

PRAYER AND SERVICE

THE EUCHARISTIC YOUTH MOVEMENT

**LATIN AMERICAN EYM
FRENCH EYM
ITALIAN EYM TEAM
BARRIGA
RAKOTOSOA**

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PRESENTATION

WHY THE EUCHARISTIC YOUTH MOVEMENT?

Claudio Barriga, S.J.

This special issue of Prayer & Service is devoted to the young people's branch of the Apostleship of Prayer, the *Eucharistic Youth Movement* (EYM).

The old Eucharistic Crusade, which was very successful in many of our countries around the middle of the last century, needed to be renewed at the time of Vatican Council II because it had entered into a decline. Its renewal began in various parts of the world and in particular in France where, in 1962, the Crusade was renamed "*Eucharistic Youth Movement*", and this became the official name of the Apostleship of Prayer's juvenile proposal throughout the world.

Today the EYM is present in many countries in the five continents, offering the service of Christian training for boys, girls and young people who learn to "live in Jesus' style".

In these pages the reader will find living testimonies of the experiences and thinking of the EYM in France, Italy, Madagascar, Chile and other Latin American countries. In fact the largest EYM is to be found in Madagascar, where it is present in all the dioceses of the country with about 200.000 members.

We would like to encourage those of our readers who wish to start or strengthen this Movement in their countries. With the help of these articles they can develop the basic ideas for implementing this attractive proposal for training young people which is centred on the Eucharist and animated by the Heart of Jesus' friendship and joyfulness. Besides this special issue, we also refer them to the text

published in Prayer & Service N→4 2006, "Proposal for a common vision concerning the Eucharistic Youth Movement", which is the result of an international meeting on the theme.

Why do we recommend the EYM in your countries, for your parishes, colleges or youth pastoral?

1. In the first place because the EYM gives results. This is proved by the success of the Movement in many places, where it generates in children and young people great enthusiasm for following Jesus Christ and for friendship with him. Years of experience and tradition show how it can train them in true Eucharistic spirituality of prayer (and adoration!) and service.

2. Because the EYM is joyful, creative, entertaining, "in the EYM style", in Jesus' style. It offers a pedagogy of Christian training based on life-experiences (and not like a "catechism class") which is adapted to the age of the participants.

3. Because the EYM is also popular and simple in the way it functions. There is no need for great means to tell others about the joyfulness of being Jesus' friends. Love and creativity are more important than money. Everyone brings what he has, everyone fits in, everyone is welcome.

4. Because the EYM is ecclesial: no-one works for himself or from himself but in full communion with the local and universal Church. It invites to a personal experience of faith in community (the EYM teams) and educates to the sense of the Church, of which it is a part and from which it serves the world.

5. Because it is an efficacious proposal for keeping children and young people united to Jesus before and after preparation for the sacraments, training them for an adult commitment in the Church.

6. Because together we form part of a great Movement which goes far beyond our frontiers, and this extends our vision.

7. Because the EYM is heart, it is living friendship and affection, it is caring for one another and loving one another, just as Jesus' Heart cares and gives life to us.

8. Because the EYM is Eucharist, it is living with amazement our encounter with Jesus in the Community Sunday Celebration, from where he communicates to us his peace and strength. We learn a eucharistic way of living in the EYM: with a grateful heart, we learn to give life. We want to be bread for others, committed in the struggle to make this world a more beautiful and more just place.

9. Because *the EYM is Jesus*. It is he, the Risen One, who lives with the young people and gives sense to their lives. It is Jesus celebrated, shared, sung, announced. It is the actualization of Jesus' luminous smile. It is Jesus who opens his arms to his beloved sons and daughters, speaks to them of his friendship and fills their hearts with his risen life.

We encourage you to propose this EYM path to your children and young people - a formative path able to renew our Church and our Apostleship of Prayer, from which we can hope for great results. From our office in Rome we remain available to anyone who wants to obtain more information or orientation concerning the EYM (apora@sjcuria.org).

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 3rd 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 50th 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.

- 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 and 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 25th 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.

- 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.

- 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.

- 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.

- 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.

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 15th 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.

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AMDG.

THE EYM OF CHILE IS 25 YEARS OLD

Claudio Barriga, S.J.

25 years ago, in 1982, the Jesuit Provincial in Chile, Father Fernando Montes, entrusted Father Eduardo Muñoz with the renewal of the declining Eucharistic Crusade, which had been the children's branch of the Apostleship of Prayer. The renewal had started in France in 1962, where it took the name of Eucharistic Youth Movement. Father Muñoz enthusiastically started the Movement in Chile, calling for this purpose on lay and religious collaborators. After 22 years of fruitful labour, during which the Movement spread throughout Chile and could depend on a mature national organization, he handed over the duties of National Director to Father Claudio Barriga, in September 2004.

The new Director travelled around the country and continued the work of training monitors and leaders of the Movement. He was able to take as his own the "EYM style" of speaking of Jesus, full of joy and creativity, and transmit it to the EYM members in numerous meetings in many parts of Chile.

Only two years after starting this mission, the surprising news arrived of his appointment as director of the EYM (together with the Apostleship of Prayer) at a world level, taking up residence in Rome.

Father Claudio left for his new mission in April 2007, when was appointed the new National Director, Father Jaime Castellón, who can already be found travelling around the country in the service of the Movement, with a marked interest in renewing quality training, above all among the leaders.

Who are we?

E Eucharistic. We celebrate the Eucharistic Jesus, who is the centre of what we do, in every Mass and in our whole life. Our actions have their meaning in Jesus, as they manifest his love among the neediest people.

Y Youth. Jesus renews our lives, our hearts, making us "as children". He animates us with joy in our task. We belong to the Lord. We are the pilgrim Church, which collaborates in the building of the Kingdom.

M Movement. We are a community in action, oriented towards service to our brothers, continuing Jesus' sacrifice: "... here I am among you as one who serves" (Lk 22:27).

How is the EYM organized in Chile?

The EYM Movement has a coordinating office at a national level in Santiago, where 6 people work full-time. They, together with 6 young adult volunteers, form the National Team. Their mission is to lead the EYM throughout the country and prepare the necessary material for the training of young people. The Movement then relies on a network of Area Coordinators and young Monitors or Leaders – all volunteers – in the various regions of Chile, who, with the National Team, plan weekly meetings, training workshops, days, meetings, camps and various celebrations. At present there are about 80 centres of the Movement in parishes and schools, which bring together almost 2000 children, guided by about 500 monitors (or leaders).

Since the EYM is principally a movement for young people, it is also adapted for children. In Chile most of its members are children, from three or four years old up to eighteen and over.

The movement offers a systematic plan of training for its participants, based on friendship with Jesus in daily life, nourished and structured through the Eucharist. They are organized in "teams" or communities, in stages with specific objectives, according to the age of the participants and the time they have been in the Movement. The teams meet on a weekly basis with a theme which teaches them to know Jesus better. Living the faith in community leads them to also learn to share their own lives, to play, to pray, to serve, and they discover the joy of being Jesus' friends. The general theme we instill in them is "Living in Jesus' style". The enthusiasm with which the children participate in the EYM activities is surprising, as well as the love with which the young people prepare their meetings in the service of their younger brothers in the faith.

A true story

I will end telling the story of Estefania, a child of the EYM of Curacautín, a city in southern Chile. An enthusiastic member of the EYM, she never missed the weekly EYM meetings at her school. When she was 12 years old her father, who was a police officer, was transferred with his family to a small locality on the Argentinean frontier with no more than 200 inhabitants. Obviously the EYM did not exist there. Before leaving, she told Sister Raquel who was the adviser of the Movement: "Sister, I can't be without the EYM". The nun urged her to start the EYM in her new school, and gave her some material. A few months after her arrival, having just turned thirteen, Estefania had organized the other children and had started the EYM. She could depend on the active help of her parents, who were both very good Christians. She had to overcome objections and difficulties of the school director, who was a Protestant. Her soul was marked with the EYM identity and she knew how to share this with other children.

Contacts

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EYM Prayer

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

THE EUCHARISTIC YOUTH MOVEMENT IN MADAGASCAR

*Julien Rakotoa, S.J.
Rome, April 2006*

I. The EYM

1) *The Eucharistic Youth Movement* is united to the Apostleship of Prayer and its main goal is the formation of Christians. The members receive training to build up their personality so as to commit themselves effectively and with competence in the life and apostolic action of the Church. This formation is adapted to different ages or sections as follows:

- a. The Childhood (*Irak'i Kristy* = Messenger of Christ) 5-14.
- b. The Adolescence (*Vavolombelon'i Kristy* = Witness of Christ) 14-17.
- c. The Youth (*Ekipa Kristianina Ankehitriny* = Christian Team for Today) 17-.
- d. The Responsible (*Mpanabe*).

2) The Teams

The Movement is structured in teams of 10-15 participants accompanied by an adult.

- a. The National Team is composed by two Priests, the Promoter and the National Secretary, appointed by Rome with the agreement of the local Bishops.

b. The other members of the National Team are volunteers that come from the bases of EYM. They are selected members of the Christian Team for Today.

c. These teams consider themselves to be "cells" of the Church that help the children and young people to find Christ in community, and to share his life with others. They are accompanied by one or two Responsible for the team (which has 10 to 20 members). They carry out their work in a whole range of varied circumstances, meaning the countryside, the cities, schools, universities and parishes.

II. Equipment:

1. Manuals

- *Torolalana* (Directive) for the Responsible.
- *Iraka* (Messenger) for children.
- *Fanasina* (Salt) for the adolescents.
- *Miaradia* (Together) for the youth.

2. Periodicals:

- *Ny Hafatro* (My Messenger) for children and adolescents.
- *Firaisankina* (Union) for the youth and the responsible.

3. Making the periodical known is done mainly by those who give out our magazines. Members use them for their formation and meetings. Children and young people also help distribute their periodicals.

III. Training:

1. The training within the team focuses on the idea that they may consider themselves "cells" of the Church. The formation in the Movement is rooted mainly on the Gospel, the Eucharist and the Spiritual Exercises of Saint Ignatius. The Virgin Mary is a Model for

everybody. For that reason, the first stage corresponds to the First Week of the Exercises. The second stage corresponds to the Second Week of the Exercises. The third stage corresponds to the Third and Fourth Week.

2. The EYM is rooted in the Eucharist. That is the reason of its existence. The activities of the Movement are spiritual (catecheses, preparation for the sacrament) and social (help for invalids, orphans, prisoners, the sick, etc...) and they involve collaboration with different groups (parishes, Catholic schools, cooperatives, executive committees of villages, security committees, etc...).

3. The EYM is a nursery for vocations in the Church.

The Movement takes care of educating faith from childhood to youth. They have frequent contact with Priests, Religious and lay people. The training in the teams give the children and the young people the sense of being a Community and part of the Church, a point stressed by the EYM. It strives to form responsible children and young people, that live a deep Eucharistic life. The aim is to become a true apostle. As a proof there are many vocations for priesthood, religious life and lay commitment that have come from the EYM.

The training is done in different stages: The stage passages are marked by a ceremony during the Eucharist, where they receive their badges. Formation techniques rest above all on team life, well prepared weekly meetings, conferences, retreats, exercises, apostolic work, and the Manuals for the different stages. Eucharistic living is always stressed.

4. The daily witness to being Christian

This is the aim of the MEJ's formation, which is taught as:

a) The pedagogy of *heroes* for the Childhood (I.K.): To pray, to receive Jesus and offer oneself to be an apostle.

b) The pedagogy of *will* for the Adolescence (V.K.): To Receive, to Live, to Share the Gospel of Jesus.

c) The pedagogy of *personality* for the Youth (EK.A.): To Follow Jesus Christ will mean to see in him the Way, the Truth, the Life (Jn 14:6). They learn to put into practice the Daily offering and the Eucharistic Living, in personal life, in the family, in Community and in the Church.

5. The ways and goals of Formation

- As for children and young people, they need a spiritually integrated and solid formation.

- Formation and information can be found on books about our faith and the life of the Church.

- A testimony of a solid life of faith and pastoral responsibility from adults.

- A catechetically adapted pedagogy.

- A Christianization of all issues.

In short, for the EYM, a spiritually integrated and solid formation can respond to all the difficulties met. The EYM goes on towards training the children and young people on justice and human rights issues. The formation regarding truth, beauty and goodness is always to promote values, aiming to bring the person finally to finding the Almighty God revealed by Jesus Christ, and to find in Him his or her only Happiness.

GENERAL ARTICLE ON THE EYM

French EYM

What is the EYM (Eucharistic Youth Movement)?

The EYM (Eucharistic Youth Movement) is a Catholic educational movement, present in 56 countries, addressed to young people from 7 to 21 years of age. It proposes educating them and training them humanly and spiritually. In the EYM the young people learn to link their life and their faith on a daily basis. The movement aims at helping young people to grow in humanity and faith in order to become autonomous and fill their place in society and the Church. It proposes means (team life, gatherings, singing, etc...) for them to reconsider what they are living, speak about it and act, in order to orient their lives.

Age groups well suited to the evolution of the young people:

7-10 years old: New Fire.

10-13 years old: Young Witnesses.

12-15 years old: Present-Day Witnesses.

15-18 years old: Hope Team.

18-21 years old: Apostolic Teams.

Reference points for living happily

"A person who does not know where he comes from cannot know where he is going. The EYM, which counts today over 8000 members, proposes reference points for young people to live happily, in society and in the Church. With the EYM and its thousand adult leaders, a young person has the experience of discernment, to help him build his life, give it meaning, lead him to freedom - the freedom to choose and, later, to commit himself. In the EYM a child can find support and someone who listens to him.

According to their age the young people live team life, with regular meetings and common actions. Every summer they are invited to live in camps or take part in gatherings. In the EYM we hope to form Christians able to open to others, to grow in faith, to commit themselves to the construction of a more fraternal world" (*Marie-Dominique Davel*).

Why the EYM?

"To help young people know themselves, with their strengths and limits, looking lucidly at the world, discovering what they can do to change it..." (*Gisèle (mother of a family)*).

Being a team with the EYM

For the EYM each young person is a person gifted with freedom. Standing on his feet and in balance, he is on the road, searching. We would like to accompany him along this road.

By being part of a team (6 to 8 people) he learns to listen better and express himself better. Through games and creativity he learns to express himself, spontaneously join in, tell his friends about the events in his life...

In fact it is not easy to create true team life. The good and the bad aspects mingle. In the course of EYM meetings and summer camps a young person learns community living with its advantages and constraints.

In the EYM, as in society, it is a matter of learning to live together benevolently, accepting differences. We consider this "benevolence" very important. It implies "looking with one's heart"... knowing how to take an interest in others... Learning to act with others and for others... Learning to be responsible within the team...

- *Stephanie, Strasbourg:*

"When I started in the EYM, it was a new experience for me. And then, in the course of the meetings, this step took on a meaning. It's not only a matter of exchanging but of getting at the bottom of things. And so I learnt to know myself better, to discover facets of myself I didn't know..."

- *Magali, 15 years old:*

"I have been a member of the EYM for five years. Before, I was very shy. Finally my mother registered me with the EYM to teach me life in society, to help me come out of my shell. And she certainly succeeded!"

- *Pierre, 18 years old:*

"The Movement made me grow because the others trusted me. Thanks to it I took time to stop and look at my life, my education. It gave me reference points, and tracks to follow to help me in my choices..."

With the EYM, choosing one's life

"To seek and find God in all things". Saint Ignatius, the founder of the Jesuits, invites us to unify all the dimensions of our lives (physical, psychological, affective, social, spiritual) and to follow Christ today, trying to open ourselves, to be available and to commit ourselves in daily life. The EYM fits into this commitment.

V. Décarité:

"We give particular attention to the indispensable transitions between the different stages in a child's growth".

Beyond zapping:

"For the young people of today, influenced as they are by our consumer society, of "everything immediately", of "zapping" etc... the EYM offers the tools to help them engage in lasting

commitments in time, and to teach them how to make choices. We offer them training in order to accompany them better along their path of Life, just as God guides them along their path of Faith".

Adeline Reymondet, EYM leader xxx...

Helping to make decisions (ES) (Hope Team)

1. First of all pray: "If there is anything you need, pray for it" (Ph 4:6).

2. Then listen: our body, our heart, our affectivity, our conscience, the events which weave our lives, what other people say to us, what the Gospel and the Church propose. And speak with someone you trust.

3. Then decide: choosing is eliminating. No choice is perfectly clear: but one can't spend one's life humming and hawing. We can only build ourselves through the acts we establish.

4. Keep to your choice: For a tree to bear fruit it must not be constantly transplanted. For a path to guide us, we must not constantly leave it. In spite of all solicitations, we can't do everything or go everywhere. We believe that a person can only blossom fully insofar as he accepts his limitations, with the conviction that the Lord is by his side.

Young Witnesses:

"School, football practice, catechism, dance, music, EYM meetings... Do you find time to breathe with all these multiple activities? When, how and why rest?"

...In the team:

Does God encourage us to stop? When you rest do you involve God in this too?"

What happens in the EYM

Very visual complementary activities:

Team meetings accompanied by an adult and periodicals by age group. which propose a path to follow during the year.

Reconsidering and team sharing.

Celebrations and sacraments.

The celebration of stages which mark growth in faith.

Meetings of witnesses.

National meetings.

Games, creative and artistic expression.

Some means:

Periodicals.

Personal notebooks.

Music albums.

Taking on responsibility.

Personal meeting with an adult.

The prayer of offering and personal prayer.

Living in music?

"Accompanied by musical rhythms and EYM songs, 40 young people shared in Albi the place music holds in their lives. "I need music to work", one said. "I'm afraid of silence" another admitted. Between those who unconditionally hated rap and those who can't listen to Mozart without falling asleep, what diversity! The testimony of one of the EYM composers, Camille Devillers, was very remarkable. Beyond musical habits, the stake is high. For music puts us in contact with life; and these young people are bursting with life. When - after the sonorous noise and nuisance - music rings in their hearts, when it allows them to discover and listen to silence, a big step has been taken towards welcoming a

Word, God's Word which calls us to Life, life in abundance!...".
(Father Xavier Cormary, diocesan chaplain of the EYM (Albi).

Living summer with the EYM

These camps fit into the continuity of team life proposed by the EYM in the course of the year. They are about discovering the Eucharist lived and celebrated through camp life, which can welcome young people who wish to discover the EYM proposals.

These camps are an intense holiday moment, a true experience of Christian life. Trekking, visits, walks, excursions, pilgrimages make it possible to discover a region, its inhabitants, its traditions...

Camp life moves around team life (6 or 7 young people with a leader). The team is a privileged place for sharing, for expressing oneself and listening to one another informally. The young people learn thus to live together, in mutual respect. They commit themselves to group life, taking on responsibilities.

The camp is also a Church experience. Living in an EYM camp is building a Christian community (celebrations, community life...) together with the local Church.

Camp is also an experience in meeting God. The young people live a time of prayer (morning offering, evening prayer, personal prayer...) All this invites them to weave a personal relationship with God. Without forgetting the time of discovery of the Word of God. Finally, each camp is also an experience for reconsidering one's life. Thus each young person is invited to propose choices for building himself personally.

Testimony:

"I've been in the EYM for seven years. I've been to four camps. For me the camps are like a drug: I can't do without them! This summer I'll be a leader.

For me the camps are a great resource throughout the year, both on a spiritual level and on that of meeting new and different people. It's really terrific.

I'd like to thank the EYM for all it has given me. I've made very precious friendships in these camps. It may seem strange: one meets people for 15 days, and they become your best friends!..."
(*Stéphane, 18 years old*).

The organizing team is made up of a dozen qualified adult volunteers.

Each camp welcomes about forty children.

7-10 years old: "New Fire"

The programme includes: games and workshops, the discovery of a region, team life, times for God.

Some camps last 10 days, others 15. Some are in tents, others in suitable lodgings. Some camps are "mixed", others take in girls. Throughout France.

10-13 years old: "Young Witnesses"

The programme includes: A main activity: excursions on foot, by bicycle; artistic expression... evening gatherings, singing, games, walks, trekking, discovery of the region, times of celebration.

There are "boys" camps, "girls" camps and "mixed" camps throughout France.

12-15 years old: "Present-Day Witnesses"

Throughout France, camps in tents. From 30 to 42 young people. Mixed or for girls.

The programme includes: learning to live in a group through daily life and proposed activities. Daring to head towards God and intensify one's faith. Ending the year lived in teams with an intense time of relaxation and encounter.

15-18 years old: "Hope Teams"

36 young people per camp, in tents.

The programme includes: hikes, work sites, shows and the discovery of a foreign country (Egypt,...). Sharing one's questions, one's ideas as a team. Experiencing means of praying and living one's faith in daily life (times of prayer, personal notebook, accompaniment...)

18-21 years old: "Apostolic Teams" (linked with the Ignatian Youth Network, which the Jesuits like)

In France and abroad (Cambodia,...) in tents. About 14 young people per tent...

The programme includes: a life of camps to build together. An important time along the path with Christ (prayers, reconsideration, accompaniment...) Meetings, joyfulness, life, celebrations... discovery of the world of handicapped people.

Historical note:

The EYM (Eucharistic Youth Movement) was founded in 1962. Its origins go back to 1844, the date of birth of the *Apostleship of Prayer*. At this time some young Jesuits were called to make the daily offering of their activities through prayer. From 1905, at Pope

Pius X's request, this movement became oriented towards the Eucharist, and the idea of the "Children's Eucharistic Crusade" emerged in 1914. The project took shape in 1916 with three important groups in Brittany, Bordeaux and on the Riviera.

In 1960, during the pilgrimage to Rome of a delegation of the "Eucharistic Crusade of France", Pope John XXIII evoked the "French Eucharistic Movement". The new denomination, "Eucharistic Youth Movement", was approved in 1962 by the assembly of the cardinals and archbishops of France. The "Prayer of the EYM" was composed in 1965 by Father Jean Latapie. In 1970 a national session of leaders was organized in Tours. In 1971 the EYM passed under the direct responsibility of the bishops of France, after being under that of the Society of Jesus. From 1974 the EYM also welcomed secondary school students. In 1990, during the National Meeting in Laval, all the EYM's pedagogical foundations were reworded in function of the world in which young people live. The first national gathering of the Diocesan Leaders was held in Paris in 1992. In 2002 the EYM celebrated its 40th anniversary.

In France. Saint Paul is the patron of the movement.

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THE EUCHARIST AND THE EYM

French EYM

"The EYM is a Church movement"

"The EYM has a long history behind it which is rooted in the Jesuits and the pedagogy of their founder, Saint Ignatius Loyola. In his image, the EYM proposes that young people, as disciples of Christ, "seek and find God in all things". Linked to the French Episcopacy, in the heart of the Church of France and entirely trusted by it, the EYM wants to be a movement of both education and spirituality. It would like to train people able - today and above all tomorrow - to participate in the building of society. With this in view it proposes to help young people find a meaning for their daily life" (*Mgr Lagleize, bishop of Valence, accompanier of the EYM*).

"The word "Eucharist" comes from the Greek "eucharistein", which means: thanksgiving, saying thank you. Saying thank you for what we have received, learning to give... This is the sense of our undertaking. It is for this that the EYM wants to help young people to have lasting relationships, to blossom while maintaining a balance in the various domains of their lives, and to cultivate their festive spirit" (*Father Le Van, S.J. national chaplain of the EYM*).

With the EYM, in the wake of Christ

A young person lives in a world in which God became incarnate. With the EYM he seeks God's presence and the call to freedom in this world. And he tries to build himself in it and take on responsibilities. With the EYM the young person thus opens himself to God and the world, searching unceasingly. This is why the EYM addresses seekers of God. Christ is proposed to them as their friend, their model, their guide. It is he whom they seek to bear witness to.

At the same time that it proposes spiritual life, the movement develops education for listening, team life and responsibilities, all of which are essential for giving a sense to their lives.

M. Décarité, member of the national team: "In the EYM we propose that a young person create a link between his life, whatever it may be, and his faith, always in the making".

To say "I'm a Christian isn't always easy

"It's at the same time a statement I'd like to shout from the rooftops, because it's beautiful, it's strong, it's true. But my voice gets stifled in my throat: I'm afraid of other people's reactions. In the EYM I'm happy to affirm it. I'm supported by the other member's faith. My priority is personal prayer. I've discovered the richness of the relationship I can have with God. It's an inspiration to grow..." (*Tifaine*).

"I've taken part in the EYM activities for 8 years! The EYM has taught me to be a Christian at ease in my boots. In fact it's thanks to the movement that my faith has become a personal affair for me, in the sense of a personal relationship with God" (*Laurent*).

"The secret of the EYM is that it isn't just words... One discovers God through mountain hikes as well as through charitable actions... One learns to discover oneself" (*Isabelle*).

Living the Eucharist today

The vision of the EYM is based on the Eucharist - lived and celebrated. It is a matter of helping young people to welcome the best that is in them in order to live it better and offer it as a gift to those around them, thus entering into Jesus Christ's movement of offering. Jesus Christ is the Son of God who receives his whole life from his Father in order to give it back to him and offer it to his

brothers. In this perspective the EYM proposes that young people discover that their life - its joys as well as its difficulties - can be received as a gift of God. Thus the Eucharist can be lived in daily life.

Prayer of the EYM

"Teach us, Lord, to choose you every day, to repeat your "yes" in each of our acts. Grant us to follow you fearlessly and to love you more than anything else. Make us brothers, you who gathered us together. Make us bear witness in front of all people to what we have seen and heard, to what we believe and live, so that everybody may recognize in you, with us, the one and only Lord".

Understanding the Scriptures

In the EYM young people can learn to look at, listen to and enjoy a scene from the Gospel...

"As a team, read the text of the Beatitudes (Mt 5:1-12)

There are three parts in each Beatitude: the word "happy", the people who are said to be "happy", why they are or will be "happy": find these three parts.

Look for the Beatitudes which are in the present and those which are in the future.

To whom does Jesus promise happiness?

Colour in a more luminous way the attitude you would like to live...

As a team, invent new Beatitudes...".

Acting Church

With the EYM the young person can discover the gestures of the Church, the symbols of the sacraments. As a team, through gatherings, he/she experiences an authentic Church community. He/she is invited to discover that he/she is a Child of God in the great family of the Church. He/she can discover the variety of the celebrations according to the liturgical period, the diversity of the assemblies. Thus, little by little, he/she is initiated into the aspect of community of the Church,...

Praying & celebrating

The EYM aims at proposing a true initiation to interiority to young people.

Starting from Jesus' attitudes, the Gospel stories, the young person is invited to pray with everything he is: his body, his daily life, his relationships. In the course of meetings and liturgical gatherings he learns to pray as a team, in order to be able to pray alone. He cultivates a personal familiarity with prayer which leads him to Christ, whom he can thus address "in his heart".

M. Davenel: "Young people have a real capacity for living a time of prayer, a time of interiority, of relationship with God".

In the EYM a young person can discover his faith through yesterday and today's witnesses... Don Bosco, Sister Emmanuelle, the Abbé Pierre... Meeting witnesses helps to throw light on his faith.

Father Sylvain Victoire, Jesuit: "We want to help the young person build himself as a person "standing on his feet" in harmony with himself, with God and with others. At the heart of our

initiative: the Eucharist. Each young person is invited to welcome what is best in him in order to give it to others".

Following Christ, a Christian is called on to receive and give his life freely in order to be entirely for and with others.

New Fire prayer:

"Hello! An everyday word which I often say without thinking about it. And yet when it is said to me and I am really aware of it, it gives me pleasure...

In fact the person who is saying it is giving me his attention. Since God created me and loves me I too can say hello to him every morning, which means that once again I become aware of his presence at my side and am sure that he is going to live this new day with me".

Learning to pray in a team:

"Prepare for prayer. Be silent, close your eyes... to welcome Jesus.

Light a candle, the sign of Jesus' presence among us. Take the song "At the very heart of my life".

Each one choose and say a phrase of the song he wants to say to Jesus".

Or else:

To help you live the morning prayer, construct a large cube which can contain the treasures of your times of prayer inside and on its facets. Place it by your bed. Decorate one of the facets around the words: "Good morning Lord" according to your own taste.

New Fire question:

"How will we be after death?"

Clément, 10 years old...:

"When we're dead we won't exist any more as we do today. Thanks to Jesus, we know that we'll exist in another way, in an unknown world. Death is like a passage. When we were born, we made a first passage into this world which was new for us. Death, which sometimes frightens us, is like a new birth. But how will it be? It's a mystery. Only one thing is sure, when we're through living, God will welcome us, will help us throw light onto our life, what was good, what was bad, and he'll invite us all together to share his joy!

Have you been confronted with the death of someone close to you?

What is difficult to understand? What reassures you? And have you already spoken about it with your parents?"

Young Witnesses prayer:

"Bless you, God! When the weather is fine it does us good.

In front of a beautiful landscape, we're wholly taken up by it and forget our daily worries for a moment.

When the weather is fine, it speaks to us of God from whom all beauty comes. There are some psalms which look only at what is beautiful in the world. For an instant we leave everything that's not good behind us to thank the Lord for what we rejoice over. For God, blessing is doing good. For us, blessing is telling about the good done to us".

End of Day prayer (Apostolic Teams):

"Place ourselves in Lord's presence, ask him for the grace of recognizing in ourselves the traces of his passage during the day...

1. Recognizing in the work, relationships and events of my day what I have received from God: the moments when I have lived in peace, in joy, the moments of opening up to others. Recognizing God's kindness, the way he takes care of me. Thanking him for these gifts.

2. Carefully considering how I received these gifts from Lord, singling out the moments when I was "closed up", when I turned away from others, recognizing them and asking forgiveness.

3. On the strength of this alliance with God, entrusting tomorrow's day to him. Entrusting him with decisions which need to be taken, areas which need watching. Believing that, whatever happens, the Lord will be there, with me. Asking him to know how to welcome the unexpected".

Chloé, 15 years old:

"In secondary school I was the only one who said I believed in God. I was rather lost. An EYM team was formed in my parish: a friend suggested that I join her in it. And I quickly discovered that I could become a witness, in my school, with my friends. And the Lord did the rest!..."

Thomas, 16 years old:

"I heard about the EYM in my parish. When I went to the first meeting I was welcomed as if they had known me forever: smiles, cakes, exchanges... I loved it! They brought warmth to my heart. Now I know that I'm not alone in believing in God..."

**THE EYM IN ITALY
PROJECT DIMENSION**

Italian EYM Team

Four commitments for life...

The EYM is a proposal for life expressed in four very precise commitments called, in the terminology of the Movement, the "four laws".

These "laws" coincide with the four constitutive values of the EYM spirituality: the Word, the Eucharist, the Community and the Mission; here they are:

- *Read the Gospel.*
- *Live the Mass.*
- *Love your brothers.*
- *Be the 13th apostle.*

Read the Gospel. As the Good News of Jesus Christ Son of God (cf. Mk 1:1) the Gospel is not considered a mere book, but a person. Therefore reading "the Book" means being in Jesus' company as a friend, "looking him straight in the eyes" and allowing oneself to be transformed and moulded by his words. Reading the Gospel we thus learn to live like him, we "use his eyes" to observe the reality of the world and "his heart" to transform it into new earth and new skies.

In order not to keep Jesus at a distance from our own everyday life, the commitment becomes that of "never allowing the dust to settle on our own Gospel", nourishing ourselves daily at the table of the Word" (In the course of this brief treatise there will be put in inverted commas expressions and phrases which, in the course of the years, have become commonly used in the Movement and become real "idioms" of the EYM. These expressions express synthetically though effectively a certain familiar and affective way of relating with the Word of God and the Eucharist).

Live the Mass. After dying for us all, Jesus continues to offer his life for the world in the Eucharist. Through a full understanding of the sacrament, its existential and projectual dimension is culled and consequently Jesus-Eucharist is adopted as the only lifestyle. In virtue of the Baptism in which Jesus consecrates each Christian as his priest, life becomes a Mass to be lived "24 hours out of 24", and one's whole existence is transformed into a Mass on the world and for the world.

Love your brothers. Loving one's brothers signifies seeing Jesus, the brother who gave his life for all men and women, in their faces. In order to love everyone without exception the EYM educates to the exercise of "a priori sympathy", i.e. a positive attitude of welcome towards everyone, even before knowing them, to the exclusion of no-one.

The small communities into which the EYM is divided become the privileged place for learning to cultivate this lifestyle.

Be the 13th apostle. It is Jesus who calls us to be his witnesses and apostles – as friends and not as servants! (cf. Jn 15:15) – to build a new world, joining his life and mission of salvation, making God's problems our own.

In continuity with the first Apostles, we receive from Jesus the mission of opening our eyes on the world, not to condemn it but to understand, love and serve it, and therefore to "travel through every village" (today we speak of the world as "global village"), to bring the Good News to the "extreme boundaries" of what we belong to.

... in view of a Project

Even though the constitutive values of its spirituality are Word, Eucharist, Community and Mission (which the four rules refer to) the specific ecclesial charism of the Movement is the

Eucharist. With this awareness the EYM has felt the responsibility of going in-depth throughout its history into the "infinite treasure" (Ep 3:8) of the eucharistic mystery.

We can indicate some of the stages which manifest as a whole the progressive "revelation" of this mystery.

- *Sacramental Eucharist*. We started to go in-depth into the Eucharist in its cultural reality, as heart/centre of the "Lord's Day", in which all God's people are protagonists and not simple spectators.

- *Existential Eucharist*. The next intuition was that of living our whole existence as Eucharist: initiated around an altar, the Eucharist continues throughout the day, for the whole of life. This awareness gave rise to the "slogan": "Live the Mass!".

- *Projective Eucharist*. In a perspective of salvation life is not a sum of days but the answer to a call. An answer which, to become incarnate in the various seasons of existence, is organized in a project: the *project-of-life*. The "24 hours on 24" Mass thus becomes a real project-of-life.

- *Eucharistic Man Project*. The Good News of Christianity is not a system of ideas, an ethical code or an ideology, but a person in whose light the project-of-life consequently becomes a *man-project*. The Word tells us that this man, this Jesus of Nazareth who became present and remained among us in his paschal fullness as eucharistic Bread, is also God. Therefore the person of Jesus-Eucharist translates the man-project for us, bringing it to its fullest expression of Man Eucharist (cf. Identikit of the Eucharistic Man in the following pages).

- *Men and women of the Eucharist*. "And I live now not with my own life but with the life of Christ who lives in me (Ga 2:20). With these words Paul culls and reveals the root of the Christian

path. If Christ's paschal fullness is fulfilled in the Eucharistic Man, for those who wish to follow Christ the project-of-life is translated into becoming men and women of the Eucharist. It is precisely the radical option of taking Christ-Eucharist as project-of-life which allows us to "become what we are", i.e. God. In fact in Baptism – which is later confirmed in Confirmation – we are configured in Jesus, incorporated in him: we start living of God, because we are made God by God himself. This configuration with Christ ripens in Confirmation and is accomplished in the Eucharist (In early Christian preaching, in the teaching of the Fathers of the Church, this "human deification" in Christ through the sacraments of Baptism and Confirmation and, even more, in the Eucharist, was common catechesis.

"The Father of immortality sent the immortal Son into the world to regenerate us to eternal life. If therefore man has become immortal, he will also be God... God in fact does not skimp his gifts, he who...made a God of you". (Saint Hyppolitus).

"A Christian identifies himself with Christ. Christ is formed in those who adhere to him with true love. Consequently he becomes a copy of Christ and, insofar as his condition allows it, he will become Christ himself". (Saint Augustine – Comment on the Letter to the Galatians).

"Let us congratulate one another and give thanks not only because you have been made Christians, but Christ... Do you understand, my brothers, God's grace towards you? Wonder, be happy: you have been made Christ!". (Saint Augustine – Treatises on the Gospel of John).

"Receiving the body and blood of Christ you acquire con-corporeity and con-sanguinity with Christ... We become consorts of God's nature". (Jerusalem Catechesis).

Christ says: Come, eat my body, the bread which nourishes you in strength, drink my blood, the wine which makes you become God". (Saint Procopius).

"Through the gift of charity, we are given the gift of truly being what we mystically celebrate in a sacramental manner in the sacrifice of the Eucharist". (Saint Fulgentius – Treatise against Fabian).

"You are the body of Christ, you are his limbs... If you are the body and limbs of Christ, your sacred mystery is placed on the Lord's table. You receive your true mystery in the Eucharist. To what you are, you answer AMEN! And answering you subscribe to it" (Saint Augustine).

"Receive what you are: the body of Christ". With these words a priest from Zaire invited the faithful to approach the altar to take communion).

- *Eucharist, communion, community*. "Do this in memory of me". This is the eucharistic testament of Jesus who handed over his sacramental body to his disciples for it to become leaven of salvation" to the ends of the earth" (Ac 1:8) Jesus does not entrust this mandate to individual witnesses but to his Church who, nourishing herself with the bread of life, is transformed into a eucharistic social body in history.

From its origin the Christian Church intuited the collective dimension of the Eucharist, its destination to a "polis" and not to individuals. In the letter to Diogneto (200 A.D.) - one of the first descriptions of Christian identity - there is no mention of individuals but of lands, countries and cities. As citizens of the Church Christians constitute a widespread spiritual republic with no definite territorial belonging: "Every foreign land is a country for them and every country a foreign land"... The Eucharist is the bread of this "polis".

The last stage of the reflection of the EYM on the eucharistic mystery thus culls "the link between Christ's sacramental body in the Eucharist and the social body of Christians in history". With these words Philip Rosato, a Jesuit theologian who teaches dogmatic theology at the Pontifical Gregorian University of Rome, highlights the relationship which mutually binds and recalls eucharistic orthodoxy and orthopraxis, understood above all as active charity which springs from the eucharistic liturgy and as social commitment for upright justice in the human community.

Methodological Dimension

So far we have followed the projective dimension of the "theoretical horizon" of the EYM. Now we will explore the methodological dimension. While "Four laws for a project" sums up the ecclesial charism of the Movement, we will try here to clarify through what structures its spirituality is organized.

Integral Pedagogy

One of the most lucky and original anthropological intuitions of the pedagogy of the EYM is the involvement of the human subject, with its fundamental components, in a reading of reality through a triple approach: *to know, to live, to celebrate*. The Movement's pedagogy stresses these three moments which, in succession, articulate the formative path, both in its entirety and in its individual proposals. In other words we can say that this kind of structure, which is applicable to every reflection proposed by the Movement, guarantees its in-depth study and the process of interiorization.

We start with *knowing* the subject presented, i.e. with the acquisition, the theoretical development of all the elements and information which define a thought or a series of facts and allow one to cull its meaning, with particular reference to Holy Scripture;

a second step is the proposal that we *live*, i.e. experience directly and personally – though also as a community – what we have learnt, through practical application and existential verification;

the moments of *celebration* then allow us to exalt and manifest with signs of festivity - within the group, the community and the Church - what we have understood and lived on a personal level.

Cyclic Catechesis

The EYM divides its catechesis into a three-year cycle which follows three guiding words: *Word, Eucharist, Mission*. This methodological distribution refers explicitly to the evangelical story of Emmaus (cf. Lk 24) in which the two disciples, having met Jesus who "explained the Scriptures to them" (*Word*) and who "broke the bread" with them (*Eucharist*), "set out that instant and returned to Jerusalem" (*Mission*). Thus it is from this page of the Gospel that the

definition of the EYM as Evangelical, Eucharistic and Apostolic Movement was born. It is in this perspective that the centrality of the Eucharist in the economy of the Movement must be stressed. In fact, just as the Church suggests the subdivision of the year into liturgical periods to fully understand the salvific unity of the paschal mystery, so the EYM, for pedagogical reasons, divides the cognition and interiorization of the Eucharistic mystery into these three stages.

Word. The progressive acquaintance with the Old and New Testaments (which in the EYM are often indicated with the term "Book") is the fundamental premise for meeting Jesus. Through reading the Bible, its explanation, and through reflection and prayer, we acquire familiarity with the Word and a progressive sensitivity to "God's thought" and his project of salvation is developed.

Eucharist. After nourishing ourselves at the table of the Word, we approach the table of the Bread and Wine. An in-depth approach to the various dimensions of the Eucharist causes an ever growing awareness of how this mystery can live again and become incarnate in each person's reality. Thus the eucharistic celebration too – especially the Sunday celebration, lived together with the parochial community one belongs to – becomes a central and irrenounceable appointment for every young person who is a member of the Movement.

Mission. One of the most concrete commitments of this year of training is that of gaining an awareness of reality: the reality in which each person lives his own daily existence, as well as that of peoples and persons distant from us whom we can only know through the means of information. We practise – to use a terminology dear to the Movement – "looking at the world with God's eyes, i.e. developing an evangelical way of looking at any situation and event, and assuming with God himself the "burdens" of humanity. This commitment is fulfilled:

- by indirect participation, through money offerings for the realization of projects in distant countries. In particular during Lent everyone is solicited to be solidary with our poorer brothers,

contributing personally and as a community towards fund-raising. This initiative is called *Lent of Love*.

- Through direct involvement in commitments of solidarity and permanent service *in loco* on behalf of the entire community.

Community is the fourth guiding word which, even though it does not appear explicitly in the three-year cycle of the Movement's proposal, runs through it and completes it. Jesus left his "spiritual testament" and addressed his message of salvation to a community and not to individuals. Consequently, for the Movement, which is formed of many small communities which want to be authentic expression of the Church, it is first of all in the community, with the community and through it that Word, Eucharist and Mission are known, lived and celebrated.

We must also add that the guide word which marks each year's path is always associated with another word which indicates the style, the key to how to approach the theme: it is the *specific attitude* on which, for that year, the attention and commitment of the communities must converge (Ex. Word and Faithfulness, Eucharist and Benediction, Mission and Hope...).

Yearly Progression

Whatever the theme of reflection – Word, Eucharist or Mission – the EYM proposes developing it in the course of the year in four stages: the *Running-in stage* and *three Periods*.

Generally the *Running-in stage* is a time devoted to the recomposing - or new birth – of the group after the summer break, and the renewal – or determination – of the motivations for belonging. This first phase is characterized by reflections which are not necessarily linked with the general theme but deal, rather, with anthropologically oriented subjects concerning above all the identity of an EYM community.

On the other hand the *first second and third Periods* analyze the general theme of the Year in three stages which, on average, refer to the liturgical periods of Advent-Christmas, Lent-Easter, Pentecost. Each of the Periods generally closes with a *Feast* which celebrates the path followed up till then by the community and takes a look at its possible future, in an ideal balance between memory and dream.

Division into branches

The path of faith of a member of the EYM occurs in four successive stages which correspond to four seasons of growth (*branches*). It must be noted that the denomination of each branch could in future be changed following on its possible evolution and definition.

- *EMMAUS GROUPS (E.G.)*. The Emmaus child (8-10 years old) goes to the school of Jesus who opens his eyes, as he did with the two friends at Emmaus, and asks him to follow him in order to collaborate with him in the salvation of the world. The slogan of this branch is: *Recognize Jesus as you break the Bread with him!*"

- *NEW YOUTHS (N.Y.)*. Jesus speaks to the N.Y.s (11-13 years old) of a New World to build together with him. In order to do this the first commitment must be to become himself like Jesus, allowing himself to be transformed by his Word: the Gospel is the New Youth's handbook. The slogan of this branch is: *"If you want a new world, become a new youth yourself!"*.

- *COMMUNITY 14 (C.14)*. The C.14 young person (14-16 years old) learns that the New World must start from his own environment. This is a serious commitment, but he knows that he can count on a community of friends who share it with him. The slogan of this branch is: *"Bring Christ into your environment!"*.

- *PRE-GROUPS WITNESSES (pre-W.)*. The training period of the pre-Ws (around 17-23 years old) aims at leading them to make the fundamental choices in life which will turn them into adult Christians and lead them to live their testimony of men and women of the Eucharist, in an attitude of service, in the Church and in the world.

- The natural outlet of the pre-W groups is the *Witness Groups (W.G.)* who, rather than being a regular branch, form an "apprentice" group which, sustained by prayer and sharing, practices working, individually and as community, in a concrete way in their own environment in order to bear witness to faith in Jesus-Eucharist.

The Leader

Each community in the Movement is made up of many small groups from the various branches, each of which is supervised by a "Leader", who is generally an older member of the Movement who chooses group-animation as his specific service.

The EYM Leader is defined himself as *a man or woman who, in virtue of Baptism and Confirmation, belongs to a community of faith and feels called by Christ to share a path of faith with a group of brothers, placing himself at their service out of love, bearing witness with his life, trying not to lose any of those entrusted to him.*

It must be stressed that the Leaders are called on to feel directly responsible for the good functioning of the entire Movement and not only of the small community in which they concretely operate. In this sense the EYM speaks of "*joint responsibility*".

The times, places, ways

Let us now consider through what instruments and what cadences the educational project of the EYM finds its application.

Weekly meetings. The EYM chooses the groups as its basic structure of life and operations. These meet on a weekly basis under the guidance of a Leader. Particular attention is given to listening to the Word and discussing the themes proposed for that Period through dynamics and sharing, giving special care, especially with the younger members, to the dimension of playing.

Regional Days. Three times a year the communities of the same Region meet to study certain specific themes and to celebrate together. These "extended" assemblies try to harmonize the cognitive moment, the existential one and the celebrative one. They are privileged occasions in which those present have an occasion to live the experience of encounter, friendship and communion and to cultivate the sense of belonging.

National Meetings. Once a year the Movement offers all its communities the occasion to celebrate the path of faith of the entire Movement in a vast meeting of fraternity in which ample space is given to training and prayer. Each branch has its Meeting (except for the Emmaus and the New Youths who meet together). The Movement considers these Meetings essential because they offer a unique occasion for the exchange of experiences and the circulation of the various charisms, and above all because of the strong affective dimension which characterizes them.

Training School for Leaders. Recognizing the wealth of the charisms God gives the Movement through the laity, the EYM has assumed the permanent training of the Leaders. National meetings are organized annually, aimed at progressive growth in the cognition of the various spheres in which the service functions and the instruments for their realization.

The Spiritual Exercises. The most profound maturing of the spirit occurs through careful and aware listening to the Word of God, with the human subject's availability to be transformed by it.

This is why the annual Spiritual Exercises, lived in complete exterior and inner silence, are one of the fundamental experiences for the older members of the Movement – and in particular for those who offer the service of Leaders - for verifying their own faithfulness in following Jesus and for preparing themselves to bear witness in the various spheres of their own lives. The EYM thus proposes annual participation in graded experiences of Spiritual Exercises (3–5–7 days) according to Saint Ignatius' method, to all those who already have an itinerary of faith behind them and who, assisted by a priest, intend carrying out serious discernment concerning God's will for their lives.

The Press. A bi-monthly *Aid* is distributed telematically. Its purpose is to assist the Leaders (and to be an instrument of work for the pre-W's). In it they can find the contents of the annual programming, a few methodological cues to transmit to the groups, as well as information concerning the life of the Movement and the Church.

Contributions. This is the annual contribution the EYM asks of each of its members to sustain part of the running expenses of the Movement itself. This symbolic contribution – the equivalent of one ice-cream a month – helps the Movement support itself, but its scope is also that of educating each boy and girl to feel solidary and responsible with the entire EYM.

The Organisms. In its national structure, the Movement is divided into various organisms and refers to certain guiding figures who collaborate in programming and promote and coordinate the various activities and initiatives at a regional and national level.

Organization Chart

Denomination, characteristics, functions and tasks:

National Leader [NL]

- Is a Jesuit, appointed by the Provincial Superior of the Society of Jesus;

- Works in ideal harmony with the Leader of the AP;
- He is responsible for the Movement at a national level, where its vitality, the faithfulness to its charism, its organization, development policy and economic operation, are concerned;
- He represents the Movement in front of the S.J. and the CEI;
- He is answerable to the S.J. Provincial Superior.

Board of Directors

- Is composed of Regional Leaders who are Jesuits appointed by the Provincial Superior of the S.J.;
- They can also be lay persons chosen by the NL
- They collaborate in a spirit of fraternal friendship and sharing with the NL in his specific tasks of enlivening, organizing and administrating the Movement.

Secretaries

- These are lay persons employed with a regular work contract.
- They run the secretariat of the EYM in all its aspects.

EYM Centre

- This is the group composed of the NL, the Board of Directors, the Secretaries;
- It is the ordinary "place" where decisions suitable for enlivening, organizing and administrating the Movement are taken;
- It is presided by the NL, who has the ultimate responsibility for decisions.
- It formulates the calendar of the national events of the EYM: it is responsible for the general programming of the Movement;
- It organizes the meetings of the National Board and the National Meetings;

- It watches over the execution of the programming;
- It takes care of relations with the communities in the national territory and with the foreign groups of the EYM.

National Council [NC]

- This is the advisory assembly of the EYM and represents the entire Movement;
- It is called, consulted and presided by the NL, normally twice a year;
- All the members of the National Centre and the representatives of the Regions are a part of it.
- It considers all the relevant aspects of the life of the EYM over which it is consulted [for ex: themes of catechesis, meetings, press, initiatives...] though decisions are taken by the NL, assisted by members of the *Centre*.

Task Forces

- These are groups of people formed especially to carry out specific tasks in specific situations.
They will be composed as the need arises by...
- The secretary of the meetings;
- The press committee
- ...

