



A WORLDWIDE NETWORK
OF PRAYER AND SERVICE
ATTENTIVE TO THE NEEDS
OF HUMANITY



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
December 3, 2019 - St. Francis Xavier

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STEP 9
BOOK 11

Outline to guide the step

Keyword: WE ARE A PRAYER NETWORK

Objective: To mobilize by prayer and action for the challenges of humanity and the mission of the Church.

Attitudinal keys: I: Network cooperation, according to various modalities

What you want to obtain – Fruit: Escape the "globalization of indifference."

Inner dynamics for the step: With others in the mission of the Pope's Worldwide Prayer Network – Feeling with the Church.

Referential Framework

The Apostleship of Prayer is a Worldwide Prayer Network at the service of the challenges of humanity and the mission of the Church that we recognize as concretized in the monthly prayer intentions proposed by the Pope. These intentions express the Holy Father's concerns on matters that affect the world and the Church today. They must guide our prayer and our action during that month.

This network is made up of those who, through the daily offering of their lives, make themselves available to collaborate in the mission of compassion of the Risen Christ, in any situation or state of life in which they find themselves. The call to mission is the fire that makes us apostles sent from the Heart of the Father to the heart of the world.

Internal dynamics of the Step

In his Lenten message of 2015, Pope Francis tells us: "Also as individuals we are tempted by indifference. We are saturated with a tremendous amount of news and images that remind us about human suffering and, at the same time, we all feel our inability to intervene. What can we do to not be absorbed by this spiral of horror and helplessness? First, we can pray along with the communion of the earthly and heavenly Church. Let us not forget the force/strength of prayer by so many people."

With the Pope's Worldwide Prayer Network – The Apostleship of Prayer - we participate in a global network of millions of brothers and sisters who pray and mobilize each month for the challenges of humanity and the mission of the Church. From his universal outlook, the Pope entrusts to us his intentions for us to pray for in our daily lives. It is a remarkably simple way to "feel with the Church" (The Spiritual Exercises Nos. 352-370,) united to the Heart of Jesus. It is a window open to the world. The Holy Father's prayer intentions are intended to open our hearts to the most urgent needs of humanity and the Church and invite us to commit our lives to the call for justice here in the Kingdom of God on earth. This mission on behalf of the challenges of humanity is lived with all those who hunger for more brotherhood,

justice, and peace in the world, including those who belong to other religious traditions.

May this "way of the heart" make Jesus' compassion our own and awaken in us the desire to become ever more available at the service of his mission for the challenges of humanity and the mission of the Church.

Pope Francis invites us to participate in his prayer network: *"I would also like to invite you to join in the Pope's Worldwide Prayer Network, which spreads, also through social networks, the prayer intentions I propose for the Church each month. In this way, the Apostleship of Prayer moves forward and communion grows"* (Angelus of January 8, 2017.)

On June 28, 2019, on the Solemnity of the Heart of Jesus and during the celebration in Rome of the 175th anniversary of the Apostleship of Prayer, **on that day recreated as** the Pope's Worldwide Prayer Network, the Holy Father said to us: *"It is good, on this day of the Solemnity of the Sacred Heart of Jesus, to remember the foundation of our mission... **It is a mission of compassion for the world, we could say a 'way of the heart,' that is, a prayerful itinerary that transforms people's lives.**"*

*He added: "The Apostleship of Prayer, the Pope's Worldwide Prayer Network and in communion with him, **reminds us that the heart of the Church's mission is prayer. Pay attention: the heart of the Church's mission is prayer.** We can do so many things, but without prayer it does not work. The heart is prayer. I encourage you to persevere with joy in knowing the importance and necessity of your work. **You help people to have a spiritual gaze, to view the reality that surrounds them in the light of faith, in order to recognize what God himself is working in them: it is a great gaze of hope!"***

Let us entrust this prayer network to our Lady, Mary, Star of the New Evangelization, who, moved by the Holy Spirit, was always available to the mission of her Son and of the Church.


To dig deeper. Resources. Annex Five. Address of the Holy Father June 28, 2019.

To dig deeper. Resources. Annex One. The Pope's Worldwide Prayer Network, 36-100.



A VIEW FROM
THE BIBLICAL
PERSPECTIVE

A view from the Biblical perspective



Anthropologists and psychologists warn us about two basic needs of people, without ruling out the existence of a larger list. On one hand, the need for belonging, the experience of belonging to something greater that contains a person and gives them identity. Space in which the person can display his or her projects and bring them about as an integral and significant part of the reality that contains and supports them. On the other hand, the need to retain a share of autonomy and freedom of decision-making process in one's own projects and their own persons even when the projects are part of something greater. Both needs shape a healthy tension that we must learn to balance: personal belonging and personal freedom.

If we were to translate these postulates into the language of the spiritual life and the life of the church, we would talk about our personal mission and community membership. Just as in the field of behavioral development in educational and business-oriented environments, we could talk about stimulating reasons for awakening motivations that will move people to commit to the institutional projects. Similarly, in our Catholic Church we speak of awakening great desires to join Christ's mission. Only great desires move us; great desires determine us; great desires make us capable of heroism.

Two ingredients help us forge the desire to cultivate a spirit of a missionary discipleship committed to Jesus Christ's mission of compassion: The first, is that this mission is part of our personal project and, second, that we carry it forward in a community that supports and strengthens us and in which we feel that our contribution to it is meaningful. Was this the experience of the first disciples who were determined to follow Jesus and after His Resurrection set out to announce what they had seen and heard? And if not, how do you see your own great desires to join the mission of the Risen Christ?

If we continue our journey through the pages of the Bible, we see how Jesus sends his own disciples with others; they do not go alone. Just as Jesus sought friends, his friends are also sent among friends. This mission of sending that Jesus himself has received from his Father he now, after the Resurrection, entrusts to his disciples **"Peace be with you! As the Father sent me, so I send you"** (John 20:21.) In their first missionary steps, the first communities cultivated prayer, their personal and community encounter with God the Father and with the Risen Jesus Christ, by prayer moved by the Holy Spirit. The Book of The Acts of the Apostles tells us that **"The Apostles always gathered to pray with the women, with Mary, the mother of Jesus, and with their brethren"** (Acts 1:14.)



The Gospel of Luke recounts a greater number of disciples than the sending of the first twelve. The number of seventy-two could allude to the universality of Jesus' sending and the message and urgency to all ends of the world, where Jesus himself "will first" grace with his presence. A call for all men and women who want to join the mission of compassion at all times and places where the Risen One awaits and will accompany them. ***"After this the Lord appointed seventy[-two] others whom he sent ahead of him in pairs to every town and place he intended to visit."*** (Luke 10:1.) ***"Then Jesus approached and said to them, 'All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.'" (Matthew 28:18-20.)***

St. Paul the itinerant Apostle (Preacher,) writes in his letters about the building of a new type of mission sustained by his recurrent visits to different communities and through his presence and epistles. Paul's letters are not just letters, but they reflect a style of mission, a way that the disciple found to help create and sustain communities far from each other, at a time when traveling was done by walking on foot and at a time when travel was marked by many difficulties experienced in the roads and byways of the journey. ***"Paul, an apostle—sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father who raised him from the dead—and all the members of God's family who are with me,, to the churches of Galatia..." (Galatians 1:1-2.)***

This is how Paul describes his discipleship to us: ***"On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter to the circumcised, for the one who worked in Peter for an apostolate to the circumcised worked also in me for the Gentiles, and when they recognized the grace bestowed upon me, James and Cephas and John, who were reputed to be pillars, gave me and Barnabas their right hands in partnership, that we should go to the Gentiles and they to the circumcised. Only, we were to be mindful of the poor, which is the very thing I was eager to do" (Galatians 2:7-10.)***

Paul exhorts, accompanies, encourages, brings the Good News to all the heathen/gentiles of that time and reminds us that we are all united and saved in Christ Jesus without distinction, ***"He came and preached peace to you who were far off and peace to those who were near, for through him we both have access in one Spirit to the Father. So, then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the***



capstone" (Ephesians 2:17-20.) We are all a body that Jesus Christ keeps cohesive and every loving action of the members adds to that body and makes it grow. ***"Rather, living the truth in love, we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds itself up in love"*** (Ephesians 4:15-16.)

On his journeys Paul is forming and helping communities along with other envoys/messengers and collaborators of his for the mission of Christ Jesus, those who are near the communities, as well as those who carry the Good News and maintain with their frequent visits the bonds between their members. Companions on their way from here and there, sent and coming to deliver the good news. They come to strengthen bonds, to assist each other, care for each other, encourage each other, and correct themselves fraternally. In this holy mission, they carry wherever they go the seeds for the Kingdom of the Father, collaborating with Jesus Christ on his mission of compassion for the world. ***"So that you also may have news of me and of what I am doing, Tychicus, my beloved brother and trustworthy minister in the Lord, will tell you everything. I am sending him to you for this very purpose, so that you may know about us and that he may encourage your hearts"*** (Ephesians 6:21-22.) ***"I hope, in the Lord Jesus, to send Timothy to you soon, so that I too may be heartened by hearing news of you"*** (Philippians 2:19.)

"I urge Euodia and I urge Syntyche to come to a mutual understanding in the Lord. Yes, and I ask you also, my true yokemate, to help them, for they have struggled at my side in promoting the gospel, along with Clement and my other co-workers, whose names are in the book of life" (Philippians 4:2-3.)

"Aristarchus, my fellow prisoner, sends you greetings, as does Mark the cousin of Barnabas (concerning whom you have received instructions; if he comes to you, receive him,) and Jesus, who is called Justus, who are of the circumcision; these alone are my co-workers for the kingdom of God, and they have been a comfort to me. Epaphras sends you greetings; he is one of you, a slave of Christ [Jesus,] always striving for you in his prayers so that you may be perfect and fully assured in all the will of God" (Colossians 4:10-12.)

In all times and seasons, the Spirit of Jesus inspires us by way of concrete actions how to collaborate with the mission of the Kingdom of God in due time, place and person. Paul, James, Peter, John, and the other first disciples each found a way to create community by bringing the Good News of the Kingdom, making fruitful the mission entrusted to them.



Likewise, we are invited as members of the Pope's Worldwide Prayer Network, to write the part of history that belongs to us. That is, to join in Jesus' mission of compassion for the world, praying and mobilizing for the challenges of this time entrusted to us by the Pope. Just as in another time Jesus along with His disciples responded to the challenges of their time, so it is up to us His followers and disciples at this time of history to give our response as missionary disciples of the Kingdom of God and help meet these challenges with compassion. It is up to us to write new narratives, and, if necessary, new letters for this time in history, to truly be living gospels in the service of the mission of Jesus Christ, so that the new challenges of humanity and the mission of the Church may be the themes for the next pages of this ongoing history of salvation that we have to live. It is up to us to retell the Good News. Do you want to join Christ's mission in the Pope's Worldwide Prayer Network?

We are called, we are sent

The Gospel of Luke in chapter 10:1-12 tells us:

After this the Lord appointed seventy-two others whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest. Go on your way; behold, I am sending you like lambs among wolves. Carry no money bag, no sack, no sandals; and greet no one along the way. Into whatever house you enter, first say, 'Peace to this household.' If a peaceful person lives there, your peace will rest on him; but if not, it will return to you. Stay in the same house and eat and drink what is offered to you, for the laborer deserves his payment. Do not move about from one house to another. Whatever town you enter and they welcome you, eat what is set before you, cure the sick in it and say to them, 'The kingdom of God is at hand for you.' Whatever town you enter and they do not receive you, go out into the streets and say, 'The dust of your town that clings to our feet, even that we shake off against you.' Yet know this: the kingdom of God is at hand. I tell you, it will be more tolerable for Sodom on that day than for that town.

The evangelist puts in Jesus' words this advice and recommendations for this mission,

Luke tells us in his account of Jesus' life words that were no longer addressed to the group of twelve apostles but were addressed to a large group of followers/disciples whom Jesus sends to collaborate with Him in His mission, to bring about the project of the Kingdom of God.



We are invited to listen to the Lord's words and make them a fundamental call for our own life. The Church and each of us are marked by the same words in the sending of Jesus of the seventy-two chosen ones. The original desire of Jesus himself is for His disciples to "set out on their way," to spread by word and action the prophetic movement of a church that comes out of its own walls to meet the brethren, offering themselves for the service of others.

Jesus sends us to heal the sick and to proclaim that the Kingdom of God is at hand. This is the great news, that He is with us and encouraging us to humanize life in general. But it is not meant to be merely theoretical preaching, rather it needs to be understandable by all. The Lord's desire must be made understandable; everyone should be able to grasp it as something new and good. What gestures and words could convey this reality? For us, it is necessary to listen, to welcome, to heal the wounds of those who suffer, to rescue those who are lying in the ditches of their existence. Only in this way can the Love of Jesus' heart manifest itself and become visible to all humans through our concrete gestures and actions. The preaching of the Kingdom of God can only be made understandable if the people we encounter feel understood and welcomed by our gestures, our actions, our invitation to belong and share in the call of Jesus to all humans in His earthly life and through us today.

Jesus tells us that peace is the first sign of the Kingdom, which is a gift from the Lord that we must safeguard and give to those who receive us. If that peace is received it will stay there with them, and if it is not welcomed, then it will return to us, for it is a gift that will not be taken away from us.

The Lord recommends that we do not overstuff our backpacks, rather we are to go with light luggage. Jesus does not tell us what to bring, but Jesus does tell us what we should not have to bring to wear... things that will distance us from the poorest. Our lifestyle, our behavior must identify us with the poorest. After all, what defines us will be our testimony. Our means must reflect that we are poor, reflecting the poor means that Jesus used himself: the love for the underdogs and the most abandoned, the welcome of each person, the forgiveness of those that offend us, the creation and fostering of a fraternal community, our mutual tolerance.

We do not preach just a doctrine but most importantly a person: the humanizing experience of encountering Jesus Christ. We are sent to radiate "a quality of evangelical life," that puts brothers and sisters in touch with the humanizing force of Jesus, which restores them and brings them back to Life. This call is addressed to every one of us, to continue forming a large community symbolized in the Gospel number of the seventy-two. Today, the Pope's Worldwide Prayer Network brings



together tens of thousands of Catholics throughout the world, most invisible to the eyes of the world but who, through the daily offering of their lives, by prayer and action become united in solidarity with those who suffer, particularly with the forgotten ones. This network of hearts is called and sent to bring to the world the healing force of Christ through their witnessing by their evangelical quality of life, as a concrete response to the gospel sending: "the Lord appointed seventy-two others and sent them ahead of Him in pairs, to all the villages and towns where He planned to go."

- *For Zion's sake I will not be silent, for Jerusalem's sake I will not keep still, until her vindication shines forth like the dawn and her salvation like a burning torch. Nations shall behold your vindication, and all kings your glory; You shall be called by a new name bestowed by the mouth of the LORD. You shall be a glorious crown in the hand of the LORD, a royal diadem in the hand of your God. No more shall you be called "Forsaken," nor your land called "Desolate," But you shall be called "My Delight is in her," and your land "Espoused." For the LORD delights in you, and your land shall be espoused. For as a young man marries a virgin, your Builder shall marry you; And as a bridegroom rejoices in his bride so shall your God rejoice in you. Upon your walls, Jerusalem, I have stationed sentinels; By day and by night, they shall never be silent. You who are to remind the LORD, take no rest, and give him no rest, until he re-establishes Jerusalem and makes it the praise of the earth. Do not be silent, those who call upon the Lord, do not let him rest, until he breaks the dawn of his righteousness and his salvation calls like a torch (Isaiah 62:1-7.)*

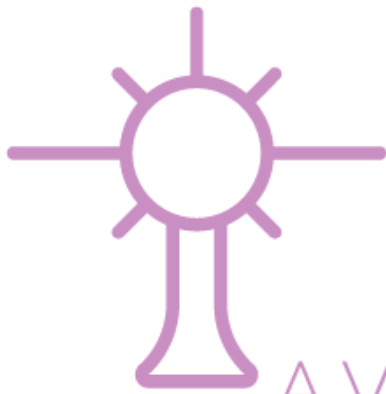
- *As the men turned and walked on toward Sodom, Abraham remained standing before the LORD. Then Abraham drew near and said: "Will you really sweep away the righteous with the wicked? Suppose there were fifty righteous people in the city, would you really sweep away and not spare the place for the sake of the fifty righteous people within it? Far be it from you to do such a thing, to kill the righteous with the wicked, so that the righteous and the wicked are treated alike! Far be it from you! Should not the judge of all the world do what is just?" The LORD replied: If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake. Abraham spoke up again: "See how I am presuming to speak to my Lord, though I am only dust and ashes! What if there are five less than fifty righteous people? Will you destroy the whole city because of those five?" I will not destroy it, he answered, if I find forty-five there. But Abraham persisted, saying, "What if only forty are found there?" He replied: I will refrain from doing it for the sake of the forty. Then he said, "Do not let my Lord be angry if I go on. What if only thirty are found there?" He replied: I will refrain from doing it if I can find thirty there. Abraham went on, "Since I have thus presumed to speak to my Lord, what if there are no more than twenty?"*



I will not destroy it, he answered, for the sake of the twenty. But he persisted: "Please, do not let my Lord be angry if I speak up this last time. What if ten are found there?" For the sake of the ten, he replied, I will not destroy it. The LORD departed as soon as he had finished speaking with Abraham, and Abraham returned home (Genesis 18:22-33).

- *All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers* (Acts 1:14.)
- *Come to him, a living stone, rejected by human beings but chosen and precious in the sight of God, and, like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ* (1 Peter 2:4- 5.)
- *After this the Lord appointed seventy [-two] others whom he sent ahead of him in pairs to every town and place he intended to visit* (Luke 10:1.)
- *[Jesus] said to them again, "Peace be with you. As the Father has sent me, so I send you"* (John 20:21.)

To dig deeper. Resources. Annex Three. Saint Francis Xavier, a man of great desires. To dig deeper. Resources. Annex Four. Saint Therese of Lisieux, the greatness of the small.



A VIEW FROM
THE PERSPECTIVE
OF FAITH.




A view from the perspective of Faith

We are a Network for mission.

The Pope's Worldwide Prayer Network is part of the Catholic Church. It is a pontifical work at the service of the Church's mission. In this sense, we are a body that adopts the configuration of a Network and we are part of a larger body that is the Church. To understand us as a body and part of a larger community, let us review some components that outline the spirit of this sense of belonging.

Jesus did not act alone, He sought men and women, formed, and empower them, and helped them to make possible the proclamation of the Kingdom of God. This community of Disciples came to understand that what they had been called to be part of with the coming of the Holy Spirit that was poured out on them as members of the nascent Church. It was only then and there that they understood the responsibility given to them by the Master. To this nascent Church that starts to understand Jesus' message by the action of the Holy Spirit is linked the mysterious plan of God to make them and us his collaborators. There is no Jesus Christ the Savior without a Church of collaborators; they and us are a single dream of the Father; both realities are inseparable in the mystery of salvation. The Father sends His Son, and He sends in turn his chosen Church of disciples who become collaborators in His mission. We are called to be a solidly united body in Christ Jesus.

And to speak of the nascent Church of disciples is also to speak of charisms and diversity. They became the body-Church sustained by the diversity of charisms as a manifestation of the grace of the Spirit of Jesus that animates it: ***"There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit. To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the one Spirit; to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues. But one and the same Spirit produces all of these, distributing them individually to each person as he wishes"*** (1 Corinthians 12:4-7.) So we all form a single body in Christ that is the head. ***"The human body, though it has many limbs, is one; that is, all the members of the body, despite its plurality, form a single body. For so is Christ. For we have all been baptized in one Spirit, to form only one body among all: Jews and Greeks, slaves and free. And we have all drunk from one Spirit"*** (1 Corinthians 12:12-13.)




With all its diversity, the Church then has an internal unity, various charisms, functions, and a head that provides a service of government, the Pope, the representative of Christ on earth. This does not mean that the Church is only the hierarchy, for, as St Paul says, the Church is a differentiated (many parts) and a hierarchical body.

Let us not lose sight of the fact that the grace of the Lord only operates in concrete circumstances; it becomes concrete through visible signs. In other words, the Church has an ongoing incarnating reality, through which real men and women by their actions in specific circumstances of time and places make it come about. That is why ambiguity and fragility are typical realities of the Church's existence. It is also true that there is sin in the Church because there is sin in the men and women who form it. That is why the Church, as the Body (unity) that collaborates in the mission of Christ is always in need of conversion.

We have the responsibility to take care of the life and unity of the body. We must always put into practice our rational awareness and the love of truth, which is not the same as blaming the evils and fragility of the body. Such an accusatory and divisive attitude is typical of Satan. If it is necessary to make a criticism, we must consider that there must be better ways to express wisdom in speaking than in staying silent. We must avoid being the source of scandal to others with our use of words chosen to add to the gossip. We must speak in a timely manner and in due time and act as those who can heal the evil we denounce. An indiscriminate or inconvenient criticism, even if it is fair, does the same harm as criticizing some wrong. It is not about hiding but about building, encouraging unity and being facilitators of harmony and peace. Weaker members should be helped and corrected, but never discarded or simply appearing to protect them. Saint Paul tells us: ***"Indeed, the parts of the body that seem to be weaker are all the more necessary, and those parts of the body that we consider less honorable we surround with greater honor, and our less presentable parts are treated with greater propriety, whereas our more presentable parts do not need this. But God has so constructed the body as to give greater honor to a part that is without it, so that there may be no division in the body, but that the parts may have the same concern for one another. If [one] part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy"*** (1 Corinthians 12:22-26).

The Church as one body is a community of believers and is in communion. She is the people where we are all called to holiness and to partake of the same vocation that baptism gives us. Today more than ever laymen and laywomen are the Church in the fullest sense of the word and are called to a radical holiness like any religious or priest that are part of this body for mission.



This Church, as a body, is a Network for mission and must be open to the world and committed to the challenges of humanity. The Church is not a church for herself but for the world, we are a body-network not just for ourselves but to serve and love our brothers and sisters, especially the most vulnerable. In this sense, all communities that are part of a body must be open to an open exchange, to going out and welcoming, giving and receiving, entering reciprocally into the implied context, immersed in the midst of everyday reality, even if this hurts them. For as Pope Francis tells us, *"I prefer a Church that is bruised, hurting and dirty because it has been out on the streets, rather than a Church that is unhealthy from being confined and from clinging to its own security"* (*Evangelii Gaudium*, 49).

We are called to be a Network for mission, united in the Heart of Christ, taking care to maintain our unity and peace, with a constant attitude of conversion, looking out and open to the needs of suffering men and women.



A VIEW FROM
THE SPIRITUAL
PERSPECTIVE.

A view from the Spiritual perspective

Feeling with the Church

Being part of the Church and feeling we are the Church is a huge challenge for many believers today. We witness in many places and for different reasons that the ecclesial life and participation within the Church as an institution is devalued and not desired by many believers in God. For these reasons, at least in part, more individualistic spiritual proposals have emerged in which religious practices and the formation of consciousness do not demand a decrease of personal responsibility and the exercise of freedom, nor do they presume an ecclesial mandate. Many people have lost a sense of belonging.

Is it possible to recover criteria that allow us a mature discernment and so preserve the sense of belonging to and thinking with the Church, without feeling that the use of our freedom is being taken away?

The first answer is that membership in the Church must strengthen the exercise of our freedom and our responsibility for our choices, as well as our powers of discernment in the formation of consciousness on the path for our spiritual growth.

In his book of *The Spiritual Exercises*, St. Ignatius of Loyola gives us in No. 352 and following, some orientations to look at the Church, love it and so integrate ourselves with it. These counsels can help us live out our membership in the Pope's Worldwide Prayer Network as a Pontifical Work in freedom and responsibility.

It is important that we do not look at the Church from the outside, but from within and inside. Otherwise, we may err in building our link with Her. It is something that we must discover, something that belongs to us and to which we belong. We must erase all misconceptions: we are the Church, and not "it is the Church." The mistakes of some pastors, communities and the faithful are mine to some extent, for that is what it means to live within the ecclesial reality.

The Christian faith is essentially ecclesial. It cannot be lived alone. It is lived in community, or else is not Christian, since Jesus Christ lived in community. Our Faith is personal, but we live in the ecclesial community. Our faith is received in the Church, transmitted, and lived in the Church; it cannot be lived in isolation.

Are faith in Jesus Christ and obedience to the Mother Church related? Believing means obeying creatively. The way St. Ignatius conceived obedience for the Jesuits can help us live out obedience in the Church. He formed a moving, agile body with



the ability for initiatives. He insisted greatly on obedience, but an obedience that was to be exercised with deep maturity and freedom. A command was to be assumed intimately, creatively. In other words, it was a command that called for action and not for mere compliance. Each member was to be well trained for the capacity to take initiatives, and with a personality capable of forming their own opinion and express it. He called for an *ability to help with all their intelligence and all the personal potential so that superiors may be able to govern appropriately*. It is not a relationship of subject and a master but a "discerned obedience." Obedience is based on the mission and good for the body to which we belong. That is why obeying involves developing creativity and love, forming judgment, and adhering with affections to those mandates that most help the community and the mission we have undertaken. Prayerful discernment is essential.

And the Church is not alone in her march, without assistance or only depending on human actions. In that case, it would be lost. It is the same Lord who carries and leads her. It is the Holy Spirit who gives birth to the mission.

In the Gospel, we find some stories that can help us recognize the presence of the Holy Spirit within the Church. ***"[Jesus] said to them again, Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, Receive the holy Spirit***" (John 20:21-22.) At another time in his earthly life and before his passion, death, and resurrection the Lord said to Peter, ***"And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it"*** (Matthew 16:18.) And also at the end of his earthly life and before leaving his friends he said to them, ***"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age"*** (Matthew 28:19-20.)

Thus, we can be sure that Jesus Christ has left us an Advocate, the Paraclete, who remains with and in the Church always present to it. Therefore, even with difficulties in the mission, with mistakes, and disagreements that will not be hidden from us, we must be sure—because Jesus Christ himself has told us—that the Holy Spirit assists us, and will always be present to the end. We are supported by this certainty and we trust that it is the Holy Spirit of the Lord that leads the Church, and that the Holy Spirit is the main protagonist of the mission in which we collaborate. The assistance and inspiration of the Holy Spirit assures us that Life has the last word, even when people make mistakes.



We are called, therefore, to be receptive to receive the voice of the Holy Spirit who leads us and carries out the mission, and thus to be instruments in the hands of the Lord, like brushes in the hands of an artist. Through us it may be the Same Lord who opens the way to the Kingdom of the Father.

In the Pope's Worldwide Prayer Network, we live in this way the meaning of Church and belonging to its body for mission. We adhere to the prayer intentions entrusted to us every month by the Pope, confident that the Spirit of Jesus inspires the Holy Father and those who propose them with him to recognize the challenges faced by humanity. And although the Holy Spirit leads the mission, this does not exempt us from working with creativity and love. On the contrary, his assistance drives us to work with freedom and love under his inspiration, without considering the risks, successes or failures, but putting in action our total availability and love.

That is why we must bring to our communities these initiatives so that the challenges implied in them are addressed by the work and action in our concrete lives. And in turn, we act out of love by adhering with our affections to what most helps the mission and the community, even if it is not consistent with our personal views and ideas. We are one body defined by our actions and attentiveness in Christ's mission.



A VIEW FROM
THE POPE'S
PERSPECTIVE.



A view from the Pope's writings

Yes, to the new relationships brought by Christ.

Today, when the networks and means of human communication have made unprecedented advances, we sense the challenge of finding and sharing a “mystique” of living together, of mingling and encounter, of embracing and supporting one another, of stepping into this flood tide that, while chaotic, can become a genuine experience of fraternity, a caravan of solidarity, a sacred pilgrimage. Greater possibilities for communication thus turn into greater possibilities for encounter and solidarity for everyone. If we were able to take this route, it would be so good, so soothing, so liberating and hope-filled! To go out of ourselves and to join others is healthy for us. To be self-enclosed is to taste the bitter poison of immanence, and humanity will be worse for every selfish choice we make.

The Christian ideal will always be a summons to overcome suspicion, habitual mistrust, fear of losing our privacy, all the defensive attitudes that today's world imposes on us. Many try to escape from others and take refuge in the comfort of their privacy or in a small circle of close friends, renouncing the realism of the social aspect of the Gospel. For just as some people want a purely spiritual Christ, without flesh and without the cross, they also want their interpersonal relationships provided by sophisticated equipment, by screens and systems which can be turned on and off on command. Meanwhile, the Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence that challenges us, with their pain and their pleas, with their joy that infects us in our close and continuous interaction. True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others. The Son of God, by becoming flesh, summoned us to the revolution of tenderness.

Isolation, which is a version of immanentism, can find expression in a false autonomy that has no place for God. But in the realm of religion, it can also take the form of a spiritual consumerism tailored to one's own unhealthy individualism. The return to the sacred and the quest for spirituality which mark our own time are ambiguous phenomena. Today, our challenge is not so much atheism as the need to respond adequately to many people's thirst for God, lest they try to satisfy it with alienating solutions or with a disembodied Jesus who demands nothing of us with regard to others. Unless these people find in the Church a spirituality that can offer healing and liberation, and fill them with life and peace, while at the same time summoning them to fraternal communion and missionary fruitfulness, they will end up by being taken in by solutions which neither make life truly human nor give glory to God.



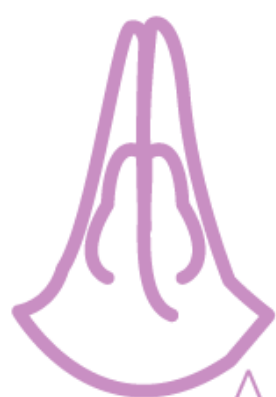
Genuine forms of popular religiosity are incarnate, since they are born of the incarnation of Christian faith in popular culture. For this reason, they entail a personal relationship, not with vague spiritual energies or powers, but with God, with Christ, with Mary, with the saints. These devotions are fleshy, they have a face. They are capable of fostering relationships and not just enabling escapism. In other parts of our society, we see the growing attraction to various forms of a “spirituality of well-being” divorced from any community life, or to a “theology of prosperity” detached from responsibility for our brothers and sisters, or to depersonalized experiences which are nothing more than a form of self-centeredness.

One important challenge is to show that the solution will never be found in fleeing from a personal and committed relationship with God which at the same time commits us to serving others. This happens frequently nowadays, as believers seek to hide or keep apart from others, or quietly flit from one place to another or from one task to another, without creating deep and stable bonds. *“Imaginatio locorum et mutatio multos fefellit.”* [Thomas à Kempis, *De Imitatione Christi*. “Dreaming of different places, and moving from one to another, has misled many.] This is a false remedy that cripples the heart and at times the body as well. We need to help others to realize that the only way is to learn how to encounter others with the right attitude, which is to accept and esteem them as companions along the way, without interior resistance. Better yet, it means learning to find Jesus in the faces of others, in their voices, in their pleas. And learning to suffer in the embrace of the crucified Jesus whenever we are unjustly attacked or meet with ingratitude, never tiring of our decision to live in fraternity.

There indeed we find true healing, since the way to relate to others which truly heals instead of debilitating us, is a *mystical* fraternity, a contemplative fraternity. It is a fraternal love capable of seeing the sacred grandeur of our neighbor, of finding God in every human being, of tolerating the nuisances of life in common by clinging to the love of God, of opening the heart to divine love and seeking the happiness of others just as their heavenly Father does. Here and now, especially where we are a “little flock” (Lk 12:32), the Lord’s disciples are called to live as a community which is the salt of the earth and the light of the world (cf. Mt 5:13-16). We are called to bear witness to a constantly new way of living together in fidelity to the Gospel. Let us not allow ourselves to be robbed of community!

(Pope Francis, *Evangelii Gaudium*, 87-92).

To dig deeper. Resources. Annex Two. The Pope's Worldwide Prayer Network and the challenges in building the Kingdom.



A VIEW FROM
THE PERSPECTIVE.
OF PRAYER



A View from the Perspective of Prayer

Part of the Whole

To conclude this spiritual journey of the Way of the Heart that we have been making, I find Paul's words very appropriate: "Sacrifice of Body and Mind..."

"I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect. Many Parts in One Body. For by the grace given to me I tell everyone among you not to think of himself more highly than one ought to think, but to think soberly, each according to the measure of faith that God has apportioned. For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another. Since we have gifts that differ according to the grace given to us, let us exercise them: if prophecy, in proportion to the faith; if of ministry, in ministering; if one is a teacher, in teaching; if one exhorts, in exhortation; if one contributes, in generosity; if one is over others, with diligence; if one does acts of mercy, with cheerfulness.

Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, endure in affliction, persevere in prayer. Contribute to the needs of the holy ones, exercise hospitality. Bless those who persecute [you], bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation. Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all. Beloved, do not look for revenge but leave room for the wrath; for it is written, "Vengeance is mine, I will repay, says the Lord." Rather, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing, you will heap burning coals upon his head." Do not be conquered by evil but conquer evil with good." (Romans 12:1-21)

Because this is an invitation to offer oneself as a living sacrifice, holy, acceptable to God in a whole new way, it is an exhortation to live a whole new way of life. We are invited to live as a body that, having many members, not all with the same function, forms a single body. We are attached to each other as parts of the same body. We are a part of it.



We are currently participating in a silent transformation, a silent revolution. This revolution, which is an evolution in thought, is characterized by a renewal of consciousness and maturation in the faith that goes from isolation and separation to unity and uniqueness. This wonderful process is not limited to any age, culture, or religion. It is a global experience that is transforming planetary culture, involving diverse peoples, cultures and religions. Human beings are starting to think differently because we know each other differently. From the depths of the human being is emerging a new way of understanding reality, with a perspective that is not entirely new, but it does carry with it a renewed energy: this is the Network. The "Network" as a paradigm is a new way of thinking and relating to each other. We are a Network; we inhabit the space of the Network and we are configuring ourselves in it. We are more connected to each other through digital media and online communication and this is shaping our relationships. The great challenge that opens to us through the Network is that this connection is about communication, unity, and close commitment to each other. It is the challenge of the humanization of the Network and the new ways of uniting us.

That is why we say that this renewal of the Apostleship of Prayer in the Pope's Worldwide Prayer Network takes place first among persons. And it becomes visible in those who have found in the challenges of our humanity and the Church a way of collaborating in the mission of compassion that Jesus inaugurated with his Incarnation. Commitment to humanization of our common home.

Today, more and more people are beginning to think and proceed differently, as opposed to the old schemes of individuality and indifference. They are encouraged to engage in the challenges that the Pope and the Church and humanity offer us to improve our life. They think and act in a corporate way and feel part of a whole bigger than themselves. Some may not fully understand what is emerging in them, but the truth is that they want to do something for others because they feel part of the mission of compassion that the Church, in the spirit of the risen Jesus, carries forward.

We have been undone by an individualistic current that plunged us into loneliness and emptiness. It led us to assume destructive behaviors towards the planet, divided us and divided human beings by making us believe that we are enemies of each other. Somehow, we have begun to tune in to the Heart of Jesus and to hear the voice of the Spirit of God, to be open to the recovery of the likeness that restores us to the identity of God's children and allows us to participate as brothers and sisters. We abandon old ideas of fear and separation, and replace them with thoughts of love and unity, peace and harmony, reconciliation and opportunity. There are already a significant number of persons, even if they have not much visibility, who cultivate this



new level of awareness and commitment to the great challenges we have as humanity and as a Church and are making possible a change in their environment. But there will come a time when there will be a corporate and critical conscience, and then the change will be experienced by all.

We are part of the destiny we will reach. G.K. Chesterton says: *"I do not believe in a destiny that comes to human beings regardless of how they act; but I do believe in a destiny that inevitably comes to them if they do not act."*

We must feel part of a process of transformation of the world. If each of us changes, so will our environment and the world. In the Worldwide Prayer Network, there are several ways to feel united in the same body, that is Christ in your Church. These *different modalities* are part of a single body and are attached to each other as parts of the same body.

The Apostleship of Prayer, now set up as Pope's Worldwide Prayer Network, offers two modes of participation: an "open" form and another of "belonging and commitment," considering the Eucharist as a model of offering and availability, living in the style of Jesus.

1. The form of open participation, accessible to every baptized person, is to assume as part of their daily prayer to God, participating in the Eucharist (when you able to do so,) and the prayer for the Pope's Prayer Intentions. Those who assume this modality, in a special way, are asked to remember the intentions of the Holy Father on the first Fridays of each month. That day will be considered the "Monthly Day of Prayer for the Pope's Intentions." This modality can be spontaneously adopted by people, groups, or associations.

2. The membership and commitment modality requires more active participation, including establishing a link with the center responsible for the PWPN in the country, or in the region, usually called the National Office. This belonging can fulfilled by participating in the activities proposed from the National Office (training modalities, national meetings, prayer days, etc.) and staying informed through social networks. This belonging and commitment can be lived on a personal level or, also, at the group or community level. It can even take the form of personal consecration.

2.1. On a personal level, the form of belonging and commitment requires taking steps as part of our daily life by practicing three moments of prayer to the Lord Jesus: one in the morning, with the prayer of offering; one during the day and one at night, as well as participation (whenever possible) in the Eucharistic celebration. The



essential thing, through this daily rhythm of prayer, is to consolidate a close friendship with the Lord and to find our own way of collaborating with the mission of the Church, on the horizon of the challenges set by the Intentions of prayer entrusted to us by the Pope. This prayer and apostolic availability is always linked to Mary, Queen of the Apostles.

2.2. At the group or community level, the modality of membership and commitment can be realized through one of three possible options:

- **Communities of the Pope's Worldwide Prayer Network** founded in parishes, schools, and other places for this purpose. Not only do these communities pray and adopt an internal attitude of readiness to collaborate with the mission of the Church, but they act, searching for ways to put themselves at the service of humanity's challenges and the needs of the Church. Those who are part of these communities commit themselves, individually or as a group, to live their lives according to the spirituality of the Heart of Jesus, as it is articulated in *The Way of the Heart*. Furthermore, they will support our youth branch, the Eucharistic Youth Movement, wherever it exists, or they will engage in the pastoral care of young people (parishes, schools, etc).
- **Groups in the Apostleship of Prayer**, who have been raised in our spiritual tradition and are present in parishes, are another form of membership and commitment at a community level in the Pope's Worldwide Prayer Network. They have a diocesan structure and follow their own internal educational and procedural rules. They can use these guidelines if they find them helpful to organize themselves, and they are invited to become part of the process of "Recreation," "A Pathway with Jesus..."
- **Parishes, Christian communities, and other groups** may show their commitment to the Pope's Worldwide Prayer Network when they get together specifically to pray for the Pope's intentions and, particularly when they dedicate the first Friday of the month for this purpose. They will inform the National Office of their commitment to integrate them truly and consciously with the network.
- **Eucharist Youth Movement teams or centers that belong to the youth Branch of the Pope's Worldwide Prayer Network** – as is said in the statutes approved by the Holy Father in 2020.

2.3. Personal consecration, or "alliance" with Jesus, is for those who experience a call to live more closely united to the Sacred Heart of Jesus and who wish to formalize their personal dedication, commitment, and to be of service in this regard. Consecration makes those who profess it "apostles of prayer" and through it they may



assume the responsibility to be available for the service of the communities of the PWPN and the EYM, in the mission of the local Church.

No human being or Christian has yet given the best of him or herself. We still have potential to discover, goals to reach and limits to overcome. Rebuilding our identity as being "human beings" is one of the charisms of the gift of creation. The way to do this is by deepening our daily existence through prayer, and so fill the deafening silence that shouts and seeks us with His love and tells us who we are. Only in this way will the humanizing project of the world be a reality around us. This means doing this with the same people who have joined us to help all of us acquire a new consciousness. The inner voice that has been speaking to us for a long time is also whispering in the hearts of others.

Invitation to practice an Exercise

Exercise:

We invite you to conduct a community mission exercise. We invite you to approach a community of the Pope's Worldwide Prayer Network, or contact your country's National Office and volunteer your services to collaborate on the mission they are offering to the people of God. There, the offices carry out activities for the mission and will be able to guide you on how to collaborate with them in the adult branch or in the EYM (Eucharistic Youth Movement,) the youth branch.

- 1.- Eucharistic service to the sick.** Extraordinary Ministers of the Eucharist offer to be missionaries of the Eucharist by visiting the sick and providing Communion to the sick.
- 2.- Open Chapel:** Offer yourselves as open Church missionaries, that is, persons who go with friends, family, people from their community to open churches and chapels, and pray with others.
- 3.- Missionaries of the Pope's Video.** Two or three persons who meet with others in their homes to show them the Pope's video, especially when the subject is linked to their lived reality.
- 4.- Support the teams of the EYM.** People who work in various services, cooking, logistics, organization, training for the different activities carried out by the EYM communities. People who want to support the EYM are invited to be part of a community of the Pope's Worldwide Prayer Network or create it if it does not exist where they are. These communities are the spiritual support for the mission (see modalities of participation.)
- 5.- Worshippers.** Persons who offer to support the Eucharistic Adoration service in parishes, chapels, and shrines.

6.- Formation teams of The Way of the Heart. Persons who offer to teach and form people according to The Way of the Heart in various modalities, workshops, retreats, talks in parishes, schools, and communities.

Other services provided by the National Offices of the Pope's Worldwide Prayer Network.

Thematic Examination Practice.

Spiritual Review (re-read) of The Way of the Heart.

We have reached the end of this tour. No doubt, the Lord has sown in your heart innumerable graces along the Way. It is time to do the harvest.

We invite you to fill your basket with what you recognize as graces received from the Lord on this journey of the Heart.

This exercise can take a long time. Therefore, you can do it in stages.

1. Enter the atmosphere or disposition for prayer. Set out to experience a time of silence and opportunity to meet the Lord. Take a deep breath from time to time; try to suspend your agitated thoughts; get in touch with the palpitations of your heart.
2. Thank the Lord for the opportunity he has given you to participate in experiencing The Way of the Heart. Imagine watching a film of parts of your life. Pay attention to your feelings, ideas, and thoughts, experiences you have lived throughout this journey. It is as if you are "wasting" your time thanking the Lord and enjoying what you have lived through in this experience of prayer.
3. Take your notebook or journal, in which you have been writing down the resonances that each of the steps has been leaving in your heart. Go back to the most relevant words, to the images that you have recalled and have marked you, to the phrases, to the music, to those readings that have echoed in your heart. Do not rush; go step by step and review what has been the most impacting for you.
4. As you return to each step and after you have exhausted the rereading of each one, you will put a personal name to that step. You will name the experience felt for having gone through it. What names would you give to the experience of going through step one, step two, three, four, and so on?
5. When you have named each step and written it down, you will let what you wrote for each step resonate in your heart.
6. Thank the Lord for the gift of these experiences.
7. Ask for light to recognize the closing grace given at this time of prayer, the

name of the complete experience. What name would you give to the entire experience? Ask the Lord to give you light to name the experience if no word comes to you. Wait for His word and write it down in your notebook. This name is a short phrase, no more than 5 or six words, but very meaningful to you, or it could be an image, or even a gospel image.

8. This phrase will be your fundamental slogan or motto. It is a phrase that, every time you repeat it, will help you feel the experience in your heart again. It will be your own mantra so to speak, that word of love that the Lord wants to leave written in your heart as a reminder of the experience the two of you have made together.
9. Be thankful for the graces received and keep in your heart the mantra that will accompany you until the next time you restart this practice of prayer.
10. By relying on the document that presents the various modes of participation, listen to your heart to recognize how the Lord calls you to embody this desire through a decision to act. How do you want to continue this path with the Lord? Do you feel called to commit yourself to His mission of compassion with the Covenant of Love with Jesus Christ?

To go deeper. Resources. Annex Six: "The Pope's Worldwide Prayer Network, a participation in the dynamics of the Sacred Heart of Jesus"



A WORLDWIDE NETWORK
OF PRAYER AND SERVICE
ATTENTIVE TO THE NEEDS
OF HUMANITY



RESOURCES

Resources

Appendix One

The Pope's Worldwide Prayer Network

"30, 60 and even 100 fold"

The Pope's Worldwide Prayer Network celebrated its 175th anniversary on 28 and 29 June 2019, with more than 6,000 people from 52 delegations around the world (not counting 7,500 others present via online video.) Since March 2018, it is a Pontifical Work instituted by Pope Francis, as number 49 in the register of Vatican legal entities. It is a renewal of the Apostleship of Prayer. What happened so that this ecclesial service, which in many countries of the world was gradually disappearing and which was often seen as a black-and-white photo, reminding us of the precious and ancient history of the Church's mission, could be reborn today? Let us go back a little bit. Let us remember the history of this ecclesial movement.

Digital Platform: "Click to Pray"

On January 20, 2019, from the window where the Angelus is offered to the world by the Pope himself every Sunday, Pope Francis announced: " I would like to introduce to you the official platform of the Pope's Worldwide Prayer Network: Click to Pray. Here I will include prayer intentions and requests for the mission of the Church."

The World Youth Day (WYD) was about to begin and the Pope especially invited young people to download the "Click to Pray" app to pray, with him, the Rosary for Peace. Many heard of, "Click to Pray" for the first time. You might think it was just a support for a prayer platform for WYD gathered in Panama. However, along with this platform introduced as part of the Angelus that day, it became the third social network the Holy See has created for Pope Francis. Along with Twitter (@Pontifex), and Instagram (@Franciscus,) Pope Francis now has his personal prayer profile on "Click to Pray" (Pope Francis.)

"Click to Pray" was not an unknown digital platform in the Catholic Church but it existed alongside many other high-quality ones and with more history in their existence. It is the official platform of the Pope's Worldwide Prayer Network that already had a history of its own, built for a digital community, and already had more than one million subscribers, in six languages. In addition, it was already the official prayer platform for WYD Panama. However, creating the Pope's personal prayer account in "Click to Pray" gives to it a more relevant impact.

The news quickly went around the world on television, other social media links and news outlets that generally do not broadcast Catholic news: from Japan to Australia, from Gabon to South Africa, through India and the USA, not counting numerous European and Latin American countries, such as Brazil. BBC World said: "Pope Francis has launched an App to encourage Catholics around the world to pray with him." Within a few days, tens of thousands of young people were already using it, doubling its capacity and reaching more than 420,000 downloads and more than 4 million participants to join the Pope on daily prayers. It is difficult to measure the fruitfulness of any kind of prayer, which is always invisible, like the process of germination in the depths of the earth that bears fruit in its time. However, the impact has become obvious. Technical challenges include the tight functioning of the platform: App with Android and IOS websites, blogs, other social networks, and their links, as well as daily email. Judged by the tens of thousands of connections, the impact the Pope's invitation has produced substantial fruit.

In retrospect, it is not surprising that Pope Francis opened his prayer profile in "Click to Pray." If you choose to open the site, you will see and hear how many times he has been heard asking, "Please pray for me!" Pope Francis believes deeply in the power of prayer. He is a man of prayer, and his ministry can only be understood with and from this invisible but so essential force in his daily life: Prayer.

Prayer is essential to the mission of the Church and this is a conviction for the Holy Father, Pope Francis. For this reason for several years, he not only promotes his Worldwide Prayer Network, but monthly leaves us his message about his intention to pray along with the Pope's Video. Pope Francis knows very well that the fruitfulness of the Church's mission comes from prayer, from our personal relationship with the Lord.

This is not the first time He has spoken of His Prayer Network. Let us remember during the Angelus, on January 8, 2017: "I would also like to invite you to join in the Pope's Worldwide Prayer Network, which spreads, also through social networks, the prayer intentions I propose for the Church each month. In this way, the Apostleship of Prayer moves forward and communion grows."

It is clear from His words that the Pope's Worldwide Prayer Network was not born with Pope Francis. This prayer devotion of the Church was borne more than 175 years ago, with the name the Apostleship of Prayer. Now Pope Francis has supported its refoundation.

The Apostleship of Prayer

The Apostleship of Prayer has a long history as well. It was born with the Jesuits in 1844, in France, as a way to participate by praying in the Church's mission in everyday life. Very quickly it spread around the world. In 1861, Fr. Henri Ramière, S.J., gave it a new dynamism by incorporating it with the devotion to The Sacred Heart of Jesus, refocusing it with a missionary perspective. Soon after, Pope Leo XIII entrusted it with his intentions of prayer for the universal Church.

Throughout its history, the Apostleship of Prayer spread into more than a hundred countries in the world with more than 50 million members, promoting the devotion to The Sacred Heart of Jesus. But after so many years the Apostleship of Prayer was losing its popularity and power as a prayerful devotion and was being reduced to a set of "formulas and expressions" of pious religious practices that became more of an obstacle to conveying to new generations the treasures entrusted to its devotion. In many countries the devotional call by the Apostleship of Prayer was crumbling and shrinking to groups of older parishioners who, despite their love for and practice of their devotion, could not find new ways to communicate this religious practice to younger generations of Catholics.

In 2009 Fr. Adolfo Nicolás, S.J., Superior General of the Society of Jesus, resolved to promote the renewal of this ecclesial prayer practice. Thus began a long process, in which we are still immersed today. In the beginning, the renewal required many consultations, meetings, prayer, and discernment, expanded to many countries and a variety of languages throughout the world, with all the misunderstandings that the process naturally produced.

This process of recreation also took time to discern, in depth and discover, in fidelity to the beginnings, what constituted the essential and original purpose of the Church's mission with The Apostleship of Prayer. These are long spiritual processes that depend not on our strengths or abilities but on our readiness to listen to the Spirit of the Lord, for He is first and last the One who leads the true outcome of this kind of enterprise. What pertains to us is not to be in any way the least obstacle possible to God's action.

In addition, these are processes that can generate tensions and fears, because it is always difficult to appreciate at the same time both the faithfulness and continuity of the old good intended and the renewal being proposed. Is not this renewal an attempt to put into practice what Jesus says when he talks about the new cloth patch

in the old wineskin? (Mark 2:21) As the Gospel shows us, there are misunderstandings when the Spirit of the Lord does new things. But the wisdom of the Lord has its own ways, and it is He who is carrying out this renovation.

A Recreation

Father Claudio Barriga, S.J., delegate of the Superior General, led the first phase of the process with an international team, in which the writer participated. The work carried out in this first phase allowed us in 2014 to present to Pope Francis a document for the recreation of The Apostleship of Prayer: "A Pathway with Jesus, in Apostolic Availability." This document was approved by the Pope.

The second phase focused on two main actions. On the one hand, to facilitate and invite the 98 national Directors and Coordinators, along with their teams, to participate in this new initiative for our mission. This request required me to travel to more than 70 countries around the world, because a spiritual process of this magnitude can only be introduced when there is a personal encounter with all the communities concerned about the renovation, and by listening to persons in their different home settings of cultural and religious practices, and in their different social and ecclesial contexts. We wanted to communicate our intention to renovate and reorganize our Worldwide Prayer Network, which was then fragmented and lacking in synergy. We worked all along on the new name common to the entire Prayer Network, its new logo, and the corresponding directional manual.

The question was then: What could be done to make known this spiritual treasure entrusted to us and facilitate the renovation of this ecclesial prayer devotional practice? The answer came with the Jubilee of Mercy. It was the ideal time. For pilgrims to receive plenary indulgence, they were invited to pray for the Pope's prayer intentions. It was an opportunity to channel our service with the Apostleship of Prayer as a tool to fulfill the Call of the year of Mercy according to the new orientations for the renovation process and with new spiritual language. In our pilot countries, France, and Portugal, we had already entered the digital world and the new social communications approach. It was not just communicating the same old approach through a new digital medium, but incorporating a new understanding, new spiritual languages, and new ways of reaching existing followers and invite new ones, especially young people. The digital world was a new adventure, and the renovation of this ecclesial praying service had to get started.

So, it was determined that a communication agency was needed to help us; because in this world, where the visual demand is remarkably high, it is not enough to work

with volunteers and goodwill. This is an area where professionals are needed. We did not seek just any professional outlet, but qualified persons, who already shared a basic spiritual life and Catholic experience. And so, we contacted an agency. They were young adults, several from Argentina, who after the election of Pope Francis, had just started an agency to put the best of professional communication at the service of the mission of the Church. Thus, was born The Pope Video and "Click to Pray." In just four years, The Pope Video has become the most sought-after video on the Vatican's social networks, with millions of views. From January 2016 to today (June 2019) it has had more than 110 million views in our own networks and in 14 languages. [In 2022, 176 million views in 23 languages].

It is a project that tries to have a universal spiritual language and at the same time proclaim the Good News of Jesus Christ. In a divided and fragmented world, it is good for Christians, together with those who follow other religious traditions, and with every person of goodwill, to mobilize for prayer and service to help the common challenges of humanity, and to promote a human fraternity for peace.

Pope Francis immediately supported The Pope Video and has always been involved in its preparation and recording. Pope Francis is a man of relationship, of personal encounter. We think for this reason the video is going very well. It is a simple and direct way of entering in relationship with many others and speaking from heart to heart.

We launched "Click to Pray" as an international project, in March 2016, with the then Secretariat for Vatican communication, now a Dicastery. There was already a Portuguese version initiated by our team from that country, and we had presented the project to Pope Francis during the Centenary of the Eucharistic Youth Movement in August 2015.

The EYM, with more than 1,700,000 children and young people as members, is the youth branch of the Pope's Worldwide Prayer Network. For this reason, "Click to Pray" was specially designed for youth and young adults, to help them pray for the mission of the Church, and for the Pope's prayer intentions. This international project immediately had a Spanish, English, French, German and Italian version. In March 2019 it started in traditional Chinese and a Vietnamese version.

Opening our hearts to others and the world

"Click to Pray" helps us get out of the "globalization of indifference" and to open ourselves to a culture of encounter, relationships, opening our hearts to others and

the world. Prayer appears as a form of solidarity and support. To corroborate this statement, it is sufficient to look at the number of people participating in the "Pray in Network" section of "Click to Pray," where everyone can enter their intention for personal prayer, and ask to pray for others. A Salvadoran woman would say to me, "I want to thank 'Click to Pray' because in 2017 we lived through some exceedingly difficult times in my family, and I asked for help. Many people joined our prayer, and communally, without knowing us, without speaking the same language, but we felt the strength of their prayers. Thank you for the community prayer that is heard by God and brings comfort to our brothers and sisters."

Today the Pope's Worldwide Prayer Network is a Pontifical Work constituted by the Holy Father in 2018, and as Vatican Foundation in 2020, with its legal headquarters in Vatican City. Its mission is to pray and live with empathy the challenges of humanity and the mission of the Church expressed in the Pope's prayer intentions. This is not possible without entering into the spiritual dynamics of The Sacred Heart of Jesus, which leads our hearts to be deeply united to Him on a mission of compassion for the world. This prayer network, above all practiced in Parishes and is extremely popular, and consists of hundreds of thousands of "invisible" praying persons. Persons who do not appear in the daily media but who with their generosity, deep faith, are offering their lives and their sufferings, praying to carry the Mission of the Church forward.

Prayer is an invisible dimension of our lives. It can often be forgotten because you do not immediately see or feel its fruits, or its fruitfulness. As the seed planted on the soil needs time to give new shoots... but its fruitfulness is immense, as the Gospel says: it produces thirty, sixty, and even one hundred fold (Mark 4:20.) Prayer is essential to the mission of the Church.

In other words, as Pope Francis told us, on June 28, 2019, at the Audience with delegations of the Pope's Worldwide Prayer Network: "Prayer is at the heart of the Church's mission."

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International Director Pope's Worldwide Prayer Network

Article published in the CIVILTA CATTOLICA in June 2019

Updated in December 2019

Appendix Two

The Pope's Worldwide Prayer Network and the challenges in building the Kingdom.

As part of the ten-year recreation process, constant efforts were made to build a common language that will help us continue to strengthen The Worldwide Prayer Network at the service of the challenges of humanity to cooperate with the Church, that will bring people together and keep offering them means and ways for growth. This process and everything that went into implementing it are crystallized in the statutes approved by Pope Francis in 2018.

The question that arises now is: What comes after the implementation of the bylaws? Have we arrived at that common spiritual language that identifies us as the Pope's Worldwide Prayer Network? Is the Recreation Process finished and have we entered a new stage?

In the context of this continuity, we want to share some reflections.

Firstly, we say that the Pope's Worldwide Prayer Network has found in the revised statutes the formalization of a new way of being and belonging, a new structure, a new paradigm of being, and belonging, linking, and acting. A renewed call to participate in it and identify with it, and that narrow it in a new form and opens the possibility for a new participation in the world. The statutes tell us what the Pope's Worldwide Prayer Network is, what its configuration is, its modes of participation, its mission and where it is headed. It tells us what defines her, identifies her, and makes her what she is and not something else.

From what we have experienced in the Recreation Process with a view to a future that is open for us after the statutes, come some desirable reflections that will help us consolidate our history and make our way to the future.

1. Context. Human-existential and evangelical framework for renovation.

We propose a framework that will help us enter into an existential human understanding of the renovation and in turn will let it be illuminated by the Gospel.

Let us begin by affirming that the attitudes, that lead to decisions, and the actions we undertake are the result of the meaning we attribute to the reality we live in. In other words, if we are interested in changing our attitudes and our decisions, we must

review how we perceive, feel and understand reality as the platform from which our behaviors originate.

We could say that our attitudes are the result of the way we see, feel, and understand the experiences we go through, and are before us and in us.

Let us try to find in the life of Jesus a scene that sheds a little more light of understanding for us.

If we take the Gospel passage of Luke chapter 24:13-35, that talks about the disciples of Emmaus, we might find that Jesus used this mode of retelling the story to help his friends reidentify the reality they were experiencing.

These two disciples, the Gospel tells us, went from Jerusalem to Emmaus, with a sad countenance. They had lived with Jesus, had been part of the group of friends who accompanied him during his life on earth, but "the event of the cross" had saddened them, filled them with a sense of failure, for they understood the Cross as the end of their story with their master.

Jesus walks up to them on their way and questions them about "what they were talking about along the way." And they narrate, without recognizing Him, what they had experienced, how they felt, and how all that had been lived with Jesus had come to an end. That is, they told him about the events, what these events made them feel, and what the events meant to them.

In his exquisite pedagogy Jesus corrects them, without contradicting them in their feelings and about the events they narrate, but He "interprets" the scriptures to them as far as He was concerned, the Gospel says. That is, he proposes a new meaning to what had happened, gives them a new meaning for what they are experiencing. Luke tells us that they said to themselves "did not our hearts burn when He spoke?" as if they had said "did not our feelings change when we heard Jesus give a different meaning to the facts?"

Thus, when Jesus reinterpreted the events for them, gave them a new meaning, gave them a new focused approach and a new way to see the events with a new meaning, their feelings of frustration changed and their hearts were "burning," so much so and in such a way that from the attitude of fleeing to Emmaus, they change their attitude and chose to return to the community of disciples in Jerusalem to announce their encounter with the Lord. By changing the meaning, feelings change and so your choices and attitudes change.

2. Pope's Worldwide Prayer Network - Who are we?

Let us take it a step further together... what does all this have to do with PWPN?

Well... As we said, every human experience can be read and interpreted from this sequential paradigm: event + feeling + attribution of meaning, which will become then the platform that shapes our decisions and attitudes. Thus, it also seems to have been the pedagogy used by Jesus as He joined the disciples of Emmaus.

The Apostleship of Prayer was the result of an experience lived by a group of students of the Society of Jesus who together with their trainer reinterpreted for themselves and for the world the missionary spirit called for in the PWPN.

In 1844 a group of students from the Society of Jesus eager to go and be missionaries were prevented from carrying out their desires because they were still in the early stages of study and formation of their Jesuit vocation. Their feelings of frustration led them to feel that their desires to go to the missions and fulfill their missionary vocation, typical of the Jesuit order, could not be realized and that their obligatory studies were an obstacle to this purpose. Their formator, in view of this situation, proposed a new approach and in so doing, a new meaning to their felt reality, that is, that in evangelical terms we could say that he "interpreted" their frustrated feelings to respond to their desire to be sent to the missions in a different way, and thus managed to call out of them other attitudes and decision making processes that ultimately will give rise to what for many years was known as the Apostleship of Prayer.

This priest responsible to guide them in their formation process told them that they could progress in their studies and offer them as a prayerful offering for all the missions of the world, plus also to offer all the small daily duties, renunciations, sacrifices they encounter as part of their study responsibilities, for the missions and missionaries of the world. This way he said, could be their valuable contribution to the mission of the Church in the whole world. He told them that in this way, they could be missionaries in their daily lives through the loving fulfillment of their required daily obligations as an offering for their laudable desires for the mission, without moving from their place. Thus, came to be born and grew what is known as the Apostleship of Prayer, from a reinterpretation of the meaning of the daily life required for these students who, excited by this new vision and its meaning, made their then present reality an offering for the missions of the world.

This experience that gave rise to the Apostleship of Prayer took place in a circumstance of time, place, and specific persons.

We could say that this way of interpreting the experience of those students that led to the creation of the Apostleship of Prayer and which, for 175 years was an enriching experience for the Catholic Church, mobilized millions of people to pray during all these years for the intentions entrusted monthly by the Pope to the Apostleship of Prayer. And so, this ecclesial service entrusted to the Society of Jesus was making its way throughout the world and finding through different ways and by different means, ways to join in prayer with the intentions of the Church.

The centrality of devotion to the Sacred Heart of Jesus, such as: the prayer of the Holy Rosary, the Holy Hour, consecration to the Sacred Heart of Jesus, the devotion of the First Fridays of the Month and so many other practices were throughout this time symbols of this devotional praying service that has done so much good to the Life of the Church and which has taken root in many countries of the world.

However, from 2009 on, the Apostleship of Prayer began a process of seeking a new way of maintaining its existence and being in the world as part of an ecclesial service, to respond to the changes taking place in today's world after all these years. The world today is another world compared to the one in that earlier time, so today we see how human coexistence has changed, the way of being and understanding reality for people in this world today is different, and the answer that the Church found in the Apostleship of Prayer at that time is not what the world needs today, nor the one that the Church wants to offer. A revision of meaning and ways of understanding was necessary, we could say, in the face of an "institutional feeling" of dissatisfaction in the response that the Apostleship of Prayer as a missionary service was giving not only to the Church but to humanity.

In this search for a new meaning and understanding of its objectives, which gave birth to a new set of decision-making processes and attitudes for this Church missionary service, in 2015 we understood that it was appropriate to change its name and so, we went from being Apostleship of Prayer and called the new approach the Pope's Worldwide Prayer Network.

This change of name did not mean abandoning the path created for many years, but rather adding responses to the new realities and understanding, that would respond to the new interpretations of this old realities, which the Church as the proprietor of the missionary service thought appropriate to continue offering and inviting Catholics to be part of it in the world today. Today, in addition to the historical contents of the

Apostleship of Prayer, The PWPN incorporates new content, new means of praying and mobilizing, new ways of practicing and being part of the Network and new ways of becoming part of this missionary service to the Church and to humanity.

The name of things and some programs is not only a matter of denomination but the name itself, gives identity and reflects the content to that reality, so when we say the Pope's Worldwide Prayer Network, we are alluding to a new reality, a new program which includes the history and its antecedent of what was for 175 years the Apostleship of Prayer, and as the result of new decisions that the Church guided by the Pope and His Prayer Network, are taking with the aid and presence of the Holy Spirit of Jesus who dwells in the Church, and who inspires us all.

Today, the Pope's Worldwide Prayer Network is the former Apostleship of Prayer in all its fullness. The Spirit inspires us to continue with the heritage of the contents of the traditional Apostleship of Prayer by adding new interpretations to old realities, with the hope to respond better to the needs of the world and of the people of God today, as 175 years ago the need to become missionaries of the Jesuit students, referred to above, was answered and from which then grew this ecclesial missionary service.

Pope Francis not only understood this process but approved it and supported it, called for new statutes to be drawn up by the international team and subsequently approved by the Pope.

We can then say today **that we are the Pope's Worldwide Prayer Network to pray and mobilize for the challenges of humanity and the mission of the Church; challenges given to us by the Church in the person of the Pope, inspired by the Holy Spirit who summons us as his disciples and missionaries.**

3. What is the style of the Pope's Worldwide Prayer Network? Evangelical reference to bring about the Kingdom of God on earth and update of the mission style.

In the Pope's Worldwide Prayer Network, we do not attend to challenges in just any way, we do so in a particular style, which we cultivate by being in tune with The Heart of Jesus. Continuing Jesus' teachings, our style is cultivated through a personal bond with Jesus Christ. We do this in our personal relationship with Him through prayer, just as Jesus cultivated his lifestyle in his personal relationship with his Father.

Many of the challenges proposed to us today by the Church are shared with other institutions, NGOs, and other foundations, which also serve them, because the

challenges we speak of are challenges of the Church and of humanity. Let us think that the desire for the world to be fairer and more just and fraternal has nothing to do with religion but with all of humanity. However, we seek to live and mobilize for these challenges in a particular way, that is, with a lifestyle born out of a personal relationship with Christ and not just by practicing with a humanitarian Page 31 of 40 spirit. We pray and mobilize for the challenges the Pope gives us because we see in them the challenges proposed by Jesus updated in our time. We pray and mobilize for our brethren all children of the same Father by trying to be present to them with the compassionate gaze of Jesus.

We seek to cultivate the lifestyle of the disciples of Jesus who, in tune with His Compassionate Heart, makes His own the challenges proposed by the Church in the person of the Pope, and that he includes in his ideas and carries forward with his attitudes of lifestyle affirming that these proposed contents are challenges that build the Kingdom of God.

We bring in Saint Ignatius of Loyola on this subject when in his Spiritual Exercises, No. 91, he emulates the King's invitation to his followers and uses the phrase "like me" and says that "whoever wants to follow me must be happy to eat like me, as well as to drink and dress," in short, to follow Jesus in "his" lifestyle. The lifestyle of Jesus is the one we have need to imitate.

And so, we enter into the apostolic dimension of the Pope's Worldwide Prayer Network, which does not pretend to reduce the relationship with The Heart of Jesus to being an intimate and only particular relationship but conceives it as a personal relationship that "makes the world known" to the Heart of Jesus through his way of life. The personal relationship with Jesus, when authentic, is to its full extent a relationship of going out to the world, with a commitment to the realities of our time, through our lifestyle and action of transformation. It is a personal relationship called to collaborate in Jesus Christ's mission of building the Kingdom here on earth.

This apostle has a lifestyle of his own, and is a lifestyle that improves, that questions, that crosses the existing structures, and is available to collaborate in the mission of Christ in the construction of a more human, just, and fraternal world. It is the lifestyle of Christ, a lifestyle that reflects Jesus' compassionate and merciful Heart.

The lifestyle of the disciple – as an apostle -- must be an "alternative" in the world today. A lifestyle that reflects how you choose to live differently in the world. The lifestyle of the Apostle must be an alternative that questions the structures now dominant in the world where there is no Kingdom of God, a lifestyle of such

magnitude and strength, that it allows those who see it in action will believe, in the One for whom the Apostle does all his work.

Disciples – Apostles of the PWPN – make their own the challenges in their daily life, through their prayer and their attitudes of new lifestyle in the contexts in which they function. To pray and mobilize for these challenges is to embody them and transform them into attitudes that build the Kingdom of God here on earth. Let us imagine, as an example, that when we are disposed to pray for the persecuted and martyred brethren, it also invites us to review our own daily "persecutions," when our attitudes persecute and martyr our brethren and pray that we transform them into attitudes that will build the Kingdom of God.

The changes question the prevailing structure because it makes visible an anti-kingdom attitude such as the persecution of Christians and martyrdom, and at the same time is pregnant with an attitude for the Kingdom. Thus, our mission in praying and mobilizing for changes is to unpack the gospel attitude of the Kingdom that poses the proposed change. If we contemplate Jesus in His life and His lifestyle, when he tells us, for example, the story of the Good Samaritan that invites us to question the attitude of those who pass along the way, despite the presence of someone in pain, is also inviting us to reflect and make clear to others the Kingdom's attitude to commit ourselves to the suffering of the brother or sister.

This Gospel story that reveals to us Jesus' desire to impress on us the evangelical attitude of the Kingdom isto be cultivated in harmony with The Heart of Jesus (an attitude of the disciple) and incarnating it in concrete daily behaviors (attitude of the apostle.) Thus, the lifestyle of the Apostle is the call to an alternative way of acting that defies the dominant anti-kingdom structures.

If we are aware that annually the Pope proposes twelve challenges (a call to pray for,) it is that we are called to cultivate twelve evangelical attitudes, which are built within the framework of the evangelical principles we have developed, which are twelve attitudes inspired by the Spirit of Jesus to cultivate at this time. In short, in the face of the prevailing anti-evangelical structures, our mission is to enter an alternative lifestyle, that will be a message that one can live in the world, from another perspective or choice of life and lifestyle, and not just to conform to the one that the world offers today.

In short: praying and restructuring our lives says that our praying has to do with the attitude of the disciple and a call to act with the behaviors of the Apostle. Two

dimensions of Jesus' followers, which are interrelated and cultivated together.

4. What do we do at the PWPN? We are engaged in Prayer, Training, and Service.

Every workshop that can be offered has to be embedded and rooted in this process. Some workshops have more to do with the character of a disciple, others with the character of being an apostle.

Discipleship, ways of praying, forms of praying, worship services, the presence of Jesus in the Eucharist, consecration to The Heart of Jesus, a spiritual alliance with The Heart of Jesus to imitate His way of life, a workshop on discernment, the temptations that can assault the Apostle today, the most common temptations in everyday life, the nine ever-present challenges, and the nine stressful thoughts of the apostle, are examples of the many workshops offered for the formation of the members enrolled in PWPN.

Leadership workshops on how to guide and teach this challenge, how to build Kingdom with others, since our leadership is with others. Leadership is how community is formed. Books that systematize the production of the prayer platform must also be in tune with this document.

5. What are the means of praying and mobilizing used by PWPN to comply with the Pope's challenges each month?

Just as in the origins of the Apostleship of Prayer it was a matter of finding ways to carry out its mission today, we added to the historical ways, new ones. We can pray and reenergize our spiritual lives by having up-to-date historical means and new approaches in many cases, and with new means developed in this new time. For instance:

THE POPE VIDEO: It is how the Pope presents us the new challenges each month. It is a way of communicating and to make them known. Through the videos, everyone finds out what this month's challenges are. In the monthly video, the Pope shows us how the Church thinks and feels about the challenge as He proposes it. It is a you-and-I approach used by Pope Francis, an explanation in present tense of what the Pope cares for and is concerned about.

CLICK TO PRAY: Is the Pope's prayer platform that invites us to walk this path by facilitating prayer and daily action in tune with the monthly prayer intentions

(challenges) he offers every month. It is a way to become aware of them daily with simple prayer proposals that will help us tune in with Jesus and practice concrete behaviors that help us cultivate evangelical attitudes. CTP proposes to live the challenge offered every day by the monthly offerings from the Pope by cultivating different aspects, dimensions, and attitudes of it through meditation, reflection, contemplation, evangelical attitudes, and examination of the day. It helps us to pray in the three moments of prayer taking care of each intention's meaning and their relationship to the prayer intention of the month.

THE WAY OF THE HEART: It is the spiritual journey of formation that helps us to enter a mission of compassion for the world. It can take the form of a workshop, a spiritual retreat, or just listening to a talk. Each country chooses how to communicate and share this path of the heart which is a way to tune in to The Heart of Jesus and go out to meet pastorally our brothers and sisters. Today it is also a digital prayer platform.

MOMENTS OF ADORATION: it is the cultivation of the personal encounter with Jesus in the Eucharist, in his real Eucharistic Presence. A way of cultivating our love for the Eucharistic Presence of Jesus and that is the center of our charism. The Eucharist is the surrendering of the Son who wanted to stay with us, an invitation to be bread broken and given to others. It is an invitation to go and meet the brothers, to stay with Jesus and be there for Him, that He may fill us with His Presence and inspire us to go out to our brothers and sisters.

CONSECRATION or PERSONAL ALLIANCE: It is a response and promise to greater dedication and service to the Love of the Father, to "consecrate our person" to be a living offering with the Son to collaborate with Him in his mission of compassion. Today's consecration seeks to be the result of a process of maturation in apostolic commitment, so that those who wish to consecrate themselves have discerned the object of their commitment, the task or mission to engage in and the place of concrete execution, consecrating the result of that decision to the Heart of Jesus. The person commits to carry out the mission discerned in the lifestyle of Jesus.

Annex Three

Saint Francis Xavier, a man of great desires!

"I heard our great modeler of men, Ignatius, say that the hardest paste (person) that had passed through his hands was in the beginning the young Francis Xavier, whom God has nevertheless used more than any other in our time (...) to take possession of nearly a quarter of the world for the Cross of his Son" (F. Turnier).

Francis Xavier was a handsome young Biscayan close friend of Iñigo (Ignatius) of Loyola, whom he met studying at the University of Paris. Young Francis, along with five other men and led by the hand of Iñigo, would consecrate his life to the service of the Lord with Vows of Obedience, Poverty, and Chastity as a seed (symbol) of surrender that years later will give rise to the Society of Jesus.

Francis was a presumptuous young man of great ambitions whom *Ignatius frequently addressed in his friendship talks by telling him "Francis, Francis..." what good is it for a man to win the whole world if he loses his soul?* This friendship, forged in the classrooms of the University of Paris, transformed the life of Francis Xavier forever. He made his Spiritual Exercises under the direction of Ignatius and in them he felt the hand of the Lord who drew his chosen one out of the mud of the world and consecrated him to the service of His Kingdom. From that moment everything in his life would have another color and orientation, for all his activity will be guided by a single desire that rules all in our life, to give God the greatest possible glory, and his only concern will be to choose where he can serve God our Lord more faithfully.

The conversion of Francis Xavier, nurtured by Jesus using Ignatius in the crucible of friendship and The Spiritual Exercises, touched the most intimate of Francis' desires and ambitions. This holy man experienced the death of that vain "old man" and paid with the surrender of his own self that which he liked most, to be admired and praised by peers and fellow students at the University of Paris; and discovered a new "paste" (person) as apostle being born in love with Jesus' project. In the experience of this death to self, the figure of the Lord arises and with it his transfigured character and temperament, and his evangelizing desires.

The ambitious Francis Xavier thus became a man of great desires and deep prayer. In the desert and silence of His prayer he discovered that there are no limits for God, and that the horizons of the world that he wanted to conquer were reduced to nothing, in the face of the mystical desires to conquer the world for the Lord. Francis Xavier slowly discovered that in his mystical desires also lived the desires of God himself.

Francis Xavier, carried in his heart engraved by fire the "always more" of St. Ignatius, which is expressed by our feelings of doing all for, the greatest service, the greatest dedication, the most universal good, only to serve the Greatest Glory of God our Lord. These desires pushed him to the farthest, most extreme mission boundaries in Japan and India, and to live in unthinkable poverty and extreme demands on his behaviors. This Apostle expressed that the strength for his mission came to him from God and not from his human forces.

He counseled the novices of Japan by saying: *"Always remember that God is more pleased by a good will filled with humility, through which men offer themselves to him, making an oblation of their lives solely for his love and glory, than he prizes and esteems the services that are rendered unto him, no matter how many these may be."* (November 5, 1549.)

Francis Xavier is the patron of the Pope's Worldwide Prayer Network, a missionary apostle committed to Christ's mission. After the conversion of his heart to the Heart of Jesus, he only lived for Christ and to bring the Good News where God was not yet known. He pledged to give his life in the mission entrusted to him by Ignatius, always allowing himself to be guided by the personal love he felt Jesus had for him and friendship with His Master Ignatius.

The relationship with Jesus took him where he had not imagined, transformed his desires to conquer the world and his youthful impetus into desires of the Kingdom and fruits of evangelization. His dedication and unconditional availability to Christ made the mission of his Master Ignatius fruitful.

Let us ask Francis Xavier that we may fall in love with Jesus as he did so that all our desires may make sense through a single great desire to serve **only Christ** by collaborating with Him where we may most help His mission of compassion for the world.

May Saint Francis Xavier take care of the mission of the Pope's Worldwide Prayer Network!

Annex Four

Saint Therese of Lisieux, the greatness of the small

If anything characterizes this Saint, it is that she did not settle for a little, she wanted all the Love of the Lord to pass it on to others. Fr. Kolvenbach, Superior General of the Jesuits, expressed that the Apostleship of Prayer would benefit by walking the path of St. Therese of Lisieux, who "made of prayer, charity, humility and evangelical simplicity her offering each day in the Heart of the Church for the life of the world."

She wanted to "be the daughter of the Church and pray for the intentions of the Holy Father, knowing that His intentions embrace the universe," that is precisely why she continues to collaborate more than ever in The Pope's Worldwide Prayer Network for

the mission of the Church. This Saint at the age of 12 was already involved with her parents, in the Apostleship of Prayer, which before the proclamation of the Eucharistic Crusade, was the closest thing to being a member of the Eucharistic Youth Movement, the youth branch of the Pope's Worldwide Prayer Network.

In one of her letters, Saint Therese expressed that she prayed for the mission of the Church and the intentions of Prayer of the Holy Father. As a member of the Apostleship of Prayer, she lived deeply its spirituality, which aims to make its own the expressions of compassion of the Heart of Christ, which comes to meet the suffering one, healing his wounds, rescuing those who "are lying in the ditches of existence."

Jesus' compassion in the service of humanity's challenges, lived in the daily offering of her life, far from anyone's view, was what Therese of the Child Jesus knew: *"I understood that it is only love that impels the members of the Church to act and that, if this love were lacking, neither the apostles would proclaim the Gospel anymore, nor would the martyrs shed their blood. I clearly recognized and convinced myself that love encloses all vocations, that love is everything, that encompasses all times and places, in one word, that love is eternal. Then, full of overflowing joy, I exclaimed, 'O Jesus, my love, I have finally found my vocation: my vocation is love. Yes, I have found my own place in the Church, and this place is the one you have pointed out to me, my God. **In the heart of the Church, who is my mother, I will be love;** in this way I will be everything, and my desire will be filled."*

Therese was aware that if she lived the ordinary in an extraordinary way, she would be as much a missionary as the one who was in faraway countries giving up his or her life. She did not want to stitch without thread, she wanted "the martyrdom of everyday life" not to be in vain and rather serve to collaborate in the mission of Christ and his church for the challenges of humanity. *"Jesus does not see so much the greatness of the works, not even their difficulty, but the love with which such works are done."* In this way she was always turning to God and to those who were at her side, in whom she saw the face of Christ. The Love of Jesus' Heart prompted her to live the spirituality of the LITTLE THINGS of each day in a great way, through visible or invisible gestures translated into the offering of her life, prayer, and action. Her Love passed through the walls of her monastery and spread universally, crossing even the barriers of space and time. For this reason, she was appointed Patron of the Missions and later of The Pope's Worldwide Prayer Network for the challenges of humanity.

If there is anyone who precedes us on this path of the heart that we are called to travel, it is the "Little Great Therese," who invites us today to continue to come out of "the globalization of indifference to bring to the whole world the healing and saving force of the Heart of the Risen One, without the need to travel much, but on the

contrary, to serve where God placed us. We entrust ourselves to her intentions to live this mission.

Annex Five

INTERNATIONAL MEETING OF THE POPE'S WORLDWIDE PRAYER NETWORK
(APOSTLESHIP OF PRAYER) ON THE OCCASION OF THE 175TH ANNIVERSARY.

SPEECH BY THE HOLY FATHER POPE FRANCIS.

Paul VI Auditorium, Friday, June 28, 2019.

Dear brothers and sisters:

Thanks for your visit. I take this opportunity to renew my gratitude for your commitment to prayer and apostolate for the Church's mission. I also thank you for the testimonies, which I had already read, otherwise the "chino" would not have understood. And that is why I will answer, more or less, or I will continue the reflection of all of you. Yours is a much-needed service that underscores God's primacy in people's lives, favoring communion (unity) in the Church.

1. Father Matthew, who works in Taiwan, has provided us with interesting information about the Chinese version of "Click to Pray". It is beautiful to know that the (Christians) in China, beyond difficulties of different kinds, can truly feel united in prayer, finding in it a valid support for the knowledge and testimony of the gospel. **Prayer always awakens feelings of fraternity, breaks barriers, crosses borders, creates invisible but real and effective bridges, opens horizons of hope.**

2. Marie Dominique has told us about the mission of the Apostolate of Prayer in France, where this reality arose 175 years ago. Through her testimony, we **have understood that prayer intentions make Jesus' mission concrete in the world.** Through her prayer network and the intentions, she prays for every month, the Church speaks to the hearts of the men and women of our time. All of us, Pastors, consecrated and lay faithful, are called to immerse ourselves into the concrete history **of the people who are at our side, above all praying for them, assuming in prayer their joys and sufferings.** Thus, we will respond to Jesus' call that asks us to open our hearts to our brethren, especially those tested in body and spirit. It is important to talk to the brethren, but there are two ways to talk about the brethren: or to bless the brethren which is to speak well of the brothers or gossip, to speak ill of them. Gossip, in this sense, is bad, it is not something in the life of Jesus. Jesus never gossiped. Instead, openly talk, yes. And prayer **is to speak to Jesus about the brethren,** saying,

(I pray) "Lord, for this problem, for this difficulty, for this situation...". And this is a path of unity, of community. Instead, speaking ill of others is a path of destruction.

3. It is good, on this day of the Solemnity of the Sacred Heart of Jesus, **to remember the foundation of our mission**, as Bettina (Argentina) has done. This is a **mission of compassion for the world, we could say a "way of the heart", that is, a prayer journey that transforms people's lives**. The Heart of Christ is so great that He wishes to welcome us all in the revolution of **tenderness**. Closeness to the Heart of the Lord encourages our hearts to approach the brother with love and helps us to enter this compassion for the world. We are called to **be witnesses and messengers of God's mercy**, to offer the world a perspective of light where there is darkness, of hope where despair reigns, of salvation where sin abounds. **To enter into prayer is to enter with my heart into the Heart of Jesus, to open a path within the Heart of Jesus, (that is to feel)** what Jesus feels, the feelings of compassion of Jesus and also to make a journey within my heart to transform it in this relationship with the Heart of Jesus.

4. The testimony of Sister Selam (Ethiopia) with the youth of the Eucharistic Youth Movement helps to contemplate the action of the Holy Spirit in that land. It is important to help the new generations to grow in friendship with Jesus through an intimate encounter with him in prayer, listening **to his Word, approaching the Eucharist to be a gift of love for others**. Personal or community prayer encourages us to dedicate ourselves to evangelization and pushes us to seek the good of others. We must offer young people opportunities for interiority, moments of spirituality, schools **of the Word**, so that they can be enthusiastic missionaries in different settings. Thus, they will discover that praying does not separate them from real life but helps them interpret existential events in the light of God. Teach children to pray. It hurts a lot when I see so many children who do not even know how to make the sign of the Cross. I tell them, "Make the sign of the cross" and they make [a confusing gesture]. They do not know how. Teach the children to pray. Because they immediately reach the heart of Jesus, right away. Jesus loves them. And to the young people, teach that prayer is a great way forward in life. Thank you, Sister, for what you do. Oh, thank you.

5. I was pleased to hear the enthusiasm of Diego (Guatemala) for fostering the meeting between grandparents and grandchildren in prayer for peace in the world and for the great challenges of humanity today. **Several generations are in The Pope's Prayer Network; it is good to think that grandparents can set an example** for young people, telling them to walk the path of prayer. The wisdom of the elders, their experience, and their ability to "reason" with their hearts. Some might say, "But, Father, you reason with your head." No, it is not true: we reasoned with our heads and with our

hearts, it is a capacity we have to develop. Ability to reason with the heart. And these experiences of the elders constitute a precious teaching to learn a fruitful methodology **in the intercessory prayer**. And the intercessory way is a great prayer: "Lord I ask you for this one, for that one, for that..." And interceding is what Jesus does in heaven, because the Bible tells us that Jesus stands before the Father and intercedes for us, He is our intercessor, and we have to imitate Jesus, to be intercessors. Throughout history, God's greatest men and women have been intercessors like Jesus. Intercede.

6. Finally, thanks to the testimony of Father Antonio (Portugal). He has told us how the Apostleship of Prayer, entering the digital world, brings the elderly and young people closer, helping them to give new vitality to the traditional apostolate of prayer. **It is necessary that the mission of the Church be adapted to the times and use the modern tools that the technology makes** available. It is a question of entering the modern areopagus to proclaim God's mercy and goodness. However, attention must be paid when using these means, especially the Internet, so as not to become its servants. We must avoid becoming hostages to a net that catches us, rather than "fishing fish," that is, attracting souls to take them to the Lord.

I renew my sincere thanks to each of you for your precious activity, which springs from a heart truly attentive to others. The Apostleship of Prayer, with its Worldwide Prayer Network of the Pope and in communion with him, **recalls that the heart of the Church's mission is prayer**.

Pay attention: the heart of the Church's mission is prayer. We can do a lot of things, but without prayer it does not work. The heart is prayer. I encourage you to continue with joy in awareness of the importance and need of your work. **You help people to have a spiritual outlook, a look of faith about the reality around them, to recognize how God Himself works in them.** Oh, thank you.

I would also like to thank the **Society of Jesus**. It is thought that the Jesuits are the intellectuals, the ones who think... But it was the Jesuits who created this Prayer Network. Jesuits are men who pray, and this is great. And then, in a special way, I would like to thank Father Fornos for his dedication and creativity: thank you, brother!

Now we will have a moment of prayer all together, to indicate its importance and to intercede together as we addressed the prayer to Jesus. First, we will do it in silence, everyone prays with his, her heart.

And now let us pray for the intentions I have proposed to the whole Church for the month of July:

Let us pray for the priests, that with the sobriety and humility of their lives they may commit themselves to active solidarity, especially towards the poor. Together we say, "Let's pray." And in silence we pray.

Let us pray that all who administer justice will work with integrity, and that injustice, which runs through the world, does not have the last word. Let us pray.

([Bulletin of the Holy See Press Office](#), 28 June 2019).

Annex Six

The Pope's Worldwide Prayer Network, a participation in the dynamics of the Heart of Jesus

We began the renovation of the Apostleship of Prayer almost ten years ago. This was a long spiritual process that depended not on our strengths or abilities but on our readiness to respond to the Spirit of the Lord, for it is He who leads. This renovation has been necessary so that this spiritual treasure of the Church can be communicated to more people, especially to the new generations, and also to be more faithful to the mission that the Holy See entrusted to us since the late nineteenth century. Our mission is to pray and live the challenges of humanity and the mission of the Church expressed in the Pope's prayer intentions. This is not possible without deep communion with the Heart of Jesus, so we propose to those who want to be part of this network a spiritual journey, the "Way of the Heart", which leads our hearts to be deeply united to the Heart of Jesus, on a mission of compassion for the world.

This process of renovation does not change the Apostleship of Prayer into something entirely new or different but helps us to go deeper and more faithful to the Heart of Jesus. Misunderstandings related to fears and insecurities are often generated. This is normal and expected, because in these processes it is difficult to understand the dynamics that continuity is associated with novelty. In other words, the new comes to continue what already exists. Is it not that what Jesus says when he talks about the new cloth patch in the old dress? (Mark 2:8-22.) As the Gospel shows us, there are misunderstandings when the Spirit of the Lord does new things.

The current process of renovation carried forward and led by the Spirit of the Lord finds its source in the reform made in 1861 by Father Henri Ramière. This Jesuit priest had to give new dynamism to the Apostleship of Prayer, explaining to its members that devotion to the Heart of Jesus was part of the proposed path. With the publication of the first magazine of the Messenger of the Heart of Jesus, he invited us

to pray for the intentions of the Heart of Jesus. From 1879 these intentions were formulated every month by the Pope and entrusted to the Apostleship of Prayer. **Through this invitation, Ramière showed that this prayer was apostolic and open to the world and, through the prayer of offering, we joined the Heart of Jesus, at the service of his mission.**

Apostolic or Missionary Prayer is a prayer that dispossess us to Christ's mission in our daily lives. By offering prayer we make ourselves available to His mission. This attitude of inner availability to the mission is the openness of the heart and docility to the Spirit of the Lord. That is why the title of the renovation document of The Apostleship of Prayer is named "a way with Jesus in apostolic availability". What Father Ramière called "prayer and zeal" (in the sense of care, diligence, commitment) for the Kingdom of Christ, today, we call it "prayer and action," for true prayer invites us to action, opens us to others and to the world.

Ramière synthesized the Apostleship of Prayer in three characteristics: "[a] prayer, as a universal means of action; [b] association, as a necessary condition for effective prayer, [c] union with the Heart of Jesus, as a source of life for association." What was called "association" today we call it "network", a word that best expresses the original intention. It was clearly explained by Ramière, in saying that "it is not an association like any another, nor a new work that would be added to the others, but a new connection linking all ecclesial associations in the same approach" for the mission of the Church (see publication "L'Apostolat de la Prière" 1861.) Saying that the Apostolate of Prayer was the "Holy League of Christian Hearts United to the Heart of Jesus" it is equivalent to the current expression "a network of hearts united to the Heart of Jesus."

This network of hearts is The Pope's Worldwide Prayer Network, to which the Holy Father instructs us to pray for his prayer intentions, which express the challenges of humanity and the mission of the Church. These challenges are the result of His universal outlook and discernment and which are the intentions of the Heart of Jesus. Being part of this Prayer Network leads us to grow in availability to Jesus' mission of compassion for the world, to enter the dynamics of the Heart of Jesus.

Every process of renovation can create misunderstandings, tensions, and fears. The important thing is to put our trust in the Lord, for it is He who leads us. The Pope's Worldwide Prayer Network (Apostleship of Prayer) is essential to the Mission of the Church, for there is no mission, open to the Spirit of the Lord, without prayer. Today as yesterday the Lord gives it His fire, the one coming from His Heart.

A WORLDWIDE NETWORK
OF PRAYER AND SERVICE
ATTENTIVE TO THE NEEDS
OF HUMANITY



STEP 9
BOOK 11