

## **LATIN AMERICAN MANUAL OF THE EUCHARISTIC YOUTH MOVEMENT (EYM)**

### *Presentation*

*Claudio Barriga, S.J.*

The national Directors of the Eucharistic Youth Movement of Uruguay, Juan Antonio Medina, S.J., of Argentina, Javier Albisu, S.J., and of Chile, Claudio Barriga, S.J., met on four occasions between 2004 and 2006 to unify certain criteria on how the EYM operates. They proposed drawing up this manual of the EYM, which may be useful for other countries too who wish to start or strengthen the movement. When the National Secretaries met in Bogotá, Colombia, in November 2006 the text was presented to them, and they approved it as a basic document for working with the EYM in Latin America.

Later, after the arrival of Ernesto Giobando, S.J., as Director of the EYM in Argentina, Jaime Castellón, S.J., as Director of the EYM in Chile and Claudio Barriga, S.J., as World Director in Rome – all this at the beginning of 2007 – certain missing sections were completed. This final text is the one we are presenting in this special issue of PRAYER & SERVICE.

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## *Our identity*

### *1. Who we are*

#### *1.1. We are a movement*

*(Walking with Jesus...)*

We are children, adolescents and young people, boys and girls, called by Jesus and brought together by the Apostleship of Prayer (AP). The AP, which is not a Movement but an ecclesial service to serve our needs, organizes us as a Movement. We form independent groups which, however inter-relate on a parochial, diocesan, national and world level. Our Movement is one of transit, not for us to remain in it but to remain in the Church.

We don't work for ourselves, though we ask that many people work with us.

We share the eucharistic and apostolic spirituality of the AP, which springs from the Heart of Jesus.

We are children, adolescents and young people who live as a community, as the protagonists of our Christian mission in the world, serving our brothers, in Jesus' style.

#### *1.2. We are a Eucharistic Movement*

*(... we nourish ourselves at his table...)*

We seek to identify ourselves with Jesus, who gives his life for us.

We seek to nourish ourselves at the table of the Eucharist.

We seek to make the sentiments which spring from his Heart our own.

We seek a simple way of life, as Jesus is simple in the Eucharist.

We seek to turn the Eucharist into life, for this we receive life, giving thanks; we make it our own, giving thanks; we surrender it, giving thanks, in Jesus' style.

We seek Jesus' bread to feed others.

We seek to be eucharistic valiantly taking on Jesus' cross.

### *1.3. We are a Eucharistic Youth Movement (to joyfully serve in his style)*

We are young people who recognize in Jesus the Way, the Truth and the Life.

- The Way, in a time of searching and definitive options,
- The Truth, in a time of confusion and identity crisis,
- Life, in a culture of death.

We are young people called by Jesus and the Church to live our mission today and not only tomorrow.

We are young people who want to tell the world that our youthful joy stems from encountering God, from disinterested love, from looking at our history with hope, from Jesus' plan which fills us with enthusiasm and moves us to fulfil it.

### *2. Why there is a Eucharistic Youth Movement (because the new times require new answers) (because new wine needs new wineskin) (because the world needs Jesus and his Eucharist more than ever).*

#### *2.2. Theological and spiritual reasons*

- Because Jesus ordered that the children be allowed to go to him.
- Because Jesus called young people to the apostolate that they might "remain with him and be sent to preach".

- Because the Church needs and knows the efficacy of the prayer and actions of children, adolescents and young people.

- Because each child, adolescent and young person needs to know the value of the Eucharist both personally and as a community, in order to seek, encounter and carry out his specific ecclesial mission.

- Because we believe that there is more joy in giving than in receiving; because it is only by surrendering life that we find it and fulfil it, and because we seek to answer the Lord who invites us in every Eucharist to give our lives together with him.

- Because we seek to learn the radical nature of following Jesus in every moment of life.

- Because we believe in living daily life to its full value, as the path to sanctity and the way of fulfilling the Church's mission.

### *2.3. Psychological, sociological and pastoral reasons*

1. The young people of today show signs of de-humanization which eucharistic environments can correct. In their lives they encounter injustice, falsehood, suffering and death: we propose Jesus' path of mission and offering. There is no reason to escape or despair along this path. There is no reason for dissatisfaction, sadness, depression, despair. Insecurity, the incapacity to distinguish between right and wrong and what is subjective from what is objective, to choose, are taken care of. Individualism and rivalry stop being alternatives.

2. Because, according to our bishops, most of us Latin Americans say that we are Christians but we don't feel being members of the Church. The EYM teaches children, adolescents and young people to unite life and prayer to the Church's mission.

3. Because it helps to persevere in faith and ecclesial participation.

4. In the face of so many proposals of individual assertion, it is a healthy, community, ecclesial and fruitful alternative.

5. Because the Latin American Church opted for young people (Puebla... Santo Domingo...).

*3. In order to... (with a clear goal)*

In order to live daily relationships eucharistically, this is:

*I – our relationship with God*

We experience the knowledge that we are loved and forgiven by God.

We know that we can depend on God and obtain from him the courage to face the difficulties of life.

We meet God in Jesus Christ and the Church.

We learn to pray starting from life illuminated by the Word and in the Word understood through life.

*II – each person's relationship with himself*

We seek to grow in the light of the Gospel.

We want to persevere in the life of faith.

We seek to unite faith and life: living in Jesus' style every area of our personal life (affective, intellectual, religious, social, of entertainment, sexual, economic, political etc.).

We acquire habits of Christian life: habitual participation in the Eucharist, the eucharistic spirit in daily living, the practice of the

three moments of the day, praying for the Church's intentions, the use of a personal notebook, etc.

### *III – our relationship with the world and the Church*

We are integrated in the Church, with the spirituality of the Apostleship of Prayer, through a positive and fruitful experience *of communion and participation*.

We know about vocational alternatives and learn to discern God's will for each one.

We welcome and endeavour to announce Jesus' message with our lives and words.

We learn to prefer those preferred by God's heart: the little ones, the weak, the poor.

We are sensitive to the needs and activities of the Church.

#### *4. When and where (History of the EYM)*

*(Father Aloys Van Doren, S.J.)*

The EYM, as we know it, is the result of a vast evolution whose roots go back to a training house of the Society of Jesus, at Vals, near Le Puy in France. On December 3<sup>rd</sup> 1844, the feast of Saint Francis Xavier, the spiritual Father Francis Xavier Gautrelet made the famous exhortation from which the Apostleship of Prayer (AP) was born. Wishing to satisfy his young brothers' impatience to go on missions in distant lands, he exhorted them to be missionaries "right now", during their studies, through prayer and the daily offering of their lives, in union with Jesus Christ in the Eucharist.

In 1865 the spiritual Father of the Tivoli College of Bordeaux, Leonardo Cros, instituted the "Pope's Militia". It was the

year in which Pius IX, threatened by Garibaldi's troupes, called on Catholic adults and young men to come to his help. This was the time when the epic of the pontifical zouaves started. Many students were eager to enrol. And history repeated itself: to calm their impatience Father Cros followed Father Gautrelet's idea and explained to the young people that they could be the Pope's zouaves in their own way, with their prayers, hours of silence, sacrifices and communions. The idea spread rapidly through the Colleges and residences in France, Belgium, Canada, England and throughout the Catholic world.

In 1870 Father Gautrelet's successor, Father Henri Ramière, asked Pius IX to grant this Papal Militia his blessing. In the letter which accompanied his petition he explained that it was a section of the AP, adapted for young Christians, to defend the cause of the Holy See with its own arms, especially frequent Communion and intense hours of study offered for this intention. He added that this Militia already had 100.000 members throughout the world and that, where it was present, participation in the life of the sacraments was increasing, not only among the students but also among the teachers and parents. In 1881, during the first International Congress of Lille, this resulted in it being said that: "the AP is a permanent eucharistic crusade".

In 1883 Father Ramière started a campaign in favour of children taking monthly communion in the parishes, so that those who went to the public and free elementary schools should not remain on the fringe of this sacramental renewal. Pius X's decrees of 1905 and 1910, respectively on Frequent Communion and Early Communion, were published to strengthen the eucharistic life of the faithful. This resulted in the foundation, between 1911 and 1914, of the Eucharistic Leagues for children, adolescents and young people, with the object of putting these decrees into practice. In 1915 "the Children's Eucharistic Crusade" officially appeared within one of these groups - the Bordeaux group.

In 1932 the Father General of the Jesuits, Father Ledochowski, obtained Pius XI's recognition of the Eucharistic Crusade of the Apostleship of Prayer as a Primary Association.

In 1958 Pius XII approved the New rules of the Eucharistic Crusade with an autographed letter. Later the Father General John Baptist Janssens asked all the Jesuit Provincial Superiors to appoint competent Jesuits to this ministry: "three or four Fathers who devote themselves entirely to the Eucharistic Crusade, organize it solidly, train its promoters, direct the periodical publications and morally and religiously train hundreds of thousands of children and adolescents".

During the pilgrimage of 3.522 delegates of the Eucharistic Crusade of France to Rome in 1960, for the 50<sup>th</sup> anniversary of Pius X's Decree on early communion, John XXIII avoided using the word "crusade" in his allocution. Having been Nuncio in Turkey, he knew that the memory of the crusades must be avoided. The Eucharistic Crusade of France changed its name in 1962 to that of "Eucharistic Youth Movement". But it was not only a change of denomination: it involved a new impulse which imposed specific characteristics on the Movement; of these, one of the most important is that the Movement offers specific names, objectives and training methods for each stage of the child's life. Other countries like Italy, Spain, Chile, Argentina, Madagascar, etc., did the same, with a program adapted to the children and adolescents of each country.

The EYM arrived in *Latin America* at different times:

- In *Paraguay* it was started in 1981 by Father Manolo Casares, S.J., who was its first Director until 1993. He was succeeded by Fathers Alberto Luna, Ramón Mongelós and Miguel Verza. In 2005, because no priest was available as Director, the Provincial placed various Jesuits in charge of the Movement, appointing Father Guillermo Cabello, S.J. as chaplain. Today the

EYM in Paraguay has 14 communities in various cities of the country, and about 350 members. Contact them at: <http://mejparaguay.galeon.com> and/or [ferbaz76@gmail.com](mailto:ferbaz76@gmail.com).

- In *Chile* the EYM was started in April 1982, with Father Eduardo Muñoz S.J. as its first Director until 2004. Its second Director was Father Claudio Barriga, S.J., who at present is the Delegate Director General in Rome. Father Jaime Castellón is the present Director and can be contacted at: [mejchile@mejchile.cl](mailto:mejchile@mejchile.cl) and [www.mejchile.cl](http://www.mejchile.cl). There are at present about 60 EYM centres in 18 cities, with a total of approximately 2200 members. They work mainly with children and adolescents.

- In *Brazil* it was started in January 1998, with Monsignor Getúlio Vieira from Sao Paulo as National Ecclesiastic Assistant. He started a reflection through the periodical "Mensajero del Corazón de Jesús" which he then crystallized in his book "MOVIMIENTO EUCARISTICO JOVEM", thus providing the foundation for the beginning of the EYM. He carried out this function for one year.

In 1999 the National Secretary of the AP, Father Roque Schneider S.J., appointed Father José Florentino, also from Sao Paulo, to this post. The periodical "Mensajero" played an important role in the training of leaders for organizing the groups. Father Florentino remained in office until November 25<sup>th</sup> 2000 when Father Aloys Van Doren S.J. appointed Father José Roberto Rezende, the diocesan director of Apucarana, who filled the post until the end of 2006. He stimulated and oriented the Movement through the periodical "Mensajero", the "Life Network" (Red Vida) of the Television and his travels through the dioceses. Today it is present almost throughout the country. At the moment of going to press a new secretary has not been appointed.

Contact them through Father Otmar Schwember of the AP at: [peotmarsj@yahoo.com.br](mailto:peotmarsj@yahoo.com.br).

- In *Uruguay* the Eucharistic Youth Movement was started when the present National Secretary, Father Juan Antonio Medina S.J., began his work in the AP. Today the renewal and revitalization of the Apostleship of Prayer privileges the work of the EYM. It does so by training the best of its members to work, for the love of Jesus Christ, as promoters and leaders of young people. Where this is concerned, the movement is not mainly for children but on the contrary for some years the Uruguayan EYM has invited boys and girls over 17 years of age, who are taking on the responsibility of their lives. Thus, through a two or three year process, the young EYM members become apostles of prayer who "unite their prayer and their lives to the Church's prayer and mission". Contact them at: [mejinos@hotmail.com](mailto:mejinos@hotmail.com).

- In *Argentina* the EYM initially spread in an unsystematic form, as a proposal of the AP, under the National Directorship of Father P. Kukulica. The "Hermanas Esclavas del Corazón de Jesús Españolas" (Spanish Sisters Slaves of the Heart of Jesus) and the "Hermanas del Corazón de Jesús Argentinas" (Argentinean Sisters of the Heart of Jesus) began the EYM experience taking the model of the Spanish EYM as their reference point. They brought the movement to a number of parishes. Some Argentinean Jesuits who knew the EYM in Spain also started to promote the Movement around 1995. Until 1997 these initiatives moved ahead without any coordination between them. In 1997, with the support of the Provincial, a group of Jesuit students organized the first National meeting. The Father Provincial appointed Raúl González S.J. as National Coordinator of the Movement. In 2004 Father Albisu became the National Director of the AP and the EYM and improved the organization of the Movement. The present National Director is Father Ernesto Giobando S.J., who organizes national coordination with interested Jesuits and laypeople. Contact them at: [giobando@yahoo.com](mailto:giobando@yahoo.com).

- In *Puerto Rico* the EYM was started in 2006. After a visit to the Chilean EYM Father Fabián Rodríguez, sister Germania and Mrs Mabel Rodríguez set up the first groups with adolescents. Contact them at: [elpastor\\_bueno@yahoo.com](mailto:elpastor_bueno@yahoo.com).

- In *Mexico* the EYM is at its first steps: in August 2007 Father Armando Garza appointed Father Miguel Campero, a member of the "Siervos de Jesús" (Servants of Jesus), as National Director. This dynamic new director has started to visit the country promoting the EYM. Contact them at: [miguel.campero@gmail.com](mailto:miguel.campero@gmail.com).

*The relationship of the EYM with the Apostleship of Prayer*

Since 1970 the EYM of France depends directly on the Episcopal Conference, though the French episcopate has asked for the assistance of the Jesuits in the National Council, in order to maintain the Ignatian inspiration recognized as specific to the Movement. In the other countries mentioned above, such as Italy, Spain, Chile, Argentina, Madagascar, etc. the connection between the Society of Jesus and the Apostleship of Prayer continues with the specification that the Society of Jesus considers the AP and the EYM a pastoral service which can and must serve the universal Church and the local Churches.

At the 1985 Congress of the National Secretaries of the AP John Paul II said explicitly: "Special attention must be given to the children and young people who form the Eucharistic Youth Movement, the present version of the classic Eucharistic Crusade".

For its part, in its decree on the collaboration of lay people in its mission, the last General Congregation of the Society of Jesus stated in 1995: "The Society upholds and promotes this pastoral service which has been entrusted to it by the Holy Father, as also the Eucharistic Youth Movement".

*Our foundation*

*5. What our spirituality is*

*(text added by Claudio Barriga, S.J.)*

The Father has a plan, a project of salvation for everyone and, in Jesus, he calls on us to participate. His firstborn Son is the Father's first envoy, his "apostle". It is he who answers fully to the Father's project: he welcomes it giving thanks, he makes it his own giving thanks, and offers his heart for it giving thanks. Accepting Jesus makes us enter into his love, into his mission, and leads us to try that others too may receive it. In Jesus, with him and through him, we can collaborate in God's plan.

In the EYM we give special attention to these "eucharistic" aspects of Jesus' life.

*The spirituality of the EYM is a eucharistic spirituality which springs from Jesus' Heart.*

Our way of living the faith has its inspiration in the Eucharist and its source in the Heart of Jesus. In other words, our charism flows from the "eucharistic Heart of Jesus".

What Jesus expressed and did on the night of the Last Supper is the summary of what he lived throughout his life: the gift of himself for us all. Although he did not wish to die, he surrendered into the hands of his executioners, showing how greatly he loved his Father and humanity, and showing how greatly his Father loved us in offering up his own Son. That night he accepted the cruel and unjust death imposed on him and anticipated it symbolically in the bread and the wine. "Take it and eat it all of you, this is my body offered for you", he said to his disciples, teaching us that the path of authentic life is giving oneself.

His attitude of generous oblation and the offering of his life for us is what always guided Jesus' loving heart, and it reached plenitude in the sacrifice of his death on the cross. The open side of the Crucified One was to become the supreme symbol of love offered to the very end, from which abundant life springs for all people. The Eucharist is the symbolic or sacramental commemoration of his saving sacrifice, food and inspiration for our daily Christian life.

This attitude of Jesus' Heart which becomes Eucharist is the unprecedented expression of love which becomes surrendered body and spilt blood. It is the spiritual root of the EYM.

We live the Eucharist as the joyful meeting with him who gave his life for us and who returns to us on this altar. Our Movement is above all eucharistic because it is in this sacrament that we encounter Jesus, the Risen One, who comes to meet us, who loves us, welcomes us and gives himself entirely for us. It is the occult and mysterious presence of the greatest love, of the most loving Heart, which fills us with joy and urges us to love as he loves.

In the EYM we want to live eucharistically. This simply means recognizing, giving thanks for and offering the love we receive from him. An EYM member goes to the Eucharist to meet Jesus, to live in Jesus' way the rest of the day and the week. In the EYM we learn in fact that the Eucharist begins in the morning with my daily offering, continues in the tasks and struggles of daily life, and ends each night in the examination which recognizes and gives thanks for what God has done in my life today. This daily eucharistic life is what we bring to Jesus' altar when we celebrate the sacrament of the bread and the wine. Here we receive his life given to us, which stimulates us to continue offering our own lives.

A eucharistic life is a life in which we make a liturgical offering, "living host", according to Paul's invitation in Rm 12:1:

"Think of God's mercy, my brothers, and worship him, I beg you, in a way that is worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God". In this way we unite ourselves with Christ's Heart: "In your minds you must be the same as Christ Jesus; his state was divine (...) he emptied himself..." (Ph 2:5-6). In order to live this each day we ask for the gift of the Spirit, the source of joy which characterizes us in the EYM.

"The Spirit is that inner power which harmonizes human heart with Christ's Heart and moves it to love its brothers as he loved them, when he started to wash his disciples' feet (Jn 13:1-13), and above all when he surrendered his life for all people (Jn 13:1; Jn 15:13)". (Benedict XVI, *Deus Caritas Est*, 19).

In order not to err in this task, we are guided by God's Word received in the Church. We learn from Mary, Mother of God and our Mother, the faithful disciple who opened her hearing and her heart to this Word which became flesh within her.

Because it is eucharistic, and because it belongs to the Heart of Christ, our spirituality has some marked characteristics:

- *It is apostolic*: Living entirely the attitude of a eucharistic heart teaches us that we are people with a mission: Our whole life is apostolic, not only when we do "certain apostolic things". Our Christianity is lived in everything we do. We want to be Church and to be like Jesus in everything. The apostolate in the EYM does not refer to precise good works but to "doing what we have to do" without protesting or complaining.

"What is truly specific of the EYM as an apostolate is not to set "apostolic activity" but to live in the apostolic attitude of Christ which makes him Priest, Prophet and King. Once we live this attitude, carrying out one or another apostolic activity is all the same. It will merely depend on the circumstances". (Pastoral Theological Manual of the EYM, M. Pérez, p. 56, 1984).

For lack of time, study or other duties, we may be unable to carry out specific apostolic activities (be a monitor, offer service to the Church), "but the fact of living life in the attitude of Christ the Priest, Prophet and King is already a fruitful apostolate and it is what confers fruitfulness on the apostolic action". (MTP, p. 56).

- *It is of service and sacrifice*: like Jesus who washed his disciples' feet (Jn 13:1), we are here to serve, sacrificing our own wishes and interests.

- *It is of personal friendship with Jesus*: on the night of the Last Supper Jesus called us his "Friends" and humbly asked us to "Remain in his love" (cf. Jn 15:9-17).

- *It is of humility and poverty*: nothing could be more humble and dispossessed than a God who becomes bread.

- *It is of adoration*: we nourish ourselves on prayer and the adoration of Jesus the Eucharist. Without adoration there will never be an authentic EYM.

- *It is ecclesial*: there is no Eucharist without the Church, and the EYM nourishes itself on the Eucharist to serve the Church and the world.

- *It is joyful*: we celebrate God's feast among ourselves, friendship with the Risen One who triumphs victoriously over death.  
(*So far the text by Claudio Barriga S.J.*)

We systematize the structure of this spirituality, of this way of living the faith, in our daily relationship with God, with ourselves and with the world, in five pillars and four directives.

*Pillars of the EYM (Let us build our house on rock)*

*The Heart of Jesus*

He builds us as sons in the love of the Father and brothers of all people.

*The Eucharist*

It builds us as bread of life to nourish our brothers.

*Prayer*

It builds us as apostles who set out from their meeting with God.

*Jesus' parents: Joseph and Mary*

They build us as followers and servants of their Son.

*The Church*

It builds us as signs and instruments of the intimate union with God and among human beings, making us witnesses of the Risen One.

*Four mottos*

*(.. for where our treasure is there is our heart)*

Pray!

Live the Eucharist!

Serve!

Preach the Gospel – with your life and your words!

*6. For whom, with whom and in whom  
(For him, with him and in him...)*

In the EYM we follow the living Jesus, the victor over death, who became Eucharist, who reveals the Father's love in his human Heart.

*The living Jesus, victor over death...*

- Having died and Risen, he shows the victory of love over hatred and death, and gives us the Holy Spirit. This Spirit makes us live in Jesus Christ and be able to recognize and defeat evil, continuing his work until the end of time.

- He is the living witness that his path is the path which leads to the true Life.

*... He became Eucharist...*

- As priest he offers and surrenders his own life to the Father for us, for our redemption. In him and with him we offer ourselves to complete in our lives what is missing in Christ's passion.

- Led by the Spirit, he fulfils in himself the plan of the Kingdom in thanksgiving to the Father, placing himself as a servant at our feet, as he taught us to do during the Last Supper.

- He orders us to remind this Supper in which He makes himself present, updating his work of salvation in our history.

*... who reveals the Father's love in his human Heart.*

- He is God the Son who incarnates and grows up like a man, takes on our human life, works and submits to the concrete circumstances of life.

- He is characterized by his compassionate, kind, welcoming, humble, gentle, simple, chaste, manly, valiant, understanding, merciful, generous, patient, reserved, ardent, tender, expressive Heart, which lives and prays in front of the Father. This Heart loves with a faithful, gratuitous, just, forgiving, patient, disinterested, personal, true love, which seeks what is good for other people.

- He incorporates us in the Father's love, which gives us the gift of the dignity of sons and brothers.

- From his Heart he elects us, calls us, teaches, sends, accompanies and thanks the Father for the fruit of the mission which we carry out in his name. He calls us his friends, because he has revealed to us everything the Father revealed to him.

- From his pierced Heart, he gives us his Mother and makes us Church.

Because, in the EYM, we believe in Jesus who died and rose and is alive and present among us and because he reveals us the Father's love in his human Heart, we can meet him:

- in our brothers,
- in the purified heart,
- in prayer,
- in the community gathered together which celebrates the Eucharist and the sacraments,
- in his Word welcomed in the Church,
- in the service for the Kingdom,
- in the poor,
- in suffering, sadness and death,
- in joy,
- in daily work,
- in the signs of the times
- ...

### *7. Where do we grow and develop?*

Our EYM spirituality starts from the Church, develops in the Church and is in the service of the Church. We say of the EYM what we say of the Apostleship of Prayer, that "it is not important to be Apostleship of Prayer but to be Church".

#### *The EYM in the AP*

Our hierarchical and apostolic bond with the Church is registered in our belonging to the AP which has the Pope as its World Superior who delegates its management to the Society of Jesus. This is why we say that the EYM is of the Church, and not of the Jesuits, and fits into various aspects of diocesan organization in the service of the pastoral task of the entire Church.

#### *The EYM and the AP in the Church*

The specific task of the EYM in this ambit is to educate children, adolescents and young people to the sense of belonging and permanence in the Church. It welcomes them at a transitional stage, that of their childhood and youth, it inculcates in them habits of eucharistic life and prepares them for their adult ecclesial commitment in a mature Christian life. After living this process in the EYM, they leave it for the spiritual proposal of the AP which accompanies them in living their daily surrender in the service of the Kingdom of God.

The EYM does not work for its own advantage, but in the service of the Church, in communion with the pastoral structures of the diocese. It brings to the Church what is specific to its eucharistic spirituality, together with the various charisms, services and Movements.

*The EYM and the AP, in the Church and in the world.*

In a world which is globalizing materialism, hedonism and violence, the EYM teaches the globalization of solidarity, the dignity of man and woman, peace.

In a world which sees injustice as inevitable or inexplicable, the EYM believes that through Christian love a better world is possible.

In a selfish world, of people turned in on themselves, the EYM challenges us to live the adventure of gratuitous love that doesn't isolate but welcomes everyone.

In a relativistic and irresponsible world, the EYM proposes the radicality of surrendering the own life, the radicality of Christ's cross.

In a sad and hopeless world, we are certain that the world encounters joy through the transformation of concrete lives.

In a world which manipulates youth and abuses childhood, the EYM offers them areas of respect and education.

In a world full of lonely people, the EYM offers the beauty of community life.

*Where we are in the world.*

We are in Lebanon, Egypt, Mauritius, Madagascar, Angola, Congo, Cameroon, Benin, France, Poland, Croatia, Italy, India, the Philippines, Taiwan, the United States, Canada, Puerto Rico, Chile, Brazil, Paraguay, Uruguay, Argentina and possibly in other places too.

### *8. How we do this*

The EYM's path follows in the footsteps of others who have followed Jesus before us. They serve as an inspiration and stimulus, and we wish them to be our friends and intercessors.

#### *The Most Holy Mary*

"I am the Lord's Servant, let it happen to me as you have said" (Lk 1:38).

"United with the apostles and in hope of the promised Holy Spirit, she became the model of the praying Church" (Liturgy).

#### *Saint Joseph*

God said to him: "Take the child and his mother with you, and escape into Egypt. Stay there until I tell you, because Herod intends to search for the child and do away with him" (Mt 2:13).

Joseph, who lived believing in God's promises without seeing their fulfilment, is a master of faith for us. His task of providing for the growth of Christ the child inspires us in our mission of educators of children and young people.

#### *Saint Francis Xavier*

"For the love of Christ our Lord and of his most holy Mother and of all the saints who are in glory, I ask you, my brothers and fathers, to remember me and petition God constantly, since I live with such great need of your favour and help. For the great need I constantly have of his spiritual favour, I have seen in many situations how, through your prayer, God Our Lord helps and favours me in many works of both body and soul. And so that I may never forget you, through constant and special memory, for my great

consolation, I inform you, beloved brothers, that the letters you wrote me, your names, written in your own hands, together with the vow of the profession I made, are always with me for the consolation they bring me. I thank God in the first place, and then you, my very good brothers and fathers, since the Lord made you thus, who console me so greatly as I carry your names. And since we soon will meet in the other life with more rest than in this one, I say no more". (Letter of Xavier to his companions).

*Saint Teresa of the Child Jesus*

"My Jesus, finally I have found my vocation! My vocation is love. Yes, I have discovered my place in the Church and it is you, my God, who showed it to me. In the heart of the Church, my Mother, I will be love...!" (Story of a Soul).

*Saint Alberto Hurtado*

"My only duty is to follow the Path which is Christ... to live... imitating him, in other words, to be Christ. It is not my duty to triumph, it is not to do immense things, but to work in conformity with what I am. What would Christ do in my place, in my parish, in each one of its problems, with my bishop, with my brothers, with the poor?".

"Before every practice, every method, every exercise, there must be a generous offering of all our being, of our having and possessing".

"To give myself without calculating, without cheating, fully, to God and my brothers. And God will take me under his protection. He will take me and I will pass through countless difficulties. He will lead me to his work. He will take charge of cleansing me, perfecting me, and will place me in contact with those who seek him and whom he himself gives life to".

*Saint Tarcisius*

"In Rome, on the Appian Way, the soldiers met him while he was carrying the Eucharist to those who had been imprisoned (and would then be thrown to the lions) and they asked him what he was carrying. Tarcisius did not want to allow them to desecrate the Holy Eucharist and refused to answer. The soldiers stoned him and beat him until he gave up his last breath, but they were unable to find the host he had been carrying either in his hands or in his clothes. The Christians gathered up the martyr's body and buried it honourably in the cemetery of Calixtus". Roman Martyrology.

*9. How we celebrate: a) the Eucharist*

The Eucharist is the celebration of Jesus Christ's paschal triumph. By giving his life, he recovers it most joyfully. We learn to live this in the EYM.

Through the eucharistic celebration we enter into communion with the entire Church, both the heavenly Church and the pilgrim Church which works on earth and is missionary, persecuted, brotherly, hierarchical, etc. In the Church each person presents the concrete offerings of each day, both the sad ones and the joyful ones, thus participating in the missionary task of the Church.

We celebrate the Eucharist, prepared and aware of what it means and of what each person brings to offer and give thanks to Jesus for.

The EYM members find the source of their joy and surrender in the Eucharist, and the highest union with God and their brothers. We can sum up by saying that our ideal is *to live eucharistically* in the style of Jesus, who always lived in this way, i.e., with the sense of surrender to the mission and with gratitude for serving.

Through the Eucharist we are one and in solidarity with our brothers. Our World Director, Father Kolvenbach said: "Already in the Church of the Apostles the Eucharist established not only the union of hearts, but the sharing of goods as well, in what was thus to become the community of disciples. The real presence of the Lord invades our present and this present becomes also, so as to be genuine in the Lord, a presence to the other. The Lord was not satisfied with putting in place a new mode of his presence, the sacramental mode. He brought out the existential meaning of the sacramental action in the social dimension of the Eucharist – charity and the washing of the feet – in anticipation of the final supper. And so every Eucharist sends us back to the tangible expression, in ordinary existence, typical of what the Lord himself lived among us: the love of God which gives cause for love among human beings. It is in this sense that the Eucharist is confrontative: shaking up our habits of life, our inclination to see injustices as inevitable or to take them for granted. The Eucharist pushes us to believe in the power of love, capable of being the yeast that raises the bread dough of this world. The liturgy does not carry us off to a dream world in sharp contrast with the harsh reality of our existence. By the Eucharistic encounter in its sacramental modality and its cultural forms, we are sent into the world where the Eucharist will blossom into loving service of our brothers and sisters". (Letter to the Society, February 15<sup>th</sup> 2006).

*How we celebrate: b) reconciliation*

In a world wounded by sin, "in a humanity divided by enmities and discord" (Prayer for Reconciliation) we members of the EYM are certain that this is not the world God wants, but it is the one he loves.

In the EYM we want to radically follow Jesus. However we realize that we often do evil we don't want to do, harming our brothers. We ask to take responsibility for our sin and allow the Lord

to reconcile us (2Co 5:20-21). We believe that God can transform this world, starting with our hearts.

On our EYM path we need reconciliation with God and the other members, because sometimes:

- we lack surrender
- we don't live Jesus' joy
- we are not a community
- we do not come out of ourselves
- we speak against one another
- we are irresponsible
- we allow ourselves to be carried away through jealousy or envy.

*Our style*

*10. How an EYM group is started*

1. Contact the National Centre.
2. If the EYM is not present in the diocese, the National Secretary will contact the local Bishop to present the initiative to him and ask for his approval.
3. Define a person responsible for the EYM (Coordinator) who will take charge of bringing together leaders and members.
4. Invite young people who could become leaders of children or other young people and give them adequate training, in coordination with the National Centre.
5. It is important that the children and young people receive an attractive invitation to participate in the EYM, either personally or through leaflets and suitable material.

6. Prepare a suitable welcome for the age group invited, establishing the EYM objectives, with games, prayer, celebration, etc.

7. Have the basic material for initiating and training.

8. It would be a good idea in some way to incorporate friends and "sponsors" (parents, relatives, etc.) who can offer support to the new group.

The National Team of the AP/EYM is responsible for accompanying and keeping in contact with new EYM centres.

## *11. How we organize ourselves (roles in the EYM)*

### *11.1. The EYM member*

#### *Who he/she is*

He/she is a person invited to receive, take on and surrender his/her life gratefully, in the style of Jesus.

#### *What he/she does*

- he/she knows and addresses Jesus.
- he/she acquires the habits of the EYM and the Apostleship of Prayer.
- he/she puts words to what he/she has in his/her heart.
- he/she shares what he/she lives, in community.
- he/she participates regularly in meetings and activities.
- he/she is socially and ecclesially involved.

## *11.2. Leader or Monitor*

### *Who he/she is*

- His/her age and life are not the same as those of the children and young people he/she accompanies.
- He/she is mature in the various areas of his/her life.
- He/she has qualities for leading a group: serviceable, creative, generous, with time at his/her disposal, kindly.
- He/she is responsible for his/her own training.
- He/she lives sacramentally, with prayer and personal retreats.
- He/she discerns his/her vocation as leader and receives it as a mission.
- He/she is a member of the Apostleship of Prayer and/or has followed the EYM.
- He/she has followed a course for leaders.
- He/she is able to work in a team.

### *What he/she does*

- He/she prepares meetings.
- He/she keeps the group Notebook.
- He/she leads or accompanies the person leading the meeting.
- He/she speaks personally with each member of the group.
- He/she comments on the Word.
- He/she helps to celebrate on the experience of the meeting.
- He/she helps communion within the group.
- He/she is a bridge with the rest of the Movement and with national or regional activities.
- He/she ensures at least one retreat a year for the group.
- He/she is a part of the team of leaders and consults the adviser over his/her task.

### 11.3. Area consultant

#### *Who he/she is*

- a Christian whose faith and life are coherent.
- With tested love for the EYM and the Church.
- With adequate training.
- A person imbued with the AP.
- Able to work in a team.
- With love for children and young people.
- Creative and with leadership.

#### *What he/she does*

- He/she leads and motivates the normal activity of the Movement in his/her Area.
- He/she represents the EYM in front of other organizations.
- He/she periodically calls meetings of the team of monitors and/or co-ordinators of the centre.
- He/she keeps up a dialogue with his/her leaders concerning their responsibilities.
- He/she ensures the *planning* of activities in accordance with the local reality, the diocesan pastoral plans and the general objectives and guidelines of the EYM given by the National Team, as well as their *evaluation*.
- He/she represents his/her area at the National Centre.
- He/she acts as bridge with the rest of the Movement and with national or regional activities.
- He/she sees to maintaining the EYM methodology and spirituality alive in his/her area centres (starting with his/her own person) in order to favour a good atmosphere in the team of coordinators.
- He/she assists the Coordinator of each centre in selecting and training new monitors.

#### *11.4. Spiritual Adviser*

##### *Who he/she is*

- A person with a spiritual life.
- Imbued with the spirit of the EYM and the Apostleship of Prayer.
- With love for his service for young people.
- Able to dialogue with young people.
- Who knows the reality of the young.
- Able to challenge and make concrete proposals to young people.

##### *What he does*

- He accompanies and trains the leaders.
- He must pray for the people whom he advises.
- He must be concerned over their specific training for the EYM.
- He must respect other roles in the EYM.
- He must see things in the perspective of the Movement and of the Church.
- He must prepare the progression of each group.
- He must see to the accomplishment of the spiritual goals of the EYM.

#### *11.5. National Team*

##### *What it is*

- A team of people appointed by the National Director to assist him in his work.

##### *What it does*

- It keeps track of every EYM Centre in the country, to serve its needs, in particular through the delegate for each Area. It

develops the necessary pastoral material, offers retreats and courses suitable for monitors and coordinators.

#### *11.6. National Director*

##### *Who he is*

- He is the National Secretary of the AP, who is a Jesuit appointed by the World Director. Where circumstances require it, another person can be appointed. The National Secretary makes this appointment, after due consultation with the pertinent people, and in agreement with the ordinary Superior of the appointee. This person can be a priest, a religious or a nun.

- A praying person, with cordial friendship with Jesus and a deep eucharistic and ecclesial spirit, he is imbued with the spirituality and well-versed in the history of the Apostleship of Prayer and the EYM. He must be serviceable, open, with a love for young people, able to work in a team and to obtain the best from his collaborators. He must have pastoral, organizational and administrative ability, and solid philosophical and theological training.

##### *What he does*

- He is the first responsible and visible head of the EYM.
- He is the pastor of those entrusted to him, in the first place praying for them.
- He promotes, spreads and organizes the Movement in the whole Country dioceses.
- He appoints the members of the National Team and holds periodical meetings with them.
- He participates in the EYM meetings an international level.

### *Latin American Coordinator of the AP/EYM*

He is a National Secretary of the AP who is entrusted with the task of coordinating and articulating the common aspects of the EYM in the continent, and favouring communication among the National Secretaries and Directors. He represents the countries of the region and links them at a world level.

### *World Director*

The Pope is the leader and first Director of our Movement. He generally entrusts this leadership to the Superior General of the Jesuits. He, as World Director, decides on the general orientations of the Movement and appoints the National Secretaries of the AP. For ordinary government, in his turn he delegates a World Delegate Director who works with him in Rome.

## *12. How to enliven a meeting*

### *Before*

- Place yourself in the presence of the Lord and offer him the meeting you wish to prepare.
- Remember the objective, think about whom you have been entrusted with, prepare the necessary material with the team or the coordinator, go over the development of the meeting, study the theme in-depth.
- Look for the elements needed for a participative and dynamic meeting (games, dynamics, songs, setting, etc.).

### *During*

- Help the reunion to develop in God's presence.
- Be sure that the process which lives the group is remembered.

- Be sure that all the members share their experiences, and do not seek to play your own leading part.
- Decide whether, in front of an unexpected situation, changing the prepared theme is justified.
- Remain watchful in order to maintain the good spirit of the meeting.
- See to it that the meeting does not become dispersive or that one person does not monopolize the floor.
- Invite those present to evaluate and agree on the initial objectives of this meeting.
- Clarify what remains for the following meeting.
- Help to sum up the meeting at the end, celebrating surrendered life and giving thanks.

*After*

I weigh what we experienced:

- Am I satisfied with what we have done?
- What aspects failed and why?
- What must I bear in mind for the next meeting?
- I must write up in the group Notebook the most important things which occurred, pending matters, personal processes, themes dealt with.

And lastly remember that Jesus and Mary are with you in the face of difficulties.

Beware of the temptations of the evil spirit! Here we will indicate some of them so that you may know them and prevent them from dominating you:

- Improvising the meeting.
- Thinking yourself better or superior to the members of your group.
- Lacking respect for any member of your group.
- Missing the meeting without giving due notice.

### *13. How we meet*

*(... knowing that he is present when we meet in his name)*

In the EYM our meetings have the following characteristics:

Periodicity: weekly.

Age: homogeneous.

Numbers: between 8 and 12.

Time: not more than an hour and a half.

Modality: accompanied by a monitor or leader.

Development of each meeting:

1. An objective and goals.

2. Moments (\*possible).

- Start in God's presence.

- Share personal experiences.

- Reflect in the light of the Word.

- Training \*

- Playing \*

- Programming a service \*

- Evaluating.

- Celebrating.

3. Contents (according to time, people, place).

In every meeting we deal with the theme of our life in relation to God and others (affectivity, spiritual life, social commitment, use of money, of free time, family, sexuality, vocation, suffering and death, etc.).

### *14. How we grow*

The EYM has defined stages according to the age of the participants whose numbers and limits vary from one country to

another. At a Latin American level the EYM proposes three stages with three "eucharistic moments" which point to its general objectives:

- The younger children: learn to welcome life.
- Those of a medium age: learn to take life on, to make it their own and to seek their path.
- The older ones: learn to surrender life.

These moments are not always determined by the participant's age but by his personal stage of training. These three eucharistic moments must be present in the three stages, graduating their contents according to the EYM member's age.

The *contents* of the meetings must - in the course of the three or five stages - be taken from the following outline, giving greater accent to one or another element according to the age of the participants. Normally the following dimensions will be present. For us they are the form in which Jesus presents himself to us:

- welcome: joy for the life we have received and for the meeting, games, festivities.
- training: knowledge of the world and of Jesus, learning to contemplate, experiences.
- mission: living eucharistically, service, the offering of one's life.
- celebration: celebrating life with Jesus, Eucharist, sacraments.

#### *15. How we pray: the 3 Moments of the day*

We EYM members have been called by Jesus to be with him. Though our whole life seeks to be an answer to this call, there are three moments in the day when the Lord waits for us in a special way.

In each of them we pause to speak alone with our great friend. These are three meetings which help us to grow in faith and friendship. They are a way of praying which allows us to meet God in all things.

Why are they important?

To be friends with someone it is indispensable that we converse, share, know one another. We cannot be friends with anyone and feel affection for him if we do not know what kind of a person he is, what his lifestyle is, what he likes, i.e. if we do not have time to be together and share life. Jesus asks to dialogue with us as a friend with a friend who is interested in knowing about our joys and sorrows, problems and hopes. We learn to do this in these (at least) three moments each day, which become our answer to his friendship, his call.

What are the 3 moments? 1) The offering, 2) the friendly meeting, 3) the review:

1) *Every morning an Offering (First Moment):* On awakening, the daily *Offering* to the Lord: this is the moment to greet the Lord and offer him the whole day we are about to live. I offer him my prayers, words, sufferings, everything which concerns me this day, to do it with him and in his style. This offering can be made in our own words or with some written prayer (see the attached prayers in this Manual).

2) *Every day a Meeting (Second Moment):* This a *friendly meeting* with Jesus at some other moment of the day, through a time of personal prayer, a visit to the Most Holy Sacrament, reading the Gospel, saying grace at home..., or some other moment which I decide on during the day. This second moment can also be the moment for celebrating the Eucharist and receiving Jesus in Communion. (I can live many "second moments" during the day).

3) *Every night a review (Third Moment)*: The Examination or *Review* of the day, when going to bed, in order to recognize God's passage through my life during this day. More than an Examination of Conscience, it is an examination of *awareness* of how God has been with me and I with him during the day which is coming to an end. For this third moment I can follow three steps: Give *thanks* for what has been good, ask *forgiveness* for what has been bad, ask for *help* that tomorrow I may live more united with Jesus.

*How to live them?*

In each stage you can use prayers written for others, or you can express your intentions in your own words. It is always helpful to be very concrete: offering the activities you are going to carry out that day, sharing with him what you are feeling, bringing to mind the people you were with, etc.

Try to increase the quality and intensity of each Moment rather than its duration. We start from the fact that it is difficult to have long and quiet periods to pray in the midst of the daily bustle, this is why we favour this short, intense and profound prayer.

*16. How we recognize God's passage in our life: the Personal Notebook*

*What is it and what is it for?*

It is a tool which helps us to express our meeting with God and with others. Having it written down and keeping it in front of us, we can read and remember our personal processes. In this way it will be a reflection of God's passage in our life. We will thus prepare ourselves to discern his will. Hence the importance that each EYM member have and use his personal notebook, which will never be a simple diary or merely a space of "comfort".

The notebook will help the passage of God through the life of each person to become the passage of God through the life of the group. Each person, starting from what he lives with God, will be able to share what he records with his companions. The use of the notebook will show how seriously we accept sharing God's will with the group. Without it we waste the wealth of our meeting. This is why it is an indispensable tool in our methodology.

*What should we make note of?*

When we listen to and follow God, we perceive inner feelings, movements and thoughts. If we pay attention, we will discover that behind them there is a good spirit which invites us to follow the good path, and a bad spirit which draws us away from it. It depends on each person's freedom whether he makes room for one spirit or the other one, chooses Jesus' path or the contrary.

It is these perceptions and reactions, these struggles and choices, that we write into our Personal Notebook, to help us to express them and discern them. It is therefore a logbook or notebook of spiritual life, private and respected by everyone. This is the main use we give to the Notebook.

It also serves to note down the life of the group, memories, themes for training and other significant moments in our EYM life.

The EYM children will use the Notebook to a greater extent, trying to register the most important moments of their growth in the faith.

#### *17. How we strengthen unity: meetings*

According to the numbers and distribution of the EYM in a country, meetings can be organized by geographical areas which bring together neighbouring centres, under the leadership of an Area

Coordinator. These must work in coordination with the National Team.

Some Areas hold *Area Meetings* of one or more days, once or twice a year, to which all the members of the Movement who participate in the area are summoned.

Once a year some countries hold a *National Meeting* lasting several days. This becomes the most important activity for coordination and training within the Movement. Other training activities are, among other possibilities, spiritual retreats, camps and courses.

### *Attachments*

#### *Hymns and Prayers*

##### *Prayer of the EYM of Chile*

I go with God,  
I with him,  
He in front,  
I behind him.  
Wherever he goes  
Will suit me. Amen.

##### *Prayer of the EYM of France*

Teach us, Lord  
to choose you every day  
to repeat your consent  
in each one of our actions.  
Grant us to follow you fearlessly  
And love you above everything.  
Make us brothers, You who brought us together.

Make us be your witnesses  
Of what we have seen and heard,  
Of what we believe and live,  
So that each one with us  
May recognize in you the only Lord. Amen.

*Prayer of the EYM of Paraguay*

Lord Jesus, who for love of us allowed them to pierce your Heart and continues to save the world in the Eucharist.

I offer you today's life because I want to celebrate Mass with you and build a New World with you. Accept this offering through the hands of Mary, Mother of the Church.

I am praying to you especially for the Pope's intentions for this month...

*Prayer of daily offering of the Apostleship of Prayer:*

God, our Father, I offer you my whole day. I offer you my prayers, thoughts, words, deeds and suffering in union with your Son Jesus Christ who continues offering himself to you in the Eucharist for the salvation of the world. May the Holy Spirit, which guided Jesus and filled his Heart with compassion for us be my guide and my strength in this day, so that I may bear witness to your love. With Mary, Mother of the Lord and the Church, I ask especially for the intentions the Holy Father recommends to the prayers of all the faithful for this month.

*Prayer of consecration to Mary*

Oh my Lady! Oh my Mother!  
I offer myself entirely to you;  
And as proof of my filial affection

Today I consecrate my eyes,  
my ears, my tongue, my heart to you;  
In a word, my whole being.  
Since I am all yours, Mother of goodness,  
Watch over me and defend me as your possession.  
Amen.

*Prayer of Saint Ignatius*

Take Lord, and receive all my  
liberty, my memory,  
my understanding, and my entire will,  
all that I have and possess.  
You have given all to me.  
To You, Lord, I return it.  
All is yours  
Dispose of it wholly according to your will.  
Give me your love and your grace,  
For this is sufficient for me.  
(*Saint Ignatius Loyola*)

*Daily Offering*

My God, I offer you all the actions  
Which I carry out today for the intentions  
of the Sacred Heart and for his glory.  
I want to sanctify the throbbing of my heart,  
My thoughts and my most simple works,  
Uniting them all to his infinite merits,  
and make amends for my faults by hurling them  
into the burning kiln of his merciful love.  
My God, I ask for myself  
and for all the beings I love  
the grace to accomplish your will  
with complete perfection and to

accept for your love  
the joys and sufferings  
of this passing life,  
so that one day we can meet in heaven  
for all eternity. Amen  
*(Saint Teresa of the Child Jesus)*

*Offering to the Crucified Christ*

My Lord Jesus Christ  
Nailed for love of me,  
Even though I am a sinner  
And the cause of your suffering  
May you command what you wish.  
Lord, here I am!  
*(Amado Ansi S.J.)*

*Prayer of surrender (appropriate for the 2 → Moment of the day)*

Lord,  
I come to serve you,  
I am to serve you,  
because I want to serve you  
because serving you I "am"  
*(Javier Albisu S.J.)*

*Prayers of offering for children*

Jesus, you are my example  
of how I must love  
and give my life entirely  
to make others happy.  
I want to be a little more like you today  
and that my lifestyle  
may be your STYLE, JESUS.

As this morning begins  
I open my heart to you  
So that I may always listen  
To what you propose, Lord.  
Let your words be my nourishment, let your joy be in me  
So that I may share you with  
All those who surround me today.

Dear Jesus  
I offer you today  
My hands to work for you,  
My lips to speak of you,  
My mind to think of you  
And my heart to love like you.

Jesus who give yourself  
entirely in the bread,  
change my heart,  
make me be better.  
May I carry you within me  
and show you outside.  
and may I give myself  
even at times in grief.

*Plan of prayers for group days or activities*

(The following are possible prayer plans, to be used with groups,  
with the option of adding, eliminating or reordering them according  
to the goal or theme of the prayer).

*Morning Offering*

- Song.
- Motivation.
- Sign of the cross.

- Bible text.
- Brief reflection.
- Song.
- (Here make a choice):
  1. Spontaneous prayer.
  2. Petitions.
  3. Say what we want to offer God.
  4. Thanksgiving.
- Our Father.
- Prayer of offering.
- Ask God for the final blessing.
- EYM prayer.
- Song.

*Evening prayer*

- Song.
- Sign of the cross.
- Motivation.
- Bible text.
- Brief reflection.
- Song.
- Motivate the three moments of the examination.
  1. Give thanks.
  2. Ask for forgiveness.
  3. Ask for strength for the next day.
- Our Father.
- Ask for the final blessing.
- EYM prayer.
- Song.

*Hymn of the EYM of Chile*

*Music: Cristóbal Fones, S.J.  
Words: Francisco Jiménez, S.J*

Re Sol La  
WE WANT TO RESEMBLE YOU,  
Re Sol La  
HAVE THE SAME FEELINGS,  
Mim sim La  
OPEN OUR HEARTS AND BE LIGHT,  
Sol La Re  
LIVE IN YOUR STYLE, JESUS.  
Sim Mi La  
We want to be children for God  
Do Sol Re La  
To learn from your Word, Lord.  
Sim Mi La  
Teach us your way of playing,  
Do Sol Re La  
The way in which you call us to love.

We seek to be young people who  
Share ourselves, like the bread  
your Church shares out;  
may we be shared and handed out  
to the world, free to bear fruit.

Today, Lord, we are men and women  
who announce who you are to the world,  
joining labourers to work  
for your kingdom, for justice and peace.

*Consecration of Members and Leaders  
(Formulas for commitment in the EYM)*

(Two optional formulas, to be pronounced when a monitor or leader takes on an EYM team).

*Formula 1 of Commitment for EYM Monitors*

+ *Adviser*: Let those who wish to commit themselves as EYM monitors (or leaders) approach. (Once they have approached, he continues) What do you ask in approaching this altar?

*Monitors*: I ask to be accepted as EYM Monitor.

+ *Adviser*: Do you know that you will fill the role of guide and model of faith for the children (or young people) whom you will have to guide?

*Monitors*: Yes, I know it.

+ *Adviser*: Are you disposed to keep up assiduous communication with Jesus, recurring more frequently to prayer, in particular in our three moments of the day?

*Monitors*: Yes, I am disposed to.

+ *Adviser*: Are you disposed to unite your prayer with service and the Eucharist, approaching the youngest and most needy in particular, with the same sentiments as those of Christ's Heart?

*Monitors*: Yes, I am disposed to.

+ *Adviser*: Are you disposed to work for the apostolic mission in union with the Pope and the bishops, serving the Church wherever we are?

*Monitors:* Yes, I am disposed to.

+ *Adviser:* Are you disposed, from now on, to try to live in Jesus' style in every aspect of your life?

*Monitors:* Yes, I commit myself and accept this path of spiritual life, with the firm intention of being faithful to it, with the help of Christ and his Mother, trusting in the prayers of the EYM members of our parish community (or of the college or pastoral team).

+ *Adviser:* We ask you, Father, to send your Spirit of Love over these sons and daughters of yours, who want to become more intimately involved in your Son's mission, so that, firmly rooted in faith and hope, and strengthened in love, they may kindle in the world the flame of that Love which burned in the pierced Heart of Christ.

*Blessing of the Cross or emblem*

Bless, Lord, these crosses (+) which will be the sign of the commitment these children of yours have made today, the commitment to unite their lives to that of Christ who died for love and offered himself up for us. We ask this of you, through the same Jesus Christ Our Lord. Amen.

*Solemn imposition of the Cross*

NN (the Monitor's name)

Receive this Cross on which Christ offered himself up for you. Offer yourself with him and with his same spirit, for the salvation of the world. Amen.

*Signature of the Area Director or Coordinator:*

Date:

Place:

*Formula 2 of Commitment for EYM Monitors*

Jesus our guide and friend,  
confided in the tenderness of your Heart,  
in front of this EYM community  
I commit myself to work for you in our Movement.

I \_\_\_\_\_

wish to accomplish the mission and the responsibilities of being a  
monitor  
in the service of the children you will entrust to me,  
trying to live in your style,  
preparing adequately for the service,  
integrating the group of monitors,  
loyally collaborating with my Coordinators.

Grant me your wisdom  
in order to be a reflection of your love and your way of life;  
for the good of your Church and for the service of your Kingdom.

Most Holy Virgin and our Mother, place me beside your Son  
to accomplish this solemn commitment,  
in order to love and serve in all things.  
Amen.

*Pledge of new members*

Jesus our guide and friend,  
confiding in the tenderness of your Heart,  
in front of this EYM community  
of our monitors and companions,  
of our parents and friends,  
we promise to try to live in your style.

Receive us in the EYM  
where we will grow in your presence,  
where we will learn to serve our brothers,  
where we will learn patience, humility, generosity,  
and above all to give our lives as you did.  
Most Holy Virgin and our Mother  
Help us to live this commitment,  
In order to love and serve in all things.  
Amen.

*Bibliographical references*

- Pérez, Máximo. Manual del Movimiento Eucarístico Juvenil
- Revista Oración y Servicio, n<sup>o</sup> 4 de 2004, p. 367.
- Manual del Movimiento Eucarístico Juvenil, Chile, 2006.

AMDG.