God Amen Amen

11.11 W"lk In the Light

('horus:
Wulk in the light
Wulk in the light, Walk in the light
Wnlk in the light ofOod.

.1 ,,,I nil work together in communion
Sweet. walk walk in the light
"nd love one another till out saviour
we greet walk walk in the light.

• .JIlNUN did just what He said
lie healed the sick and raise the.dead
Wulk Walk in the light.

.,h!NUN died In Calvary
To save the lost like you and me
Walk, Walk in the light.

• But now my friend that's not the end
Wulk in the light.
II e Ii vc today and He will be your friend walk,
(2x) In the light

12.22 Spirit of God

.Spirit of God in the clear running water
blowing to greatness the trees on the hill
Spirit of God in the finger of mourning
Fill the earth, bring it to birth and blow
Where you will

. *Chorus:*
Blow Blow Blow till I be
But the breath of the Spirit blowing in me (x2)

• Down in the meadows the willows are moaning
Sheep in the pasture land cannot lie still
Spirit of God creation is groaning
Fill the earth bring it to birth And blow
where you will

12.23 Children of the Lord

Children of the Lord e-e-e
Children of the great Father
Bring your gifts to offer him
Alleluia Amen.
Sing Alleluia e-e-e
.Sing Alleluia, Sing Alleluia Amen .

Brothers we are now here to worship God
Mothers sing and glorify him with all your heart
Bring all that you have to offer Him

Allclula Amen.

NINIllI'H we arc now here to worship God .....

IIIIU,II'H we ure now here to worship God .....

I'IllhOI'H we lire now here to worship God .....

c'hlldrcn we are now here to worship God .....

NllldentH we are nowhere to worship God .....

I'II~riI1lH we are now here to worship God .....

13. VCS eOMMON PRAYEU

13.1 yes Opening Prayer

{This prayer is said at the opening o] all ", ' " meetings, and should be said dailv hy all)', members}.

Lord Jesus, we offer you this day, all our studle», om hu"" and struggles, our joys and sorrows. Grant to UN IIlld 111111111 fellow students, the grace to think like you, to work wuh you, and to live in you. Make us able to love you with 1111 our hearts, and serve you with all our strength. YUIll kingdom come in all our classrooms, rocronrlnus, and in all our homes.

May those of us who are in danger of sin rcmuln In ymu grace, and may those who have died rest in peace.

Sacred Heart of Jesus- bless the Young Catholic StlldulIlN ı
Sacred Heart of Jesus- sanctify the Young C'ulhull» Students;
SacredHeartof Jesus- your kingdom come thwuwh the Young Catholic Students;
Mary Immaculate, Queen of Apostles- pray lor liN.

13.2 YCS Closing Prayer

(Said at the end of all yes meetings)

Almighty and eternal God, may thy grace enkindle in all men and women
Love for the many unfortunate people whom poverty and misery reduce to a condition unworthy of human beings. Arouse in the hearts of those who call thee Father, a hunger and the thirst for social justice and for fraternal charity in deeds and in truth.

Grant, 0 Lord, peace in our days, peace in our souls, peace to our families, peace to our country, peace among the nations. Amen.

14. THE ORDER OF MASS

Introductory Rites:

Pro In the name of the Father, and ofthe Son.
and of the Holy Spirit. *RI* Amen.

(The priest greets the people with one of the fiJI/oW/liN greetings)

..s-The grace of our Lord Jesus Christ and the love God "nil the communion of the Holy Spirit be with you ull.
RI.And withyourspirit

..s-Grace to you and peace from God our father and the Lord Jesus Christ
RI. Blessed be God, the Father of our Lord J"HUH Christ,
(or) And with your spirit

..s- The Lord be with you.
RI. And with your spirit
(The priest then invites the people to repent slns In llw,'f'! "" similar words).

(1) Brethren (brothers and sisters), lul liN acknowledge our sins, and so prepare ouraelves III celebrate the sacred mysteries

(After a brief silence, all say:) I confess to almighty God, and to you, my brothers and sister, that I have greatly sinned in my thoughts and in my words, in what I have done, and in what I have failed to do;
(And, striking their breast, they say.).
through my fault, through my fault; through my most grievous fault;

(Then they continue)
Therefore I ask blessed Mary ever-Virgin, all the angels and saints, and you my brothers and sisters, to pray for me to the Lord our God

Priest: May almighty God have mercy on us, forgive our sins, and bring us to everlasting life.
RI. Amen.

Or;
Priest: Have mercy on us, 0 Lord,
RI. For we have sinned against you
Priest: Show us, 0 Lord, your mercy
R *I.* And grant us your salvation
Pro May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.
RI. Amen.

Or

Pro You were sent to heal the contrite of heart:
Lord have mercy.
RI Lord have mercy.
Pro You came to call sinners:
Christ, have mercy,
RI Christ, have mercy.
Pro You are seated at the right hand of the Father to intercede for us: Lord, have mercy.
RI Lord, have mercy,
Pro May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.
RlAmen.

(The invocations, Lord have mercy, follow, unless they have already been used in one of the forms of the act of penance.)

Pro Lord, have mercy.	Kyrie, eleison
RI. Lord, have mercy.	Kyrie, eleison
Pro Christ, have mercy.	Christe, eleison
RI. Christ, have mercy.	Christe, eleison.

(Then follows the Gloria, when it is prescribed).

Pro Lord, have mercy.	Kyrie, eleison
RI. Lord, have mercy.	Kyrie, eleison

.a,enUA

c,It".y to (lod in the highest, and on earth peace to people of
•• "ml will, We praise you, we bless you, we adore you, we
•• It n'l'y you, we give you thanks for your great glory, Lord
cIml, heavenly King, 0 God, almighty Father. LordJesus
C'11""1, Dilly Begotten Son, Lord God, Lamb of God, Son
til' the Father, you take away the sins of the world, have
,,""""y on UK; you take away the sins of the world, receive
mil' prayer; you are seated at the right hand of the Father,
hnve mercy on us. For you alone are the Holy one, you
"Itlile ore the Lord, you alone are the Most High, Jesus
('hllNI, with the Holy Spirit, in the glory of God the Father.
1\"",".,,

(Hell'lft In exeelsis Deo et in terra pax hominibus bonae
vuluntutia, Laudamus te, benedicimus te, adoramus te,
•• lorlficamus te, gratias agimus tibi propter magnam
•• lorlnm tuam, Domine Deus, Rex caelestis, Deus Pater
omnipotens. Domine Fili unigenite, Iesu Christe, Domine
'h""Mi A1&nUN Dei, Filius Patris, qui tollis peccata
mundi.mlaerere nobis; qui tollis peccata mundi, suscipe
"",lI'"olltiunem nostram. Qui sedes ad dexteram Patris,
IIIhl".'ore nobis:. Quoniam tu solus Sanctus, tu solus
')nmlnus, tu solus Altissimus, Iesu Christe, cum Sancto
Nplrltu, in gloria DeiPatris.Amen.

The priest then says:

Let us pray.

(All pray silently for a While Th .
the' . e pnest then says
opemng prayer, at the end of which I'I
RI. Amen • 'J *a , answer:)*

First Reading *(All sit for h*
which the reader says:) t e first reading, at the end of

This is the w-ord of the Lord.

AD: Thanks be to God.

Responsorial Psalm *The 'Sa :*
says the psalm, with the ~ S. o~ cantor sings or
Second R din *P 'P e making the response.*
ea g *(If there .*
and ends as the firsts) is a second reading, it begins

This js the word of the Lord.

AD: Thanks be to God.

(The priest then bow. b,r.,
silently: 's etore the altar and says

AImigh
ty God, cleanse my heart and my Ii th
ma rthiI y IpS at I
y wo Y proclaim your Gospel.

Pr. The Lord be with you.

RI. And with your spirit

Pr. A reading from th h 1
N. e o y Gospel according to

RI. Glory to you, 0 Lord .

(At the end of the Gospel, the priest acclaims)

Tlw (!tIMpel ofthe Lord,
Prnlsetoyoll, Lord Jesus Christ.

(kisses tire hook and says silently:)

Mil y tho words of the G?spel wipe away our sins.

J(JI/ows the homily).

I hi' l r nl"""lno of Faith th lmighty maker of heaven
In nne God, the Fa er a li .
d i ibl Ibe ieve m one
Christ, the Only Begotten So~ 0 d ~. 'ht from
lqlllllll' before ages. God from o, ig d
God from true God, begotten, n?t ma e,
h h F th . through him all things were
Wit t e -a er,. d from
d f our salvation he came own d b Y
men an or
d t eluding and became man, all bow. an
and
uly Spirit was incarnate of the.Vl{gmd aryp, ti
k he was crucIfied un er on IUS
mnn, hlr our Ma e
t h d s buried and rose agam on
he "utlcrcd (lent an wa. ' . es He
Ihlrd day in accordance With the ~cnh:d ~fthe
lomlod Into heaven and is seated at ~e nght livi d
her, H 0 will come again in glory to Judge thel.lvm~ anth
. ki d '11 have no end. I be ieve m ' e
Ih" IImul and his ng om ~1 . roceeds from
tv S"il'it the Lord the giver of life, who p .
h . th the Father and the Son IS
Ih" I 1'111 her 11m' the Son, w o WI thr h the
1 , who has spoken
oug
g or o(, h li d apostolic
IItlI,I",I". , believe in one, holy, cat o lC. an f
b ti f r the forgiveness o SInS
I ' cllIIfeKM one ap lsm o . . d the
d I look fOlwurd to the resurrectIOn of the dead an
ul'lhe world to come. Amen.

Instead ofthe Niceno-Constantinopolitan Creed. especially du, llIgl ,~III'IIId 1,',1,"1'" um«. ,h,' I"" ," Ii" ,Ii
Symbol ofthe Roman Church .blown as the Apostles' Creed, mllY ',.""„<1,

I believe in God, the Father almighty, Creator 111'11""\1"" and earth, and in Jesus Christ, his only Son, 0111" 111'1.

Atthe words thatfollow; up to and including the Virgin Mary. al/ /",W

Who was conceived by the Holy Spirit, born olthu VII~111 Mary, suffered under Pontius Pilate, was crucllled, III"d and was buried; he decended into hell; on the third duy h,t rose again from the dead; he ascended into heaven, and IN seated at the right hand of God the Father almighty; Ihll" there he will come to judge the living 11m I the (It,"d, I believe in the Holy Spirit, the holy catholic Church. tllII communion of saints, the forgiveness of MiIlN, II", resurrection of the body, and life everlasting. A men.

Credo

CredoinunumDeUm.Patremomnipotentem fuctorem uiUlIII,1 terrae, visibiliwn omnium et invisibilium. Et 111 111111111 Dominum lesurn Christum, Filium Dei unigenltum ul III'

Patre natum ante omnia saecula. Dcum de 1)00 IlIlIlUIi Ih' lumine, Deum verum de Deo vero, genitum, III1n nUll 1111 I consubstantialem Patti; per quem omnia fhctu NIIIII (Jill propter nos homine ei propter nostram salutem dUIII(IUlldlt I h' caelis. *(All bow)* Et incarnatus est de Spirltu SUllelu "'" ~IIIIIII Vrrgine, et homo factus est. Crucifixus etiam pro Ill.hlN Nul. Pontio Pilato; passus et sepultus est, et resurrexlt lurllu "lilli, secundum Scriptures et ascendit in caelum, sedet ad dextenu II Patris. Et itetUm venturus est cum gloria judicare VIVUN ,'I mortuous, cuius. regni non.~t finis. E! In Spirlluill Sanctum Dommum et vivificantemrqui ex Putt" HllmllS.' procedit. Qui cum Patre et Filio sirnul adorutm III conglorificatur:quilocutusestperprophelJ1s. Et unum.snnnuu Catholicam et Apostolicam Ecclesiam, Confiteor U"""I baptisma in remissionem peccatorum. Et O)lNI"'I,111I resurrectionem mortuorum, etvitam venturi saecul I. A II Utll,

THE LITURGY OF THE EUCHARIST:

(The prayer of the faithful follows:)

Pro Blessed are you, Lord, God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

RI. Blessed be God forever.

Pro Blessed are you, Lord God of all crea~on, for through your goodness we have received the wine we offer you: fruit of the vin~ ~nd wo~k of human hands it will become our spfritual drmk.

RI. Blessed be God for ever.

Pro Pray, brethren, (brothers & sisters), that my sacrifice and yours may be acceptable to Go_d, the almighty Father.

RI. May the Lord accept this sacrifice at your hands, for the praise and glory of his name, for our good, and the good of all his Holy Church.

(The priest then says the prayer over the gift, at the end of which the people responds)

RI. Amen.

THE EUCHARISTIC PRAYER:

(The priest begins:)

Pr. The Lord be with you.

RI. And with your spirit

Pr. Lift up your hearts.

RI. We lift them up to the Lord.

Pr. Let us give thanks to the Lord our *(io«'*

RI. It is right and just. .

[["e priest says the preface. At the end. ullloill'\'III'/IIN J

oly, holy, holy Lord God of hosts. Hcaver~ and cllrl!) are full of your glory. Hosanna in the highest. HloHHOd I" h~ who comes in the name of the Lord, Hosanna in the highest.

ELCHARISTIC *H*

(The priest begins:)

You are indeed Holy, O Lord, the fount of all hullllUHH

(Inocation of the Holy Spirit for Consecration)

Make holy, therefore, these gifts, We pray. hy HendlllU down your Spirit upon them like the dewfall, s(ı thut IIUlY ~s~ecome for us the Body and *Blood* of our Lord • .I"NIIN

(Institution Narrative and Consecrlltlon) Al 1110 II"IlI ,,~, was betrayed and entered willingly into *hiN* PusHIulI Ittl' t~o~ bread ~d, giving thanks, broke it, and gave il 10'ItIN diSCIples, saying.

TAKE TmS ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.

(The priest raises the Host to be seen by the people. He then genuflects.)

In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying:

TAKE TIDS, ALL OF YOU, AND DRINK FROM IT: FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND EVERLASTING COVENANT. WHICH WILL BE POURED OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS, DOTIDSINMEMORYOFME.

(The priest raises the Chalice to be seen by the people. He then genuflects.)

Memorial Acclamation

Pro The mystery of faith.

(The people acclaim in one of the following:)

• We proclaim your Death, 0 Lord and profess your Resurrection until you come again.

OR

.When we eat this Bread and drunk this Cup, we proclaim *olour* death, 0 Lord, until you come again.

• Save us, Saviour of the world, for by your cross and Resurrection you have set us free.

MEMORIALOFTHEPASHALMYSTERY

Therefore as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy ~o be in your presence and minister to you. *(Invocation of the Holy Spirit for Communion)* Humbly we pray that, partaking of the Body and Blood of Christ, we may ~e gathered into one by the Holy Spirit. *(Invocation for the living)* Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with N. our Pope and N. our Bishop and all the clergy.

(In Massesfor the Dead the 'following may be added:) Remember your servant N., whom you have called (t?day) fro~ this ,:orld to yourself. Grant that he (she) who was umted WIth your Son in a death like his, may also be one with him in his Resurrection.

1
3
1

tlntvrcessionsfor the Dead) Remember also our brothers
IIlId NiNlerN who have fallen asleep in the hope of the
II'NIIIH'lItilln, and nil who have died in your mercy:
W"hIOIlIC them into the light of your face.
I" (*'ommunton with the Saints in Heaven)*
I luvc mercy on us all, we pray, that with the blessed
VirMin Mury, Mother of God, with the blessed Apostles,
IIlId "II the Saints who have pleased you throughout the
""UN, we may merit to be co-heirs to etemallife, and
IIIIIV PllIjHC and glorify you through your Son, Jesus
1.'111 iHt,
t! ıı *wlo~y and Great Amen)*
1 I111111lo(h him, and with him, and in him, 0 God,
ulmlghty Father, in the unity of the Holy Spirit, all glory
IIlId honour is yours, for ever and ever.
I ~'ı' people acclaim: Amen.
lhen follows the Communion Rite,

Tin: (~OMMUNIONRITE
(0", l,,'o/,/e stand.)
1'1 AI the saviour's command and formed by divine
Ieuching, we dare to say:

c'ur FIII:hur, who art in heaven, hallowed be thy name. Thy
k h,~dom come. Thy will be done on earth, as it is in
Itl\1I vcn. <I i ve us this day our daily bread, and forgive us
our
, IlliNI'UHHON, UM We forgive those who trespass against us,
IIlId lend IIH not into temptation, but deliver us from evil.
('~", *priest continues alone:)*
I)ull vel' UN, Lord, we pray, from every evil, graciously grant

peace in our days that b th
alw~ys be free fr~m sin ~ e help of your mercy, We rna

aWaIt the blessed hope ang :;fe fro~ all distress, as w~
jesus Christ. e ComIng of our Saviour

(The people acclaim:)

For the.kin d
g om, the power and th
yours, now and for ever.' e glory are

Pro Lord Jesus Christ wh .
Peace I leave you rn ' o sa~d to your Apostles:
' y peace I give you L k
our SİnS, but on the faith f . oo not on
grant her peace and unity . o your church d ,an gracIOusly
'h . In aCcordance ith WI your will
w o Iive and reign f or ever and ever.
Pl. Amen.

The peace of the Lord be with y 1

. And with your spirit
ou a ways.

Pro Let us offer each other the sign of peace

(All make sign or ~peace, according to l oca custom)

(The priest breaks the h t
small piece in the chalice os o.ver th~ paten and places a , saymq qUietly:)

May this .mingling of the Bo
Jesus Christ bring etemallin t dy and Blood of our Lord
e o us Who receive it.

(Meanwhile the peonle s .
Lamb f *r mq or say:)*
o God, you take away the sins of the world.

l.nmb of God, you take away the sins of the world; have mercy on us.

'.nmb of(lod, you take away the sins of the world; grantus p"",ce.

A gnus Dei, qui toUis peccatamundi: miserere nobis.

"gnus Dei, qui iollis peccatamundi: miserere nobis

"gnus Dei, qui toUis peccata mundi: dona nobis pacem.

(I'his may be repeated until the breaking of the bread is ""i,t;hed. hut the last phrase is always grant us peace.)

(I'he' *priest say .• one of the following prayers in o low volce.}*

1 .ord Iesus Christ, Son of the living God, who by the will of 'he Father and the work of the Holy Spirit, through your ,),,"th gave life to the world; free me by this, your most "oly Body and Blood, from all my sins and from every "vi l; Keep me faithful to your commandments, and never 1,,\ me be parted from you.

Or

May the receiving of your Body and Blood, Lord JeSUS Christ, not bring me to judgement and condemnation, but through your loving mercy be for me protection in mind and body, and a healing remedy.

("hf.~ *prtes: genuflects, takes the host and. holding it slightly raised above the at while facing the peo l p en or above the chalice, P e, says aloud:*

Behold the Lamb of God behold . the sins of the world.' hun who takes away

Blessed are thos 11 d e ca e to the supper of the Lamb

(And together with the people he adds once:)

Lord, I am not worth that roof, but only say th: w dYO~ should enter under my or an my soul shall be healed.

(Th~ Priest reverently consumes the Bod . ı While the Priest is rec .. h Y oi Christ. .. etvtna t e Body ifCh l C ommunion Chant begins:) o r st. the

The Priest takes the paten or cib . the communicants R' onum and approaches to each of the com'm e ~aIses a h~st slightly and shows it unicants, sayzng:

The body of Christ

The c0lll1 llunicant replies: Amen.

And recerves Holy Comm . umon.

~ile cleaning the chalice the priests says quietly:)

Lord may I receive these gifts in purity of heart. May they bring me healing and strength now and forever.

(After communion. there may be a period of silence,for all to make their thanksgiving.)

(The prayer after communion follows:)

Pr, Let us pray.

(At the end, the people respond:)

Ri. Amen.

THE CONCLUDING RITE;

Pro The Lord be with you.

Ri. And with your spirit

(The priest blesses the people in these words.)

May almighty God bless you, the Father, and the Son, and the Holy Spirit.

Ri. Amen.

Go forth, the mass is ended.

Or.

Go and announce the Gospel of the Lord

Or

Go in peace glorifying the Lord by your life

Or

Go in peace

Ri, Thanks be to God

15. BENEDICTION OF THE BLESSED SACRAMENT

1.0 Salutaris Hostia

Latin

O salutaris hostia,
Quae caeli pandis ostinum
Bella premunt hostilia
Da robur, fer auxiliun:

Uni trinoquc omin
S. It sempitema gloria·
Qui vitam sin te~o
Nobis don t in patria. Amen

English

O saving Vi ti , opening wide
The gate ofh ven to man bel ,
Our f ow.
~es pr s n from every side:
Thy aid supply thy strength besto~.

To thy gr at n me be endless .
Imm rtal praise
o (lh ad, One in Three
O grant u nell length of day
In our true n tiv I dan With thee. Amen.

2.Tantulll[Ergo]

Latin

+ •• rn ergo Sacramentum
Tan,,~.LL .
Veneremur cernUl tum
docuro[en]
Et anuquuro .
NovO cedat ritU1: ntum
Praes[tet] flides sup~leme
Sens[uuro] defectu[1].

Genitori, Geni~Oque
t)·ubilatlo.
Laus e irtus quoque
Salus, honour, -:
Sit et benedictlO:
procedenti ab utro.qu~en.
Compar sit laudatlO.

English

before him bending,
Therefore we, ent revere;
This great Sacram their ending·
and shadows have
Types . . shere
F or the newer ntedl ense befriending
. h ur outwar s
Falt ,o . d vision clear.
Makes the m~ar d blessing
Glory let us glV[e], an

To the Fath r nd the Son;
Honour, might nd praise addressing
While eternal run;
Ever too his 1 v confessing,
Who from b th with both is one, Amen.

V. Panem de ca 1 praestitisti eis (PT Alleluia)
R. Omne delactamcntum in se habentem (PT Alleluia)

V. Thou hast giv n thy people bread from heaven (PT Alleluia)
R. Having all sw tn s in it (PT Alleluia)

Oremus
Deus, qui nobis sub acramentum mirabili passionis tuae memoriamreliqui ti: t ibue, quaesumus; ita nos Corporis et Sanguinis tui sacr mysteria venerari, ut redemptionis tuae fructum in no j jugiter sentiamus, Qui vi vis' et regnas in saecula sac ul rum.
R.Amen.

Let Us Pray
O God, who in thi w nderful Sacrament hast left us
a memorial of thy p ion: help us so to reverence
the sacredmysteri . f thy Body and Blood, that we
may experrenee In ur lives the, effects of thy
redemption; who liv t and reignest for ever and

ever. R. Amen.

THE DIVINE PRAISES

These may be said together with the prie~t or said alternately with him, or repeated after him ,

Ps: . Laudate Dominum omnes gentes:
taudate eum omnes populi.
Quoniam confirmata est super nos
misericordia ejus,
et varitas Domini manet in aetemum.

Blessed be God
Blessed be his Holy Name
Blessed be Jesus Christ, true God and true M
. Blessed be the Name of Jesus
Blessed be his most Sacred Heart,
Blessed be his most Precious Blood.
Blessed be Jesus in the most Holy Sacrament
Altar,
Blessed be the Holy Spirit the Comforter
Blessed be the great Mother of God, Mary m
Blessed be her holy and Immaculate Concep
Blessed be her glorious Assumption
Blessed he the name of Mary, Virgin and M
. Blessed be st. Joseph, her most chaste spous
Blessed be God in his angels and in his Sai

While the priest replaces the Blessed Sacr
Tabernacle, the following Antiphon and P
sung:

Latin

. Ant: Adoremus in aetemum
Imntissimum Sacramentum.

Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio et nunc, et semper,
et in saecula saeculorum. Amen,

Ant. Adoremus in aetemum sanctissimum
Sacramentum.

English

Ant: Let us adore forever the most Holy

Sacrament,

Ps: Praise the Lord, all ye nations, praise h
people. For his mercy is confirmed upo
the truth of the Lord remaineth forever

Glory be to the Father, and to the Son,
the Holy Spirit
As it was in the beginning, is now and
shall be
world without end. Amen .

16. THE yes BADGE

The colours of the badge are: green and white.Green symbolizes youth and growth. White. remmds us of the purity which we should all practice. Green and white are also our National colours, and the badge should remind us that if we arc good YCS members, we would be good citizens.

The wheat growing around the Cross symbolizes tis owing around Christ. Jesus said 'unless the gram of wheat falls into the ground and dies, it remains one grain'. We will not be good yes members if we are selfish. We must be willing to forget about ourselves and to work for our fellow students. Every enrolled member is entitled to wear a YCS badge. The YCS badge is worn by students all over the world. It should remind us of the universal outlook of our Movement, and that there is strength in unity.

APPENDIX

17. UNDERSTANDING THE YeS SPIRITUALITY

17.1 WHAT DO WE UNDERSTAND BY SPIRITUALITY?

Our Christian faith tells us that God created us out 0r his own free will. He loved the human being he created and prepared for him a place of bliss in his kingdom. The first question we have at the early Catechism is "Who made you?" The answer is just simply "God made me." The next is "Why did God make you?" To that, the answer is that God created us to know him, to love him, to serve him in this life, and to be with him in the next life. Through man's unfaithfulness, we lost that friendship with God. He promised us a redeemer. He made a covenant with man. Again and again we lost this friendship with od. But he persisted in looking for us and calling u back to his friendship. We want to answer this call. We want to retain his friendship. We want to encounter d. This is not just a one time, encounter. We want to ncounter God in our everyday life because this i the only way of retaining and nourishing his friend hip. How do we do that? That is what points to what ur spirituality is. We can therefore say that spirituality is "The

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spirit with which we do things, because we believe that it is the way that most enables us to encounter God".

To understand this more clearly, we must look at its two dimensions. We must look at the form which it takes, and then at its content i.e what it contains. The form can be described as the context, the situation, circumstance, structure or means which one adopts to make this encounter with God a reality. Many forms are possible, and each has its own validity. Typical examples are meditation, reading the Bible, praying with a group of people, praying alone in a quite place, reading spiritual books, listening to religious music, watching religious films, admiring religious art objects, living in a community with others, working with children, looking after the sick or elderly, etc. In each of these, one can get in touch with the spirit of God which is already in us. They provide an atmosphere of waking us up to the reality of God that is in us; we become, so to say, a life in this encounter.

The second dimension of spirituality is the content. As important as the form actually is, it does not alone define spirituality. It is the content that gives us the direction of what we are to do, it gives us the inspiration. Evidently this can go in different directions, sometimes even contradictory. For example the content might tell you to go into the monastery, but might tell another to go out to the open market of the world and spread the GoodNews.

Both contents can be supported by th e same mode or medium o~ ge~j~g in touch with the Spirit of God within us. Just as mdlvlduals or communities are free to h c oose the fo f' sni rm o spmtuahty they consider most suitable for them so are th y als fr o ee to ecide the content of the sP~tual~ty.

With th ECIFICS OF THE SPIRITUALITY OF form and content put together the spmtuahtyis dofin d.

17.2 TIiE Sp
THEYCS

The spirituality / th YCS was developed by Joseph

17.2.1 The truth of Life:

Refers to what happens in the life of people, the reality confronting the people, or the experience of the people. This is often of varied types. This is joy, happiness, peace etc, on the positive side. But there are also much struggling, unrest, injustice, suffering, discrimination, conflict, greed, selfishness, cheating, corruption, violence and many more.

Cardina~ Cardjill. ❙❙ identified three truths which he named (1) Trulh) lil (ii) Truth of Faith and (iii) Truth 'r Method. o

17.2.2 The truth offaith

God created all men and women according to his own image and likeness. Genesis tells us the story and ended the description in a poetic form:God created man in his image, In the divine image he created him, Male and female he created them. Genesis 1 :28 .

He gave them dominion over all he created, and simply handed all things over to them (Gen. 1 :28-30). He practically made him a co-creator. It is God's will that the world . be full of love and peace. Unfortunately our experience of the truth of life often goes in direct contradiction to this truth of faith.

17.2.3 The truth of method

There must be a way of removing this contradiction. Life and faith must come together without contradiction. That is why Jesus came into the world to start the movement that will bring life and faith together. This movement, of which YCS is an integral part, is the Church. Christ, after completing the work of redemption, of reconciling man with God, gave the Church this mandate: "I have been given all authority in heaven and on earth. Go therefore and make disciples of all nations. Baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to fulfill all that I have commanded you. I am with you always until the end of this world" (Matt. 28: 18-20).

By this mandate it follows that th C . . nature missionary and th , at every Chri . e hurch IS by It verv mission of the church. stian shares in this

See Judge andAct

Based on this understandin ofth . of the word of God Fr C d .. g e meanmg(content) *Act method (form* ~ f , . ar um devel . ope d th e *See, Judge* . v o spreadmg the G d removmg, or at least reducin t oo News, of life and faith H .. g he contradiction between . e msisted that thi start from life ie we IS process rnusr always , must see a concret . must sec concretely criti 11 e expenence: We no uncertainty or' a bI~a ~ an~ d~eply. There should be " m IgllIty m It n t perhaps", or "nearly" " Im ,o a maybe, or story. and we must be bl ,or a o t" I h s. t as to be a true a e to analy . context and causes Aft h. ze It and x-ray its . er t e life ex . established as descn·b d b penence has been e a ove the d Judge. We will confront th 'b seco~ step comes in faith, examining it in th l~ Phro lem WIth experience of G e Ig t of our 1· od. Welookatth .. re atIonshIp with e ISsue WIth the ffai of Jesus. How would J . eye o faIth, with the eye esus VIew thi . known the situation as it reall is s sI~atIOn. Having how Jesus would view it w: ,an~ havmg understood chaIIenge our own val ' now Identify how these . Judging is actually the ues and priori!" Thi res. s moment of the enn moment of real d e entIre processes. ee~ converSIOn in

Yet it is this moment that suffers the greatest casualty in the exercise of our spirituality. It is quicker and easier to *see* and *act,* skipping the onerous task of judging. That would jeopardize the entire process. and deprive it of its power house.

After seeing the situation concretely, critically and deeply, and having judged this known reality with the eye of faith leading to the identification of any contradiction that might exist between this reality and Jesus' vision of the kingdom of God, the next step will be to identify the method, the *action* that will remove, or at least minimize this contradiction. It is here, in this spirit - filled action, the finallymajor/orm ofYCS spirituality, that we believe we encounter God most profoundly.

APPENDIX 2

17.2 PRAYER FOR NIGERIA IN DISTRESS

All powerful and merciful Father, you are the God of justice, Love and Peace. You rule over all the Nations of the earth. Power and might are in your hands and no one can withstand you.

We present our country, Nigeria, before You. We praise and thank You for You are the Source of all we have and are. We are sorry for all the sins we have committed and for the good deeds we have failed to do. In your loving forgiveness keep us safe from the punishments we deserve.

Lord, we are weighed down not only by uncertainties, but also by moral, economic and political problems. Listen to the cries of your people who confidently turn to you. health in weakness, o God of infinit oodn s, our strength in adversity, our ur comfort in sorrow, be merciful to us your peopl p thi Nation, Nigeria, from chaos, anarchyandd)111.

Bless us with y in d mofjustice, Love and Peace. We ask this throu ▌ J ıı hri t our Lord. Amen.

1
4
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APPENDIX 3
17.3 Additional Songs

GREAT IS THY FAITHFULNESS
Great is thy faithfulness! (2x)
Morning by Morning new mercies I see
A ll I have needed thy hand hath provided
(Ireat is thy faithfulness, Lord unto me

I. Great is thy faithfulness, 0 God my Father
There is no shadow oftuming with thee
Thou changest not, Thy compassions, they fail not
As Thou haat been Thou forever wilt be 4.

2. Summer and winter, and springtime and harvest .
Sun, moon and stars in their courses above
Join with all nature in manifold witness
To thy great faithfulness, mercy and love

3. Pardon for sin and a peace that endureth
Thine own dear presence to cheer and to guide
Strength for today and bright hope for tomorrow
Blessings all mine with ten thousand beside.

HOW GREAT THOU ART
Then sings my soul, my saviour God; thee/how great thou art (x2)
Then sings my soul, my saviour God; to thee, (how great thou art (x2)

I. O Lord my God, when I in awesome wonder
Consider all the works thy hand hath made,
I see the stars, I hear the mighty thunder,
Thy power throughout the universe displayed:

2. When through the woods and forest glades I wander,
And hear the birds sing sweetly in the 2. trees;
When I look down from lofty mountain grandeur,
And hear the brook, and feel the gentle breeze;

3. But when I think that God, his Son not sparing,
Sent him to die- I scarce can take it in
That on the cross, our burden gladly bearing
He bled and died to take away our sin;

When Christ shall come with shout of acclamation
and take me home- what joy shall fill my heart!
Then shall I bow in humble adoration,
And there proclaim: My God, how great thou art!

WEARE THE YCS
We are the YCS! We are the YCS (2x)
Come over now ....
Here the YCS are singing the song
Cheebe chirn, cheebe cheebe chirn chim
Obedient, cheebe cheebe chim chirn
Energetic, cheebe, cheebe, chirn, chirn, chirn

SENT FORTH BY GOD'S BLESSING
to 1. Sent forth by God's blessing, our true faith confessing:
The people of God from his dwelling take leave
God's sacrifice ended, o now be extended; The fruit of his mass in all hearts who believe
The seed of his teaching, our inner sou1s reading
Shall blossom in action for God and for man.
His grace shall incite us, Hi love shall unite us,
To furtherhis Kingdom byGod'sholyplan.

With praise and thanksgiving, to God who is living.
The tasks of our everyday life we embrace
Our faith ever sharing, in love ever 3. caring;
We claim as our brothers all men of each race
One bread that has fed us, one light that has led us,
Unite us as one in His life that we share
Then may all the Living, with praise and thanksgiving.
Give honour to Christ and His name that we bear.

HOLD THE FORT
1. Ho! My comrades see the signal waving in the sky
Re-enforcement now appearing, victory is nigh.

Chorus:
Hold the tortJor I am coming,
Jesus signals still,
Wave the answer back to heaven,
By the grace we will.

2. See the mighty host advancing, Satan leading on,
Mighty men around us falling courage almost gone

3. See the glorious banner waving, Hear the trumpet blow,
In our leaders name we triumph, over every foe

4. Fierce and long the battle rages,
But our help is near.
Onward comes ur roat ommandcr.
Cheermycomrad 8, h r

NEARER MY GOD, TO THEE
1. Nearer my God to Thee, nearer to Thee
Even though it be across that raiseth me
Still all my songs shall be Nearer, My God to thee Nearer to thee.

2. DeepinThySacredJl lll,l. 1111 abide
Thou that hast bl d fUi ıı , SU,r wod and died.
Sweet shall my w riof
surely leading me
Nearer.my God.to Th ,N ," ·ı luth .
Friends may depart from me, Night may comedown;
Clouds of adversity Darken and frown;
Still through my tears I'll see, Hope gently leading me, Nearer, my God til Thee nearer to Thee.

IT IS WELL WITH MY SOUL
I. When peace, like a river attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou hast taught mo to know,
"It is well; it is well with my sou1."

ChonlS
It is weU ••• with my soul •••
It is well, it is well with my sOllL

2. Tho' Satan should buffet, if trials should come,
Let this blest assurance control,
That Christ hath regarded my helpless estate,
And hath shed His own blood for my soul.

3. My sin - oh, the bliss of this glorious through-
My sin - not in part, but the whole,
Is nailed to His cross; and I bear it nil more;
Praise the Lord, praise the Lord, 0 my soul.

4. Forme, be it Christ, be it Christ hence ıı live!
IfJordan above me shall roll,
No pang shall be mine, for in death as in life,
Thou wilt whisper Thy peace to my soul.

S. But Lord, 'tis for Thee, for Thy corning we wait,
The sky, not the grave is our goal;
Oh, trump of the angel! Oh, voice of tho Lord!
Blessed hope! Blessed rest of my soul.

JESUS,MYLORD, MYGOD,MY ALL

1. Jesus, my Lord, my God, my all,
HowcanIloveYouaslought? .
And how revere this wondrous gift,
So far surpassing hope or thought?"

Sweet Sacrament You we adore
Oh, make us love. You more and more.

2. Had I but Mary's sinless heart .
To love you with, my dearest King.
Oh, with what bursts offervent praises
Yourgoodness,Jesus, would I sing!
Sweet Sacrament, etc.

3. Ahsee! Within a creature's hand
The vast Creator deigns to be
Reposing infant-like, as though
On Joseph's arm, or Mary's knee
Sweet Sacrament, etc

4. Your body, soul, and Godhead, all;
O mystery oflove divine!
I cannot compass all I have, .
For all you have and are, are mine,
Sweet Sacrament, etc.

5. Sound, sound his praises hi~er still,
And come, ye angels, to our aid;
'Tis God, 'tis God, the very God;
Whose power man and angels made
Sweet Sacrament, etc.

MYHOPEISBUll..TONNOTJDNGLESS 4.

1. My hope is built on nothing less
Than Jesus' blood and righteousness
I dare not trust the sweetest frame
But wholly lean on Jesus name

Chorus: *On Christ the solid rock I stand*
All other ground is Sinking sand (2x)

2. When darkness hides hides his lonely face
I rest on His unchanging grace
In every high and stormy gale
My anchor holds within the veil

3. His oath His Covenant, His blood
Support ~e in the whelmin.g flood
When all around my soul gives way
He then is all my hope and stay

4. When He shall come with ~pet sound
Oh may I then in Him be found
Clothed in His righteousness alone
Faultless to stand before the throne

I SURRENDER

1 All to Jesus, I surrender
. Allto Him I freely give
I will ever love and trust Him
In His presence daily live

I surrender, I surrender all (2x)
All to thee my blessed savior
I surrender all

2. All to Jesus, I surrender
Humbly at His feetl bow
Worldly pleasures all forsaken
Take me Jesus, take me now

3. All to Jesus, I surrender .
Make me savior, wholly thine
Let the Holy Spirit witness
I am thine and thou art mine

All to Jesus, I surrender
Lord I give myself to thee
Fill me with thy love and power
Let Thy blessing rest on me

5. AlltoJesus,Isurrender
Now I feel the sacred flame
Oh the joy offull salvation
Glory, glory to His name

BENEDICTUS TONES

(1)

Chorus: We praise you, we praise you Lord.

Blessed be the Lord, the God of Israell=
He has visited his people and redeemed them.
He has raised up for us a mighty saviour
in the house of David his servant,

As he promised by the lips of holy men,
those who were his prophets from of old.
A saviour who would free us from our foes,
from the hands of all who hate us.

So his love for our fathers is fulfilled
And his holy covenant remembered.
He swore to Abraham. our father to
grant us, that free from fear, and
saved from the hands of our foes.

We might serve him in holiness and justice,
all the days of ur l i (1 in hi pre cnce.
As for you, little child,
you shall be called i proph t fGod,
the Most High.

Youshallgoahead()Hh Lord,
Topreparehisway h lor him.
To make known to h I't IIpl their salvation,
through forgiveness of all their sins.
The loving-kindness of the heart of our God,
Who visits us like the dawn from on high.
He will give light to those in darkness+
Those who dwell in the shadow of death,
and guide us into the way of peace.

(2)

Every blessing belongs to him, tho God ofIsrael.
He has visited his people, yes he has set them free.
And he has established for us, a great and saving power, in the lineage of David. Come let us praise his name.

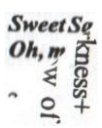
: Just as he previously foretold, through his holy prophets, that he would save and rescues, from those who plan our doom. Then he will show his faithful love, to all our ancestors, by keeping his holy promise. Come let us praise hill name.

This was the oath he swore to them, through father Abraham. That he would set us free from fear, and from our enemies, so as to serve him all our days in love and joy and peace, in his presence until our death. Como let us praise his name.

And you my child you shall be called God's most holy prophet. For you

JESUS,MYLORD,MY.f

1. Jesus, my Lord, m: 9
How can IIove • cg ~
And how rev ~ ~
So far sW5- Sa, ;;i'



@ g-~
§' go ~.
3 ~ S·
§ £, ?'

make
nt the
all his
rough
come let

our Lord,
o hit our
from the
otect and
of peace.

Praise the- three persons in one God.
Now and forever more.

(3
)

1. Blessed be the God of Israel, who has come to visit us, and has raise a salvation hom, for the house of Israel. As he promised through the prophets and through his holy ones, the saviour who will rescue us from the hands of our foes.

2. He shows mercy to our fathers mindful of his covenant; as he swore to father Abraham, so too would do to us, that delivered from our foes, we would serve him without fear. In holiness and 3. justice, before him throughout our days.

3. As for you the little one, you shall be the Lord's prophet, for you shall appear before him, to make straight the way of his, to give to his chosen people, the knowledge of salvation, through forgetting and forgiving all the sins they committed.

4. The loving kindness of our God, would come like the dawn from high; for all those who sit in darkness, and in the shadow of death; to guide our feet, to guide our feet into the way of peace. Praise the father son and spirit, both now and forever more.

(4)

Blessed be the Lord of Israel, the ever living God, Who comes in power to save his own, His people Israel; For Israel He raises up, salvation's tower on high. In David's house who reigned as king and servant of the Lord.

Through holy prophets did He speak His words in days of old, That he would save us from our foes and an who bear us in, To our ancestors did he give His covenant oflove, So with us all he keeps his word, in love that knows no end.

Of old he gave his solemn oath to father Abraham, His seed a mighty race should and bless'd for ever more, He vowed to set. his people free from fear of every foe, That we might .serve him all our days in goodness, love and peace.

4. 0 tiny child, your name shall be the prophet of the Lord, The way of God you shall prepare to make his coming known, You shall proclaim to Israel salvation's dawning day, When
. God shall wipe away our sin in 4. his redeeming love.

5. The rising sun shall shine on us to bring the light of day, To all who sit in darkest night and shadow of the grave, Our 5. footsteps God shall safely guide to walk the ways of peace, His name for evermore be blessed who lives and loves and saves.

(5)

Chorus: Blessed be the Lord, the 6. God of Israel HE has visited his people and redeemed them.

1. He ~as raised up for us a mighty saviour
in the house oIDavidhis servant
As he promised by the lips of
holy men
those who were hIS prophets
. from 0! old.

2.A saviour who would free us
from our foes
from the hands of all' who hate us.
So his love for our fathers is fulfilled
And his holy COvenant remembered.

3. He SWore to Abraham ur father

to grant us, that free from fear and saved from the hands of our foes, We might serve him in holiness and justice, all the days of our life in his presence.

As for you, little child, you shall be called a prophet of God the Most High. You shall go ahead of the Lord, To prepare his ways before him.

To ~ake know to his people the~r salvation, through forgIveneSS of all their sins The loving-kindness of the hea'rt of our God, who. visits us like the dawn from on high.

He will give light to those in darkness+ those who dwell in the shadow of death, and guide

CANTICLE OF THE CHILDREN

Chorus:
Bl h
ess t. e Lord you works of the Lord
Angels of the Lord, Bless the Lord B
less the Lord.

Cantors only:

Bless the Lord all you waters wator up in the sky. ,.

Bless the Lord stars in heaven, bless the Lord sun and moon

All:
Showers, dew and wind bless the Lord, bless the Lord, Fire, heat and cold bless the Lord, bless the Lord.

Cantors:
Bless the Lord light and darkness, bless the Lord night and day, Bless the Lord clouds and lightning let the earth bless the Lord.

All:
lee and rain and frost bless the Lord; bless the Lord Dew and rain and chill bless the Lord, bless the Lord

Cantors:
Bless the Lord hills and mountains, bless the Lord, all that fly,
Bless the Lord seas and rivers, creatures of the sea,

All:
Everything that grows bless the Lord, bless the Lord:
All beasts wild and tame bless the Lord, bless the Lord

Cantors:
Bless the Lord Priests and servants,
Bless the Lord sons of men.
Bless the Lord souls and spirits,
bless the Lord holy men.

Chorus:
Bless the Lord you works of the Lord
Bless the Lord
Angels of the Lord, Bless the Lord,
Bless the Lord.

CANTICLE OF THREE YOUNG MEN

All you works of God every mountain star and tree, bless the one who shapes your beauty, who has cause you all to be one great song of love and grace, ever ancient ever new, raise your voices all you works of God.

Sun and moon - bless your maker
Stars of heaven - chant your praise
Showers and dew - raise up your joyful song

Winds of God - bless your Maker
Cold and winter - chant your praise
Snow, storm and ice,- raise up your joyful song

All the earth - bless your Maker
llillsandm o untains-chant your praise
Green things that grow - raise up your joyful song

Wells and springs - bless your Maker
Seas and rivers - chant your praise
Whales in the deep - raise up your joyful song

Flying birds - bless your Maker
Beast and cattle - chant your praise
Children at play- raise up your joyful song

OUR FATHER

Cantors: Our Father
Refrain: Father

Cantors: In heaven
Refrain: Father
Cantors: Hallowed b th nome
Refrain: Father----- -

Cantors: Thy kin doni 'UIII
Refrain: Father
Cantors: Thy will b clOIl
Refrain: Father
Cantors: Onearth ı ..It IV n
Refrain: Fath r- •

Cantors: Givcu. th elll
Refrain: Fath r
Cantors: Ourd ilylr 111
Refrain: Father

Cantors: F orgi ven us our failings
Refrain: Father--

Cantors: As we forgive
Refrain: Father
Cantors: The failings
Refrain: Father
Cantors: Of tho ewhohurtus
Refrain: Father ------

Cantors: And lead us not
Refrain: Father
Cantors: Into test
Refrain: Father
Cantors: Deliveru fr mevil
Refrain: Father--