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International Manual

The EYM international team
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Presentation

The present manual intends to help readers understand the Eucharistic Youth Movement (EYM). It is aimed both at its participants and people who wish to find out more about the Movement. With this in mind, we want to paint as complete a picture as possible, so we have included: a summary of its history, who the participants are, how it is organised and how it is structured. Likewise, we want to present our spirituality, teaching principles and symbols. The aspects discussed herein are explored in greater detail in the five Official Documents¹. These are references for this “Manual of the EYM”.

We hope that this will be a valuable resource to introduce ourselves, as a movement within the Catholic Church.

1. Introduction

The Eucharistic Youth Movement (EYM) is an international Church Movement for the Christian development of children and young people of both sexes, from 5 to 25, who wish to live like Jesus. It seeks to guide them into a loving, ‘heart to heart’ relationship with Jesus, based on a Eucharistic spirituality. Members are prepared for life as Christian adults, committed to serving their brothers and sisters in the challenges that face humanity.

So far, the EYM is present in 59 countries on all five continents. It is structured along clear lines of action², coordinated on a National, Regional and International level.

The EYM is the youth branch of the Pope’s Worldwide Prayer Network (AP³), an association entrusted to the Society of Jesus by the Church. Its ancestor was the Eucharistic Crusade, which had great success in many countries around the middle of the 20th Century. The name “Eucharistic Youth Movement” first appeared in France in 1962, where its process renewal began. As years went by, this renewal spread to other countries around the world.

Its method of organising is based on the creation of Centres in: parishes, chapels, schools and colleges, among others. Members participate in different stages depending on their age. They are trained to have a clear sense of the Church, through the experience of Prayer, Eucharist, the Word of God and Discernment. Young people

¹ Documents: 1. History 2. The Heart of the EYM 3. The Richness and Diversity of a global EYM 4. Other Important Elements 5. The Words of the Popes and the Superior Generals of the Society of Jesus.

² Lines or axes of action: Gospel, Eucharist and mission lived out in the Community.

³ AP is the abbreviation for Apostleship of Prayer, which was the name before the re-launch as the Pope’s Worldwide Prayer network (PWPN). Sometimes we will refer to the AP in accordance with the historical context.

are prepared for a life of service, attentive to the needs of today's world.

The EYM offers members different ways of succeeding in this ideal – living in a team, meetings, songs, liturgies, retreats, camps, etc. These are opportunities to relax, talk about experiences, meditate and serve; always with the aim of helping the member to grow, and of guiding them in their Christian vocational choices.

“We are young people who want to tell the world that our youthful joy springs from our encounter with God, from gratuitous love, from looking at our history with hope, from Jesus’ plan, which fires us up and stirs us to act.”
(From the Latin American EYM Manual.)

2. History ⁴

The History of the Eucharistic Youth Movement has its roots in the Apostleship of Prayer (AP). The AP came into being on 3rd December 1844, in Vals-près-le Puy, France, when a group of young Jesuits, guided by Fr. Francis Gautrelet SJ, came together to pray and to offer up their lives for the mission of the Church⁵. The AP spread quickly across the world integrating millions of laypeople. In 1866 the Association received its first statutes, approved by Pope Pius IX. Pope Leo XIII entrusted the organisation with his monthly intentions and in 1896 its statutes were revised and approved.

The first children entered this great movement of prayer in 1865. Quickly, thanks to the dynamism of Father Henri Ramière SJ⁶, the Apostleship of Prayer grew to include one hundred thousand children⁷, among them Thérèse of Lisieux who became a member at 12 years of age⁸.

From 1910, influenced by the new Decrees of Pope Pius X, the Apostleship of Prayer wanted to emphasise communion for children, and asked them to intervene for peace before and during the First World War in Europe. In 1914 the International Eucharistic Congress of Lourdes (France) called for “*a great Eucharistic league of little ones who from their childhood would give rise to a general movement toward the Eucharistic Host.*”

Encouraged by the Eucharistic Congress, groups began to organise. They were referred to as “*Eucharistic Leagues*”, and later as “*the Children’s Prayer Crusade*”. A number of them joined the Apostleship of Prayer. It in the spirit of the Bordeaux Crusade (France), founded on 13 November 1915 by Father Albert Bessières SJ, and Geneviève Boselli, a nun from Sainte Clotilde, that the “*Eucharistic Crusade*” truly emerged⁹.

⁴ The official history of the Movement is discussed in greater detail in DOCUMENT 1 HISTORY OF THE EYM. DOCUMENT 1 will be updated as new information comes to light.

⁵ Fr. Francis Xavier Gautrelet SJ, gives an account of the origins of the Apostleship of Prayer in his book “L’Apostolat de la Prière”, edited in 1846. On 24th June of the same year H.E. Bishop of Puy approved the book and the work. See Ángel Valtierra SJ “EL APOSTOLADO DE LA ORACIÓN, UNA FUERZA VIVA DE LA IGLESIA” Editorial Antares, Bogotá 1956, p.49.

⁶ Fr. Henri Ramière SJ was the one who helped to stabilise and drive forward the Apostleship of Prayer. Among other works, he wrote “L’Apostolat de la Prière” edited in 1860. See in op.cit. : Ángel Valtierra, p. 50.

⁷ Aloys Van Doren SJ, Le Mouvement Eucharistique des Jeunes, Prier et Servir, Janvier-Mars 2000, n°1, p.44

⁸ Note: When St. Thérèse of Lisieux was told off by her sisters for leaving her sickbay when she was very ill, she told them: “Well, I am walking for a missionary”. Saint Thérèse had been part of the Apostleship of Prayer when she was a child, and from a young age she internalised their way of praying, leading her to be recognised as the patron saint of the missions, along with Francis Xavier (Translation from Œuvres complètes de sainte Thérèse de Lisieux, Derniers Entretiens, Cerf, 1992, p. 650).

⁹ Cf. J.-M. Dererly, SJ, Manuel de zélatrices de la croisade eucharistique des enfants, Apostolat de la Prière, Toulouse, 1929.

In 1933 close to one million children between the ages of 7 and 12 were part of the Crusade, in France, Belgium, Burundi, Madagascar, etc. Pius XI considered it “*the primary school for Catholic Action*”¹⁰. In 1945 two new sections were created for those aged over 12: the “*Knights of Christ*” and the “*Messengers of Christ*”.

In the years that followed this new pastoral approach spread across numerous countries. Various bishops adopted the Eucharistic Crusade as an official movement for the training of young people and entrusted diocesan and national chaplaincies to it. The Crusade always remained under the responsibility of the Superior General of the Society of Jesus, entrusted by the Pope to direct the Apostleship of Prayer.

In 1960, on the 50th anniversary of Pius X’s decree on early Communion, before 3,200 delegates of the Movement, Pope John XXIII did not use the word “*crusade*”, but employed instead the term “*Eucharistic Movement*.” In 1962 this name was officially promoted and recognised by the Cardinals and Bishops of France. From 1969 onwards, an important renewal of the teaching principles took place which was incorporated by several francophone and Latin American countries¹¹.

In 2006, in Rome, the first world meeting of the EYM took place. The national and chaplaincy directors from four countries (Chile, France, Italy and Madagascar) prayed, gathered together their collective experiences and drafted the common characteristics of the Movement. At that time the office of Rome’s International Team listed the EYM’s presence in twenty-six countries. That being said, centres in other countries may well have existed, as improving communications and trips were helping to give more detail to the list.

In 2008 the International Office in Rome created a website opening a new global space to share information and resources. In October 2010 the first International Council of the EYM was created with the aim of helping the Delegate of the Father General of the Society of Jesus in their responsibilities coordinating the global EYM.

In September 2012 the first International Congress of the EYM took place in Buenos Aires, welcoming two hundred and five representatives from thirty countries. A real International Movement emerged there, and the EYM was approved as the youth branch of the Apostleship of Prayer. At present, the EYM can already be found in fifty-six countries.

From the 4th-10th of August of 2015, on the hundredth anniversary of the EYM, the International Office organised an International Meeting in Rome, supported by the National Team of EYM Italy. In attendance were Fr. Adolfo Nicolás Superior General

¹⁰ Cf. Robert Chevalier SJ, Plus d’un siècle d’Histoire... Le Mouvement Eucharistique des Jeunes, documentation MEJ France, 1984

¹¹ Ibidem.

of the Society of Jesus, Pope Francis who held a private audience with 1,400 young people from 36 countries and 700 families of the friends of EYM Italy.

In 2010 the Apostleship of Prayer began a process of renewal approved by His Holiness Francis in 2014. It included a new way of responding to today's times. Its name changed to the Pope's Worldwide Prayer Network (PWPN) while its youth branch remained the Eucharistic Youth Movement (EYM)¹².

¹² Article 2: The PWPN (and its youth branch the EYM) is an ecclesial service of the Holy See entrusted to the Society of Jesus by the Supreme Pontiff.

3. The EYM and the Pope's Worldwide Prayer Network

The EYM in the Pope's Worldwide Prayer Network

In the history of the Apostleship of Prayer and in the origin of the Eucharistic Crusade, which then became the Eucharistic Youth Movement, we recognize a common spiritual basis which still exists today. In both we find a **Eucharistic spirituality** which invites its members to model their life according to the life and the Heart of Christ, guided in the day-to-day by a missionary zeal and a desire to serve the Church. This is why the PWPN frames our understanding of the EYM.

The founders of this apostleship participated in Christ's mission in their day-to-day lives by offering themselves obediently and generously to the Spirit. They served the Church through their prayers and their faithfulness to life's demands at that moment in time: studying and trying to live a holy life. This was their way of spiritually serving and supporting the Church in the frontiers, in the missions, sustaining them in an active way. They extended their horizons and their hearts to the dimensions of the universal Church. As they became more ecclesial, their lives and everything they lived became more apostolic.

They honoured this mission through the specific practice of saying a morning prayer to offer up their day to the Lord. They declared their decision and their willingness that the whole day would be for the Lord. Turning the words of this offering into reality became a beautiful challenge which gave new meaning to their lives, as it motivated them to find God in all things, to *love and serve in all things*. The routine tasks of their student lives were now filled with the presence of God in a new way.

At the end of the day, the prayer of the Examination would reflect what God had done in their lives since their morning offering. These two moments of prayer, in the morning and the evening, opened them to God's action during the day and made them more receptive to His guidance.

The young Jesuits saw the unity that existed between these two moments of prayer and the daily Eucharistic celebration. In the latter they recognized the same dynamics of receiving from God and giving back to God. Christ offered Himself to the Father and gave Himself to them, drawing them into His own action of self-sacrifice. Between these three moments there was concurrence and continuity, since the prayers helped them to *live the Eucharist* during the rest of the day.

They discovered, understood and felt that this Eucharistic way of life sprung from the ideal of love and humanity residing in Jesus' own Heart. To live a Eucharistic spirituality was to live the spirituality of the Heart of Jesus. As was said before, they understood the profound meaning of the Eucharist and the nature of Jesus' Heart; they both refer to the same theological fact: God's loving self-sacrifice for humanity and the

ensuing response of the new Adam, the Son incarnate, who gives Himself up to the Father, loving His brothers “to the end”. The young Jesuits were being invited to associate their prayers and lives to this dynamic of redemption.

This programme of apostolic life was called the Apostleship of Prayer, and in a few short years it had millions of members. For Christians, the AP gave new meaning to the struggle and routine of their daily lives, converting it into the very arena of their collaboration in the mission of Christ and Church. In other words, the AP gave them the means to put their own baptism in practice, through the simplicity of everyday life, and to participate in the ministry of the entire Church.

Due to the explicit ecclesial dimension of the AP, the proposal to pray for the monthly prayer intentions of the Holy Father, made in 1890, was very natural fit. The AP committed the lives and prayers of its members to the mission of the whole Church.

The Pope’s Worldwide Prayer Network (Apostleship of Prayer), and its youth branch, the EYM, articulate the **Gospel, Eucharist** and **Mission** in a compact and inseparable way, as in the Heart of Jesus. They teach us to make our lives a Eucharist, to serve the Church in its mission faced with humanity’s great challenges. The Prayer of Offering is aligned with these three aspects, expressing our desire to be docile to the Spirit. We make ourselves open and available to live “in Jesus’ way”.

In union with the Pope, we open ourselves to today’s world, making ourselves conscious of the great needs, learning to look at reality from the point of view of the Trinity (the Father looks upon the sorrowful world and sends the Son to redeem it, through the action of the Holy Spirit).

All this considered, the Pope’s Worldwide Prayer network must be the EYM’s spiritual impulse. This not only due to historical reasons, but above all because of the spiritual tradition outlined in the above. There must be continuity between the approach offered by the Movement and the approach of the Pope’s Worldwide Prayer Network to the young person who grows and matures to become an adult in the Faith.

The EYM in the Church

The specific task of the EYM in this sphere is to teach the sense of permanent belonging to the Church to children and young people. It receives them in the transitory stage of childhood and youth, forms them in the habits of Eucharistic life, and prepares them for their adult commitment to the Church. The EYM does not work for itself, but in service to the Church, in communion with the pastoral structures of the diocese. It brings its particular Eucharistic spirituality to the Church, within the spectrum of the different charisms, services and movements.

The hierarchical and pastoral link with the Church is through the Worldwide Prayer Network, which is led by the Pope, who delegates its direction to the Society of Jesus. The International Director is named by the Holy Father, based on the proposal made by the Superior General of the Society of Jesus. The EYM is a movement within the Church, and relies on the support of many parishes, religious congregations (male and female), and secular schools of Christian and Catholic inspiration, some of whom choose the EYM as their pastoral option for young people.

The EYM and its relation to today's world

The EYM is at the service of the challenges of humanity and the mission of the Church. Formation in the EYM, as in every Eucharistic spirituality, is oriented towards service, giving one's life as Jesus did, attentive to the mission of bringing about a more just and merciful world. The EYM forms its members in a critical spirit, capable of valuing and dialoguing in today's world, offering an alternative lifestyle which conforms to the Gospel and everything that promotes human dignity:

- 1) It teaches people to globalise solidarity, the dignity of man and woman, and peace and justice.
- 2) It believes that through Christian love it is possible to build a better world.
- 3) It challenges us to live the adventure of gratuitous love, offered to all, without marginalising anyone.
- 4) It promotes the radicalness of surrendering one's life, the radicalness of Christ's cross.
- 5) It uncovers the joy of letting Jesus transform your life.
- 6) It recognises the beauty of living in community.
- 7) It offers spaces of respect and education.
- 8) It offers a holistic care for children and young people which prevents all forms of abuse.

We will now delve deeper into how these essential elements of the Prayer Network are present in the EYM's spirituality and teaching principles.

4. The EYM's Spirituality

The spirituality of the EYM has emanated from the Spiritual Exercises of Saint Ignatius of Loyola to become essentially a **Eucharistic spirituality**. Thus, it has the following characteristics:

- It is grounded in the real life of children and young people, considering their stage of physical, psychological and spiritual development, offering them a formation that takes their limitations and their needs into consideration, while developing their skills and capacities.
- It encourages a personal friendship with Jesus, in union with His Heart, through:
 - Prayer, teaching us to *find God in all things*.
 - Listening to the Word of God.
 - Celebrating the Eucharist.
- It summons us to be apostles, to experience our service as an offering:
 - To the Church.
 - To the world.

The EYM seeks to lead children and young people to an interior knowledge of Jesus and His Word, teaching them to be able to find the Lord in every dimension of daily life, through trustful prayer to the Father and through community celebration of the Eucharist.

It is an essentially ecclesial movement, and lives in, through and for the Church. It remains always at the service of the local Church and in coordination with its structures. Therefore, the EYM forms people in communion with the pastoral structures of the diocese, parishes and schools.

This ecclesial affiliation and friendship with Jesus is represented in three axes or fundamental pillars experienced in community life to foment an apostolic life.

- Gospel → Contemplate on how to live like Jesus.
- Eucharist → Be nourished and *moulded* by Jesus' life.
- Mission → Collaborate in Christ's mission serving the needs and challenges of humanity.

Herein we present the fundamental pillars that are common to everyone, whatever the particularities of their country. For example: Prayer/Communion/Sacrifice/Apostleship. "*Sacrifica-te*" (sacrifice yourself), in the theory of the Eucharistic Crusade, has a contemporary equivalent: the offering of the day in an all-encompassing Eucharistic dynamic.

Once the member has gone through the proposed stages, the Pope's Worldwide Prayer Network will continue to offer them, after the age of 25, a spiritual path, to live their daily offering in service to the Kingdom of God. This spiritual path, called "the path of the heart", delves into the three foundations of the EYM over nine stages.

Various modes of participation are offered, for example the Communities of the Pope's Prayer Network.

The Virgin Mary is present and accompanies the member in this spiritual journey: she has best embodied the ideals of openness to the Father's will and service to others.

The Patron Saints

As of 9th April 2014, the patron saints of the EYM are Saint Francis Xavier and Saint Thérèse of Lisieux. Both inspire us in their love for Christ and their service to the Church. We are impregnated with their apostolic spirit and their desire to give up their entire lives for the Church's mission, to following a Eucharistic way of life. From the age of twelve, Saint Thérèse participated in the Apostleship of Prayer, which was the closest equivalent to being a member of the EYM before the Eucharistic Crusade was founded. Besides these saints, each country can adopt local saints who inspire Eucharistic life.

5. Teaching principles – methodology

On this path of human and spiritual development, between 5 and 25 years of age, a person grows, discovers themselves, learns and transforms.

We have a long tradition of pursuing the aim of helping children and young people to experience the love of God in their personal encounter with Jesus, so that they learn to discern in life. Therefore, the Movement's teaching principles guide the child on a personal process of choice.

In our vision of holistic formation¹³, the children and young people are considered responsible for their own development (physical, psychological, social, affective and spiritual). This vision contributes to a better understanding of themselves and others.

Moreover, there are two attitudes, inspired by the teachings of Saint Ignatius, which are promoted in our formation:

1. Live a personal relationship with God and with others, without separating them.
2. Be open to the Holy Spirit and become ever more like Christ:
 - Be yourself, maintaining a balance in the diverse aspects of life, cultivating a spirit of creativity and joy.
 - Be open to God and to the world in an ever-seeking attitude.
 - Be open and ready in the dynamic of the Eucharist.
 - Choose to commit yourself with others to building a new world, one more fraternal and caring.

The basis of our teaching method is the community experience in small groups, with weekly meetings, guided by a trained team leader¹⁴. In these groups life is shared, and human and Christian themes are discussed. In this way one can learn to discover our world as a space of encounter with the Lord and to discover life with Him, so as to be thankful for it and offer it up.

¹³ We use the word formation to avoid confusion with the educational sphere of schools and colleges. Our "Meetings" are not religion classes. For this reason, if you are using a classroom, the challenge will be to manage the atmosphere so that it bears no relation to a subject lesson.

¹⁴ Ideally there would be two team leaders (monitors, supervisors or guides), one with greater experience who is responsible for the group, the other accompanying and learning how to lead a group.

Spiritual foundations underpinning our teaching principles

Even though the first Eucharist took place at a single moment, during the Last Supper, Christ's entire life was always Eucharistic¹⁵. His way of teaching his apostles sprung from His life, from His Heart, and this is what the apostles saw and followed.

1 – A personalised teaching: attentive to every disciple. Jesus summons Matthew, Zacchaeus, Simon, James and John to embark on a larger than life journey (Luke 5:1-11, Matthew 9:9-13, Luke 19:1-10). He gets to know Peter and accompanies him in his process (John 21:15-19); His plans are unique for each disciple (John 21: 20-24).

2 – A teaching of community: through walking together, in service of others (Matthew 20:20-28). Learning through community, in the journey (Luke, 24:13-35). Grace is received in community (John 20:19-22). A dynamic of community prayer and internal recollection (Mark 6:30-32).

3 – An apostolic teaching: that sends and accompanies the apostles in their missionary experiences, helping them to reflect on the journey. Instructions on the way to go about their mission (Luke 10:1-12). The force of the mission springs from its inscription on the heart of the Father (Luke 10:17-20). Reflect with them on the journey (Luke 24:13-35). Go out into the world, the mission is universal (Matthew 28:18-19).

4 – A teaching of offering: a formation which invites the disciples to surrender their lives for love. The Lord multiplies the gifts when we trust his hands (John 6:5-15). The Lord is an example of offering (John 13:13-17). Do your best (Mark 12:41-44). Surrender your life and invite others to surrender their lives for their friends (John 15:13-17). We are nourished forever (Luke 22:14-20).

This is what constitutes Eucharistic teaching principles.

By the light of Jesus' Heart

To understand the meaning of the Eucharistic teaching principles we need to know what was happening in Christ's heart at the moment of the Last Supper:

A Eucharistic Heart: His heart as a Son, his docility to the Father's will, is a pleasing sacrifice to God, which consists in offering oneself in response to the Father's love. This is the priesthood of the New Covenant reflected in Psalm 40 when it says, "Sacrifice and offering you did not desire-- but my ears you have opened -- burnt offerings and sin offerings you did not require, Then I said, "Here I am, I have come"

¹⁵ Cf. Pope Francis in the General Audience, Wednesday February 12th, 2014, "En la Eucaristía Cristo vive siempre de nuevo el don de sí realizado en la Cruz. Toda su vida es un acto de total entrega de sí por amor" (In the Eucharist, Christ is always renewing his gift of self, which he made on the Cross. His whole life is an act of total sharing of self out of love). *CONSTITUCIÓN SACROSANCTUM CONCILIUM SOBRE LA SAGRADA LITURGIA La obra de la salvación se realiza en Cristo Nro. 5.*

(Psalms.40:7-8). Our God is not pleased with sacrifices or with offerings, and so the psalmist responds, "Here I am, Lord, I have come to do your will". The Letter to the Hebrews we similarly read "And by that will, we have been made holy through the *sacrifice* of the *body* of Jesus Christ once for all. (Hebrews 10:10). And in the encounter with the Samaritan, Jesus says: God is spirit, and his worshipers must worship in the Spirit and in truth' (John 4:24).

A ministry for service: The meaning of the washing of the feet during the Last Supper, as narrated in the Gospel of St. John (13:1-18), is coherent with the Eucharistic logic of the offering up one's life in service of others. In other words, to be a disciple is to have the same feelings as the Heart of Christ; the same way of life offered up in love for others.

The Institution of the Eucharist:

Jesus expresses in words and gestures what is burning within him, his self-giving love for the Father and for humanity. He made the bread and wine the sign or sacrament of his way of living, summing up his whole life in it: "And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me." (Luke 22:19-20). The Eucharistic bread and wine become a reflection of what was in His Heart. Jesus is the offering of bread and wine.

Through these acts of love and service, Jesus showed his acceptance of His cruel death for love and humanity.

Jesus' Way

We are called to identify ourselves with His way of life, to connect with Jesus' feelings in such a way that, bit by bit, imperceptibly, our heart becomes His and we assume His way of being and proceeding "In your relationships with one another, have the same mindset as Christ Jesus" (Philippians 2:5). The Spirit teaches us to understand His heart, to look at things through His eyes, to feel like He does, and to desire a world that is ever more like the Father dreamt it. (cf. John 14:15-16, 21). We want to teach the children to live with Jesus and in His way.

How do we live this summons?

In the weekly meetings we offer experiences to facilitate a personal relationship with Jesus through meaningful experiences which open us up to others and the wider world. All the activities we offer and develop (meetings, camps, games, liturgies, activities related to art, recreation or social action, etc.), are to invite the members to discover Jesus, to know His joy, His friendship and the challenges that He offers. We

recognise that most important for the child is to *encounter* Jesus, *get to know* Him, and *experience* Him.

In 2009 Fr. Adolfo Nicolás, then General Director of the EYM, reminded the young people of France of what Pope John Paul II told the Apostleship of Prayer in 1985:

“You must try to form Christians who are moulded interiorly by the Eucharist, who may have the strength to commit themselves generously, engaging all the aspects of their lives in a spirit of service to their brothers and sisters, like the Body of Christ offered and his Blood poured out.”¹⁶.

On the Centenary of the EYM, in August 2015, he told them:

“Eucharistic celebration is a transformation. Every time we bring our reality to the Eucharist, it changes us, and we leave transformed. Every time we celebrate the Eucharist we are asking God to transform us - but how? What we are celebrating is a summary of the Gospel. In the Eucharist there are no negative feelings and to be part of the Eucharist means to say, *“YES I will give”*. God gives us bread and food; we offer him bread and wine. God transforms them and gives them back to us, and gives Himself to us. This all becomes an exchange of gifts. This is what we learn in the Eucharist: open doors and hearts. We are part of the EYM and the secret of all the sacraments, and indeed the Eucharist, is in daily life. Our question is: how do we combine our lives and the Eucharist? Remember the word: *The Mind!* What does it mean? We thank God because he came, he forgave us, and he changed our mind, our memories. This is what it's about - a changing of the mind. He liberated us. Mass is an exchange of gifts. We receive the bread, we offer it and we receive it again, transformed, and at this point we become a gift for others. ***Life means being and giving to others; not gaining and keeping.***”

How can this be possible?

The Eucharist is a source of inspiration for life. Going to Mass regularly is essential for our daily lives. More important still is to let this Eucharistic dynamism impel our whole life. For our members, the Eucharist is a way of life. In everything, always, in “all the dimensions of one’s life” it means living “in service of our brothers and sisters.” It means “being the Eucharist 24hrs a day”. It is a spirituality which teaches us to receive the gift of life with gratitude, and consequently to give it in service of others¹⁷.

In 2005 Pope Benedict XVI, on World Youth Day, helped us to understand the profound meaning of the Eucharistic gestures:

“What is happening? How can Jesus distribute his Body and his Blood? By making the bread into his Body and the wine into his Blood, he anticipates his

¹⁶ John Paul II, Speech no. 4

¹⁷ Cf. P. Adolfo Nicolás SJ to the youth members in France, 2009. REVISTA ORACION Y SERVICIO Nro. 4 Octubre – Diciembre 2009. Roma.

death, he accepts it in his heart, and he transforms it into an action of love. What on the outside simply brutal violence - the Crucifixion - from is within becomes an act of total self-giving love. This is the substantial transformation which was accomplished at the Last Supper and was destined to set in motion a series of transformations leading ultimately to the transformation of the world when God will be all in all (cf. 1 Cor. 15: 28). In their hearts, people always and everywhere have somehow expected a change, a transformation of the world. Here now is the central act of transformation that alone can truly renew the world: violence is transformed into love, and death into life. Since this act transmutes death into love, death as such is already conquered from within; the Resurrection is already present in it. Death is, so to speak, mortally wounded, so that it can no longer have the last word. To use an image well known to us today, this is like inducing nuclear fission in the very heart of being - the victory of love over hatred, the victory of love over death. Only this intimate explosion of good conquering evil can then trigger off the series of transformations that little by little will change the world.”¹⁸

And Pope Francis on the Centenary of the EYM told us¹⁹:

“It always helps to think of the Last Supper. The words that Jesus said when he gave the bread and the wine, his Body and his Blood: “Do this in memory of me”. The memory of Jesus present there; the memory of Jesus who, in every Mass, is there, and saves us there! The memory of that gesture of Jesus, who afterwards went to the Garden of Olives to begin his Passion. The memory of a love so great that he gave his life for me! Each one of us can say this.

The grace of memory, of which I spoke when I was speaking about grandparents. The grace of memory: the memory of what Jesus did. It is not merely a ritual, it is not a ceremony. There are beautiful ceremonies, military ceremonies, cultural... no, no. It is something else: it is going there, to Calvary, where Jesus gave his life for me. Each one must say this. With this memory, seeing Jesus, receiving the Body and Blood of Jesus, you deepen the mystery of the Eucharist. “Well, Father, when I go to Mass, I get bored...”. Because it isn’t a ritual. If you want to deepen the mystery of the Eucharist, remember. This verb is beautiful, because Paul says it to one of his favourite disciples — I don’t remember whether to Titus or Timothy, but to one of the two, who were two bishops whom he had made bishops. Remember Jesus Christ (cf. 2 Tm 2:8). Remember Jesus Christ. When I am at Mass, there, as he is giving his life for me. This is how to deepen the Mystery. Then, when you do not go to Mass, but you go to pray before the Tabernacle, remember that He is there, and that he gave his life for you. Memory. It was the commandment that Jesus gave to his own: “Do this in memory of me”. In other words, every time that you perform this celebration, remember me; each time that you go to pray before the Tabernacle, remember this. And do not forget what St Paul said to his disciples, bishops as well: Remember Jesus Christ.”

¹⁸Pope Benedict XVI, at the XX WORLD YOUTH DAY, Cologne – Marienfeld, 21st August 2005.

¹⁹Meeting of Holy Father Francis with the Eucharistic Youth Movement (EYM). Aula Paolo VI, Friday, 7th August 2015

In conclusion, living a Eucharistic spirituality requires a Christian to commit their entire life. It is the great challenge of the EYM and all those who take their spiritual calling seriously. It is a programme for a life in service of the transformation of the world, which begins with the transformation of our very hearts.

Living this spirituality and teaching is to achieve a constant relationship with the Eucharist and a commitment to serve the Church and the World.

Foundations for human development

The EYM proposes teaching principles for human development which account for the members' family, social and Church contexts, so that they continue to develop their capacities, abilities and knowledge.

- Working in a team, to express themselves, and discover together life in its richness and its difficulties.
- Experiencing the Church as active members, by participating in its celebrations, events, liturgies, etc.; these are all means to commit ourselves in the Church.
- Learning and sharing the Word of God, in a life of faith and Church, each according to their own reality and where they find themselves.
- Praying with the team (crew) on a regular basis, discovering different ways to do it: through offering, giving thanks, asking forgiveness, in song, in silence, through the Adoration of the Blessed Sacrament, reading the Word of God, from everyday life and celebrating together.
- Examining personal life in teams (crews) to be able to make life choices (discernment).

How to achieve what we are proposing

To achieve what we have set out it will be necessary to follow some practical steps. Regular participation in the meetings is fundamental. These steps are both personal and communal.

Communal steps:

- Be integrated into the Training Plan and the Team Calendar at a Local, National and International level.
- Hold meetings between Centres or Communities (parishes, chapels, colleges, schools, etc.), participate in national or international camps.
- Hold team meetings (crew) accompanied by a team leader (instructor), who is at least 16 years old and has been involved in the movement for at least two years.
- Pray together.

- Participate in celebrations and the sacraments.
- Participate in the feast of the EYM. Body and Blood of Christ “Corpus Christi”.
- Celebrate the progression to a new stage, which shows maturing in faith.
- Read the Word of God.
- Share accounts of the Lord’s presence in life.
- Develop creativity in games and artistic expression. Music is particularly important for the EYM.
- Participate in the activities and celebrations of the local Church.

Personal steps:

- Participate in the local Church’s activities and celebrations.
- Know and live the spirituality of the Movement.
- Assume the responsibilities and tasks that come with being a member of the Movement.
- Learn to be a person of discernment.
- Participate in the formation meetings and activities.
- Pray in the manner of the EYM with the three daily moments, using the personal journal and participating in the liturgies and sacraments.
- Adopt the symbols of your stage and of the Movement at a national level.

Structures and common resources

- The international, national and local leadership structures that work in coordination.
- The National and International Manuals and Training Plan.
- Continental, regional and countrywide Training and Coordination meetings.
- The national and International websites (Who are we, updates, documents, workshops, camps, day trips, comic strips and magazines, etc.)

Teaching resources

Our teaching method is open, dynamic and adapted to the reality of each local Church. This has meant that every country has developed a series of teaching resources available for training purposes and the development of members.

While there is common ground in the essential principles of teaching, there is diversity in the teaching content. Here we will present some of the approaches for leading the teams (crews) and the team leader (instructor) training.

Practical (experiential) methodology and its bases

From the perspective of methodology, we will now elaborate on some of the aspects that have been mentioned:

A) Local and national gatherings and camps:

Many countries have the tradition of holding an annual National Gathering²⁰, with wide participation from all over the country. These can have various aims: sharing, formation, retreat, celebration of an anniversary, etc. The EYM also holds regular Summer Camps. These gatherings are rooted in the particular culture of each centre or region (songs, symbols, missions, artistic activities and training, etc.) Meetings like this are an opportunity to experience and renew the sense of belonging to the Church.

B) Teams:

The fundamental aim of the weekly *meetings*, where faith is shared in communities of children or young people, is to bring the young person to encounter Jesus Christ. EYM groups are called “teams” and the participants are called “members”²¹.

It is through sharing and living in the Church that boys and girls discover the Lord Jesus Christ who is at work in their own personal and community life. In this sphere young people learn to accept and learn from others, to be open about themselves, to form relationships and work with others, and to be aware of what happens in the world around them. Let us explore some of these aspects:

- *Communicating*: this refers to living together and sharing, the experience of companionship and friendship. In this way, each person and team member becomes a gift in the other members’ lives, each enriching the other. The member discovers themselves, and discovers the other person as someone different and unique; and in this way, they can find their place in the group and form a team, a body with the other members. For that purpose, they learn to express themselves in words: speaking and allowing others and the Other to express themselves as well. The Movement suggests various ways to carry this out: sharing the week’s events, debates, games, activities and reflection on things related to team life, the morning and the evening prayers, spiritual

²⁰ In some countries these are called *Asamblea Nacional* (National Assembly). The regularity of these gatherings also varies in countries and regions, as do other activities employed for formation purposes.

²¹ We want to use the term “teams” to avoid confusion with Christian Life Communities, whatever their spirituality may be. This is part of an attempt to unify the terminology, as much as possible. We recognise that there are terms with deep roots in some Centres. It will take some time for these changes to be realised.

discernment of what has happened in life, the Personal Journal ... are all part of the accompaniment of the team.

- *Working together*: Sharing with others allows a person to open up to other perspectives and to learn to make collective decisions, with consideration for other ways of seeing, thinking and feeling. This choice leads them to take a stance and to behave more interactively in the group, not just as an individual, learning to respect others. They learn to know themselves, to live and share with others in an experience of community, and to be formed in spiritual values and the value of service to the world.
- *Attention to life*: EYM team life also seeks to teach its members to live attentively. The aim is to develop the skills necessary for sharing with the team and finding one's place in it. In taking on these responsibilities the member is called to discern how to live in truth. Dividing up the responsibilities and commitments can facilitate this process. This will help the member to be aware of their surroundings, fostering a desire to understand what is going on in their broader environment (friendships, family, school, the neighbourhood, society and the world).

Older members will be given the opportunity to lead some of the activities, to take on a role as team leader (instructor, trainer, and they will also be invited to receive spiritual accompaniment).

C) Team Meetings:

The team meetings must follow some structure:

- 1) They should be weekly, so that there can be a continual process of training.
- 2) The number of participants per team ideally shouldn't exceed twelve plus one team leader²².
- 3) Meetings should aim to be a maximum of one and a half hours long.

When preparing a team meeting, here are some things to consider:

- 1) Clearly state the meeting's general and specific aims.
- 2) Meeting activities (the items on this list are optional and the order may be adopted to suit the circumstances):
 - Opening Prayer (this could be the Offering Prayer, the Church's monthly intention, etc.)
 - Sharing life stories.
 - Reflecting on the light of the Word of God.

²²Ideally there would be two trainers, as is mentioned in footnote at the bottom of page 8.

- The learning activity (theme).
- Recreation.
- Scheduling a service (mission).
- Evaluate the meeting (did you achieve the objectives).
- Celebrate a brief liturgy and “sharing”²³.

3) Content (according to times, people and places):

The team meeting is an occasion to grow in knowledge of the faith, in an experiential and intellectual manner, based on the teachings of the Church. It should teach the members to get to know the person of Jesus, the Word of God, the Church, the seven sacraments, particularly the moments of Eucharistic celebration, the Spirit of God who is active in our history, etc. Strive to hold meetings that guide the participants to celebrate and experience the Eucharist in their lives. The meetings should regularly be orientated around the challenges facing humanity and the Church’s mission, as expressed in the Pope’s intentions.

At each meeting subjects from daily-life are discussed in relation to God and others (i.e. affection, spiritual life, the sacraments, social commitment, use of money and of free time, family, sexuality, vocation, suffering and death, etc.). Mime, singing, drawing, Bible study, learning prayers (the Prayer of Offering), the lives of saints, etc. are means to this end. Always keep in mind that these meetings are not religion classes.

Some practical suggestions on the team leader’s (instructor or trainer) way of working at the Weekly Group Meeting:

- **Before the meeting:** plan in advance, prepare all the items needed for the meeting, so as to avoid improvisation. Arrive early to the space to welcome the members.
- **During the meeting:** Make every effort for the meeting to be held in the presence of God, listening to Jesus Christ and experiencing the Holy Spirit. Help the others to share, so that the team leader is not the centre of attention. Make sure that the initial aims were kept in view. Evaluate the meeting with the members at the end, confirming that the aims were met and there are no outstanding questions or themes for discussion.
- **After the meeting:** leave everything in order and take a moment to reflect on aspects that could be improved on.
- It is useful to keep a journal to take note of the meeting plans. This will facilitate a weekly service free of monotonous repetitions or risky improvisations. By writing

²³ In some centres it might be beneficial to celebrate an Adoration of the Blessed Sacrament, depending on the members’ stage. This can help the younger members to greet or bid farewell to the Lord.

the plan and how it was received by the children and young people, you can correct your errors and prepare for an improved service next time.

- Take responsibility for maintaining a safe, healthy environment between the participants, team leaders and other people in the vicinity. Consider all the means necessary to protect the health and integrity of the members. Prepare this with the Coordinator, in conjunction with the requirements of the meeting space (parishes, chapels, schools and colleges, etc.)

D) Stages of growth

The EYM organises its members into teams according to their age or their stage of development, considering developmental maturity (psychological).

The following four elements should be present at each stage:

- Feeling welcome: the joy of being together, playing, having fun.
- Formation: knowledge of the world and of Jesus, learning prayers and other experiences, so as to grow in faith and grow as a person.
- Mission: Eucharistic life and service.
- Celebration: celebrating life with Jesus by means of celebrating the Eucharist and the sacraments. Liturgies can be adapted according to the age group.

The EYM focuses on a process which begins with childhood and ends at the age of 25²⁴. It is not for the whole of life. The Movement is a preparation for service in the Church and the wider world. After the EYM, young adults and adults will have the opportunity to participate in the Church through other means. We suggest that they do this through the Pope's Worldwide Prayer Network (PWPN).

It is important to say that moving from one stage to another is usually signified by a special celebration, with a symbol used to mark another step in the child's or young person's commitment to Christ and the Church. The names and timings of these stages vary from country to country. It can be said in general that these stages relate to three "Eucharistic moments", which indicate their general objectives:

- The youngest: learn to receive life as a gift of God
- The middle age-group: learn to take responsibility for their life, to make it their own, to find their own way to live like Jesus.
- The oldest: learn to dedicate and offer their lives in this commitment.

These points will be determined by the young person's individual stage of formation.

²⁴ Note: After the age of 17, as it is the final school year (depending on the country), members can participate in the Resource Teams or hold other roles until the age of 25 approximately. Then they will be invited to become part of a community of young adults in the PWPN, or some other pastoral service.

Below, the name of each stage and its corresponding age bracket is presented in a general table.

In certain Spanish-speaking countries²⁵ (Latin America and Spain) there are 5 or 6 stages:

- Friends of Jesus (6-7)
- Hope (8-9)
- Disciples (10-11)
- Witnesses (12-13)
- Apostles (14-18)
- Youth for the Kingdom (18+)

In certain French-speaking countries²⁶ there are 5 stages:

- New Fire (7-10)
- Young Witnesses (10-13)
- Witnesses Today (12-15)
- Hope Team (15-18)
- MAGIS Team (18-21)²⁷

In Italy and Paraguay there are 4 stages:

- Emmaus Group (8-10)
- New Youth (11-13)
- Community 14 (14-17)
- Pre-witnesses (18-23)²⁸

In some Portuguese-speaking countries there are 3 stages²⁹:

- Seed Group (9-12)
- New People Group (13-15)
- New Fire Group (16+)

What is important is that in these teams the young person can grow in all human

²⁵ In Spanish they are known as: Amigos de Jesús, Esperanza, Discípulos, Testigos, Apostólicos and Jóvenes por el Reino, respectively.

²⁶ France, Canada, Haiti and Lebanon, to name a few. In France university students are included in the MAGIS teams, for people aged 18-25.

²⁷ In French they are known as : Feu Nouveau (Fnou), Jeunes Témoins (JT), Témoins Aujourd'hui (TA), Equipe Espérance (ES) y Equipe MAGIS, respectively

²⁸ In Italian they are called Gruppi Emmaus (GE), Ragazzi Nuovi (RN), Comunità 14 (C 14) y Pre-testimoni (pre-T), respectively.

²⁹ In Brazil they used to be called: Grupo Semente, Grupo Gente Nova y Grupo Fogo Novo, respectively. Since the 3rd National Meeting of the EYM in 2015, they decided to have only two stages – 10-16 and 17-25. Afterwards members are invited to participate in a team leaders' team and to become part of a Community of the Pope's Worldwide Prayer Network.

aspects, learning to be a source of life for other people, for their community and for the Universal Church.

This way of learning can also be described as the 'Emmaus Experience'. As in the experience of the disciples in Luke 24:13-25, the young person is invited to come close to Jesus, with whom he reflects or reinterprets things that have happened, listens to the Scriptures, shares bread, and is sent to proclaim the Good News.

In the EYM, by means of these focal points of accompaniment and experiences, the child and the adolescent are enabled to become "Eucharistic persons".

E) Prayer in the EYM

The special characteristics of prayer within the Movement have their roots in the spiritual tradition of the Pope's Worldwide Prayer Network (PWPN). It seeks to encourage living in a relationship of permanent friendship with Jesus, to find Him in all things. Prayer will always be rooted in daily life, anchored to the Word of God and directed towards our conversion into an apostle at the service of the world and the Church.

Even though the whole life of the member seeks to be a response to Jesus' call, there is an educational emphasis on experiencing three special moments of encounter with him: **The Three Moments of the Day**. At of these moments there is a pause, to speak one-to-one with the great Friend.

What are the three moments?

1) *With Jesus in the Morning (First Moment):*

The **Offering** of the day to the Lord readies us to enter the dynamic of Eucharistic life. That means offering our lives to the Lord and being obedient to His Spirit, so as to live according to his wishes, ready to carry out His mission throughout the day. To recognise the Lord's Spirit to whom we want to align ourselves, we recommend meditating on the Gospel each day. This offering comes to life in the challenges facing humanity and in the Church's mission that the Pope entrusts to us each month. To this end, in this offering we ask the Holy Spirit to open our hearts to the needs of both the world and the Church, expressed in the Pope's intentions. The member offers their prayers, words, works, sacrifices, and everything else they must do. This offering can be composed of a written or learned prayer, or indeed one's own words. For example: "Here I am Lord, you can rely on me to collaborate in the mission that the Father entrusts to us".

2) With Jesus during the day. (Second Moment):

This entails a brief Encounter with Jesus, be it on your way somewhere, or at rest, at home, in school or at work; to confirm your readiness and collaboration with Him. It is a moment in which we connect and adjust ourselves to the presence of the Lord in His mission, in an act of discernment. We ask for example: “What did I do for Christ?” “What am I doing for Christ?” “What will I do for Christ?”

3) With Jesus at night (Third Moment):

The **Review** of the day is to recognise God’s activity in one’s own life that day. It is about being attentive to what is going on in our heart and how we have allowed ourselves to be impregnated by Jesus’ principles.

When conducting the third moment it can be helpful to find a suitable place at home, a “prayer-corner” or a “special place”, to experience this encounter with Jesus. We suggest situating yourself in front of a picture, a candle, a crucifix, etc. We also recommend learning somebody poses that are conducive to prayer. This will facilitate the retreat required to be connected to the Lord.

For the third moment there are three steps to follow:

Thanks – recognise everything that opens you to life, to happiness, to peace, and give thanks for everything the Lord has done in you this day.

Forgiveness – Note without judgement everything that did not give you life during the day. Ask forgiveness for the resistance, obstacles to His action. Ask that your Heart be transformed through His mercy.

Tomorrow – In light of what you reflected on the day gone by - how the Lord acted in your life and the obstacles you faced - look to tomorrow with the aim of living in greater internal freedom and obedience to the Spirit. Ask for help or make a resolution to live in greater union with Jesus the following day. Take note of your review with the Lord in your journal.

F) The personal journal

The personal journal is a helpful tool for remembering and reminding yourself of your encounter with God and others. In it you can record your personal process which helps with reviewing your own story of salvation, God’s presence in your life. This habit will prepare you for discerning his will. So, it is important for every member to have and use a personal journal. It is not simply a diary or a way of relieving one’s feelings.

What should be written down?

The Journal is particularly useful for recording the review of the day which happens in the third moment. This exercise is the foundation for discernment, for feeling and recognising the Lord's voice in our lives and for deciding to follow it.

When a person listens to God and follows him, he notices feelings, interior movements, inclinations, anxieties and internal thoughts. If they pay attention, they will uncover the origin of the effects produced by each one: whether they open a person to life or close them off and lead them to desolation. Discernment is what allows a person to recognise what is behind these internal movements and why they open a person to life or lead them to death (Dt. 30). In other words, do they come from the Lord's Spirit or are they influenced by the Adversary, the "enemy of human nature"? Choosing Jesus' path is a path to freedom. Discernment is a learned internal disposition to the Lord's spirit.

It is these perceptions and reactions, struggles and choices that are written down in the Personal Journal, to help in expressing and discerning them. Some will use it to write down their prayers to the Lord directly and others, perhaps, will gather the names of people through whom God is speaking to them.

6. Our structure: Roles and descriptions³⁰

Children and Young People in the EYM

Who are they?

- Children or young people, between the age of 5-25, who are attracted to the EYM and want to live like Jesus.

What do they do?

- They recognise and establish a friendship with Jesus by meditating on the Gospel, so as to live like Him.
- They assume the customs, methods and spirituality of the Movement.
- They learn to communicate with Jesus through prayer.
- They want to live, celebrate and give life to the Eucharist.
- They show their commitment through concrete actions in service to the Church's mission in society.
- They share what they experience in life with their team, centre or community.
- They follow the path of initiation through the sacraments (Baptism, First Holy Communion, and Confirmation).

The Team Leader (instructor, trainer or supervisor)

Who are they?

- A man or woman of discernment, accompanied by the Coordinator or Advisor. Once they have been appointed, this position becomes their mission.
- A person of prayer, who is both creative and helpful, who strives to live like Jesus in every way.
- They must be at least 16 years old and have participated in the Movement for two years, depending on the circumstances in their country.
- They have the qualities needed for leading a team: helpful, creative, joyful, generous with their time, approachable.
- They have a base layer of understanding across several aspects, allowing them to accompany others: The Bible, Catechism, the Sacraments, the Eucharist (Words of Institution, the structure of mass, liturgical elements and times, among others), the Church (diocese, parish, chapel, etc.).
- They take responsibility for their formation as a team leader, attending training events (courses, retreats, workshops, camps, meetings, etc.) which will help them to grow in Christian life and personal friendship with Jesus.
- They can work in a team.

³⁰ Within the official documents is the “**Características Evolutivas de los Niños y Jóvenes.**” (Developmental Characteristics of Children and Young People) from *Manual de Formación del MEJ Chile, diciembre 2012*. This is a resource which helps us to better understand children and young people. When preparing a resource on development for your countries, it is important to consider whether the anthropology underpinning it is in accordance with the Church's vision of the human being.

What do they do?

- Work directly with the children and young people, showing Jesus' love and friendship for them.
- Plan the meetings according to the guidelines established in the Centre's planning agenda and lead them (or accompany the person leading it).
- Speak in person with each team member to get to know them.
- Light up the team with the Word of God.
- Help to celebrate life's experiences in the team.
- Facilitate internal communion within the team.
- Participate in the team leaders' team and keeps up regular contact with the Coordinator and Spiritual Advisor.
- Promote the Pope's Monthly Intentions and the World Prayer Day (first Friday of the month).
- Are aware of what the parish, school or college's requirements are for the use of their facilities, timetable, etc., to facilitate a safe and healthy environment.
- Participate in a Life Community or apostolic team in the EYM³¹.

The Centre Coordinator (parish or school)

Who are they?

- An adult with experience in the Church, either as a layperson or a member of a religious group. They should have experience in accompanying groups or communities.
- A person trusted by the institution (parish, school, college, etc.).
- Minimum of two years involvement in the Movement³².
- A person of prayer, helpful and creative, who lives according to the Gospel.

What do they do?

- Responsible for the normal running of the Centre.
- In charge of the Annual Plan. They are careful to fulfil its aims.
- Choose and appoint new team leaders, in communion with the spiritual advisors of the EYM, and see that they receive a proper training.
- Coordinate the activities and meetings with the Team Leaders' Team.
- Accompany, encourage and motivate the Team Leaders' Team.
- Link up with the rest of the Movement and with national or regional activities. Similarly link up with the local community (parish, schools, etc) and with the Diocese³³.
- Participate in the national events convened by the National Office.

³¹ It is considered fundamental that every team leader accompanies others and participates in a community or apostolic team in the EYM where they cultivate their life of faith.

³² Note: As the Coordinator is appointed by the person responsible for Pastoral service (Parish, Pastoral Director of a school or college), ideally, they should know and participate in the EYM. That being said, their capacities of leadership, management and accompaniment will also be taken into consideration.

³³ Note: They will seek to maintain communication and participation with the Pope's Worldwide Prayer Network Centre, in the event of there already being someone responsible for the Diocese.

- Maintain contact with the National Office, with the aim of staying informed on the directives and trainings at a national and international level.
- Responsible for promoting a healthy environment, which involves being vigilant in protecting the members from any instance of abuse. Be well informed of guidelines (policies) and the documents which are available in the Diocese, Parish, School or College. Work through these guidelines with the team leaders, so that they have a good level of comprehension and coordination. Update the National Director on how a healthy environment is being maintained in their Centre.
- Participate in a Life Community or a community of the Pope's Worldwide Prayer Network.

The National Director

Who are they?

- A priest, member of a religious organisation or layperson appointed to direct the Movement. They are appointed by the International Director. In some dioceses the Bishop may appoint the Diocesan Coordinator. If this situation arises, there must be communication and coordination with the National Director, to maintain the unity, spirituality, and direction of the Movement. In many areas, the person who performs this function is also the National Director of the Pope's Worldwide Prayer network.

In Article 9 of the statutes of the Pope's Worldwide Prayer Network (PWPN), it states that "the National or Regional Director of the PWPN has jurisdiction over the EYM, its youth branch. In some countries, for historical or ecclesial reasons, the National Director of the EYM may be distinct from the director of the PWPN. In this case they will have a direct relationship with the International Director."

If it is not possible to appoint a National or Regional Director of the EYM, the International Director can appoint a National Coordinator. The criterion is their availability to fulfil the mission.

- They are a person of prayer and close friendship with Jesus, with a deep Eucharistic and Ecclesial spirit, attuned to the spirituality of the Movement and knowledgeable about its history. They must be helpful and approachable, with a love and empathy for children and young people.
- They have knowledge of pastoral organising, administration and management. They have theological knowledge and can work in a team and value their co-workers.

What do they do?

- They are the public face and are primarily responsible for the Movement.
- They are part of the National Team and accompany it.
- They visit the Centres to get to know the members, celebrate Liturgies and hold training events.
- They promote, organise and spread the Movement in the dioceses.

- They appoint the members of the National team and call them to meetings periodically.
- They lead and participate in the international and national conventions. They participate in continental or regional meetings of the National Directors.
- They are responsible for the National Office's economic development and sustainability (self-financing).
- They maintain communication with the International Office and the Continental Coordinator.
- They are responsible for promoting and verifying that there is a healthy environment, both in the National Office and in the Centres. It is likely that in the diocese, private and public Catholic Colleges, there are guidelines (policies) and documents on this issue. They make sure that the Coordinators of the Centres and the Team Leaders are well informed and apply these guidelines. It would be desirable for them to have a basic common policy, as a safeguard for that of the diocese and institutions, be they religious or private.

The Spiritual Advisor

Who are they?

- A person of deep spiritual life (layperson, member of a religious group, or priest) appointed by the institution (parish, school, or college).
- They are specifically trained for their service.
- They know the members spirituality³⁴.

What do they do?

- Accompany the Centre's Team Leaders.
- Pray for the people they advise.
- Help others to see from the perspective of the Movement and the Church.
- Take part in liturgies and celebrations.
- Care for the EYM's spiritual aims.
- Are responsible for safeguarding a healthy environment.

The National Team

What is it?

- A team of able volunteers who were part of the EYM, appointed by the National Director to accompany him/her in their work³⁵.
- Some National Teams employ people in their offices, part-time or full time. They are under the jurisdiction of the National Director.

³⁴ It will be important to give them an induction into the spirituality of the EYM, the different stages, the way of celebrating liturgies and Eucharist, among other important themes. The aim is to help them integrate.

³⁵ In some countries the arrangement of the National Team will vary according to how they are organised. The key thing is for the National Director to have one or more groups to support the running of the EYM (for example, teams for funding, retreats, formation, communications, team leaders, camps, etc.).

What does it do?

- It is at the service of all the EYM centres in the country.
- Produces the pastoral material needed for the meetings, retreats, courses and camps.
- Organises the National Gatherings and Coordinator Gatherings.
- Helps with the reflection and discernment on the pastoral and strategic plan, either annually or in another established timeframe³⁶.
- Offers encouragement, accompaniment and conducts visits to the Centres.
- It works to know and support the fulfilment of the guidelines for a healthy environment in the National Office, as well as in all other activities it is involved in.

Resource and Support Team

What is it?

- It is a team of young people and adults (former team leaders, parents, members that are older than 18 and who want to continue their service to the EYM), who can't commit themselves regularly to the Movement due to work, study, or family commitments or indeed other reasons. Ideally, they will have progressed through all of the stages and deeply identify with the Movement in their hearts. They will be invited to participate in these teams by the person responsible for the centre or by the National Director (or his delegate), if the team is working with the National Office.

What does it do?

- Gives support at the camps through a range of services: cooking, transport, economic support, resourcing, etc.
- Accompanies in activities like: days out, trips, retreats, gatherings, among other experiences.
- Offers its opinion, when it is required by the local or national Counsel, with the aim of enlightening discernment, seeking advice, etc.
- Meets with the Centre Coordinator or National Director, in accordance with their needs.
- Offers the opportunity for the Resource and Support Team to transform itself into a community of the Pope's Worldwide Prayer Network. This is the natural continuation of the process undergone in the EYM, as it has a spiritual and formative approach for young adults, with a vocational option for a more profound Christian life.

³⁶ Some countries prepare mission statements to help them orient their work for the year. We recommend being well informed of the youth pastoral of the local Church.

The Continental Coordinator of the PWPN and the EYM youth branch

- They are appointed by the Region's Jesuit Provincials³⁷, based on the proposal put forward in coordination with the International Director.
- They are in charge of coordinating and articulating the common aspects of the EYM in the continent and facilitating communication between National Directors. They support the International Director for the continent and work in close partnership with the International Office.

The International Director

- They are responsible for developing the management, direction, drive, vitality, and spirituality of the Pope's Worldwide Prayer Network and the Eucharistic Youth Movement. They are a Jesuit Priest appointed by the Holy Father based on a proposal made by the Superior General of the Society of Jesus³⁸.
- They are responsible for appointing the National Directors and presenting them at the Episcopal Conferences for approval. They also appoint the relevant National Coordinators for a country's Episcopal Conference.

³⁷ Note: The PWPN and its youth branch the EYM is a work of the Vatican entrusted to the Society of Jesus. The structures within the Society can be put to use to support this work. A Provincial is a Jesuit who acts as a Superior in a Province. A continent is divided into regions and each one names a Provincial President.

³⁸ Cf. Letter from Pope Francis to the bishops, dated July 7th, 2016.

7. Steps for opening an EYM Centre³⁹

- 1) Seek approval from the Parish, School Principal or Pastoral Administrator, among others.
- 2) Contact the National Office of the EYM or Pope's Worldwide Prayer Network for approval and to formalise the process for creating a Centre. If there is no National Office, contact the EYM's International Office in Rome.
- 3) Present the Movement to those who are interested (young people, adults, youth ministry, teachers, alumni, etc.).
- 4) Build a Team Leaders' Team with a responsible adult, who will serve as the Centre Coordinator.
- 5) Select and train the Team Leaders, in accordance with the role description detailed above.
- 6) Define the stages which you will work towards.
- 7) Train the Team Leaders' Team in initiation workshops, members' spirituality, role description of the Team Leader, methodology and planning, workshops on a healthy environment, etc.
- 8) Based on the official documents of the EYM and the Training Plan (e.g. the Instruction Guide or International Manual), create a bi-annual or annual plan for the Centre (outreach, the time and place for weekly meetings, dates of special masses, camps, family fun-days, etc.).
- 9) Convene the future members.
- 10) Hold an official opening for the Centre.

³⁹It is important for the Centre Coordinator, as the trainer-in-chief, to get to know other Centres, to find out how they function, the steps they took to create the Centre, their way of planning the meetings and activities, etc. Creating means of support between nearby Centres is beneficial.

8. The symbolism of the cross and the logo

The meaning of the cross

The cross is the Christian symbol that reminds us of Jesus who was crucified, killed and resurrected for us and for all humanity.

There are two symbols at the centre of our cross: The Host, which reminds us of Christ's love that comes to us and is given to us at every Eucharist; and the heart which is a symbol of His love and friendship which is present in the EYM.



When the young person wears this cross, they should remember that they are wearing the sign of Christ resurrected. He loves them, He gives up His life for them and He invites them to be a witness in daily life.

The meaning of the logo



At the centre of the logo is the Eucharistic bread with a cross, which represents Eucharistic Jesus. Surrounding Him are five figures which represent the five continents. Beside it is the EYM acronym and what it stands for, in horizontal and vertical formats. "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me." (Revelations 3:20).

9. Where can you find the EYM?

The EYM is present in five continents, in the following countries⁴⁰:

Africa: Egypt, Burkina Faso, Ivory Coast, Togo, Benin, Mali, Gabon, Angola, Ethiopia, the Democratic Republic of Congo, Congo (Brazzaville), Cameroon, Chad, Kenya, Uganda, Burundi, Rwanda, Mozambique, Mauritius, Madagascar, Nigeria. (21 countries)

Asia: India, Nepal, the Philippines, Taiwan, Vietnam, China (Hong Kong), East Timor, Indonesia. (8 countries)

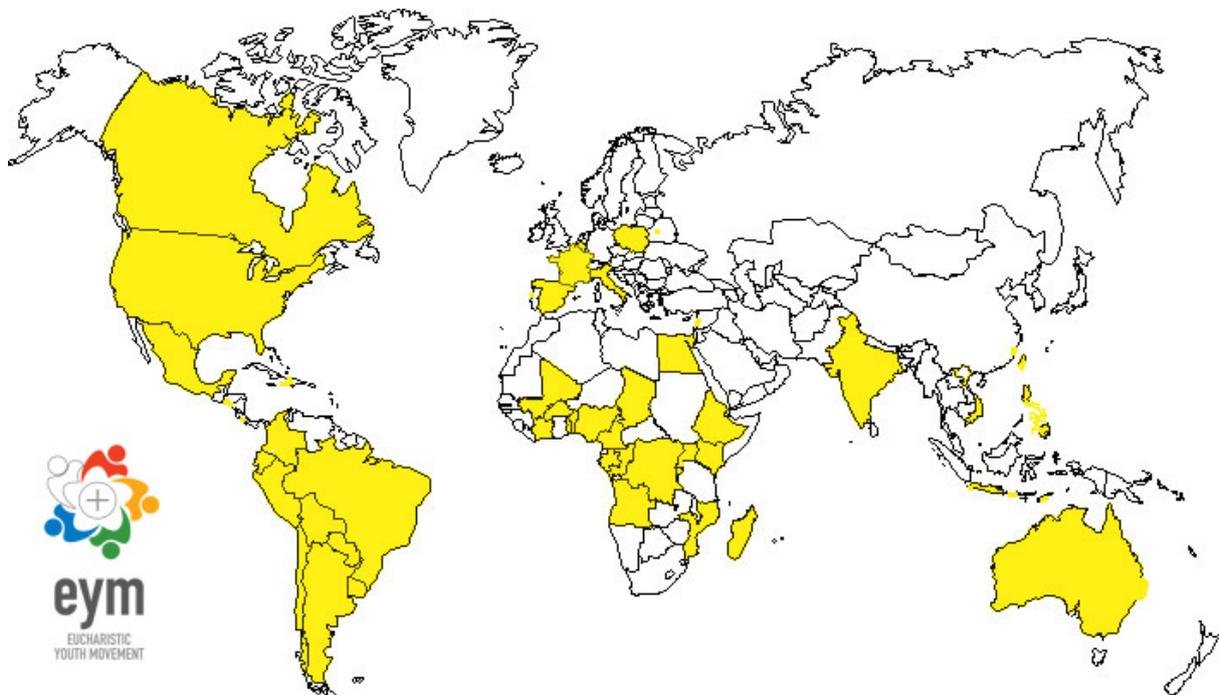
America: Argentina, Uruguay, Brazil, Canada, Chile, United States, Haiti, Mexico, Ecuador, Costa Rica, Peru, Colombia, Paraguay, Bolivia, El Salvador. (15 countries)

Europe: Albania, Belgium, France, Poland, Luxembourg, Italy, Belarus, Spain, Malta, Portugal. (10 countries)

Oceania: Australia, Tahiti, New Caledonia. (3 countries)

Middle East: Lebanon, Syria. (2 countries)

59 countries - 1,600,000 children or young people

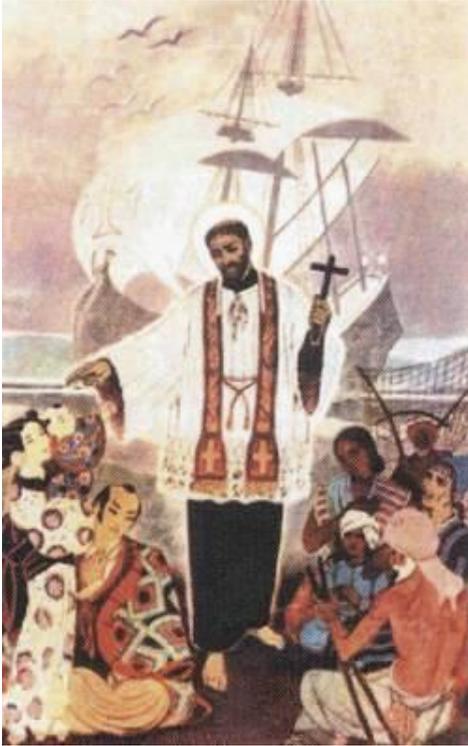


The international website: www.eym.network / www.popesprayer.net

⁴⁰Information updated September 2017. Some countries may not appear here as their EYM may still be in the process of being created, or because we haven't heard from them yet.

10. Images of our patron saints and people mentioned in the Manual

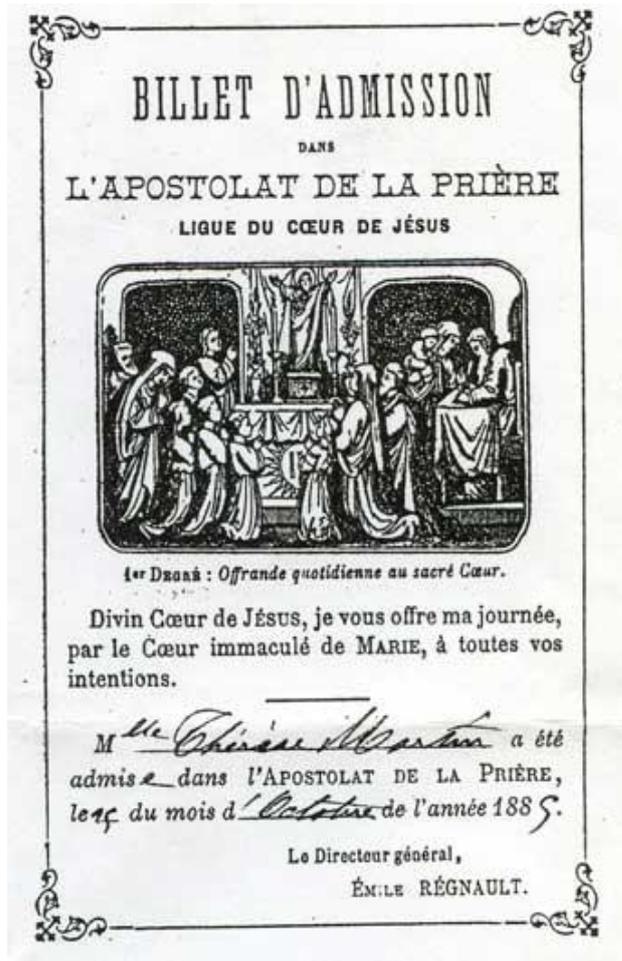
Saint Francis Xavier



The patron saint of the Pope's Worldwide Prayer Network and the EYM. The Apostleship of Prayer was founded on the feast of Saint Francis Xavier, a Jesuit, on December 3rd, 1844.

Saint Thérèse of Lisieux



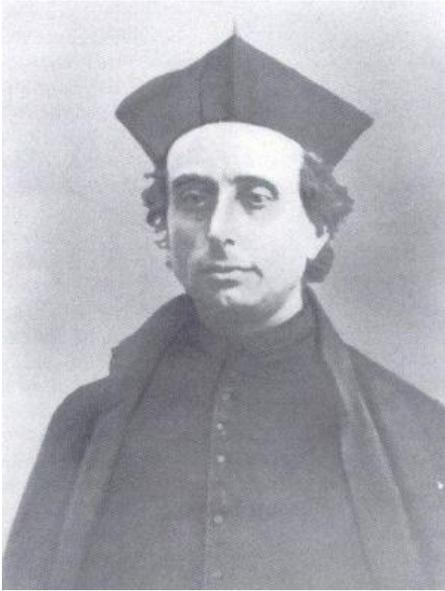


Thérèse of Lisieux participated in the Apostleship of Prayer from the age of 12. There is a record of her registration.

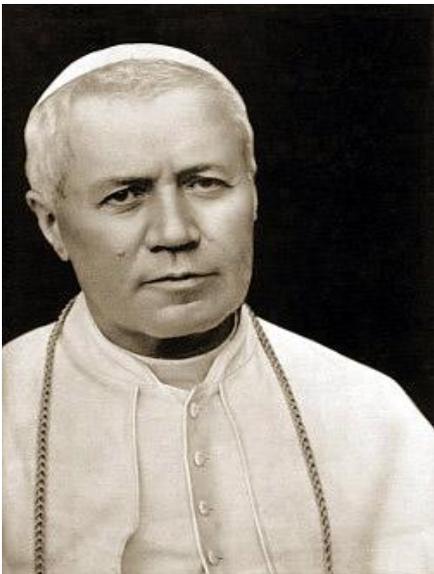
Pope Pius IX



Fr. Enrique Ramière SJ



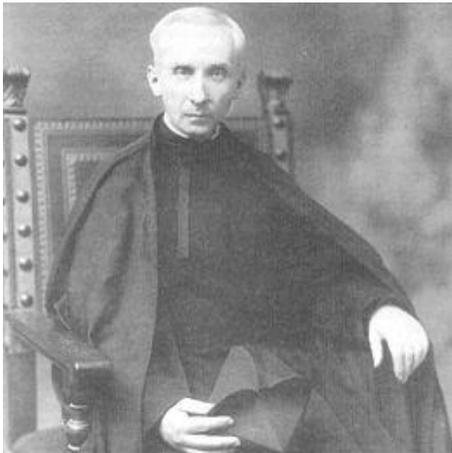
Pope Pius X



Pope Benedict XV



Fr. Wlodimir Ledochowski SJ



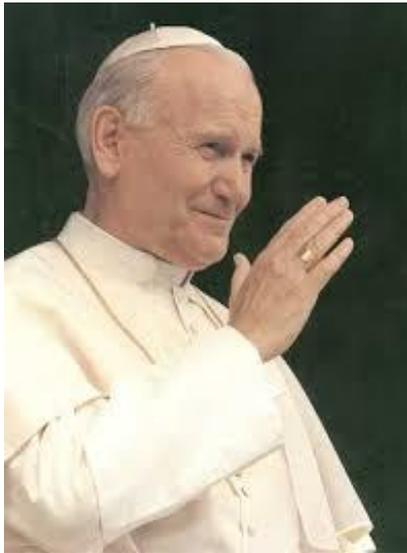
Fr. Jean-Baptiste Janssens SJ



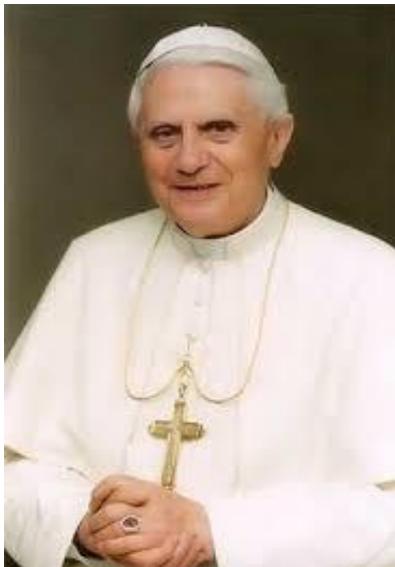
Pope John XXIII



John Paul II



Benedict XVI

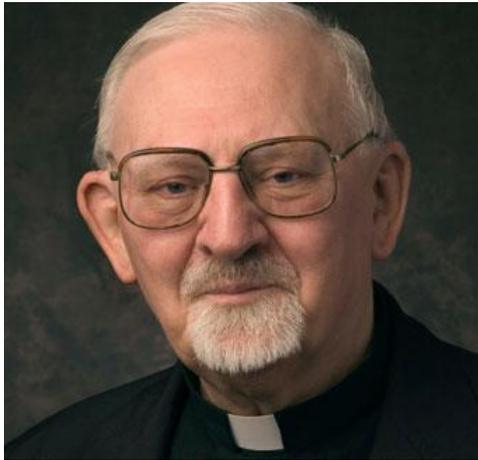


Pope Francis

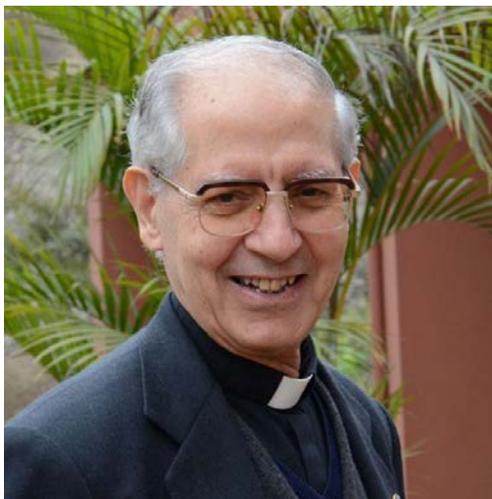


This is a pontifical work carried out by the Society of Jesus

Fr. Peter Hans Kolvenbach SJ – Superior General of the Society of Jesus
General Director of the Apostleship of Prayer – EYM (1983-2008)



Fr. Adolfo Nicolás SJ – Superior General of the Society of Jesus
Last General Director of the Apostleship of Prayer – EYM (2008-2016)



The International Director for the Pope's Worldwide Prayer Network (Apostleship of Prayer) and EYM, is now a Jesuit appointed by the Pope.

Fr. Arturo Sosa SJ – Superior General of the Society of Jesus



11. Glossary

The terms used in this document may vary from country to country.

Member = *Mejino, Mejiano* or *Mejesito*

Centre = *Comunidad* or *Centro*

Team = *Equipo* or *Cuadrilla*

Team Leader = *Animador, monitor, guía, formador*

Coordinator = *Formador, Coordinador* or *Responsable de la Comunidad/Centro*

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- 3) Speech by Pope John Paul II to the World Congress of National Secretaries of the Apostleship of Prayer. Friday, 13th April 1985, n.4.
- 4) Speech by Pope Benedict XVI at the XX WORLD YOUTH DAY, Cologne – Marienfeld, 21st August 2005.
- 5) Speech by Pope Francis at the Meeting of the Eucharistic Youth Movement (EYM). Aula Paolo VI, Friday, 7th August 2015.
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- 9) MOUVEMENT EUCHARISTIQUE DES JEUNES, « L'expression dans l'équipe », en *Revue du Mouvement Eucharistique des Jeunes de France*, Spécial Branchés le *Dossier d'animation des camps nationaux*. This is the document for team leaders at the national camps.
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