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Front cover image: *The Advocate* first published 1868

Back cover image: *The Advocate* last published 1990

The Archdiocese is committed to the safety, well being and dignity of all children and vulnerable adults.

EDITORIAL

This issue of *Footprints* pays tribute to the wonderful work of Father Kevin Hannan. Over 32 years, he summarised and indexed *The Advocate*, one of Australia's great Catholic newspapers. Father Hannan's summary and index are an essential resource for research of Catholic history 1868–1990. It is now online.

We reprint part of the Australian Catholic Truth Society pamphlet of July 1939. The full version is also online. It was written by Kevin Thomas Kelly who was one of the first people in Australia to understand the potential and value of the Young Christian Workers organisation for Australia's youth. Its founder, Father Joseph Cardijn, has been named a person of Sanctity, the first step towards canonisation. It has been one of the great Catholic movements of the 20th century, led by the example of Cardijn. Imbued with the true spirit of the Saints, Cardijn was willing to suffer to the point of imprisonment during both World Wars in order to protect the youth. We hope he will be beatified soon. David Moloney writes an enlightening article about the YCW today. It is very exciting to see what the YCW is doing today.

Dr Val Noone has contributed an excellent article about Biblical Studies at Corpus Christi College Seminary around 1960. Dr Noone has written many informed and thoughtful articles about the training of priests in Victoria's Seminary in the 20th century. This is quite a fascinating one, focussing as it does on Biblical Studies.

Rachel Naughton
Editor of this Issue

THE ADVOCATE

Rachel Naughton

Melbourne's *Advocate* newspaper was one of Australia's great Catholic newspapers. It was first published on 1 February 1868 by Samuel Winter and his Brother, Joseph, to report on events in Australia and overseas from the viewpoint of the Catholic paradigm. Its goal was to 'fairly and intelligently represent the Catholic and Irish section of the community, and, while defending their legitimate interests, would aim at promoting the prosperity of the colony, and cultivating a friendly feeling among all classes of the community'. In 1902, *The Advocate* imported a font of Irish type and became the first newspaper in Australia to be able to print the Gaelic language. In 1919, *The Advocate* was bought by the Archdiocese of Melbourne and became its official newspaper. *The Advocate* remained a weekly newspaper up until it ceased publication in 1990.

The Hannan (MDHC) Summary of & Index to *The Advocate* 1868–1990

Father Hannan's summary and index is now on the Archdiocese website for all to use. It is available for sale on CD for \$50. It is also at the State Library of Victoria, the National Library of Australia, the NSW State Library, the National Library of Ireland and the British Library.

It is an invaluable resource for researching the history of the Catholic Church in Victoria and Australia. It is particularly useful for tracking the careers of priests. As a newspaper, *The Advocate* also followed International events and these are reflected in the summary and index.

Father Kevin Hannan: 1907–2006

Kevin Hannan lived two rewarding lifetimes. For 74 years he was a dedicated priest of the Catholic Archdiocese of Melbourne. His second 'life' was as the creator of the Hannan (MDHC) *Summary of and Index to The Advocate 1868–1990*, generally referred to simply as *The Advocate Index*. Father Hannan began this second 'life's work' in 1972 at age 65 while working as Chaplain to Edmund Rice College Bundoora. He completed the work in 2004 at age 97, while still doing light priestly duties, providing sacramental support for the Presentation Sisters at Star of the Sea Convent, Gardenvale.



Father Kevin Hannan

In 1972, when Father offered his time as a volunteer for the Melbourne Diocesan Historical Commission, he saw researchers coming in to the Archive to comb through *The Advocate* looking for information related to their topics.

Father quickly realised that his skills could be put to maximum benefit in creating an Index to *The Advocate* to unlock the wealth of information within it. Melbourne's *Advocate* is one of Australia's great Catholic newspapers. From 1868 to 1990, it reported on events in Australia and overseas from the viewpoint of the Catholic paradigm. In 1919, *The Advocate* was purchased

by the Archdiocese of Melbourne and became its official newspaper.

Father called his work a Summary because the bulk of it is indeed a summary of *The Advocate* articles arranged in alphabetical order by subject and name of individual/organisation/place. The Summary also gives references to the original articles in *The Advocate* thereby acting as an index. What Father calls the Index is actually the Index to the Summary.

There are 48 volumes altogether. Volumes 1 to 47 are the Summary. Each volume is an average of 335 pages with 6 cards to a page making a total of approximately 94,470 handwritten cards. Volume 48 is the Index to the Summary. It alone is 475 pages. The entire work is hand written in Father Hannan's small, neat and very readable script.

Father Hannan was extremely disciplined in his approach. He designed his own indexing system and then to complete 6,344 issues in 32 years, he processed 3 and ½ issues per week. In the spirit of a medieval monk working on manuscripts, Father sat daily at a well lit, sloping desk top.

The *Advocate* Summary and Index is a monumental work. Tim Hogan, the Newspaper Librarian at the State Library of Victoria, has commented that Father Hannan's Index is one of the great Indexes at the Library and possibly covers the longest period of time.

The Index is now in four states of Australia and also at the National Library of Ireland and the British Library.

Father was emphatic that we should not name the Index after him. He wished to remain anonymous. However the Index needed a name to distinguish it from other Advocate indexes in the public domain so Father agreed to it being called the MDHC Summary and Index.

Father Hannan died 16 December 2006, aged 99 years, so we can now at last publicly acknowledge him. He was born in Brunswick, 19 November 1907, one of six children, to William Hannan and Mary Feeney.

Both Father Hannan and his family were firmly connected to Melbourne and its history. Father's grandfather was an altar boy for Father Patrick Geoghegan, the first Catholic priest in Melbourne. That grandfather also served one of Father Hannan's first Masses. In 1932 Kevin Hannan was ordained by Archbishop Mannix in St Patrick's Cathedral. He often talked of his time stationed at St Patrick's Cathedral and of sharing the lunch table in the cathedral presbytery with Archbishop Mannix, for whom he had a high regard.

During his 74 years as a dedicated priest, Father served in the parishes of Geelong, St Patrick's Cathedral, South Melbourne, West St Kilda, Sunshine, Korumburra, Parkville, Flemington, Caulfield and as Chaplain to St Bede's College, Mentone, Edmund Rice College, Bundoora, and Star of the Sea Convent, Gardenvale.

Gracious and self effacing, but at the same time strong minded, Father Hannan was a joy to know. He had a wry sense of humour and a witty turn of phrase. He once suggested in a note to Archbishop Frank Little, that should the Archbishop ever write his autobiography, it could be entitled 'Little by Little' with the subtitle, 'A Frank Autobiography'.

He lived a life of dedication and simplicity. When I called in to drop off another volume of *The Advocate*, I would often find him pacing up and down reading his Divine Office. White haired and very tall, Father Hannan remained a straight backed and distinguished-looking man.



Father Kevin Hannan
1932

Father Hannan died in 2006 aged 99 years and one month and 74 years a priest. He had hoped to make it to his 75th year as a priest and to outlive Archbishop Mannix who died aged 99 years and 9 months. He so very nearly did both.

Kevin Thomas Kelly 1910–1994

Kevin Kelly's life spanned 1910 to 1994. He was born in Ballarat, the oldest of 5 children. Kevin was a scholar and left De La Salle College, Malvern as dux in 1927. After the death of his father, Kevin became responsible for supporting his mother and sisters. He worked briefly as a teacher before joining the Crown Solicitor's Office in 1928. He graduated from the University of Melbourne with a BA in 1932 and a LLB in 1940.

Kevin saw war service with the Royal Australian Naval Volunteer Reserve. He became a lieutenant, transferring to Special Branch in 1943. Kevin performed intelligence duties until his demobilisation in 1945. Throughout the 1930s, Kevin was involved with the Campion Society, the Melbourne Catholic Evidence Guild, the Young Christian Workers and the Catholic Worker Newspaper. Unlike his contemporary, Santamaria, Kelly preferred not to politicise Catholic Action.

In 1946, Kevin joined the Department of External Affairs as a third secretary. In 1951, he married. From 1963–1966 he was Ambassador to Argentina and from 1971–1974 he was Ambassador to Portugal. In 1975 Kevin retired. Kevin died in Canberra in 1994 and was survived by his wife and two daughters.

Kevin Kelly's pamphlet on the Young Christian Workers was published in 1939 by the Australian Catholic Truth Society. It displays his grasp of the principles involved. He clearly admired the life's work of Father, later Cardinal, Cardijn, founder of the Young Christian Workers. There is no doubting Kevin Kelly's intellect, his drive, his adherence to Catholic principles of social justice and his love for democracy. Throughout his life, Kevin displayed discernment, loyalty and leadership. He was a wonderful model for us all.

Rachel Naughton

*Information taken from Kevin Kelly's
Australian Dictionary of Biography entry*

JOSEPH CARDIJN

Rachel Naughton

Father Joseph Cardijn (1882–1967), spent his entire life concerned with the wellbeing of workers, soldiers and the young, especially during WWI and the period afterwards. It was a time of disillusionment and confusion. The rise of Communism or Marxism was a growing force trying to combat the equally growing power of Capitalism. Both sides consumed the energy and idealism of the young. Christianity, as expressed by Cardijn, offered the life-giving alternative. Cardijn spent a number of years imprisoned by both the Belgium Government during WWI and by the Nazis during WWII. In 1919 he founded the Young Trade Unionists. The name was changed in 1924 to Young Catholic Workers or Jocistes. By 1939, in Belgium, over a hundred thousand young workers looked to him for leadership. Worldwide, the movement included five hundred thousand members. Pope Pius XI and many Popes since have recognised his genius. It is worth noting



Monsignor Joseph Cardijn of Belgium,
1882–1967. Founder of the Young Christian
Worker Movements.

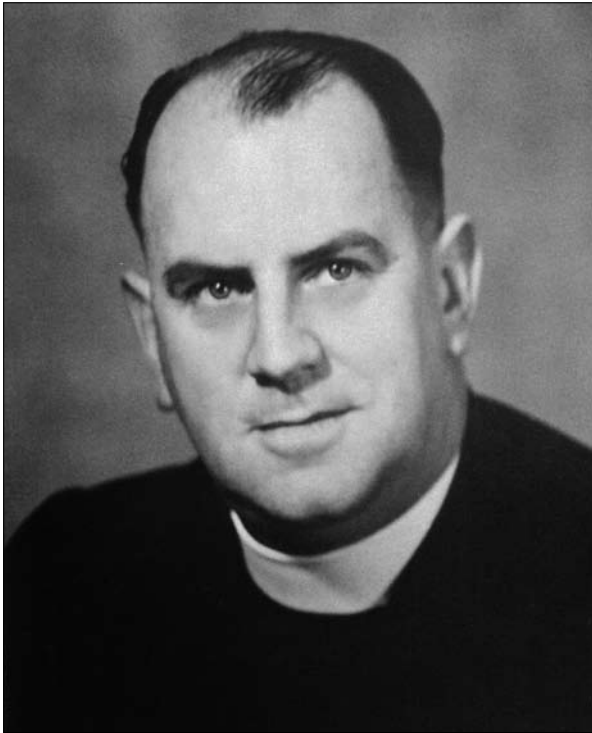
that, under the heading, The New Paganism, Pius XI description of the new paganism sounded very much like Communism and Nazism. ‘Cardijn brought Catholic life and action down to earth. His positive influence has been felt in forty countries.’ In 2014, Cardijn was titled as a Servant of God, a first step in his cause for beatification.

J.O.C. OR YOUNG CHRISTIAN WORKERS

Introduction by Rachel Naughton

On 31 July 1939, the *Australian Catholic Truth Society* published a special issue, No 178. It was edited by Kevin Kelly and it focussed on the J.O.C. or Young Christian Workers. The pamphlet included articles by Kevin Kelly, by Father (later Cardinal) Joseph Cardijn, Father R Kothen and Father Paul McGuire. Excerpts are included in this edition of *Footprints*. The full version may be found online at:

<<http://history.australiancardijninstitute.org/p/kevin-t-kellys-joc-young-christian.html>>



Father W Lombard 1911–1968,
founder of the YCW in Melbourne.

AUSTRALIA AND THE J.O.C.

By KEVIN T. KELLY, B.A.

If we are to win Australia for Christ and to secure Social Justice, Catholic workers need to know the Faith and understand Australia.

We know that Australia is an island continent: we do not realise that it is largely a working-class continent. The mind, the will, the soul, the body, the family life, the social life, of the Australian worker is shaped and stamped by the environment, the institutions, the spirit, of a working-class bred in the cities and inured to factory technique and the discipline of the machine.

Nearly three-quarters of our people depend directly or indirectly on wages for a living. Well over three million Australians are technically classified as breadwinners. Fifty per cent of the total population dwell in the six capital cities. Practically two out of every three Australians live an urban, as distinct from a rural, life. Practically half the number of adult male employes are trade unionists, and the wages of nearly all workers are fixed by wages boards or arbitration courts upon which the trade unions exert a direct and continuous influence. Four of the six Australian States are or have been ruled for long periods by Governments, working class in political complexion, Australia is indeed largely a working-class continent: a nation of city industrial workers.

Each year, in all the States, thousands of youngsters, fresh from school, join the ranks of the working-class. Flung into factories, just as their minds, bodies and souls are developing, at the most critical time of their lives, they enter an environment which each year becomes more livid with injustice, with sin. Each young worker finds in that environment new needs, new problems, new difficulties, new dangers. From a religious, moral, intellectual, emotional, physical point of view, each young worker runs the gravest risks. He faces alone and virtually unequipped, his future as a family man, a tradesman, a trade unionist, a citizen.

These risks, these dangers, are incidental to the very youth of young workers; they arise from the environment in which they live, from the conditions in which they work, from the institutions which influence them, from the working masses which surround them. In early youth

workers are subject to decisive influences which affect the whole future of the working-class. To-day, these influences are steadily making young workers pagan. To-morrow, these influences may make them Marxist. This is the crisis of the working-class.

In the face of this crisis, it is our duty to assert as the first dogma of our Faith, that God calls each young worker to a divine vocation, the sole reason for his existence, the only object of his activity. Each young worker is called to be not a beast of burden, not a machine, not a slave: he is called to be a son of God, an heir of God, a co-worker with Christ. A vocation beginning not, after death, but here and now; a vocation he is to fulfil in his office, workshop or factory, in his home, his street, his suburb, his city, his State. Each young worker is called to be an apostle. As the Pope says, the first apostles of the workers must themselves be workers.

If young workers are to undertake this apostolate and resolve the crisis within their ranks, they need an organisation and a technique suited to their needs, to the apostolate to which they are called and to the crisis which they face. They need an organisation which will fit them as young workers for their job in the home, the factory and society. They need an organisation which will not only teach them, but train them to help one another. They need social services which only such an organisation can provide. And they need an organisation which will be really representative of them as young workers; an organisation recognising them for what they are: young workers; an organisation fighting for their rights, helping them fulfil their duties and their apostolate: all this.

There is one such organisation: the Young Christian Workers, known in French as the J.O.C.* Marching to victory in over twenty countries, blessed by countless priests, Bishops and Archbishops, described by Pope Pius XI. himself as “an authentic form and the perfect type of Catholic Action,” it is an organisation capable of winning the workers of the world for Christ the King.

*NOTE: In English the Y.C.W. These abbreviations, J.O.C. (Jeunesse Ouvriere Chretienne) and Y.C.W. (Young Christian Workers), are used interchangeably throughout this pamphlet.

CARDIJN: CAPTAIN OF THE WORKING-CLASS

By KEVIN T. KELLY, B.A.

In every age God raises up men to dedicate their lives and talents to the particular religious problems of the times. In this era of industrialism, when millions of men live their lives in the grip of the machine, so inimical to the Christian life, a Belgium priest, Father Joseph Cardijn, has tackled the problem of winning this machine age for Christ. Pope Pius XI. considers that he is a man of destiny, sent by Providence and has blessed his Jociste movement, now spreading through the world, as “an authentic form of Catholic Action.”

Brussels is the capital of squat, flat Belgium, a land black with the smoke of factories and thundering with the roar of machines. In that city you may see the gigantic stone figure of a worker standing above and dominating an old warehouse in the Rue Poincare. Beneath the great stone figure there are the swinging doors of a brasserie. Passing through, you may clink a glass with the railwaymen who gather together after their work. On the second floor is a cafeteria where factory girls have their meals. On the third floor are offices of administration; on the fourth, 250 young workers live. Above, there is a flat. It is a tiny apartment hidden at the top of the building; but it is the headquarters of a revolution.

In it lives Father Joseph Cardijn, founder of the Young Christian Workers—or Jocistes, as they are called. In Belgium, over a hundred thousand young workers look to him for leadership; in the world; five hundred thousand salute him as chief. Bishops, priests and laymen wait on his word. Capitalists and Communists fear him. The Pope knows him for what he is: a man saving the working class for Christ and social justice. He brings Catholic life and action down to earth. In forty countries is his influence felt.

WORKING-CLASS STOCK.

Joseph Cardijn comes of working-class stock. In the 'eighties, when Cardijn was born, a succession of strikes and riots swept through Belgium. Factories were set ablaze, and Socialists hailed the glare in the sky as a Red dawn. The country was then, and for a generation, it remained only nominally Christian. Nine-tenths of the boys and girls

starting work in factories at the age of fourteen gave up all religious practice within a few months. In the wake of oppression, injustice and the machine followed a tidal wave of immorality. In the words of the Pope, “multitudes of workers sank into the same morass; all the more so because very many employers treated their workers as tools.” “The mind shudders” continues the Pope, “at the frightful perils to which the morals of workers and the virtues of girls are exposed in modern factories ... Bodily labour has everywhere been changed into an instrument of strange perversion; for dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded.”

HE WISHED TO CHANGE THE WORLD.

The working-class of Belgium had not within itself the seed of renewal. Unwittingly, unconsciously almost, workers slipped into Socialism or slunk into despair. Meanwhile, Cardijn grew up, and, entering upon his studies for the priesthood, vowed his life to the service of his own people, the proletariat. While still in the seminary, he saved sufficient to visit England and study there the co-operatives and the trade union movement. Upon his ordination, he taught for a few months at the University of Louvain; but as early as 1911 he was busy in the industrial parish of Laeken, near Brussels, with a group of young workers, some of whom could neither read nor write, studying wages, hours, holidays and housing, the whole working-class environment. He had set out to understand the world he wished to change.

Already another great priest had founded the A.C.J.B., the Catholic Young Men’s Society of Belgium. Unlike Cardijn’s group, this association studied apologetics and social doctrine in the abstract, gathering young men from all ranks and classes of society and holding their interest by sport, a sort of study and entertainment. It was a defensive organisation; it tried to keep men good by sheltering them from a cold, bad world.

A SPECIALISED PLAN.

Cardijn, meanwhile, pursued a plan radically different; he specialised. Selecting only those who shared the same social interests, who spoke, thought, worked and lived in the same milieu or environment, he grouped young industrial workers for the purpose of studying, and penetrating and converting sections of the working-class no longer Christian. He gathered, but did not isolate, his workers in order to launch the attack for

social justice. He flung good apples into a heap of bad apples, and the bad apples become good.

The war checked everything. Advancing down the Meuse, the Germans took Liege and laid waste the countryside. Both organisations virtually disappeared. When at last, with the armistice, release came, Father Cardijn was appointed director of social works in Brussels, and at once began building a strong union of young workers—La Jeunesse Syndicaliste. But from the new post his eyes greeted a greater vision; he realised that nothing less than a nation-wide, indeed, a world-wide, movement of young workers could secure the working masses for Christ, the Sun of Justice. Within five years—in 1925—the Belgian Bishops approved the statutes of the J.O.C.—the Jocistes or Young Christian Workers' Movement. Shortly afterwards, others were adopting his methods and doctrine, and adapting their activities and constitutions. By 1927 the whole Catholic Youth Movement of Belgium specialised—adapted itself to the various milieux or environments whence its members were drawn.

NO FALSE OR HALF MEASURES.

The A.C.J.B.—the C.Y.M.S. of Belgium—is now a federation of five specialised branches: the Jocistes, the young Christian workers; the Jacistes, or young Christian peasants; the Jecistes, or young Christian students; the Jucistes, or young Christian undergraduates; and the Jicistes, or young Christian independents. Each has its feminine counterpart, and all follow the methods and doctrine of Canon Cardijn and the Jocistes.

Let Cardijn put his doctrine to you in his Own words: “Far more than any other social class, the working-class is immediately and directly exposed to the attacks of new-fangled paganism and of militant atheism, which threaten to plunge the world into barbaric slavery. In the face of this threat, safety is found, neither in false measures nor in half measures. It is useless to propose for the working-class mere exterior remedies, from outside or above the working-class. It is useless to propose mere interior remedies, whether economic or spiritual.

REMAKING OF WORKING CLASS.

“There remains only one means of complete efficacious salvation: the remaking of the whole working-class—a remaking, a renewal, at once spiritual and material, temporal and eternal, personal and social, domestic

and civic, by the working-class-apostolate, by the working-class laity, by Christ-like Catholic Action in and by the working-class. The whole life, the whole environment, all the institutions of the working-class, the whole working-class and all the working masses, must be brought back to their divine origin, to their divine destiny, to the Sole Reason for their being—on earth as in heaven, in time as in eternity. In every department of life we must strive after the fundamental truth, that from all eternity God has called every worker, every worker's family, and the whole working-class to participate in His life, His truth, His happiness and His kingdom. Not after death, but here arid now, onwards and upwards from birth. For this did God create and redeem us, in-corporating us into that Mystical, Collective Christ, His Body, continuing in us the work of Redemption. In our fellow-workers is Christ poor, underpaid, sweated, overworked, out of work: Christ the factory hand, Christ the railwayman, Christ the miner, alter Christus, Christ the worker.

“Hence,” continues Cardijn, “each worker has an apostolate, for which he is concretely and exactly responsible; an apostolate as a lover, a husband, a father, a worker, a citizen. An apostolate adapted to the working-class; better adapted to workers than the clothes we wear, the tools we use, or the goods we produce. An apostolate only workers can discharge. An apostolate completing that of the priest, on which it depends. An apostolate without which the Faith and the Church are only a caricature and not a living reality.”

OBJECT OF J.O.C.

As Pius XI. says: “The first apostles, the immediate apostles, of workers will be workers.” “Their work is noble,” declares Cardijn, “for without work there is no bread, no wine, no chalice, no ornaments, no altar, no Mass, no church, no religion.” The object of the J.O.C. is to train young workers for adult life on the job as tradesmen, in the home as fathers, in the industry as unionists, and for the apostolate at all times everywhere. The J.O.C. trains men to transform themselves, their homes and their country. It gives them, or, more properly speaking, gets them to give themselves a thorough knowledge of Catholic principles, of Catholic doctrine, especially regarding marriage and social justice, along with a perfect appreciation of technique and a detailed and profound knowledge of everyday life. These young workers know how to run a movement. Their expression technique covers a multitude of methods and a thousand

programmes of propaganda. For example, they issue for workers' sons still at school a paper caned "Mon Avenir," which prepares these small children in every way for working life. Profusely illustrated in several colours, this paper is an excellent compound of Deadwood Dick, religious magazine, propaganda sheet, and vocational training notes.

NATION-WIDE CAMPAIGNS.

As soon as a lad leaves school he passes into the cells or sections of the J.O.C. proper and there receives "La Jeunesse Ouvriere," a paper for workers whose ages range between 14 and 25. The cells are organised and led by young workers themselves, with the assistance of chaplains. The chaplains have their paper, and the group leaders, the Militants, have theirs. By means of seventeen journals, the whole movement in Belgium embarks on nation-wide campaigns for more intense religious life, more adequate formation for marriage, and for the effective realisation of the revolutionary principles of social justice. Each Jociste section is much more than a Royal Commission. Slums, free-time, sport, social abuses sweating, low wages, exploitation, saving for marriage, home furnishing, factory ventilation—all are studied continuously, with a view to action.

From the J.O.C., the young workers pass as adults into the Christian Workers' League. All three movements are financed exclusively by the workers. All are organised, not on a trade or vocational basis, but on a parish and class basis. All owe their origin and inspiration to Canon Cardijn and to Father Kothen, his right-hand man.

The movement is not only Belgian. Already it has spread enormously in France, Holland, Switzerland, Portugal Czechoslovakia and Jugoslavia. It is established in Asia, and has grown tremendously in North and South America. In England, under Archbishop Downey, it is an essential instrument of Catholic thought and action.

May the J.O.C.—outside and above all party politics and civil strife—sweep Australia!

THE NEW PAGANISM

By **CANON JOS. CARDIJN**
Founder of the J.O.C.

I. THE MENACE.

The Church and society are menaced by a new paganism, more violent and more dangerous than that which prevailed in the time of Our Lord and the Apostles.

Pius XI. unceasingly denounced it in his latest Encyclicals and in nearly all his allocutions, both public and private.

And the language of the Holy Father is so expressive that it is impossible, after his words, to exaggerate the danger.

The Pope spoke of “a barbarism more frightful than that which still involved the greater part of the world at the coming of the Redeemer ... a hatred, a barbarism and a savagery which one would not have thought possible in our times ... an unspeakable catastrophe, a collapse which surpasses all imagination.” He denounced the will to “destroy by every means Christian civilisation and religion even in their very foundations, and to efface the memory of them from the hearts of men, especially of the youth.”

He denounced also the pretension “to open up a new era, to inaugurate a new civilisation, the result of a blind evolution: an atheist humanity.” The Pope finally condemned those who wish “to deify by an idolatrous worship the race, the people, the State, the form of Government, the bearers of power in the State, every other fundamental value of human society” and all those who wish to establish “a new aggressive form of paganism encouraged in many ways by men of influence.

THE YOUNG CHRISTIAN WORKERS' MOVEMENT

By the **REV. FATHER R. KOTHEN**
Assistant Chaplain-General of the Young Christian Workers.

AN AUTHENTIC FORM OF CATHOLIC ACTION.

First it must be shown that it is recognised by the Church as a type of Catholic Action. This is what Pope Pius XI wrote to Cardinal Van Roey, Archbishop of Malines, in a letter dated April 19, 1935, on the occasion of the World Congress of the Y.C.W., April 25, 1935, celebrating the tenth anniversary of the Belgian Y.C.W.:

“Ten years have passed since the association of the ‘Jeunesse Ouvriere Chretienne’ began in your country with such happy auguries. Pausing a moment to-day to look over the ground it has covered and the great and admirable work it has realised, it cannot fail to recognise the hand of God Who has deigned to smile on its undertakings. For it is not only in Belgium that it has developed—strengthening Catholicism there and bringing new leaders to it—hut it has gone beyond its frontiers to an extent that it is assuredly allowable to believe that it will extend still further in the future, adapting itself to the various local circumstances in conformity with the desires of the Bishops. And it could not well be otherwise, since it is an authentic form of Catholic Action appropriate to the present time, and since, following the urgent counsels of our Holy Mother the Church, it concentrates its attention and its efforts on the working class, often borne down under the weight of misery and deceived by fallacious errors. What man, therefore, who still retains the meaning of, and desire for, virtue could fail to admire this multitude of young people, in whom so many hopes for civil and religious society repose? An extensive knowledge of religion, a solid faith, an invincible charity throwing itself into so many holy enterprises, a never failing optimism which shows forth a filial integrity of conduct, a true modesty united to a great strength of soul, such are the qualities they aim at in order to serve Catholic Action efficaciously, and in that way to assist the ecclesiastical Hierarchy in the exercise of the Apostolate.”

And quite recently in another document, Cardinal Pacelli, writing to Cardinal Verdier, said: "It is unnecessary to recall the evidences of his paternal encouragement and trust which the Supreme Pontiff has always given to the Y.C.W. For the Y.C.W. was founded to recall the world of labour to Christ, beginning with the young worker who is particularly dear to the heart of Christ and of His representative on earth. It is true that Christ loves all men with an infinite love. But it is no less true that He has a special regard for those whose lives are hard. Did He not give them special preference when, on His coming into this world, He made Himself not only a man but a Workman? The Pope declares once again that the workers should help each other, that the uplifting and the salvation of the working classes can, and ought, to be undertaken primarily by themselves. He believes in the workers, in their capacity, in their moral and spiritual resources, in their boundless reserves of generosity. He knows them well. In the complexity of the modern world the working classes take on a growing importance, an importance which it would be stupid and unjust to underestimate. The extent to which the representatives of labour are penetrated with the principles of the Gospel will decide in large measure the extent to which the society of to-morrow will be Christian. It is no longer enough to oppose the difficulties and misfortunes of the times with a chorus of lamentations. A positive work is laid upon us. The Y.C.W. wishes to do this work, with the Grace of God, and already positive results give good hope for the future.

The celebrations in Paris of the tenth anniversary show how the pioneers, following the example set by their older brothers in Belgium, have become, throughout France, a great army of workers. True to their motto, the members are well equipped for the conversion of their comrades. They are resolute to face all sacrifices, as has been shown on more than one occasion, apart from the recent social troubles, in order to hold up in their entirety their high ideal of justice and charity, of brotherly love and friendly collaboration, in an environment of confused ideas and strife."

THE BASIS.

I. REALISM

The Y.C.W. is thoroughly imbued with realism. The first work that every Y.C.W. must do, consists in making enquiries in order to know the exact situation of the young workers. In small meetings, grouping four or five young workers, the most elementary questions are answered. At what

hour do you get up? At what hour does your work begin? How do you get to your factory? Whom do you meet on the way? What do you talk about? What is your particular work? Have you any companions at work? What is their attitude? What are the hygienic and moral conditions? What are your wages? Where do you take your meals? How do you spend your evenings? Do you go to Mass on Sundays? What do you think of during the service? etc., etc. In this way an attempt is made to draw up a complete picture of the worker's life. The immense distress of thousands of these young workers soon becomes clear.

As an example, consider this from the Manual of the J.O.C.F. "At the present time in our country there are 150,000, perhaps 200,000 working girls. Each year thousands of them, children of 14 years of age, pass without any period of transition from the school to the factory, the workshop or the office. Even a few enquiries are sufficient to verify the fact of the lamentable consequences of all this; the moral abandonment, promiscuity, depraved conditions in which these girls are compelled to work in order to earn their living. And there is no danger of exaggeration; their situation is incredible. The girls in factories—and these form the majority, 87,000 from 14–21 years of age—perform work that is so mechanical and brutalising amidst the noise and nerve-wracking rush of the machines in an environment that is often indecent, promiscuous and demoralising, that it rapidly defeminises the young girls completely, at the precise age when their nature as women should be awakened and developed."

The girl engaged in the "professional" crafts of needle-work finds, in general, a work more adapted to her temperament and feminine character. But one of its dangers is the perpetual solicitation of luxury. She is young and a trifle vain. How can she fail to be envious of that elegance which she creates for others, when her life, dwelling and dress are so different from everything she sees and produces? And the office worker? It might be thought that in an environment that is often better educated, she would be sheltered from the temptations which surround the factory worker. Unfortunately, the atmosphere of many offices is hardly better than that of the factories. Doubtless immorality there takes on less gross forms, but flirtation installed as the normal relationship between young people and even between married men and girls, a "recherche toilette" made up simply to attract attention, conversation enlightened only by obscenity—all this would seem to put unprotected adolescents in constant danger. For the great enemy of wage-earning youth is Isolation, abandonment.

II. IDEALISM

The Y.C.W. equally professes a thorough idealism. All the young workers are called to a divine destiny. “From all eternity, God by an infinite gift of His love has predestined each young worker in particular, and all of them in general, to participate in His nature, His life, His love, His divine happiness. He has decided to give Himself to communicate Himself to them, to enable them to live His life, to enlighten them with his truth, to enable them to take their part in His reign. The young workers are not machines, animals or slaves. They are the sons, the collaborators, the heirs of God. “Dedit eis potestatem filios Dei fieri . . . divinae consortes naturae.” (He gave them power to become sons of God . . . partakers in His Divine Nature.) It is their unique, their only, their true destiny, the point of their existence and their work, the origin of all their rights and duties.”

This destiny is not two-fold; on the one hand eternal and on the other temporal, without a bond between them or mutual influence. There is not an eternal destiny by the side of, remote from earthly life, without relation to it. There is no disincarnate destiny, any more than there is a disincarnate religion. It is an eternal destiny incarnate in time, begun in time, realising and developing itself in time, working towards its fulfilment in time, in this earthly life, in the whole of it in all its aspects and applications and realisations; in bodily, intellectual, moral, emotional, professional, social and public life: in the concrete, practical life of every day. Religion is not separated from morality; in the same way man’s eternal destiny is not separated from his temporal destiny. “Et Verbum caro factum est et habitavit in nobis.” (And the Word was made Flesh and dwelt amongst us.) As the Word was incarnate and dwelt among us, so the eternal destiny of each man is incarnate in his temporal life, is developed and realised there—“semper et ubique sicut in coelo et in terra” (always and everywhere as in heaven so on earth).

III. ACTION

When we observe the-enormous distance which separates the actual situation of the young workers from the ideal to which they are called, we are compelled to say: a vast movement must be created which will help the young workers to escape from their distress in order that they may be able to work out their destiny.

In face of all the problems besetting the life of the young workers, it must be admitted that the religious and moral, social and family formation

of the young workers is impossible without an organisation which gathers together all the young workers from the time they leave school until they enter the adult associations. It must be an organisation which does away with isolation and abandonment, which helps them to choose a trade, which prepares them for their new life as workers, watches over them at work and on the way to work, helps them to form themselves, to defend and protect themselves; which studies all the problems of their life as young workers. It must be an organisation which, in brief, assumes all the social services necessary for the education, the safeguarding and defence of the young workers. This movement is the Y.C.W., which gathers together the wage-earning young men and girls from 14 to 25 years of age.

THE FUNCTIONS

I. A SCHOOL FOR YOUNG WORKERS

The Y.C.W. intends to be the school of the young workers. It is evident that the years of youth are of the highest importance for physical, intellectual and moral formation. No one has ever dared to claim that this formation ends at 14 ... and yet it is a fact that working-class youth is abandoned to itself at 14 years of age.

The Y.C.W. intends to continue the work begun by the school, and it ensures by its meetings, its publications and by the whole of its programme, the education of the young workers. It aims to teach youth the function of work, of the family, of the State, or religion. It teaches a philosophy of working life. Further, as a result of its methods it endows its members with habits of life in conformity with the moral discipline of the Gospel. The Y.C.W. constantly appeals to generosity, self-oblation and self-sacrifice.

II. A SOCIAL SERVICE

Secondly, the Y.C.W. intends to be a social service. Each time a need, a necessity becomes evident among the young workers, the Y.C.W. creates a social service to answer it.

We create a social service for every period and every aspect of their lives, and, above all, for their professional life, for environment of work has a decisive influence over the other aspects of the life of the young workers. Whoever neglects to concern himself with all these aspects neglects the conquest of the young workers. The Y.C.W. does not aim

only at the religious formation, it aims also at professional formation, for it is in professional life the dignity of a child of God must be given a solid basis. It must become the work of a child of God; not the work of a slave, but a work which must become a divine work. In passing, we may mention our social services for the soldiers, the unemployed, the sick! for savings and leisure for the determination of professional ability, job finding, etc.

III. A REPRESENTATIVE BODY

Finally, the Y.C.W. intends to be the representative body for the young workers. It intends to act upon public and private authorities, on public opinion, and to speak in the name of the young workers. For this purpose it disposes of powerful means of action; its press, its manifestos and petitions, its congresses. Further, by its very existence it is a witness and has a representative value which influences society.

This is how the Y.C.W. obtains increased wages, a better inspection of work, government subsidies for its labour camps, better hours on the railways, more normal conditions of work and travel.

Within the Church the Y.C.W.—commissioned by the Hierarchy—is truly the official organisation of the young workers that speaks and acts in their name.

THE AIMS.

I. TO CONQUER THE LIFE OF THE WORKER.

The aim of the Y.C.W. is to conquer the life of the worker. In the order of Providence it is the whole working life, which has a divine and apostolic bearing. The worker, the worker's family, the working class are the necessary collaboration of God, of Christ, and of the Church in the work of creation and redemption. Such is the order of Providence. The whole of the worker's life—everywhere and always—has an apostolic import. Professional life: without work, no host, no wine, no altar, no Mass. Professional life is a prayer, a sacrifice, a prolonged Mass, a vocation, an apostolate. The worker is a missionary, a catechist through and in his work. Work is not a punishment, a curse, an enslavement, but a collaboration with the Creator and Redeemer. The worker at his work is the first minister, the immediate and intimate collaborator of God.

II. TO GIVE THE FAMILY ITS PROPER PLACE AND MEANING

What a new conception of work! What a transformation and revolution of the most humble and painful professional life. The family life of the most humble workers must be conceived as an apostolic life to give to the Church and to the nation priests, missionaries, apostles, which they need; to multiply the number of the elect; to assist in the expansion of the Church. This is the indispensable ideal of every worker's family.

III. TO CHRISTIANISE THE ENVIRONMENT OF WORK

The Y.C.W. aims at conquering the environment of work. Pius XI, in "Quadragesimo Anno," remarks that "inert material issues from the workshop ennobled, whilst men come out corrupted and degraded." And a few lines previously he writes: "It is frightening to think of the great dangers that threaten the morality of workers, especially the youngest of them, and the modesty of women and girls, in the modern workshops; to think of the obstacles often imposed by the present economic regime and especially by the deplorable housing conditions, to the cohesion and intimacy of family life." The worker's — environment, family, professional, and social— corrupted by the doctrines and practices of the present regime, has become, in its turn, corruptive of all those who work and live in it. It sounds well to have created artificial environments—schools, centres, clubs—and to have tried to influence workers through them. But so long as educational action stops at these artificial environments the working class will not have been saved. What is necessary is to help its daily, habitual environment, its own environment. To teach the workers to understand, and in this way to assist them to act in the transformation of their own environment, to conquer it, to render it conformable to the plan of Providence. But this conquest can only be effected from within, by those who live and work there, and who, like an indigenous clergy, carry on a missionary activity within it. All action at a distance from the outside is inoperative, unless it supports and feeds an action from within.

The environment of work itself—family, professional, and social— must require a new educative, productive and sanctifying value. The family, the workshop, the office, the factory, the workers' quarters, the trains, the 'buses, must become means of sanctification, virtue, honour and moral grandeur. The table, the dwelling, the work-bench, must become the altar upon which the working class offers the sacrifice of its toil by uniting itself to the Eucharistic Sacrifice of Christ the Worker.

IV. TO CONQUER THE WHOLE MASS OF THE WORKERS

The Y.C.W. aims at the conquest of the whole mass of the workers. Do we think of this sufficiently? Is it dominant in our minds? Do we see vividly in our imagination that innumerable multitude upon whom Christ had compassion and for whom He died? Are we not blinded by the sight of certain well-filled churches, by the crowds who turn up at some ecclesiastical function? But what of their lives—their daily life? What ignorance, what indifference, not to say total unawareness!

THE METHODS.

1. FORMATION OF MILITANTS

In order to effect this conquest there must be militants. We mean to conquer the immense mass of the young workers whose conditions of life are actually in contradiction with their eternal and temporal destiny, but who, nevertheless, must attain that destiny. The whole of the Y.C.W. is reducible to the solution of this problem which is the key of the Y.C.W. movement, of its activity and organisation, the central point of the formation of the militants. The militants compose the general staff, the stable nucleus of leaders, the local nucleus in the parishes, the nucleus in this factory, this quarter, this street, this city; not only a local nucleus, but a regional nucleus which unites all the leaders of each region who form a common front, and finally, at the top, a national nucleus of militants—and all of them lay leaders from the first to the last. All these nuclei form the centre, the heart of the Y.C.W.—almost the whole of the Y.C.W. As are the militants, so will the parochial, regional, national Y.C.W. be.

The small nucleus of militants with which we begin a section is formed by setting up a section in the locality, making propaganda, making visits to the young workers in their homes, getting in touch with the regional centre and through that with the national centre, always keeping in mind the conquest of the environment of work, of that mass of young workers whose leaders they hope to become by accepting before God and before the Y.C.W. movement the responsibility of assisting that mass of young workers to attain their eternal and temporal destiny.

II. THE INDISPENSABLE ROLE OF THE CLERGY

But there are no militants without priests. The role of the priests in the Y.C.W. is to be that of the person who through his sacerdotal character communicates doctrine, grace, and the Sacraments; and is their channel

and depository. He must raise up militants, arm them, form them, for they are the nucleus and centre of the Y.C.W. without whom no conquest is possible. The priest will give them faith in their conquest; if necessary he will make them ready to be martyrs. He will also give them not only the spirit of conquest, but the technique of conquest. And it is for this that he will place his heart, his doctrine, the sacerdotal means of which he disposes, at the service of the militants of the Y.C.W., at the service of the Y.C.W. laity, the militia of the Church militant of whom he has the spiritual paternity.

III. ORGANISATION

All these efforts must obey a common discipline. The Y.C.W. is a vast organisation. Y.C.W.'s are inscribed in parochial sections. They pay an annual subscription. Thanks to the total amount of subscriptions and to the sale of the Y.C.W. journals, the Belgian Y.C.W. has 250 young propagandists and employes paid by the movement.

The Y.C.W. issues a whole series of publications and has fifteen reviews. The Y.C.W.'s are summoned monthly to parochial assemblies; the militants meet each week in study circles. Further, they are summoned once a month by the Federation in order to be given directions or for a day's retreat. Once a year the militants assist at study weeks and retreats. From time to time a Congress assembles all the Y.C.W.'s of a region or a country. Methodical campaigns are undertaken for the purpose of obtaining security, morality, etc., for seeing that the young workers perform their Easter duties, etc.

THE PRESENT AND THE FUTURE.

After twelve years of activity in Belgium, surprising results are already observable. We have 8,000,000 inhabitants, about half of whom constitute the working class. There are about 700,000 young workers and working girls from 14–25 years. Of these, 85,000, or 10 per cent., already belong to the Y.C.W. The militants number 7,000, or one per cent. It is thus consoling to observe that one worker out of every hundred has an apostolic soul and a corresponding influence around him. And there are already numerous localities which have been completely transformed and which are gradually returning to their providential purpose. There are, for example, a great number of workshops where the entire personnel pray together at 3 p.m. on Good Friday, in memory of the Redeemer's

death. It must be remembered that in Belgium the great majority of the working class adheres to Socialism, and that Belgian Socialism is violently anti-religious. These results of the Y.C.W. thus represent a real religious conquest amongst the secularised masses.

The Y.C.W., born in Belgium, rapidly spread beyond the frontiers. In 1927 France created a similar movement, and now, ten years after, there are already 100,000 French Y.C.W.'s. Gradually other countries imitated Belgium, Holland, Portugal, Luxemburg, Switzerland. In Spain we have several groups; several leaders and chaplains of Catalonia have been shot and their offices burnt; but good news continues to come from Burgos, Granada and Valladolid. Here in England many groups are in process of formation. Quite recently a vast Y.C.W. movement was created in Austria and Yugoslavia. In French Canada there is a strong Y.C.W., and it is gradually influencing the U.S.A. In South America the episcopate of Columbia and Brazil have officially recognised the movement. In Africa, Algeria, Tunis, Morocco and the Belgian Congo flourishing sections exist. One can therefore understand the real confidence expressed in the dramatic performance given at the Congress on August 25, 1935, assembling 100,000 young workers of fifteen countries. Ten years ago, Y.C.W., how many were you? Less than 500. And to-day? 100,000. And to-morrow? Millions.

It will be realised that in all this there is an immense hope for the Church. For, let us not forget that behind this army of young workers in the front line, there are the young agricultural workers and the young intellectuals, and together with the army of youth, there is the army of adults. Listen to the words of the founder of the Y.C.W.: "I am convinced—and I always come back to the thought, because it seems to me to be true—that we are at a turning point of history. Religion must repenetrate social, professional and family life to its roots, in order that that life shall develop and become fully human and that the whole of the society be reChristianised. Then there will be the true revolution, the true Catholic Action, the work of works, which shall not be merely a plaster on a wooden leg, but a true renaissance, a renovation, a spiritual revolution."

A POWERFUL MEANS OF COMBATING COMMUNISM.

The one means of combating Communism is to establish a spiritual communion between souls in order to put them at the service of the Church, of Society, or Our Lord, of God. The social problem will not be

solved by a simple redistribution of goods. What is necessary is, much more profoundly, to socialise souls, so that hearts and minds may unite in the Mystical Body of Christ, in that vast association in which one is enabled to forget oneself, to go beyond one's personal interest in order to seek the general good, to serve the common good.

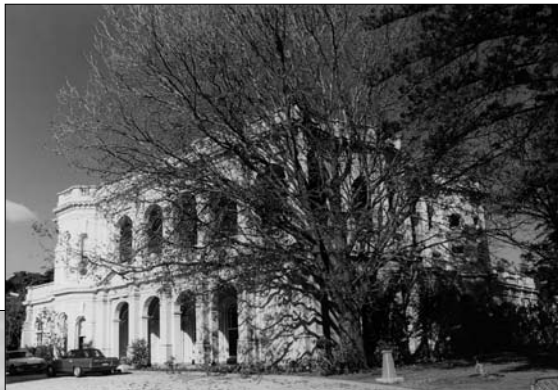
And this is how one is enriched and developed spiritually, and also, it should be well noted, the only way, ultimately, to material and temporal enrichment, at least in an orderly and stable manner.

Faced with the danger of catastrophe which threatens society, we pray that this organisation of young workers, and in time of the whole working class, may increase in strength, may become irresistible; so that in the midst of a pagan society there may be built a Christian society with lives and families and institutions that are Christian. Then shall be established the social reign of Our Lord Who alone can ensure peace to the world and prosperity in time and eternity.



Monsignor Cardijn in Melbourne, 1958

YCW Migrant Hostel
Hawthorn, 1949–1956



Melbourne YCW
Phillip Island Camp
1951

Hungarian Refugees
adopted by Melbourne
YCW, 1957





Hungarian Refugees
adopted by Melbourne
YCW, 1957



THE YCW TODAY

‘WE ARE ALWAYS BEGINNING’

David Moloney

Introduction

Kevin T Kelly’s 1939 ACTS publication ‘*JOC–Young Christian Workers*’ sold 15,000 copies in 6 months. In the same year Paul McGuire and Fr John Fitzsimons published *Restoring all things: A Guide to Catholic Action*, the first major English language publication on Mons Joseph Cardijn’s YCW. The Australian Young Christian Workers (AYCW), National Catholic Girls Movement, and Young Christian Students movements which grew from these seeds played a major role in the formation of Catholicism over the following decades. Some of the civic initiatives in which it played an important part, including services to youth (sport and dances), the pre-Cana movement, the Victorian co-operative movement, seat-belt legislation and road-safety initiatives and the community legal centre movement have been briefly canvassed in previous editions of *Footprints*.¹

The YCW, likely along with every other Church institution, was rocked in the cultural storms of the 1960s and 70s. More prosaic factors, such as the collapse of localism as members acquired cars, rise of tertiary education and the decline of manufacturing also contributed to the sudden near-collapse of the YCW in the early 70s. Paradoxically, the ferment of Vatican II (which Archbishop Frank Little said ‘canonised Cardijn’, and which British Cardinal Basil Hume described as Cardijn’s ‘monument’²) appears to have also played some part in the collapse, as did erosion of support by some bishops over differences about the Vietnam war. The AYCW nevertheless staged a significant revival, although on a reduced scale, towards the end of the 1970s.

Many changes have occurred in the method since 1939. The girls and boys movements merged. In the late 1960s the personal ‘Review of Life’ joined the ‘social enquiry’ and took hold over the coming decades. As the numbers of youth associating with parishes dwindled, a revived ‘worker’ orientation saw the movement experiment with small-groups in workplaces, and within professional ‘category groups’.

Among the many achievements from the 1980s and 90s have been

ground-breaking surveys and advocacy around casual work. The ‘see judge act’ method was broken-down into nine clear questions.

More than eighty years on from Kelly’s publication, young people in the YCW, and in the Young Christian Students, are still discovering their ‘temporal and eternal destiny’. Their websites reveal both movements to be living the Cardijn adage, ‘we are always beginning.’³

The Australian YCW

The Australian YCW is open to people from all faith backgrounds aged between 15–30 years old who are ‘young workers, apprentices and students, the unemployed, and professionals ... and full-time and part-time and casual workers and volunteers’, to ‘gather in friendship to discuss and take action on the key issues affecting their lives.’

After the retirement of Cardinal Gilroy the YCW took the opportunity to move into Sydney. In 1983, during the rebuilding phase under national chaplain Fr Hugh O’Sullivan, it purchased a house in Parramatta and shifted its headquarters there from Melbourne.

The present AYCW is small, but vital, and rebuilding with purpose. It continues to adapt. The virtual disappearance of youth from parishes has necessitated exploration of new ‘places’ of operation, including social media. Young people now generally go on to tertiary education, but most are also part-time or casual workers. The number of YCW members engaged in the apprenticeships traditional of yesteryear is commensurately smaller.

Twelve months ago the YCW National Council found it had ‘reached a crossroads’; its new growth was occurring within a ‘multitude of ethnicities, cultures, faith and non-faith traditions’. The demography and culture of Australia have changed radically, presenting the YCW with both challenges and opportunities to ‘discern and reflect on our common values and shared beliefs’. Increasingly, young workers know little if anything of Christianity, or else are looking outside it for values. ‘Catholic spirituality’ and social teaching remain key to the National Council’s engagement in ‘interfaith dialogue in all our communities’.

As with the International YCW 60 years earlier, growing rapidly then in Buddhist, Hindu and Muslim countries, the YCW again finds itself at the coalface of an issue now evident to the broader Church: we live in a pluralistic society, in which ‘Christendom’ is no longer the foundation. The young people of the YCW, convinced of the ‘God given dignity of

each person’, respond by exploring together life’s ‘deepest meanings’, and their ‘responsibility’ for joint action regarding shared problems.

The AYCW website reminds us that ‘Young people and especially young workers continue to experience exploitation, discrimination and poor living and working conditions.’ The January 2021 YCW update notes that in the Covid era: ‘Young people account for most of the casual workforce in Australia, who bore the brunt of the brutal unpredictability of the pandemic.’

Youth, especially international students and refugees, have been particularly vulnerable, and the ‘connection’ provided by YCW has been especially important during Covid. The Parramatta YCW provides English classes for refugees and asylum seekers.

YCW strategies include: empowerment of women and gender equality; justice for refugees, asylum seekers and migrants; mental health and well-being; precarious work and wage-theft; and student transitions to the workforce, tertiary educational institutions, and from YCS to YCW.

The AYCW has also been working with Catholic Mission Australia, exploring ways by which young people returning from overseas ‘immersion’ experiences can sustain their reflection and action.

The Australian YCS

The AYCS vision ‘describes the way we want the world to be in the future, and it reminds us that all our small actions are working towards the greater vision of building the Kingdom of God.’

Conducted in the students’ own time, using Cardijn’s maxim of ‘for, by and with’ young people, the YCS declares that it is ‘run entirely by secondary school students’ (although, naturally, with adult assistance at times). Its ‘Review of Life’ method of ‘holistic education’ entails ‘reflecting on the encounters of students, judging these encounters in the light of their faith, and developing action’.

In the Cardijn tradition of confronting problems and challenges positively, actions range from the personal – ‘meaningful and positive conversations ... positive and meaningful action’ – to the social – ‘working for justice and peace, especially among secondary students’.

The use of the ‘Review of Life’ in personal everyday life helps with ‘integrating faith into our lives’. This is reinforced by a suite of prayers, such as the ‘YCS Prayer’: ‘Dear Jesus, please fill us with your spirit of love. Help us to see the world as you do, to judge with your heart, and

to act with the strength and courage you have shown us as we work to transform our world.’

In addition to the issues arising from the lives of the students themselves, are the two-year national campaigns addressing common issues. These have sometimes derived from a ‘Listening Campaign’, the time-honoured and surprisingly effective Cardijn method of a ‘survey’, in this case of the students themselves.

In recent years these campaigns have considered concrete ‘student realities’, such as bullying and racism. The ‘Breakfree’ campaign looked at ‘the mental health and wellbeing of all young people’ including the children in immigration detention centres. The ‘Climate Justice’ campaign considered preservation of the environment, responsible consumption, and renewable energy. The ‘Respect’ campaign on behalf of youth refugees and asylum seekers, resulted in many successful student actions, including meetings with politicians in Melbourne, Perth and Adelaide ‘to discuss the issue from high school students’ perspective’.

The on-line NUTS Program (‘Never Underestimate The Students’) provides much good information about the YCS, including social inquiries on bullying, consumerism, and animal cruelty.

As with the YCW, Facebook and YouTube are also great tools in the work of the YCS; much information and, of course, many photos are available there.

The YCS and YCW are working on ways to encourage the transition of YCS members to the YCW.

Mini Vinnies

This St Vincent de Paul Society initiative for primary school children utilises the Cardijn method, described as ‘see, think, do’. The Society website claims that ‘it is a great way to get young people thinking and talking about their spirituality and to connect their faith with issues affecting their community through volunteering, advocacy and fundraising.’

Many teachers have found that children’s capacities are much underestimated. Our (Cardijn) parish-community homelessness group was recently enthused by children from a local Catholic school, asking pertinent questions at our meeting, and organising a children-and-parents sleep-out on the school oval. (This apparently also provided an important experience of ‘prayer and action’ for many of their parents.) We can

testify to the accuracy of the Vinnies claim that ‘Not only do the students in Mini Vinnies benefit from the experience but also the school and wider community.’

The ‘Lay Apostolate’

More than eighty years after Kelly’s seminal publication, several adult groups (Cardijn Community Australia, and the Australian Cardijn Institute) are also working to reawaken in the Church an understanding of the ‘lay apostolate’. And to recover the essential link between ‘the personal’ and ‘the social’. A method of formation that starts with ‘life’, with a problem, and works towards ‘life to the full’. A method that develops our human skills, transforms our immediate worlds and broader society, and might spark the journey of a lifetime and beyond.

Endnotes

- 1 Val Noone’s ‘A New Youth for a New Australia’, (December 1995), and the December 2014 and June 2015 editions.
- 2 Stefan Gigacz, ‘The Leaven in the Council: Joseph Cardijn and the Jocist Network at Vatican II’, PhD, University of Divinity, 2018, pp.1, 3
- 3 AYCW: <<https://ycw.org.au>>; AYCS: <<https://www.aycs.org.au>>.



YCW leaders today

RETURN TO THE SOURCES: BIBLICAL STUDIES AT CORPUS CHRISTI COLLEGE, VICTORIA, AROUND 1960

Dr Val Noone

Four challenging visitors

This article investigates the contribution to the renewal of Catholic biblical studies in Australia between 1959 and 1963 by four challenging visiting scholars, namely Johannes Hofinger, Alexander Jones, Bruce Vawter and Robert North. The evidence presented here shows that those who invited the visitors made a far-sighted contribution towards a return to the sources, and it is noteworthy that the planners were active before the Second Vatican Council (1962-65). To state the obvious, return to the sources is a task which is as essential now as it was then.

In the hopes of Pope John XXIII for reform of the Church two historical tendencies have long since been distinguished: firstly, getting up to date or modernising, known by the Italian word *aggiornamento*; and, second, return to the sources, that is, closer fidelity to the earliest texts and traditions, summed up by a French word, *ressourcement*. Biographer Peter Hebblethwaite judged that John XXIII gave a model exposition of “how one could respect tradition while being open to the action of the Holy Spirit in the now of history”.¹

Thus, the two tendencies, return to the sources and updating, are intertwined in intriguing and contested ways. For their part, the visitors used the latest critical and scientific tools to revise and question conventional interpretations. Disputes arose about literal readings of the Genesis narratives, the historicity of the gospels particularly the infancy narratives, and so on. Critics believed that the findings of the scholars undermined not only the view that the Bible was free from error, but also the arguments for Christian belief then current. The samples below of what the visitors said offer the reader a chance to assess them in relation to a return to the sources.

Father John F Kelly, the widely-read director of Catholic Education in Melbourne archdiocese, hosted Hofinger’s May 1959 visit to Melbourne.² The Australian bishops had that year commissioned him to write a new catechism for Australians. However, details are unclear about who

organised the Jones, Vawter and North visits. My hunch is that John Scullion SJ, Ian Sanders CM, Jerome Crowe CP, Bill Dalton SJ, Leo Branagan CSSR, Angelo O'Hagan OFM, Denis Murphy MSC, Chris Baker SSC and Frank Mecham were involved, but not only they. Whoever arranged the visits deserves credit for their foresight.

The primary sources for this article are my notes on the lectures the four gave at the provincial Catholic seminary, Corpus Christi College, at Werribee and, after 1960, at Glen Waverley. Those notes have been supplemented by research in local Catholic publications. While such sources do not support generalisations about the Australian Catholic Church as a whole, they enable glimpses of wider changes. This study completes my series for *Footprints* on seminary education.³

The setting

Of course, interest in the Bible among Australian Catholics did not begin around 1960. While some textbooks emphasised texts which were cited in apologetics as proofs of particular Catholic teachings, they also re-told classical stories from the Old and New Testaments. In the 1953 Religious Knowledge examination paper for the Melbourne Diocesan Free Places, grade VII students faced two questions on the Bible: “Write a few lines about Samuel, and about Judith”; and “What miracle did Our Lord perform for a) a Roman soldier, b) a widow, c) a bride and bridegroom,



Corpus Christie College, Werribee, opened 1923



Christie College, Glen Waverley, opened 1959

d) some fishermen and e) the three apostles, Peter, James and John.” A third question had a biblical reference: “In what way was the sin of the Angels and of Adam and Eve similar?”⁴. Many parishioners were familiar with bible stories and some had a detailed knowledge. From the late 1930s, due to the influence of Joseph Cardijn and the Young Christian Workers movement, gospel discussions had become part of the formation of a minority of key lay leaders. In its own anti-communist way the Catholic Social Studies Movement included gospel discussions in some meetings.

In general, however, the end of the nineteenth century and the first half of the twentieth century was, in Brother Rod Doyle’s phrase, “a dark age” in Catholic biblical studies.⁵ Scholars such as Alfred Loisy (1857–1940) were condemned by Rome while others such as the Dominican M J Lagrange (1855–1938) were seriously impeded in their work. Then, in 1943 Pope Pius XII eased restrictions with his letter *Divino Afflante Spiritu*. While seminary teachers continued to be cautious for fear of being accused of what Pope Pius X called “modernism”, the 1943 amendments gradually led into a renaissance. In addition, the increased possibility

following the ending of World War II of overseas post-graduate studies contributed to this growth, and soon Australian biblical scholars of high standard came to the fore. By 1971 Robert Crotty could write in the Melbourne-based theological journal, *Compass*, of “the flowering of Scriptural studies in the Roman Catholic Church”.⁶

Doyle’s valuable 1988 article in *Compass* seems to be the first, and perhaps the only, survey of the history of Catholic Biblical Studies in a Australia. Two years later he slightly expanded it and added a long bibliography in a 56-page booklet. (In 2012 Robert Crotty published a thoughtful book on the “three drastic changes in interpreting the Bible” which have occurred over his lifetime, not only in Australia but throughout the West: his analysis deserves fuller discussion on another occasion.)⁷

As an example of the difficulties in building a strong Catholic biblical base in post-war Australia, Doyle noted that John Phillips, professor of Scripture at Werribee from 1949 onwards, had been trained originally as an historian. Nonetheless, in the years under discussion in this article, Phillips had become a committed Scripture scholar who laid a good foundation for Corpus Christi students, setting as his main textbook the then latest available compendium, namely Dom Bernard Orchard et al, *A Catholic Commentary on Holy Scripture*. Corpus Christi students did seven years of Scripture and had the option of two years of New Testament Greek and one of Hebrew, taught by Stan Kelly and perhaps later Austin Ryan. By 1959, the Catholic Biblical Association of Australia had been formed.⁸

Johannes Hofinger: a turning point

Over three days in the autumn of 1959, in an exceptional move, Father James McInerney SJ, rector of Corpus Christi College, Werribee, the provincial seminary for diocesan priests of Victoria and Tasmania, upset the normal timetable to make room for five lectures on new approaches to teaching catechism. At first sight, McInerney giving priority to a stranger speaking on an apparently bland topic is a puzzle.

Looking back six decades later, I who was then in the third year of my seminary studies, wish to record my view that the Johannes Hofinger lectures of 27–29 May 1959 were a minor turning point which contributed to the renewal of Australian biblical studies: they were a form of return to the sources. “Many priests came a long way to hear Father Hofinger”, an anonymous diarist wrote.⁹

In 1959 Austrian-born Hofinger, 54, a Jesuit theologian who combined high-level scholarship with a practical interest in teaching children, was based at the East Asian Pastoral Institute in Manila. He and his mentor Josef Jungman were not as famous as Yves Congar or Karl Rahner, but were nonetheless important in laying the foundations for the Second Vatican Council. In particular, they stressed the need for Catholic education to concentrate on Christ and his teachings. Hofinger labelled his approach “kerygmatic”, based on the New Testament Greek word “*kerygma*” for “proclamation”.

In promoting Hofinger’s seminary lectures McNerney was using the new theological space opened up in the previous six months by the election of Pope John XXIII. It is likely that McNerney’s predecessor and adviser, Charles Mayne, a friend of Kelly, also influenced the scheduling of the Hofinger lectures. This account of the role of McNerney adds a different perspective on his character from that found in the recent *Byways* volume of memories of Corpus Christi. In an editorial, Lawrie Moloney remarked that McNerney appeared in the memoirs “as a somewhat divisive figure”, variously described as a mystic but lacking empathy.¹⁰

Christ central when teaching children

In his lecture on ‘The unity of Christian dogma’ Hofinger argued that in teaching children, and adults, the central task was to enable learning about Christ and from Christ, and implementing that teaching as a way of life. Some hearers noted his preference for the title “Christ” rather than “Our Lord”, which was common among Australian Catholic teachers and preachers, or “Jesus”, which was popular in the revival of biblical studies.

This lecture illustrated Hofinger’s strengths as a teacher. He asked that students bring with them to his lecture their copy of the New Testament. (An aside: I used a pocket Douay New Testament given to me by mother, which she had been given as a prize at the Loreto Sisters’ school in working-class South Melbourne in the 1920s – as noted earlier some Australian Catholics had kept an interest in the Bible.) Whenever Hofinger cited a gospel passage or, more frequently Romans, Colossians and Ephesians, he insisted that his students look up the texts then and there, to see for themselves that the unity of dogma was to be found in preaching about Christ. He said that Catholics do not read the Bible enough and urged students “to go to the sources”.

His other lectures took up aspects of this theme and were entitled ‘Christian doctrine’, ‘Bible and catechetics’, ‘The Mass’, and ‘Kerygmatic approach to theology’, all delivered in the hall since none of the classrooms were big enough to hold the student body of some 177 who were obliged to attend, let alone the visiting priests.¹¹ Hofinger brought the teachings of Christ to centre stage in place of the doctrinal formulae of later centuries. This involved more emphasis on a view of God as a loving Father and on the teachings of Jesus about love of one’s neighbour, including the sacrifices involved.

While most of Hofinger’s hearers found the adjective kerygmatic new and some found it off-putting, his influence was important. Rod Doyle said that Hofinger’s views resulted in a mixed blessing when teachers began to use the Bible in schools as a text book. In his notable biography of John F Kelly, Robert Pascoe pointed out the importance of Hofinger, then added that “the life-situation approach [to the teaching of catechism] replaced the kerygmatic school relatively quickly”.¹² Pascoe argued that Hofinger’s approach tended to emphasise looking back to a figure in the distant past whereas the life-situation method concentrated on the revelation of God in everyday existence. Doyle’s and Pascoe’s comments are relevant but there is evidence that Hofinger’s encouragement of a return to the sources endured, for instance, in Kelly’s catechisms and among preachers who drew on his words and writings. While Hofinger’s signature phrase, “kerygmatic theology”, did not pass into everyday usage, his main points did and blended with later developments.

Of several preludes to Hofinger’s contribution, the May 1958 visit by a world leader in liturgical reform, the English Jesuit Clifford Howell, deserves a brief mention. In an intensive course at Corpus Christi Werribee, arranged by that leading reformer Charles Mayne, Howell advocated lay participation, use of vernacular language, and social not individualistic piety. In a return to New Testament attitudes to worship he branded as “a pack of hypocrites” those who pray in Church but are indifferent to “poverty, bad housing, war ... and all other social evils”. Howell emphasised the theology of the Mystical Body of Christ, which stressed the potential for interconnectedness of believers, all humankind and creation.¹³ The attempts in catechetics and liturgy to return to the New Testament sources offered a more open and less fearful framework than the prevailing anti-communist one then dominant in Catholic media.

Alexander Jones: Greek and Semitic ways

Alexander Jones, professor of Scripture and Hebrew at Up Holland seminary in Lancashire, lectured at Corpus Christi College, Werribee, on 2 September 1959. He who was known among seminary students for his contributions to *A Catholic Commentary on Holy Scripture*, mentioned earlier, and for his 1951 book, *Unless Some Man Show Me*. At the time he was in the middle of the enormous task of editing an English edition of the Jerusalem Bible, which he completed in 1966. He addressed the whole student body on ‘Bible: history or theology’; ‘Expanding Word in John, the theologian’; and ‘Dead Sea Scrolls’. The same day and the next he lectured also to a wider audience at Cathedral Hall, Fitzroy, under the sponsorship of the Victorian branch of the Catholic Biblical Association. Doyle commented that with an “engaging personality and whimsical humour, this English priest delighted his audiences.”

Jones’ presence was of interest outside church circles. The independent Sydney-based magazine *Observer* carried an interview with him by Peter Hastings on questions such as the Dead Sea Scrolls. While Jones judged the scrolls helpful to biblical studies he warned of the dangers of “reducing the Bible to a mere record of history ... the Bible is a great deal more than that ... the history work is done, now to theology”.¹⁵ Books such as *The Bible as History* were, for him, of secondary importance.

Jones contrasted the Greek and Semitic mindsets. In a printed outline he summed up his views:

The general direction of our intellectual training [in the West] is little help, almost a hindrance, to Biblical interpretation. It is analytical, abstract, essential, that is to say Greek; not synthetic, concrete, existential, that is to say Semitic. Much even of our training has been along Greek lines – for the Church had to face towards the West very early in its existence. Without losing what we have we must regain what we may have lost. Since God chose Semitic minds for the first organs of revelation we must enter into the Semitic mind ourselves.

Jones gave examples such as the verb “to know” and drew attention to the Hebrew “emphasis on the corporate body in history”, juxtaposing the selfish individualism of our day with social conscience and the notion of the mystical body.¹⁶

Jones discussed the literary forms in the Bible and opened up the study of themes, aspects of biblical study then relatively new in Catholic circles. He spoke of the links between Old Testament and New through

themes such as the messianic kingdom, and alliance or testament. He mentioned the infancy narratives as an example of how the Old could make the New more intelligible. Thus the story of the Magi in Matthew 2 can be understood as midrash, that is meditation on the meaning of the birth of Jesus in the light of Old Testament passages. He recommended that those who could should work from the French *Bible de Jerusalem*.

Jones was visiting at an interesting time. Cardinal Agagianian was due in Melbourne from the Vatican the following week for the blessing of the new college building at Glen Waverley, and, reportedly, to use his diplomatic skills to mitigate the bitterness that followed the split in the Australian Labor Party. Furthermore, at a time when the Australian hierarchy and mainstream Catholic media supported United States military interventions and were silent about its stockpiling of nuclear weapons, Christian arguments for nuclear disarmament were trickling through to the Australian church – from Archbishop Roberts, Anthony Kenny and others in England; and from Dorothy Day and others in USA. From Kenny’s 1986 autobiography I learned that Alec Jones was his uncle and, following the early death of Kenny’s father, like a father to him. Kenny, a philosopher and former priest, has written warmly of Jones, with a chapter on the *Jerusalem Bible* and Jones as his scripture teacher.¹⁷

Bruce Vawter: creation, prophets, form-criticism

Three years later, in 1962, Bruce Vawter (1921–86), an American Vincentian priest and biblical scholar, visited Australia. His 1957 book, *A Path Through Genesis*, had made the early chapters of Genesis and the patriarchal narratives intelligible for readers with modern scientific views. New light on Genesis came at a time when the letters column of the local Catholic magazine, *Advocate*, carried passionate exchanges about evolution and new approaches to original sin. Martin Haley, a poet and scholar from Queensland, perceived a serious challenge to the established paradigm of the Church and wrote regularly against Jesuit palaeontologist and visionary Pierre Teilhard de Chardin.

Vawter’s work, *The Conscience of Israel: Pre-exilic prophets and Prophecy*, published only the year before his visit, also gave his readers contemporary insights into the ancient texts. “Those who most bitterly attack a religion’s formalism, however, are not its enemies,” he wrote. The same Vawter who emphasised the elements of a universal religion to be found in the Hebrew prophets, used chauvinist language in his introduction where he spoke of “the primitive peoples” of Africa.

On 2 and 3 August Vawter lectured at the new Corpus Christi College campus at Glen Waverley on ‘Heilsgeschichte: Biblical History’; ‘Prophecy’; ‘Gospel as Literary Form’; and ‘Symbolism and Sacramental Theology [in John]’. The lectures were not only for seminary students but were advertised for priests of the diocese.¹⁸ The opening of a campus in the suburbs gave the college new possibilities for interaction with the diocese as a whole.

Vawter outlined and commented on the views on form criticism of the German scholars Rudolph Bultmann and Martin Dibelius, rejecting what he called a modernist view that history does not matter and affirming that the first Christians believed in historical religion, but also that it was the Church that wrote the gospels. Among his listeners there were differing reactions to his willingness to use form criticism as a tool for interpreting the Bible.

On prophecy, Vawter rejected the position of those Catholics who, mistaking prophecy for prediction, used the prophetic books of the Old Testament to draw up a mosaic of texts predicting the coming of Christ. He drew attention to the attacks by the Hebrew prophets on hypocritical rituals, located them in their social setting and, in question time, explained his view that Jewish ideas about life after death were characterised by ignorance.

While Vawter did not apply his remarks about the Hebrew prophets to contemporary social problems, I recall conversations a couple of years later with seminarians at Corpus Christi, Werribee, who compared the Hebrew prophets with songwriters such as Bob Dylan and Simon & Garfunkel (“the words of the prophets are written on the subway walls and tenement halls”). Students who studied the Hebrew prophets such as Amos and Hosea had become familiar with the role of religion in radical social critiques.

Robert North: archaeologist, teacher and iconoclast

The audience for the 1963 visit by Robert North, a Jesuit priest, former superior of the Biblical Institute in Jerusalem, then professor of archaeology at Milwaukee University, was wider than that for Jones or Vawter. He lectured for some months at the Jesuit house of theological studies at Pymble, New South Wales, and for a month at Corpus Christi College, Glen Waverley. At Glen Waverley, North’s ‘Pan-seminary Bible Exploration Day’ broke down barriers that had long kept diocesan and

religious order students apart: Garry McLoughlin recently recalled that he and fellow student Michael Shadbolt had worked on organising that event.¹⁹ North also gave public lectures to Young Christian Workers groups, the Newman Society, Catholic teachers, and Council of Adult Education classes.

North spoke on ecumenical and inter-faith platforms. When he lectured from slides at Assembly Hall in Melbourne on ‘St Paul in the light of modern archaeological discoveries’, the principal of the Congregational College of Victoria, Dr H F Leatherland, and other Protestant clergy attended. When he gave the Rabbi Falk Memorial Lecture in the hall of the Great Synagogue, Sydney, on the Old Testament application of his archaeological work in the Middle East, he was the first Catholic priest to be guest speaker at such an occasion. At Melbourne University he spoke on ‘Palestinian Archaeology’, presumably arranged by Bill Culican, an English-born lecturer in archaeology and a parishioner at St Leonard’s, Glen Waverley.²⁰

The year before North’s Australian visit, Michael Costigan, sometime editor of the *Advocate* and later, among other things, secretary of the Catholic Bishops’ Committee for Justice, Development and Peace, wrote an enthusiastic report in a *Corpus Christi* magazine about North as a superb guide on a 1959 three-week group tour of the Holy Land.²¹

North was an energetic and tireless teacher. In his colourful lectures, he ranged over the whole Bible, offering students a *tour de force*, a survey of the state of the art of contemporary biblical, not just archaeological, studies. He combined biblical scholarship with familiarity with the works of students of religion such as Emile Durkheim, Max Weber and Arnold Toynbee.

North was an iconoclast who enjoyed that role. In Catholic seminaries, the Pope’s Biblical Commission which attempted to regulate what Catholic biblical scholars could say was generally treated with respect. However, North criticised the way the Commission had handled the question of Moses’ authorship of the Pentateuch – common-place in Catholic circles now but controversial then. For him it was “lamentable” that Catholics deferred to the voice of authority: the Catholic tradition, in his view, was to think for oneself. He read a universalist message in the Bible, and drew on Ezekiel to argue that it was more important to be human than to be part of any little pressure group. To a local Church still enmeshed with the Democratic Labor Party such remarks accentuated the possibilities of change.

Many of his remarks on topics other than the Bible provoked controversies among students. With his lectures on Genesis, he included one on the previously mentioned Teilhard de Chardin whose work encouraged a global, or planetary, consciousness and utopian thinking. Criticising the then current attempts by Roman officials to ban the reading of Teilhard by theological students (the dean of discipline at Glen Waverley had impounded my copy of *The Phenomenon of Man*), North endorsed Teilhard's call to join in moulding the future of evolution.

International politics were also the subject of an aside by North. In a lecture on the changes brought about by the Exile, he commented on Elijah's condemnation of Jezebel's judicial murder of Naboth so that Ahab might take over Naboth's land. This, he said, was an attempt to stop the accumulation of large estates. This led him to remark that Communism was not primarily about atheism but about property and land reform; and that President Castro of Cuba had good reason for turning to the Russians for know-how denied his country by the USA. He explained that the Jesuits in USA had taken a decision to give priority to social justice issues.

Impact of the visitors

While it is difficult to assess accurately the impact of Hofinger, Jones, Vawter and North, I and my contemporaries can testify that in the years covered in this small study, a good number of Glen Waverley students took increased interest in biblical studies. John Phillips and others continued regular lectures, which were supplemented by an expanding range of books. The journals, *Catholic Biblical Quarterly*, *Bible Today* and *New Testament Abstracts*, were in the library and circulated at least among enthusiasts: and, for the rare student with knowledge of French, *Revue Biblique*, *Reserches des Sciences Religieuses* and *Nouvelle Revue Theologique*. It is likely that the preaching of priests who studied at Corpus Christi in those years has benefited from the return to the New Testament sources. On a personal note, as a seminarian at Glen Waverley in the years 1961–64, I chose to concentrate on biblical studies, and was fortunate to join a self-help bible study group with Laurie Hoare, Michael Shadbolt and others. Garry McLoughlin and I both purchased copies of, and made good use of, *Vocabulaire de Théologie Biblique* edited by Xavier Léon-Dufour.²² I, who was laicised in 1974, have maintained interest in Scripture: for twenty years my wife Mary Doyle and I convened a bible study group in our parish of St Joseph's, Collingwood.

Rod Doyle was justified when he wrote enthusiastically of “dramatic growth” in Australian Catholic biblical studies in the 1960s. In two paragraphs on the visitors, he judged that Jones and Vawter “gave great impetus to the biblical movement in Australia” and that North “increased the momentum”.

The four visiting scholars also contributed to wider changes. They argued that Catholics have nothing to fear from critical examination of the sources, thereby proposing a more open framework than the dominant one; they broke down the barriers between Catholic scholarship and Protestant and Jewish scholarship of the Bible; they offered models of a new integration of science and faith in approaching the biblical texts; they revived interest in the prophetic stream within the Bible; and they pointed to the role of the culture in which the biblical message was written. This last point enabled hearers to look critically at the way the message of the Bible was currently framed, enriched or distorted by the dominant culture of the West. While the focus here was on Catholicism, issues about foundation texts arise in all written traditions.

In summary

Six decades ago, at Corpus Christi College, Werribee and Glen Waverley, some seminarians who sought to know more about the Bible were admirably assisted by teachers who introduced them to first-rank international scholars. Between 1959 and 1963 the guests were Johannes Hofinger, Alexander Jones, Bruce Vawter and Robert North. Each visitor made a specific contribution but all four were part of a return to the sources using the latest scholarship.

In the following years biblical studies flourished for a time but major aspects of church life have not turned out the way that the teachers and students of the 1960s expected. Moreover, today’s generation face an enormous crisis over the future of humanity and the planet: they look at the ancient Christian traditions with new eyes. This small study is a reminder that in every age return to the sources is an essential task and that it must be combined always with reading the signs of the times. Ω

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Endnotes

- ¹ Peter Hebblethwaite, *John XXIII: Pope of the Council*, London, Geoffrey Chapman, 1984, p 486.
- ² Compare John F. Kelly, ‘Some Trends Before the Council’, *Vatican II: 20 Years Later*, Blackburn, Dove Communications, 1982, p 7.
- ³ Previous articles were: Val Noone, ‘Post-war Catholic intellectual life: a view from the seminary’, *Footprints*, vol 16 no 1 (June 1999), pp 2–28; Val Noone, ‘Early Vatican II ripples in Australia: a seminary view’, *Footprints*, vol 25 no 2 (Dec 2008), pp 26–48; Val Noone, ‘Manual work and literary output’, *Footprints*, vol 28 no 1 (June 2013), pp 26–42. For their comments on this article I wish to thank Mary Doyle, the late Mary Lou Moorhead, Garry McLoughlin Michael Costigan and Eric Hodgens, as well as participants at the 1993 conference of the Australian Association for the Study of Religions, Armidale, NSW.
- ⁴ Thanks to Mary Doyle who kept her copy of the 1953 exam paper.
- ⁵ Rod Doyle, ‘Biblical studies in Australia, a Catholic contribution’, *Compass Theology Review*, vol 22, nos 1–2 (Autumn-Winter 1988), pp 39–46; B. Rod Doyle, *Biblical Studies in Australia: a Catholic Contribution; a short survey and bibliography* Melbourne, David Lovell Publishing, c1990. Thanks to Frank Moloney, Brendan Byrne and Mary Coloe for background on the Australian Catholic Biblical Association; and Brendan for a copy of Rod Doyle’s book. While Rod Doyle mentions a visit to Australia by Barnabas Ahern in 1963, I found no record of Ahern lecturing in Victoria that year but I attended lectures by Ahern at Glen Waverley during his 1965 visit, when he shared a platform with Bruce Vawter.
- ⁶ Robert Crotty, ‘Roman Catholic biblical studies retrospect and prospect’, *Compass*, vol 5 no 2 (July–August 1971), pp 96–103.
- ⁷ Robert Crotty, *Three Revolutions: Three drastic changes in interpreting the bible*, Adelaide, ATF, 2012.
- ⁸ Leaflets were printed for Alexander Jones’ visit in September 1959 under the heading of “Victorian Branch of the Catholic Biblical Association”. Thus the foundation of the CBA can be dated to, at least, 1959, that is, earlier than Rod Doyle’s “the early 1960s”.
- ⁹ Anon, ‘Around CCC in 12 months’, *Corpus Christi*, no 1 (1959), p 15.
- ¹⁰ Lawrie Moloney (ed.), *Byways: Memories from a Catholic Seminary, 1923–2018*, Morwell, Allela Books, second revised edition 2019, p 6.
- ¹¹ Anon, ‘Diary 1944-1959’, *Corpus Christi 1962*, (edited by Father John Molony for Corpus Christi Priests’ Association), p 129.
- ¹² Robert Pascoe, *The Feasts and Seasons of John F Kelly*, Sydney, Allen & Unwin, 2006, pp 195-6. Pascoe focuses on a 1961 visit by Hofinger.

- 13 On Howell's visit, my notes of his lectures at Corpus Christi College, Werribee, 1–6 May 1958. The quoted phrases are taken from Clifford Howell, *The Work of Our Redemption*, Oxford, Catholic Social Guild, 1957 (seventh reprinting, first published 1953), pp 178–9, 180, 183.
- 14 My lecture notes. Peter Hastings' interview in the *Observer*, 22 August 1959 was reprinted in "'Bible priest" interviewed', *Advocate*, 17 September 1959, p 16.
- 15 Doyle, 'Biblical studies in Australia', pp 41–2.
- 16 Alexander Jones, 'Bible: History or Theology?', and 'Unity of the Testaments', outlines for lectures, 2 and 3 September 1959, Cathedral Hall, Melbourne, published by Victorian Branch of the Catholic Biblical Association.
- 17 Anthony Kenny, *A Path from Rome: an Autobiography*, Oxford University Press, 1986; email from Michael Costigan, 24 August 2020.
- 18 'Priests invited to Talks on Scriptures', *Advocate*, 26 July 1962, p 19.
- 19 Email from Garry McLoughlin, 21 August 2020.
- 20 'Of general interest', *Advocate*, 1 August 1963, p 10. 'Fr North SJ lectures on Paul's journeys: Large audience at Assembly Hall', *Advocate*, 12 September 1963, p 9. 'Lunch-hour lecture by American biblical scholar', *ibid.*, p 22. Robert North, 'Pan-Seminary Bible Exploration Day, Thursday 12 September 1963', roneoed lecture notes.
- 21 Michael Costigan, 'In the Near East with Father North', *Corpus Christi 1962*, pp 118–123. This article was also published in the USA in *Homiletic and Pastoral Review*.
- 22 Xavier Léon-Dufour (ed.), *Vocabulaire de Théologie Biblique*, Paris, Du Cerf, 1962.