



PRAYING AND MOBILIZING OUR LIVES

INTRODUCTION
BOOK 1

"For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me."

Jn 12: 49-50 (ESV)



Pope's Worldwide Prayer Network



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DEAR FRIENDS IN THE LORD

The Way of the Heart is the spiritual itinerary proposed by the Pope's Worldwide Prayer Network. It is the compass for our mission, a mission of compassion for the world. The Way of the Heart is part of the process initiated by Pope Francis with *Evangelii Gaudium*, "The Joy of the Gospel".

The Way of the Heart was the result of several years of international work led by Father Claudio Barriga, S.J. Like any international document, it is a group effort, which has taken into account diverse cultures, languages, ecclesial and spiritual experiences. It has its richness and its limits. We presented this itinerary to Pope Francis in a document entitled: "A pathway with Jesus, in apostolic readiness" (December 2014). It presented a new way of understanding the mission of the Apostleship of Prayer, in a dynamic of apostolic availability. The Holy Father approved it in August 2014.

The Way of the Heart is essential for the recreation of this ecclesial service as the Pope's Worldwide Prayer Network. It is a deepening of the spiritual tradition of the Apostleship of Prayer for today, and articulates in an original way essential elements of this spiritual treasure with the dynamics of the Sacred Heart of Jesus. It is the key to the interpretation of our mission, our compass. That is why in 2017 I proposed a commentary. The idea was to help the national teams of the Pope's Prayer Network to deepen each step and enter into its inner dynamics, so that they could propose, with their own creativity, materials that would help to enter into The Way of the Heart. We call this text the "Internal dynamics of the path".

However, few teams began to create new materials and proposals with *The Way of the Heart*, and we quickly realized that without them, progress in the recreation process of this pontifical work would be very slow. We started in 2018, with an international team, to write 11 books. This team was led by Bettina Raed, regional director of the Pope's Prayer Network in Argentina-Uruguay. It is from the land of Pope Francis, with the support of several Jesuit companions, that this work was coordinated. I am particularly grateful to Bettina for all her availability, her writing and coordination work.

I hope that these materials will help us to propose this mission of compassion to the world with creativity (spiritual retreats, formation sessions, meetings on the first Friday of the month, etc.). This is the basis of our mission. ***The Way of the Heart helps to enter into the spiritual dynamic of recreation, the dynamic of the Sacred Heart of Jesus.***

P. Frederic Fornos, S.J.

International Director

Pope's Worldwide Prayer Network Original Spanish

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From 2009, the Pope's Worldwide Prayer Network (Apostleship of Prayer and EYM) (PWPN) has undergone a process of recreation, concretized in the new statutes approved by Pope Francis in November 2020. The statutes are a point of destination at which we have arrived but at the same time a point of departure from which we can proceed to a new stage.

The recreation process sought to flesh out the program of the traditional Apostleship of Prayer into a way of life more suited to our present time. What is this time like? What would that way of being and living, sought by this recreation, be like? The present time urges us to be more attentive and awake in order to recognize the movements of God and the "signs of the times," if we want to offer the men and women of today a more viable option of living out their faith. A way of life that can respond to the great challenges facing humanity and the Church, as proposed each month by the Pope through his intentions. A way that will allow us to avoid being distracted by the reality of our world which is sometimes precipitous and individualist. We have called this way of being and living "The Way of the Heart."

The document titled "A journey with Jesus in apostolic availability," approved by Pope Francis in 2014, is the fruit of a four-year discernment process at the international level. "And he said to them, ***Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old***" (Mt 13, 52).

This document presents the Apostleship of Prayer, now recreated as the Pope's Worldwide Prayer Network. It expresses that it has a "decidedly missionary face", offering a service of formation and renewal of the spiritual life of laity in parish and diocesan contexts, such as colleges and schools. It helps to center life on Jesus Christ in order to live in friendship with Him each day as apostles available to a mission of compassion in the service of our brothers and sisters. A mission that is concretized in the prayer intentions that the Pope proposes to us each month.

*To become apostles and missionaries, it is first necessary to form the heart of a disciple. And it is precisely here where the spiritual itinerary, **"The Way of the Heart", acquires all its value and beauty. It is a true school of the heart.***

Our way of proceeding: an attitude of disponibility

The axes that give dynamism to the document approved by the Pope are:

- 1.- Personal and affective relationship with Jesus,**
- 2.- Apostolic availability [disponibility],**
- 3.- Collaboration in the mission of Jesus,**
- 4.- Service to the Church in a worldwide network of prayer and**
- 5.- Challenges of humanity and the mission of the Church.**

In summary, we could say that the Pope's World Prayer Network seeks to help today's Christian to situate oneself in the heart of the world, with a spirituality centered on the Heart of Jesus. From a personal and affective relationship with Him will spring an inner attitude of availability to be an apostle in daily life. Men and women at the service of faith and justice.

The heart of an apostle does not stop being a disciple: it is always attuned to the voice of the Master. For this reason, the spiritual path proposed by the Network is a true school that forms the heart of a disciple.

Within the Church, and forming a worldwide network of prayer, an apostle collaborates with Jesus in his mission in view of what Pope Francis offers in his intentions each month.

What is the attitude?

Whenever we mention the "attitude" of a person, we generally refer to the way they act, proceed or behave. But attitude actually involves a larger process. It is the external manifestation of an internal synthesis and understanding. Attitude is the result of an internal process and not merely the expression of isolated actions. Attitude differs from imitation in that it represents a person's lifestyle, while imitation is the external expression of some gestures that reflect the particular and unique characteristic of another person.

"For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? You therefore must be perfect, as your heavenly Father is perfect" (Mt 5: 46-48)

Thus, attitude is an inner, mental and emotional response that manifests itself in a concrete way of proceeding or acting. It is an affective predisposition that is not directly visible. It is related to action, though it should not be equated only with it. It influences perception and thought. It is acquired but it can also be learned. It is always the result of an affective evaluation and is therefore related to the identity of a person. Attitude is closely linked to our understanding of reality or the world.

An Attitude of Disponibility

The attitude of availability that "The Way of the Heart" seeks to develop does not consist in external gestures and isolated acts of solidarity, but in a lifestyle. Inner availability, as a lifestyle, is expressed in the words of the Apostle Paul to the Philippians,

"Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus" (Phil 2: 3-5).

More than just a requirement for mission, the attitude of availability is an interior disposition to welcome the feelings of Jesus and forge in ourselves his style of life. Only in this way will mission become an integral part of our life of faith, rather than merely isolated acts. **"Now, I have been crucified with Christ. It is no longer I who live, but Christ who lives in me"** (Gal 2: 20). The attitude of availability is not something added externally to our life but the result of an internal process of personal and affective relationship with Jesus.

From this perspective, mission, as an integral part of our faith, acquires a broader and at the same time more creative horizon. To be disciples is to collaborate with Jesus in the mission he received from his Father. The apostle lives in a community formed by a Worldwide Prayer Network, which recognizes the challenges that humanity has and that the Pope formulates in his intentions, a concrete call to prayer and action.

Disponibility must also be understood as the inner disposition to offer one's life as an instrument of reconciliation, peace, consolation, and love in daily life. This is done concretely in words and gestures to help build the Kingdom of God.

The attitude of disponibility is formed under the action of the Spirit of God. It is a response of love to Jesus and a commitment to the mission He received from the Father. It is the result of an intimate and personal relationship with Him, cultivated through communion, meditation on His Word and the sacraments.

Putting on Christ: a way of the heart

The spiritual itinerary helps us to deepen the spirituality of the Heart of Christ while immersed in a disheartened world. It invites us to be "ever more available to the mission of Jesus." This mission is made concrete in "supporting the Pope and the Church, at the service of the challenges of humanity" through prayer and action.

The mission in daily life begins each day with the daily offering that disposes us to live in the presence of God. This disposes us internally to collaborate in spreading the Kingdom of God united in a worldwide network of prayer.

Challenges of Humanity

In the Spiritual Exercises of Saint Ignatius of Loyola, we find the meditation on the Kingdom in which he makes us imagine "a human king, chosen by the hand of God our Lord (Spiritual Exercises, 92)" who invites and calls to form part of an army that wants to "conquer all the land of the infidels." Then in the (Spiritual Exercises, 93) he says;

The second point is to look at how this king speaks to all his people, saying: My will is to conquer all the land of the infidels; therefore, whoever wants to come with me must be happy to eat as I do, and to drink and dress, etc., he must also work with me during the day and keep watch at night, etc.; so that later he will have a part with me in the victory, as he has had in the labors.

This Network is a spiritual path that the Church proposes to all Christians to help them become friends and apostles of the Risen Jesus in daily life, sensitive to the reality of the world. This is the great challenge of today: to be sensitive to the needs of so many men and women who are going through difficult situations arising from the globalization of indifference. In the face of the global trend of the throw-away culture, Pope Francis says;

Just as the commandment “Thou shalt not kill” sets a clear limit in order to safeguard the value of human life, today we also have to say “thou shalt not” to an economy of exclusion and inequality. Such an economy kills. (...) Human beings are themselves considered consumer goods to be used and then discarded. We have created a “throw away” culture which is now spreading. (Evangelii Gaudium, 53)

The Pope's intentions express challenges that call us to become attuned, as Jesus was, with the needs of so many men and women in our world, in different cultures, languages, and even beliefs.

In the invitation of the King to eat, drink and dress like him, we hear a profound call to the conversion of one's own affect. The spirituality of the Heart of Jesus should help Christians to feel, sympathizing with the needs of so many of our brothers and sisters, just as Jesus did.

“At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned,[a] like sheep without a shepherd. (Mt 9:36). “And when the Lord saw her, he had compassion on her and said to her, ‘Do not weep.’ Then he came up and touched the bier, and the bearers stood still. And he said, ‘Young man, I say to you, arise’” (Lk 7: 13-14).

Availability for mission is born of a compassionate heart that feels the world with the heart of Jesus. The Way of the Heart takes us on a mission of compassion for the world.

Praying real life

We all know the age-old tension that exists between prayer and action. It is a tension that we could express as “What is central to a disciple's life of faith in following Jesus: prayer or action?”

How do we resolve the tension between prayer and action in daily life without falling into the extreme of a devotion closed in on itself and disconnected from the life and needs of humanity and the Church, or making prayer something "practical and utilitarian" like a mere scaffold for the achievement of good works?

We have gone through both extremes, and perhaps this is why in Ignatian spirituality it is so common to speak of "contemplatives in action."

The contemplative in action, according to Saint Ignatius of Loyola, not only contemplates the active world and sees wonderful things, but also sees in those things wonderful signs of God's presence and activity. The contemplative in action is deeply aware of God's presence even in the midst of an excessively busy life. It is an attitude of consciousness; consciousness of God. (...) The contemplative in action seeks God and tries to find him in action. This means that the contemplative person sees the world from an incarnational perspective. God dwells in real things, in real places, and in real people. Not just "up there," but "around."¹

Christian prayer runs the risk, at times, of traveling on a "path parallel to the paths of life." It cannot be detached, disconnected from world events, because the praying Church cannot forget that it received the mandate to **"go and make everyone my disciples"** (cf. Mt 28: 19).

Each month, the Pope entrusts to his Worldwide Prayer Network a prayer intention that expresses his concern for humanity and for the Church. These intentions touch the life of every man and woman on the planet. They are challenges to pray for.

¹ JAMES MARTIN, SJ "More in deed than in word". A Jesuit Guide to (Almost) Everything. Santander, Mensajero-Sal Terrae, 2011, p. 383.

They are keys to understand what is happening around us and a call to "live in coherence with what we are praying for."

Apostolic disponibility, of which the document approved by the Pope speaks, is not possible without a conversion of sensibility, and without a perspective of deep, intimate and apostolic prayer. "Prayer connects us to the world" because life is concrete. "God dwells in real things, in real places, and in real people." The praying and apostolic Church is called to be present wherever there is a need to proclaim the faith, but also where there is an abandoned person to welcome, an "outcast" to integrate, a hungry person to feed, a naked person to clothe, a prisoner to visit, etc. In short, it is called to be present wherever the compassionate heart of Jesus needs to be present through our concrete and efficient help.

Praying and transforming: an itinerary of the heart

First of all, prayer must be oriented towards the transformation of life, towards configuration to Jesus Christ; otherwise it will be a sterile prayer. When our prayer does not bear the fruit of good works, "it shows that nothing real has happened in the heart of man, that the subject, whatever his tastes or ideas or imaginations, has not really met anyone."² Prayer is the act of relating with Someone who changes our affections, thoughts and attitudes. That is why we speak of "a spiritual path inspired by the symbol of the heart that wishes to respond to the needs of our contemporaries in their inner life" (INTRODUCTION Doc. 1).

For Saint Ignatius of Loyola, the transformation of life occurs when we are willing to "imitate" Jesus' way of living, eating, drinking and dressing (Spiritual Exercises, 93) cultivating the "*same mind*" of the Lord (Phil 2: 5). However, to live like Jesus, we must be docile to the promptings of the Spirit of God, that is, "make ourselves indifferent" (Spiritual Exercises, 23), available, to receive his Word and seek and find his Will, stripping ourselves as much as "possible" (Spiritual Exercises, 165) of one's own ways of proceeding to assume what is Christ's. The Eternal King invites us to collaborate with him in the mission he received from his Father, but we need to assume His own way of proceeding.

Prayer is in itself an apostolic action since the announcement is first made in one's own heart. We are disciples before we are apostles. In this way, the spiritual itinerary called "The Way of the Heart" becomes indispensable to live the faith.

² J. M. Velazco, Orar para vivir. Invitación a la práctica de la oración. Madrid, PPC, 2008, p.129.

Praying becomes essential to living. Prayer gives life meaning and orientation, without

which the believer becomes locked in isolation, cut off from connection with the outside.

Three moments of encounter with Jesus:

The prayer that connects you to the world.

Life is transformed when we recognize in everyday events, whatever they may be, the presence, meaning, orientation and substance of God's loving plan. The three moments of prayer, from morning to night, trace the itinerary of the heart and give coordinates to life. They permeate the events of the day that then become a matter of prayer at the end of the day. Life itself is the sacred space where one finds and recognizes God.

Being with Jesus in the morning is the moment of personal and affective encounter with God through meditation on his Word, daily seeking in its meaning how to live the intention of the month. In this intimate encounter, we frame life in a new and different horizon everyday. It is the moment of offering: "Here I am, Lord." Each month, the Pope's intention marks a new spiritual journey and invites us to "mobilize" our life towards it.

Being with Jesus during the day, the disciple is an apostle in everyday life. He is aware of the presence of the risen Christ in the normal rhythm of his daily tasks and inwardly disposes himself to "feel with the Church" (Spiritual Exercises, 352-370). This means entering the itinerary of the path of the heart to make ourselves available to the mission of Christ, tuning in to his way of proceeding and associating ourselves with his mission of compassion for the world. "Pray for the desires of the heart of the world, with its joys and sufferings, making prayer a service, accompanying those who work for these challenges day after day" (Letter of Fr. Adolfo Nicolás, SJ). Prayer has a double apostolic dimension. It begins by evangelizing the heart of the person praying that will later reflect in one's daily life.

Being with Jesus at night. The third moment of the spiritual itinerary offers the person praying the opportunity to pay attention to the course of one's life and the way in which one fulfilled the challenge of the month. If our prayer is reduced to abstract ideas, it runs the risk of turning into stereotyped and routine formulas. For this reason, the night *pause* gathers the day's journey to recognize in it the activity of God and the new coordinates for the following day.

Prayer needs to grow and mature in us. When can our prayer be considered mature? When the life of others is no longer alien to us, when it takes us out of "our self-love and self-care" to be one with the lives of others, when everyone's life fits into that sacred moment of personal dialogue with Jesus Christ.

To get into this rhythm of prayer everyday, we invite you to become part of the prayer community that prays with Click to Pray, the official prayer platform of the Pope's Worldwide Prayer Network. <https://clicktopray.org/>

Understanding the course of life

To understand what is happening to us interiorly or to try to understand what is happening in our life, it is necessary to pause. In the spirituality of the Spiritual Exercises of Saint Ignatius, we call the time of the examen or review of the day "a pause." It is the moment we take to be attentive to others and to ourselves, to get in touch with our inner self and from there better connect with others. We have been created to exist in the world and to experience the world, attentively, with our senses awake, but for this we need to pause.

For the Jews, the Sabbath, which is a cornerstone of their faith, is the time to "stop and rest." The pause at night makes room for sacred space, timeless time, *kairos*, which is the "right or opportune moment" for the mystery of God to be revealed, to become an epiphany.

It is difficult for us to understand what is happening to us and its meaning because we have lost the value of the pause, of the "Sabbath", of that appropriate moment when we find the voice of God within us. The pause is the time that escapes "chronos" because it is the time for "being" where the "doing" receives its coordinates again. The pause is the moment of the manifestation of God, it is the space from where we must work, advance, and produce. It is the instance where our being is in prayer, where we meet with God, with others, with the events of our life, in the light of the Spirit *"who teaches us everything"* (cf. Jn 16: 13) .

During the time of the pause or the review of the day, we look at our life in the light of the Gospel. However, it is also a time dedicated to reflecting on what we "don't do" or "don't stop doing." Sometimes we fail to become "better" people not because we stray from the right path, but because of what we "don't" do or "don't stop doing."

Praying and mobilizing: the challenge and its solutions

The somewhat excessive emphasis on the fact of mobilizing ourselves for the challenges of humanity can make prayer a pragmatic or utilitarian act.

“Prayer, the encounter with God, turned into a mere scaffold to achieve good works. God at the service of our moral progress, our peace of mind and, perhaps, our complacency. Is there something more contrary to logic, to the truth of the relationship with Mystery, than that prayer in which the forces of God are added to ours to allow us to reach the ideal of our perfection?”³

The invitation of the Network to mobilize ourselves for the challenges of humanity and the Church has nothing to do with the danger of falling into the extremes of making prayer a pragmatic act at the “service of our moral progress, of our peace of mind and, perhaps, our complacency. It calls us to something else.

The spiritual proposal of the Network, formulated in the spiritual itinerary “A Way of the Heart” and in the three moments of the day, is to become attuned to the feelings of Jesus. ***It is to clothe ourselves with Him*** (cf. Rom 13: 14), ***to have his same mind***, (Phil 2: 5), be content to eat like Him, and so also to drink and dress like him [Spiritual Exercises, 93], to be able to affirm like the Apostle Paul ***“It is no longer I that live, but Christ lives in me”*** (Gal 2: 20).

Mobilizing our life means, first of all, internally tuning in to the challenge of the month, converting the Pope's intention into a matter of prayer and a moment of encounter with Jesus and our neighbor. After that affective and personal encounter with Him, the mission in daily life becomes a response of love and a service to the Church, and not merely a “scaffold” for personal fulfillment.

The challenges articulated by the Pope touch the reality of many people, and it is the lives of those people that become a matter of prayer for us. Through these challenges, we are invited to convert our sensibilities to go against the throw-away culture, to feel sorry for the needs of so many people as Jesus did, and this requires our prayer and action.

The Pope's intentions help us to make our prayer incarnate. When we pray like this, life and the different aspects and elements that make it up, become part of that

³J. M. Velazco, Orar para vivir. Invitación a la práctica de la oración. Madrid, PPC, 2002, p. 129

sacred space of our personal encounter with Jesus. It is the lives of many people that the Pope entrusts to our prayer.

Our prayer, for the Pope and his intentions, forming a worldwide prayer network is a true apostolic action.

To pray forming a worldwide network

The Pope's Worldwide Prayer Network has a definite identity. It is a Network *at the service of the challenges of humanity and the mission of the church*. Its vision is to pray and live the challenges of humanity that concern the Pope (intentions) through his prayer network. These are our keys to understand the challenges of the world that need our prayer and action. And its mission is *to be apostles in daily life*. Through the spiritual itinerary, "a path of the heart", we embrace the lifestyle of Jesus, sensitive to the needs of so many people who require a compassionate and solidary heart. It is placing our life at the service of Christ's mission as a response of love to his life given for us.

Devotion to the Heart of Jesus ... a spirituality of concrete life.

From its origin, the Apostleship of Prayer has centered its spirituality on the devotion to the Sacred Heart of Jesus, making it its own charism. There are three pillars of this devotion: personal Covenant or Consecration, reparation, and the prayer of communion with Jesus. These elements make up its essence.

The Prayer Network goes on today, carrying in its bosom this inspiration of God that gave rise to it. And now, with a new face and a new dynamic more appropriate to the current situation of the Church, it continues to respond to the needs of the people of our time.

In a way that is creative and at the same time faithful to tradition, the Worldwide Network offers a path of renewal to men and women who wish to live a spirituality centered on the Heart of the Risen Jesus.

The process of recreating the Network is a "true revolution", an inspiration of the Spirit of Jesus acting in the Church, who gives new impetus to this ecclesial service characterized by prayer with the intentions of the Pope.

That beautiful intuition that Father Gautrelet had, that was assumed by Father Ramière, is today the Pope's Worldwide Prayer Network, which is present with a new

face, with a new dynamic, that it takes *“like a master of a house, who brings out of his treasure what is new and what is old”* (Cf. Mt 13:52), to deepen in its origin and renew its service in the Church.

This dynamic of Recreation does not seek to cover up or hide the wrinkles of history, but rather to “row out to sea”, to enter the depth of the original inspiration and to dive into the dynamics of the Heart of Jesus, thus broadening the horizon of mission. This process is an invitation to put security aside and discern the action of the Spirit who breathes freely in our hearts and in the bosom of the Church.

This Prayer Network, renewed in its missionary ardor, listens to all men and women seeking answers to so many questions arising from the apparent emptiness and meaninglessness that many experience. What will those questions or first observations of this recreation be?

In its origin, the Apostleship of Prayer was a response from God to the concerns and desires of some Jesuit students who, in the midst of their formation, yearned to be part of the mission of the Church in places far away and in need of the message of Jesus. In those desires the Spirit of God breathed, inspiring the formator of those young people with a new and creative proposal for his time. Without needing to leave their studies or their country, they could be missionaries like the men who travel and announce the Word of God, by offering their lives, their prayers, their studies and daily work as offerings for the missions that the Church carries out. This way of praying and living each day, not only renewed their way of praying, but also their way of seeing their lives. God's action in the desire of those young people enabled the emergence of a new way of “being missionaries” in daily life, through the offering of one's life. It is in this dynamic of desires and inspiration in which we find the Spirit of God responding to the deep longings of the human being, that all our re-creation of the PWPN is inserted in order to update the ecclesial service that it performs.

The Spirit of God continues to act in the bosom of the Church and in the hearts of so many men and women who seek new ways to live their faith in ever greater coherence with their daily life of studies, work and daily duties. In what way has the Worldwide Prayer Network found a way to recreate its ecclesial service and respond to the desire of so many people to live their faith and daily life with greater integration? How is it possible to find a space for prayer and mission every day? Is there a model of missionary prayer in today's times? How can we deepen our covenant with the Heart of Jesus in modern life?

The Worldwide Prayer Network has found a way to experience today that first

inspiration that gave rise to the Apostleship of Prayer and with which it hopes to continue providing a service in the Church today.

A prayer inscribed in real life: an ever-present tension.

It is a well known fact that our life of prayer and our daily life are in danger of moving along parallel paths without reaching a proper articulation, such that what we pray is one thing and what we live is quite another. However, it is also true that our spiritual life must be supported by some kind of articulation between the two, so that work does not become a sick activism and prayer a void and meaningless illusion.

In people's lives, prayer is an encounter with the Creator who transforms life from the very core. It is an encounter that invites us to enter God's world to transform ours.

Such was the prayer of Jesus, a deep relationship with his Father that introduced him to the world he loved, to the desires and motives of his Heart. The love he felt from his Father moved him to act as He would, in favor of the most fragile and vulnerable of his time.

The prayer of Jesus was a prayer "filled" with the face of the Father impregnated with his mercy and compassion. As a result of the encounter with his Father in prayer, he confronted the most painful situations of his time, and was moved to respond with concrete answers, relief, healing, acceptance, fullness, as his Father desired.

Through prayer, Jesus made his Father's feelings and gestures his own, to the point of reaching total and complete identification with Him. Jesus is, on earth, the compassionate face of the Father. *"Jesus said to them: 'I assure you that the Son of God can do nothing on his own account; He only does what he sees the Father do. Whatever the Father does, the Son also does'"* (Jn 5:19).

Prayer is shown to be true in love of neighbour. In this way we verify that prayer is not a moment of egocentric self-centering but of growth in being. In prayer there is more of being because love grows in its three dimensions, towards God and all creation, towards oneself, and of course, towards others. Prayer in tune with the Heart of the Master makes his gestures, attitudes and way of proceeding spring forth in us.

In this dynamic of growth in being that prayer elicits, our life becomes a place of encounter with God where prayer continues. Prayer and daily life are not two separate or conflicting experiences, but the same reality in which both integrate and intensify each other. A prayer that becomes life and a life that becomes prayer. We pray with our own life, with what we experience each day, to seek in the silence of prayer the

way of proceeding that Jesus indicates to us. Finding God in all things and all things in Him. Our daily life is the altar of our surrender.

Our daily offering is a way of making "living offerings" given to the Father in which dwell the Offering par excellence, Jesus himself. And by uniting ourselves to him and offering ourselves with him, we make ourselves available to his mission of compassion for the world, the center of his life, even today.

The Way of the Heart helps us to enter into this dynamic of prayer that transforms our life: a transformation that will be progressive and revolutionary. We must transform our way of praying if we really want to be in tune with the Master. It is necessary that we learn to dialogue with God who infinitely exceeds us, who knows us more than we know ourselves, whom we do not control, but who is a True Other who accepts us. Prayer puts us in the world of God and not the other way around, enabling us to enter his logic, his style, his designs, in proportion to our limitations. And not the other way around, trying to fit Infinite Love into our cut-out ideas.

This proposal is an invitation to enter into this new understanding of prayer that helps us to tune into the Heart of Jesus, with his inner world. And from that harmony with him and with his world, to be collaborators and apostles of his mission. A mission that is made concrete for us in the challenges or intentions that the Pope proposes to us each month and that the Spirit inspires within the Church.

This spiritual itinerary invites us to enter into a dynamic of apostolic prayer that helps us as disciples to tune in to the Heart of the Master and, from a deep transformation of our attitudes, to venture into the world with Jesus. It is an invitation to a prayer of offering, of surrender, of going out of ourselves, in which we are not going to ask for anything but instead give ourselves. A grateful response to the Love of Jesus who precedes us and embraces us in the same prayer. Beloved in the Love of God and in the world of God, with his way and with his style, concrete gestures emerge from our life as a missionary and apostolic response. In the experience of that Love, the heart wants to be like and be close to, the One who loves us.

The way in which devotion to the Heart of Jesus is understood is by entering into a new understanding of the dynamics of this Heart: a missionary dynamic. The Love of His Heart invites us to enter into communion with his Eucharistic Body and makes us go out into the world where that same Heart is Alive and active in the concrete life of people, things and real situations in a mission of compassion. These are two sides of the same coin, since it is not possible to separate the Eucharist from the self-giving that Jesus made of himself throughout his life and symbolized in the Last Supper; nor

from the supreme gesture of putting oneself at the service of the brethren by washing the feet of his disciples. Eucharist, dedication and service, are same and unique gestures of compassion for the world, with which Jesus dwelt among us and showed us the dynamics of His Heart.

Prayer in real life is the prayer of communion with the Risen One, recognizing him in our concrete life. He is the one who appeared to Saint Margaret Mary Alacoque, the one who spoke with Mary of Magdala, and the very same one who appeared to the Apostles whom they could not recognize. Once again, we are invited to discover the Risen One with a new face, that of Jesus himself who with his wounds tells us, "It is I", and invites us to find him also in the wounds of those who suffer, of the marginalized, of the vulnerable.

We can only understand the logic of the challenges of humanity and of the mission of the Church if we can make our life a prayer and prayer our life. Because the challenges are inscribed in real life, the wounds of Jesus are today the wounds of our brothers and sisters. Only those who can continue their prayer in ordinary life will be able to tune in to the challenges that the Spirit inspires in the heart of the Church today and offer their lives to collaborate with Him in his mission of compassion for our brothers and sisters.

Today, in the Prayer Network, we continue this dynamic of the prayer of communion with the Heart of Jesus. A prayer that invites a greater identification with his life and way of proceeding. We adore and pray to Jesus made Eucharist and we also pray in our daily life; making life our prayer and prayer our life. The life of prayer is the way to know Jesus and make His gestures and attitudes our own, accepting his invitation to meet him in the real world where he lives and continues to act in favor of life. There, in the heart of the world, he invites us to join his mission of compassion.

Reparation is inscribed in this same understanding as another of the pillars of the Apostleship of Prayer. The reparation to His Heart is not different from the one that inspired Saint Margaret Mary Alacoque. The proper way we repair His Heart is through our response to His unconditional Love. Our response of love through the offering of our lives to collaborate in His Mission of compassion on behalf of our brothers and sisters. Jesus calls us to meet Him, Alive and acting on behalf of our brothers and sisters, wherever there is suffering and pain. It is in their lives, where He dwells, that we can make reparation and bring relief, understanding, mercy and help. Offering our lives for them is true reparation, since he dwells in the little ones.

Likewise, the intimate Alliance or Consecration in the Worldwide Network, aside from being a union with his Eucharistic Body, is a union of communion in the service of others. We can enter into intimacy with him, embracing his lifestyle, his gestures and his choices. Also, in the communion of his Body, and especially in communion with our brothers and sisters through our service to them. The consecration of our lives puts us in a relationship of service and surrender to the same Jesus who inhabits real life.

This time of renewal is an invitation to recover the history and tradition of the center of our charism: the Heart of Jesus. It is an invitation to enter into the dynamics of his Heart, of his Infinite Love given to all. A missionary dynamic at the service of His Mission of compassion for our brothers and sisters. Thus, we are invited to deepen and broaden our mission field to every person, circumstance and reality where the Heart of the Risen One lives and works, inviting us to join in his mission of compassion for the world. The invitation of the Way of the Heart is a proposal to enter into this new understanding and missionary dynamics in order to encounter Him acting in the heart of the world.

A meditation on the spiritual journey of the Pope's Worldwide Prayer Network

The "Way of the Heart" is the formation itinerary of the Pope's Worldwide Prayer Network. It is an itinerary that invites our heart to be closer to the Heart of Jesus, to configure it to his feelings, desires and longings. He invites us to join the mission that he received from the Father. Being friends of Jesus, deeply united to him, perceiving his joys and sufferings for the world, **leads us to commit ourselves** to him as he takes on the challenges of humanity and the mission of the Church. These challenges that the Pope entrusts to us each month show us how the mission of the Father entrusted to Jesus is made concrete today. The "way of the heart" thus helps us to perceive the challenges of the world with the eyes of Jesus, to mobilize each month, docile to the Holy Spirit, through prayer and service. This is how this itinerary transforms us more and more each day into apostles of prayer, "missionary disciples" on a mission of compassion for the world.

The itinerary of the Pope's World Prayer Network (PWPN) and the themes of our spiritual proposal are presented as a school of the heart. In nine steps, this itinerary leads us to identify with the thinking, will and projects of Jesus.

The quotes from the Word of God and others that accompany each paragraph tell us of God's inordinate love for each one of us and for all of humanity. They are to be welcomed in a prayerful and grateful silence, as they speak of our history with Him.

We are offered a covenant of personal love with the Risen One and the offer of our daily availability to collaborate with Him in his mission, as his apostles. Placed at the service of his Church, we are sent to make God's compassionate love present in the world. These pages present the spiritual proposal of the path of the Pope's World Prayer Network, its interior roadmap, inviting us to enter into a dynamic of interior availability and offering of our life to the mission of Jesus – a mission of compassion for the world.

RECIPIENTS

This book is intended for all those who wish to follow the Path of the Heart and those who wish to help others to travel it.

KEYS TO READING

The text that you have in your hands is a help to walk the Path, the Way of the Heart. They are materials that will allow you to have this profound experience of meeting Jesus. In them you will find the nine steps or stages of this itinerary developed through texts that go in-depth on the subject of each step, from different approaches or perspectives.

Each book in this material is a stage or step on the road that you can travel in your personal time in which the Spirit of the Lord leads you. Saint Ignatius tells us that "It is not knowing not much that nourishes and satisfies the soul, but feeling and tasting things internally" (Annotation 2, in the book, *Spiritual Exercises*). That is why we recommend that you do not rush your pace, or get ahead of yourself along the way. Don't pile up your prayers or readings. Walk to the beat of your heart in a rested way, enjoying and feeling this spiritual path in your heart. A good way to find out which is the most appropriate pace for you is to keep in mind not to move on to the next step until you feel that you have deepened in the present step and that there is no more to go. Until you feel that you have found what you are looking for and want and open or willing to go one step further.

The books that make up each stage have a common structure. You will find in them, identical titles or entries. These entries are perspectives or approaches to pray and ponder each step. Each step proposes a single topic for prayer, but approached from different angles.

We present you with some "keys" that will make it easier for you to use this material and that will help you to pray at each stage.

What is the keyword?

It is the word that constitutes the axis and center around which each step rotates. It is the word that names the central reality that unfolds in each step. It will serve as a guide to read each of the entries, as a lens to read and pray. It is a compass that guides prayer and experience.

What are the objectives?

They are the lights that guide the march at this stage of the journey. They are like guides who have the function of setting a course. They may be goals to be achieved, but the important thing is that they guide the process you carry out and not that they become something to be achieved. We must take the objectives as guidelines to guide us in the process and grace to ask and not achievements to obtain.

What are attitudes?

They are the inner responses that are expected to awaken in people by the experience lived at each step. They are responses of the person in which feeling, thinking and acting are committed and which are reflected in external behavior. Attitudes are the behaviors that reveal the inner style that is forged when walking the proposed itinerary. The experience of each step calls for a concrete response, which helps to forge in each one the style of the Lord.

What is the Referential Framework?

It is the framing of the experience that is invited at every step. It is the thematic delimitation of the experience that guides the pilgrim's walk.

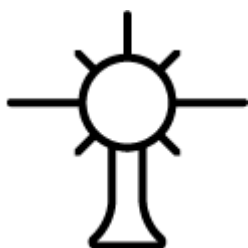
What are the Internal Dynamics of the Step?

It is the first general presentation of the subject, in which you are invited to make contact with the proposal, its contents, its axes, its more general features. It is a way to get in touch with the step for the first time. It is a general entry, a first presentation of the subject and its orientation.



What is the Biblical perspective?

It is a tour of the theme of the passage from a biblical proposal that seeks that whoever goes through the experience can enter the topic through a biblical journey of it. It is an orientation to pray the theme through an itinerary of the Word of God. It is a way of presenting the subject as we can find it in the different books of the Bible.



What is the input from the perspective of Faith?

It is an approach to the topic of the step presented from a simple and affordable theological-spiritual perspective. It is a proposal to invite reason to discuss the step. A thoughtful look.



What is the Spiritual perspective?

It is the presentation of the passage from spirituality in which a spiritual theme is displayed in intimate relation to the central theme of the passage. It is a perspective that allows you to pray and do the experience from a theme in relation to the theme that is the axis of the step.



What are the Pope's writings?

In this post we present the thought of Pope Francis in relation to the theme of the proposed step. It is a way of praying, of experiencing and of gaining light and understanding through the magisterium of the Church.



What is the approach from the Perspective of Prayer?

It is a prayerful proposal. A presentation of the theme of the step more properly for meditation, silent and slow reflection. It is a perspective in which you are invited to let the issue resonate and echo within you.

What is the proposed action or exercise?

It is an invitation to put prayer into practice, to bring it into daily life and concrete action that allow us exercising. You can repeat the proposed exercise for as long as you need to, and until you feel that you have exhausted its richness. You can find your own dynamic and your own way of bringing prayer to life.

What is the Appendix?

In this section you will find simple writings that will allow you to expand, deepen and discover new perspectives on the proposed topic at each step. It is complementary material that will help you, if appropriate, to enter with greater depth and / or greater light in the prayer proposal.

You will find these reading keys from step one of the itinerary and throughout its entire journey. However, to start a path you need to put your feet on the path, stand at the starting point of the path. This "putting your feet" allows you to recognize the path, to give yourself the time necessary to get ready to walk, sizing up the route to take and calibrating the effort that we will have to put in. The latter is the invitation of the initial disposition. It is the preparation for this itinerary that we invite you to do.

The 11 books of the Way of the Heart were written and supervised by the team of the Pope's Worldwide Prayer Network in Argentina, Uruguay, and the International Office. The theological texts were supervised by professors from the Faculty of Theology of the Catholic University of Córdoba, Argentina.

Happy trip! Have a great journey! May the Good Lord meet you on this itinerary of the Way of the Heart!

Original : Spanish

PRAYING^{AND}
MOBILIZING
OUR LIVES

INTRODUCTION

BOOK 1

