



eym EUCHARISTI
YOUTH
MOVEMENT



Pope's Worldwide Prayer Network



EYM and The Way of The Heart.

Why do we say that the spiritual foundation of the Eucharist Youth Movement is The Way of the Heart?

Summary:

EYM pedagogy has its spiritual roots in the Spiritual Exercises of Saint Ignatius of Loyola and in the spiritual treasure of the Apostleship of prayer, known today as The Way of the Heart. The EYM pedagogy should always be renewed to adjust itself to the language and cultures of the present time. For that, and to prevent that renewal to be an empty shell, it is important to inspire on its spiritual foundation The Way of the Heart. The EYM pedagogy is an adapted version of The Way of the Heart since it is an adaptation of the spiritual treasure of the Apostleship of prayer in the light of the Spiritual Exercises for children and youth. For this reason, in the EYM International Guidebook it is written: "Once the member has gone through the proposed stages [in EYM], the Pope's Worldwide Prayer Network will continue to offer them, after the age of twenty-five, a spiritual path, to live their daily offering in service to the Kingdom of God. **This spiritual path, called "The Way of the Heart", delves into the three foundations of the EYM over nine stages.** Various forms of participation are offered, for example the Communities of the Pope's Prayer Network." (Manual p.18, 2018).

The spiritual treasure of the Apostleship of prayer in the light of the Spiritual Exercises, and what today we call **The Way of the Heart, is the common spiritual foundation of the whole Worldwide Prayer Network, whatever the forms of participation would be**, and also of our proposal for young people, of course. If it is not the common foundation, it could be thought that they are two different works, and that is not true, neither at a historical level nor at the level of the canonical statutes (December 2020). The EYM International Guidebook sets: "The Pope's Worldwide Prayer network must be the EYM's spiritual impulse. This is not only due to historical reasons, but above all because of the spiritual treasure outlined before." (p.14).

To deepen:

The Eucharist Crusade, from which the EYM was born in 1962, has its roots in the spiritual treasure of the Apostleship of prayer. Its origins go back to 1915 in Bordeaux in relation with the Apostleship of prayer in France, and its pedagogy is based on this eucharistic and apostolic spirituality. (As it is clearly indicated in the EYM International Guidebook produced between 2012-2018, from now on "Guidebook") the pillars of the Eucharist Crusade were: Prayer, Communion, Sacrifice, Apostleship. When the Eucharist Crusade was recreated as the Eucharist Youth Movement, in the light of the Spiritual Exercises, a pedagogical reform was made; and little by little, the EYM proposal was presented as an invitation to live a personal friendship with Jesus, in union with His Heart, through the Gospel, the Eucharist, and the Mission (Manual p.14 and p.17), which was another way to talk about the

traditional pillars of the pedagogy in the light of the Second Vatican Council. The Guidebook, published in 2018, specifies that the “sacrifice” of the pedagogy of the Eucharistic Crusade corresponds to “the offering of the day in an all-encompassing Eucharistic dynamic”, which is unfold with the three moments of prayer, between the prayer of offering and the review of the day, in a dynamic of a greater availability. This new pedagogic presentation corresponds to what we call **the way of the Emmaus disciples**. (Manual p. 42)

Certainly, there are different and varied styles of EYM in the world. However, there are three foundations or pillars in common. This EYM pedagogy, with its recreation in the light of the Spiritual Exercises since 1962, has kept its roots in the spiritual proposal of the Apostleship of prayer. This spiritual proposal or treasure, as it is indicated in the document about the recreation of 2010 (a jewel of an old treasure chest) is inscribed in the devotion to the Heart of Jesus. This is the spiritual foundation, with its apostolic perspective, just as it was given by Fr. Henri Ramière SJ, the second founder of the Apostleship of prayer, which appears in the title of the recreation document of 2012 [A way of the Heart at the service of the world. The Apostleship of prayer] and of 2014 [A journey with Jesus, in apostolic readiness]. The last one was approved by the Pope. The first versions of The Way of the Heart have already appeared in these two documents. I highlight the coherence of these various documents over the last 15 years, to emphasize that this apostolic perspective with roots in devotion to the Heart of Jesus is not something recent.

The Way of The Heart includes the spiritual treasure of the Apostleship of prayer, with its diverse proposals. It is presented in an organized way, in a coherent way that helps us to align our hearts to the Heart of Jesus for the mission of compassion for the world. During 2012, P. Claudio Barriga SJ, with his international team, officially presented this itinerary. The Way of the Heart is not another thing than the spiritual treasure of the Apostleship of prayer, presented in a way that articulates and emphasizes its spiritual dynamic in the light of the Spiritual Exercises. That is the reason we assure that, from the moment that the spiritual roots of the EYM are embedded in the spiritual treasure of the Apostleship of prayer, the EYM has as spiritual foundation The Way of the Heart. This fact is so true that the directors, national coordinators and EYM leaders that have experienced The Way of the Heart, have found that it helps them to better understand and deepen the EYM spirituality. Although the name “The Way of the Heart” has been recently assigned, its content corresponds to the spiritual tradition of the Apostleship of prayer, in a recreated presentation, as it is expected. This is also stated in the EYM International Manual when explains how the EYM pedagogy has its roots in the Apostleship of prayer and in the Heart of Jesus: “The AP articulates the **Gospel, Eucharist and Mission** in a compact and inseparable way, as in the Heart of Jesus.” p.8

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