

The re-creation of the Apostleship of Prayer



A way of the heart in service to the world. The Apostleship of Prayer.

Working document

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Introduction

Introduction

I present to you a document that should guide us in the challenge of RE-CREATING the Apostleship of Prayer (AP). It is a response to what our Director General, Father Adolfo Nicolás, sj, has asked of us. As you may know, the AP has initiated a deep process of revision that has been going on for more than two years to reach this goal. We have achieved a first phase of this re-creation in which we have collected information and received suggestions from many people and national AP centers, including numerous Jesuits and people who are not part of the AP. The International AP Advisory Council has met twice in Rome with Father Nicolas to discuss these issues. There have been numerous Council meetings by Internet, and we have exchanged many e-mails to arrive to this document.

The present text is an initial conclusion of this process, and with it we begin what we call the Second Phase of this AP re-creation. It is a document that is delivered to the worldwide AP “*ad experimentum*,” because it does not pretend to be the final word on the subject. Now we must move on to the implementation stage which is made up of new content and specific models. What is written here still requires verification with reality, and we will need to dialogue with the National AP Teams. Only when we begin the local application of our proposal, with the ordinary people who make up the target population of the AP, will we know if this works or not, and which parts work better than others. What has been envisioned and proposed from an office in Rome must find application in real situations among real people.

Once again, during this phase the participation of the offices and teams of the AP from all over the world will be very important to show us how to move forward. The universal vision of the AP should come down to simple and concrete practices useful for today, as has been typical in the AP tradition. Only in this manner, as will be explained below, will the AP be able to maintain itself in a “state of permanent re-creation.” The purpose of this document is to suggest some of the structures and paths that will help us achieve this goal.

The *heart* of this new proposal can be found in the four pages where the spiritual itinerary of the AP as “A Way of the Heart” is explained (section 3, page 19). We believe that this is the most important part of this document, and the part that will guide the spirit of the re-creation.

The practical structures of a re-created AP are in the fifth section of this document, where we speak about the Three Operational Models (page 33). These models are basic to understanding the concrete expressions of this re-creation.

Surely many in the AP will not read this entire document, but they can at least become familiar with these parts of the proposal. They can be discussed in the local AP teams, who can send us their feedback.

We ask you then to read this document, share it, and talk it over with whomever may be interested, and let us know your views and contributions in two ways:

First: Return Questionnaire 1—which can be found at the end of this document in section 6, Evaluation tools—by December 1st to your Continental Coordinators.

Second: One year after receiving this document after you have begun to implement these proposals in your local AP, we will send you Questionnaire 2, which will analyze your progress, your successes, and the difficulties you have encountered.

You are part of a great worldwide laboratory that will enlighten us as we face the challenge of re-creating the AP so it may better serve our people.

I wish you all fruitful labors. May we remain united in prayer for each other, creating among ourselves the reality of this great worldwide network of prayer and hearts dedicated to the service of the projects of the Heart of Jesus.

May Mary, who kept all these things in her heart, accompany us.

Claudio Barriga D., sj

*Director General Delegate
Apostleship of Prayer
Eucharistic Youth Movement*

The RE - CREATION

0 - The RE - CREATION

Why re-create?

The challenge of the re-creation of the AP is not an isolated event; it forms part of the great challenge of our times to re-create evangelization and pastoral methods in the Church. It should be undertaken in the context of the invitation of the Holy Father to carry out a New Evangelization. Our General Director, Father Adolfo Nicolas has indicated to us that the response to this call requires from us Jesuits and from the Apostleship of Prayer in particular – an apostolic work entrusted to us by the Pope – a huge dose of creativity and pastoral audacity. Two years ago he told the International Advisory Council “Each generation must re-create its faith, its vocation, and its mission,” and on several occasions he has invited all Jesuits to “re-create the Society of Jesus.” Consequently, we must look further and more deeply.

Father General asks us to re-create the AP and not just adapt or renew it. He invites us to be free and go beyond what we are familiar with, to take the cultural changes more seriously and speak the new languages of today. He has challenged us to be open to the Spirit and its freshness, and to believe that there is something to be learned – that along with the AP we can offer a novel proposal, with an Evangelical flavor appropriate to each and every culture. It is clear that the re-creation begins in each one of us and is an attitude of inner freedom, a readiness to “let oneself be re-created,” and be surprised by the Spirit. This is the inner stance that will be needed for anyone who wishes to re-create.

Why the Apostleship of Prayer?

In many sectors of the Society of Jesus, and perhaps in the Church, the AP’s apostolic image is less than favorable. The efforts of Father Peters Hans Kolvenbach in 2003 to boost its image within the Society of Jesus do not seem to have gone very far. Many still view it as an obsolete ministry that belongs to the past, with outdated theological language incapable of responding to the spiritual needs of today. For this reason, it is considered inadequate to the task of generating significant spiritual movement. Truly, today the Society of Jesus devotes its resources and energies to other ministries that seem to many more contemporary and interesting. Added to this perception is the often incorrect image of an AP in crisis and decline, perhaps even just “a devotion for old ladies,” that doesn’t speak to the younger generations.

Why then should we be interested in “re-creating” the AP if the Church and the Society of Jesus have other spiritual services that are working well in various areas? If it is in crisis or decline or is not persuasive, why not let it die in dignity and give it the pious burial it deserves? What is unique in the AP that is not found in other types of service to the Gospel and to the Church that causes it to merit a commitment from the Society of Jesus?

Two answers

- **The AP as and apostolic instrument in the hands of the Society of Jesus has demonstrated the ability to reach the masses with a simple and profound spiritual message. In the past throughout the world the AP has successfully spread its Eucharistic program of daily prayer and devotion,** and it continues to happen in countries where the classic structure of AP parish groups (groups of the Sacred Heart) is alive and well. But it is also true that in those countries the AP has not been renewed theologically nor methodologically, and appeals almost exclusively to the elderly, with only a few younger members. So while the AP has provided real service to many people, it has no future without a radical renewal and re-creation. This obsolescence explains the almost universal lack of interest in the AP among Jesuits today.

What moves us today to work for this re-creation is that we do not want to lose this occasion to provide spiritual nourishment to the many people who do not have other options. The AP can and does offer a simple and practical way to form apostles of the Risen Jesus sent out to the heart of the world. This re-creation of the AP is intended to give ordinary people a sound form of devotion and service in a way accessible to all.

- **The AP is a service of spirituality in the Church and for the Church, entrusted to the Society of Jesus by the Pope:** We are interested in maintaining and strengthening this collaboration with the local and universal Church, which is perfectly in line with the current guidelines of the Society of Jesus and with what the Holy Father has most recently asked of us. The AP wants to redefine itself as a worldwide prayer network in service to the mission of the Church, and as an apostolic training school for the laity within their hearts. As a service to the whole Church, the AP may also function to unify Catholics of differing types, to bridge diverse ecclesiastical styles.

What should we re-create in the AP?

What we SHOULD NOT re-create is the content of the **original spiritual intuition of the AP** which gave Christians a way to experience the availability of Christ's mission in the Church. This intuition proposed a way to make our own the Heart of Jesus through the practice of the life offering, thus sharing Christ's life and contributing to His mission as carried out through the Church. It was a practical way of living the Eucharist and the baptismal priesthood, offering one's own life in unity with Christ who, in turn, offers His life to the Father. It was a service of prayer offered to both the local and universal Church. This spiritual dynamic (which must be set apart from the theology specific to the time) embodied today in one form or another, must remain at the heart of the Apostleship of Prayer, its essential identity.

This spiritual intuition remains strong and valid today. It still provides a meaningful answer to the spiritual needs and seeking of our contemporaries. It seems to us that today our appeal to the language of the heart is well understood in most modern cultures and that it allows us to express and mobilize our inner energy. Through this symbolism, we can present

a challenging proposal for those who seek a deep commitment to Christ in their daily lives. This is the goal and the motivation for the re-creation of the AP. We believe that this apostolic instrument can continue helping today's Christians to live in direct relationship with Jesus Christ, which will awaken in them the willingness to cooperate in His mission.

The desired outcome of those who live the way of the AP is to grow in identification with Christ's own life and to make a greater commitment to the Church and to the world. The prayer method of the AP — "from the heart"—as proposed below, can never be an escape from history, or from reality and its problems, but instead must and will remain a source of transformation of one's life.

Re-creation is necessary because the language and methods that the AP has used in the past are no longer the most adequate to reach the men and women of today and tomorrow. We want to put forth our practices and prayers, our theology and methods in a way that captures the hearts of people and actually change their lives.

Therefore, we propose in this document that to re-create the AP we need new ways of working, new language, and new national and international structures. We are not yet presenting certainties or definitive answers. We are seeking a path and offering clues. We are presenting experimental proposals using provisional rather than definitive language. We do this in dialogue with the requirements of a changing world, as we listen to the Spirit. We will fine tune our discernment once we learn from you the manner in which these proposals are being implemented locally, evaluating their course in an orderly fashion while making adjustments along the way. In a nutshell, these pages and this approach should lay the foundation for establishing an AP that will be "in a permanent state of re-creation."

Who recreates the AP?

AP National Secretaries in the world together with their teams are called to be protagonists of the re-creation. We encourage them to seek collaboration with others, to consult with all who can contribute.

The re-creation process will be conducted by the international board of AP Counselors and headed by the AP Director General Delegate based in Rome.

The Continental Coordinators of AP/EYM will do the follow-up of the implementation of the proposals contained in this document. They will be attentive to assist the countries in their region in case difficulties arise in the process.

This document

This document, therefore, develops six dimensions or areas in which it is necessary to introduce new approaches, structures, models, and practices that will be able to make the re-creation of the AP a reality:

- 1 Diagnostics
- 2 Inculturation
- 3 An inspirational itinerary of formation in the AP
- 4 The hopes and needs of humanity and of the Church (the Pope's monthly intentions)
- 5 The working structures of the AP (global structure and operational models)
- 6 Evaluation tools

Objectives and Lines of Action

Objective 1: Send out this document to begin the second phase of the process of re-creation of the AP.

Line of Action 1: Following instructions of our General Director, the international Office will issue a digital version of this document in three languages (English, French, and Spanish) to all the national offices of the AP throughout the world.

Line of Action 2: In addition to the digital versions that will be circulated, the International Office will offer printed versions of this document (photocopies) to those that request it.

Line of Action 3: The international office will prepare for publication separate sections of this document: *The way of the heart* and *The three moments of prayer*.

Line of Action 4: The international office will prepare a brochure with a general presentation of the AP/EYM with some of the central elements of our re-creation.

Note: All these publications will be done in English, Spanish, and French.

Objective 2: Implement and follow up on the objectives and strategies of the re-creation on a worldwide level.

Line of Action 1: The international office will request within four months (December 1st) a response to a first questionnaire that should be sent to the Continental Coordinators.

Line of Action 2: The National Secretariats will organize workshops on the content of this working document.

Line of Action 3: The National Secretariats will share this document with those that can contribute to the re-creation process, namely the Provincial or other specific Jesuits, Spirituality Centers, religious congregations with a Heart of Jesus spirituality or other institutions, to ask their opinion.

Line of Action 4: The international AP Council will propose a calendar for the re-creation process.

Line of Action 5: The international AP Council will prepare and eventually publish a Handbook of the updated Apostleship of Prayer.

Diagnostics

1 - Diagnostics

To which reality do we respond?

An appropriate proposal for the re-created AP will depend on correct diagnostics. The broader and more serious these diagnostics are, the better. To respond adequately to the culture we wish to serve, we will incorporate the contributions of diverse diagnostics of the current reality of each country and of our own people into our national plans and strategies.

It is not up to us, nor do we have the capacity as the AP to make these diagnostics ourselves; others do it better. We will consult existing reports and ask for the collaboration of institutions who specialize in this type of analysis, and if possible, we will work directly with them. The international office and the regional coordinators can help, if necessary, to establish contacts with the appropriate institutions on every continent.

We need to take into account three types of diagnostics:

Socio-cultural and religious diagnostics

Theological-ecclesiastical diagnostics

Historical-pastoral diagnostics or analysis

Socio-cultural and religious diagnostics

Given the great cultural diversity from one region to another, the most useful diagnostics must be made at the local level. General guidelines can be found in the documents of the universal Society or in other documents of the Church. Texts from the 35th General Congregation of the Society of Jesus, with particular emphasis on decrees 2.20-2.24, and 3.8-11, are appropriate in this sense.

We tentatively mention some of the current situations to which the AP must respond from a global perspective, as a first attempt to give a socio-cultural diagnosis.

- To those who seek God in a world deceived with the unfulfilled promises of technology, politics, and capitalism, the AP offers a spiritual way through the method of daily prayer that puts the human being at its center.
- In a world that longs for justice, peace, and reconciliation, wounded by poverty and violence, the AP moves Christians to expand their horizon with the global challenges of prayer that the Holy Father offers us each month.
- In a globalized and interdependent world and in a culture that favors autonomy and the present moment, the AP can provide a sense of unity and belonging to a global faith network which promotes joint prayer for one another with the common endeavor of building a better future. It is a network that has the potential to unite the followers of

the AP among themselves, within the Church, with humanity and with the Heart of Jesus.

- By making use of the new language of communication, social networks, the AP offers the new generation marked by the digital culture, secularization, and the lack of confidence in religious institutions, a proposed meaning for daily life while in spiritual communion with millions of people.
- The topics of the Pope's prayer intentions, many of which have universal bearing, give rise to ecumenical dialogue and to shared initiatives between diverse religious and civil groups, involving a variety of religious and social agents, Catholic and non-Catholic.
- The AP is suitable to work for unity and reconciliation among Catholics, as it highlights our common love of the Church. Furthermore, the fact that it clearly links faith and justice while maintaining a strong ecclesiastical sense makes the AP a bridge between different orientations.
- In answer to the need for spiritual formation of lay people in many Christian communities of diverse types, the AP provides a methodology of prayer and apostleship in daily life. The School of the Heart which is proposed in the document is a journey of faith whose end is to ignite or reignite the spark of discipleship among Christians.

Objectives and Lines of Action

Objective 3: To make contact with institutions specializing in socio-cultural and religious assessments in each region, become familiar with their publications, and request specific help, if necessary.

Line of Action 1: The International Office will formulate a list of institutions (preferably those that have some connection to the Society of Jesus) that can offer up-to-date socio-cultural and religious assessments in each region of the world.

Line of Action 2: Each national team will establish contact with the nearest institution and incorporate their contributions into their strategic planning.

Theological and Ecclesiastical Diagnostics

In the early and mid-nineteenth century, the ecclesiology and theology of the mission was very different from that of today. The mission of the Church was something that happened in faraway lands, and the prototype of an apostle was one who left home to proclaim Christ to those who did not know him. A member of the Apostleship of Prayer had this ideal Christian in mind, and sought to make it a reality in daily life on a smaller scale primarily through prayer. This theological vision influenced the direction taken by the AP as well as the form in which the original intuition of the AP was basically embodied. Parish AP groups and diverse devotional practices sprang up in almost all Christian countries giving visibility and making this initiative of prayer for missions more concrete.

The ecclesiology of the People of God of Vatican II and present theology have redefined the identity of the lay baptized who are viewed as people called to holiness in a Church which is

in dialogue with and in service to the world. Today, the Church's mission and the lay apostolate are seen as leavening in the dough in a world that has, in large part, lost its Christian references, and which demands, above all, testimony and coherence in life. Today it seems more important to prioritize an interior pedagogical path that points to a deep personal identification with Christ.

Without betraying the original intuition, the AP currently wishes to present itself as a path that has its origin in the human heart, which becomes united to the Heart of Christ, and that is sent out to the heart of the world. The person that the AP wishes to form will be not only a server within the Church, but through prayer and effective action will make Christ's compassion more present in the world.

This path must be taken in the spirit of the New Evangelization the Church is calling us to live. This will give us the theological and ecclesiological framework we want to move in, and help us speak the appropriate language for today's world.

When we look more deeply into these and other subjects (for example an updated reflection on the Heart of Jesus or what is called the "hidden life" of Jesus), we will be able to continue to build the theological foundation onto which will be inscribed the re-creation of the AP. A new AP will be enriched in regular dialogue with a new theology.

Objectives and Lines of Action

Objective 4: To establish points of dialogue with theologians and pastoralists that will allow us to adapt and improve our proposal for the AP in light of the questions of current theology.

Line of action 1: In the coming months the international office will establish a theological Council to advise the AP. Its function will be to give its opinion on certain materials produced by the AP and the national EYM, and to offer texts or guidance that will illuminate our spiritual proposal.

Line of action 2: The digital library of theological documents and subsidies on subjects of our interest will be maintained and expanded on the international website.

Line of action 3: The international office will collect existing materials developed by the various national centers of the AP and it will solicit from select authors the preparation of articles that will help to enrich our theological foundations and that will serve to fuel our training programs.

Line of action 4: The international office will send out within some months a document presenting the theological framework of the New Evangelization in which we wish to live the re-creation process.

Historical/Pastoral Diagnostics

The AP was born in 1844 as a path that invited young Jesuit seminarians first and ordinary Catholics later to unite their daily lives to Christ and collaborate in the mission of the Church. They learned to offer themselves to him and discovered that all the details of

common life were the place to live this mission. It was a demanding spiritual challenge for those who wanted to give more to the Lord, as the AP proposed an identification of their lives with Christ and availability to his mission twenty four hours a day.

At the risk of oversimplification and loss of the original spirit, the AP became popular and was translated into practices linked to the devotion to the Sacred Heart of Jesus. With the rapid spread of AP groups and personal spiritual devotions, the offering became a common practice. The daily offering prayer was the central element, with a special emphasis on the prayer intentions of the Pope and the Church's mission. It was an era of great missionary zeal among Christians, and the new proposal found immediate acceptance with Catholics who wanted to collaborate with the "Ad Gentes" mission of the Church. The AP was organized in a traditional style, and the offering prayer became just one element among numerous devotional practices. In this way the AP served well the piety of that historical moment, but as times changed the AP began to lose its original spirit of radicalism and it failed to renew itself.

The youth section of the AP, the Eucharistic Crusade, was created in France in 1914 for the purpose of the Christian education of children. It was born during a period of political tension in Europe, before the First World War, and from its inception the Pope asked the children of the AP to pray for peace. The Eucharistic Crusade spread rapidly, and its membership swelled in all traditionally Catholic countries, becoming a true "child militia of the Pope." In very few years it spread beyond the borders of Europe and grew rapidly in India, Vietnam, and in several African countries. The Eucharistic Crusade would continue to grow in subsequent years, but in many places it would lose its explicit association with the AP, and even more with the Society of Jesus. It became an autonomous movement implemented by the dioceses that remained within the borders of the countries without any worldwide coordination to give it international unity. The Eucharistic Crusade grew in various ways, and still reflects disunity. In some countries it is a movement that continues after youth, admitting adults who have passed through its ranks and counting many thousands of members. In 1962 in France the Crusade was profoundly transformed and it became known as the Eucharistic Youth Movement (EYM). Today the vast majority (though not all) of the fifty countries where it is active, have adopted the new name. The numbers of EYM members in Vietnam, Madagascar, and India, the three countries with the largest membership, reach about 250,000 in each country.

Today's social context is much changed since the AP and the Eucharistic Crusade were born. And the world continues to change rapidly. Catholics find themselves in a new existential and ecclesiastical situation. Yet we believe that the founding insight of the AP, correctly understood, remains valid. People today, as in days past, need a demanding spiritual path to give meaning to their lives and to challenge them to a greater commitment to Christ and to their brothers and sisters.

This re-creation is ultimately seeking to rescue the founding insight or spirit of the AP, the apostolic availability of the common Christian, and make it accessible to people today. We would re-create the AP so that our people may understand that they are truly called to be apostles, committed with Jesus to the service of the world. We want to offer those who may never do the Spiritual Exercises of Saint Ignatius a way to make their own the apostolic dynamism of the Contemplation of the King (“here I am, Lord”), of the self-offering (“Take, Lord, and receive...”), and of union of mind and heart with the Risen Lord.

What historically took flesh as the AP offering prayer to express this, may today find new forms.

Objectives and Lines of Action

Objective 5: To investigate the historical and religious context in which the AP is born, in order to better understand the uniqueness of this spiritual proposal in its time. A better historical base will make the reflection on the contribution that we are called to make in today’s culture more fruitful.

Line of Action 1: The International AP Council will identify documents (books and articles) or solicit the assistance of historians to help us better understand the religious character of the era in which the AP had its origins.

Line of Action 2: The International Office will make the historical studies that are produced available on the international website in three languages.

Inculturation

2 - Inculturation

The challenge of an inculturated AP

As we re-create the AP, we will keep in mind the necessary adaptation and inculturation of the various proposals suggested here to the local realities. **There will not be a single formula or form for the re-created AP that is applicable to all.** The proposals and initiatives must respect the diverse sensibilities and needs of local cultures. As we adapt the AP to different countries, the AP will be enriched by the multicultural world we serve.

One aspect of inculturation will be to take care with the language that we use to promote the AP. We will endeavor to adopt a language with images and symbols of common life that everyone understands and avoid excessive ecclesiastical language. We want to draw inspiration from biblical language and images whenever possible. The use of cultural and social diagnostics, the dialogue that we will maintain with those who will be helping us to keep our theology up-to-date, and collaborations with young people will help us to speak a language that is meaningful for today's world.

The reformulated AP

A modern expression of the charism or *raison d'être* of the AP can be found in the "Mission Statement" of the meeting of the International Council in November of 2011 in Rome.

Apostleship of Prayer (AP) Mission Statement

The AP, which has been entrusted by the Holy See to the Society of Jesus, is a worldwide prayer network that, through guiding people to a personal relationship of profound trust in the risen Christ, helps them to find meaning and hope in their lives. As witnesses of Father's love for the world, those of us in the AP are called to be with Jesus and to share his mission. In this way, we make ourselves available to serve the world in the mission of the Church.

Guided by the Holy Spirit, we are apostles through prayer and through a life united with the Heart of Christ. As we offer our lives to him, we open the door to his transforming action in us.

The spiritual path of the AP, especially the daily offering and prayer for the concerns put forth by the Pope, helps us to live our mission, with Mary as a model of faith, in every stage of life and in all the situations of daily life. Our youth branch is the Eucharistic Youth Movement.

Some slogans that express what the AP is:

We offer some examples of slogans that can capture and summarize the renewed content of the AP. We encourage each national secretariat to look for other expressions, in an inculturated way adapted to their local reality (maybe in relationship to the following section on the six guidelines).

- The AP: a worldwide prayer network.
- The AP: a way of the heart in service to the world.
- The AP: a heart to heart with Jesus.
- The AP: Sent from the Heart of the Father to the heart of the world.
- Etc.

Six operational guidelines:

As the fruit of our global consultations, we have developed six guidelines suggested from different continents. These guidelines will allow us to move ahead in specific directions. They call attention to important issues as we implement the re-creation of the AP.

The National Teams will have the task of discerning which of these guidelines should take priority at the local level in their cultural contexts. These guidelines will in turn help to determine which should be the gateway for the promotion of the AP in that particular country (see below), and which of the answers we can offer within each specific cultural context. These guidelines are:

- **Local cultural and religious context**
- Service of **justice**.
- **Formation** fueled by the Scriptures and the sacraments.
- **Ecumenism and interfaith dialogue**.
- **Collaboration** among ourselves and with others.
- **Service to the Church**, from the perspective of the New Evangelization, unity and reconciliation, and parish ministry.

Gateways to an inculturated AP

In light of the six operational guidelines, each cultural context (continent, region, or group) may determine which will be the gateway through which the AP will be incarnated in its region, and propose in writing a brief plan that may serve as a “regional motto.”

For example, one gateway for the AP might be:

“The AP is a worldwide network of prayer and action that responds to the challenges of humanity in those aspects that concern the mission of the Church. It is in the service of peace and hope, from the perspective of Assisi, along with other Christians and other religions.”

[We call “perspective of Assisi” the perspective of the ecumenical and interfaith initiatives for dialogue and prayer, in which the religions of the world are invited to work together on the challenge of peace, inspired by the two prayer meetings called by the Popes in this place, in 1986 and 2011.]

Objectives and Lines of Action

Objective 6: To discern which of the guidelines should take priority within each country’s proper context.

Line of action 1: The national team will discern which of the guidelines take priority in the strategies and formation of the local AP.

Objective 7: To draft a “gateway” and slogans for the local AP, if it is deemed useful.

Line of action 1: The national team will draft a policy that states the specific “gateway” for the AP promotion that will be made in each country or region.

Objective 8: To express the proposals of the AP and its re-creation in accordance with the local culture.

Line of action 1: Each secretariat or national office will circulate the present document, and receive suggestions from others.

Line of action 2: The national offices will adapt the language for local use and identify appropriate symbols for the local culture.

An inspirational itinerary of formation in the AP

3 - An inspirational itinerary of formation in the AP

What is the spiritual content of the AP in response to the deep needs of the human person and the grave challenges of our time? What is its pedagogical program for a “*personal relationship of profound trust in the risen Christ*”? What are its symbols and important keys? What are its stages and objectives in a person’s present life? How do we effectively guide a person down a path of spiritual growth that does not get bogged down in activism or in the repetition of certain devotional practices? What should the individual *do* who wishes to be part of the AP? Which specific practices will make his or her vital union with Christ and link to this worldwide spiritual network more real and effective? What will allow that individual to find him or herself in a place of service to the Kingdom of God? What criteria confirm that this spiritual growth has been achieved in an individual or a group? What is the profile of a member of the AP that we wish to form? What aspects of Ignatian Spirituality that are at the origin of the AP should we highlight or revitalize?

In this section we will not answer all these questions, but they show us the framework in which to situate the elements of the suggested formative itinerary that follows. We offer you **an inspirational itinerary**. The final more elaborate formation program should be the result of the local creativity and experience that comes from concrete applications of what we suggest here. It will be ultimately the result of our worldwide sharing in this re-creation process. Some practical responses to these questions can be found in the appendixes of this document, as explained below.

The National Teams, with the assistance of the International Office, will have the responsibility of adapting these suggestions in each country, giving them a local flavor. This inspirational itinerary must be studied and applied in light of the socio-cultural, theological-ecclesiastical, and historical-pastoral diagnostics. The specific way in which it will come into being in each country will be part of the strategic plan that will guide the local AP and EYM projects. Criteria of verification will be established and instruments of evaluation will be developed (see section 6 of this document) that will reveal the level of achievement of objectives, and that will allow adjustments to the strategic plan along with the formative itinerary according to need. A consensual profile or various profiles of *what kind of Apostleship of Prayer* is in mind as the final goal of the formative itinerary must be established for each particular region. What is the final product that is sought in the training plan? Clarification of this will allow all team members to work toward the same goal.

Note: *For an updated definition or explanation of the AP, please see Appendix 1. There we present an excerpt from the document A gem from the old treasure box, a text that was written in 2011 when the process of re-creating the AP was begun.*

The central content of the AP: A way of the heart

The Apostleship of Prayer (AP) formation program is presented as *a way of the heart* that leads the Christian to identify with the Heart of Jesus and to collaborate with him in the mission of the Church by making God's compassion present in the world. It is a mystical path called to give fruits of justice and service.

May these lines offer us inspiration for our training programs. Each National Team must look for the concrete structures to offer these insights to their people.

1 Grounded on everlasting love

The foundation of our faith and of the AP path is God's everlasting love. He has loved us before the world was made, has revealed it in his Son Jesus and has poured it out on us through his Holy Spirit. He is with us and loves us passionately. We are always before his eyes, whether we are aware of it or not, whether we relate to him or not.

I have loved you with everlasting love... (Jer 31:3)

God chose us in Christ before the world was made (Eph 1:4)

It is in him that we live, and move and exist... (Act 17:28)

This is how God loved the world: he gave his only Son. (Jn 3:16)

2 The human heart, a restless heart

The human heart yearns for happiness and seeks it in different ways. Many times it will feel poor and lost, with frustrations and deep desires, and will cry out to whom can save him. The Apostleship of Prayer offers a spiritual itinerary and a way of prayer for seekers and for those with needy hearts. The vulnerability of the heart will not hinder, but rather be our best asset for the encounter with a God that wishes to fulfill us.

God, you are my God, I pine for you; my heart thirsts for you, as a land parched, dreary and waterless. (Ps 63:1)

Blessed are the poor in heart, for theirs is the kingdom of heaven. (Mt 5:3)

Where have you hidden, beloved, and left me moaning? ... (Saint John of the Cross, The Spiritual Canticle)

You made us for yourself, oh Lord, and our heart is restless until it rests in you. (Saint Augustine, Confessions)

3 In a disheartened world

Our world seems to have no heart. It has become hostile and alien. There is much injustice and no peace. Loneliness increases. Sons and daughters of the Father have denied him and give themselves to the idols of money and pleasure. In the AP we start to find our way back home. In the midst of so much confusion, we will learn to see the Spirit of God shining in this world, which, hidden and silent, humble and simple, is always at work bringing forth something new.

People will stagger from sea to sea, will wander from the north to the east, searching for the Lord's word, but will not find it. (Amos 8:12)

Wake, Lord! Why are you asleep? Awake! Do not abandon us for good. Why do you turn your face away, forgetting that we are poor and harassed? (Ps 44:23-24)

He came to what was his own, but his own people did not accept him. (Jn 1:11)

See, I am doing something new! Now it springs forth, do you not perceive it? (Is 43:19)

The Kingdom of God is among you. (Lk 17:21)

More readings: Jer 2:13 / Jer 8,21 / Lk 15:18

4 The Heart of God, love eager to find us

In this broken world, the Apostle of Prayer learns to see the Father's loving gaze upon himself and upon humanity. In his determination to save us, God has taken the initiative in the person of his Son. God wants to establish with each one an intimate and lasting union, for he considers us as a precious treasure of his Heart. He personally seeks us out, desiring to fulfill the dream he had for each when he created us. The spiritual way of the AP opens us to the new life of the Risen Christ who saves and never abandons us. We become increasingly aware of his presence and protection, even in the midst of suffering or difficulties, and we learn to put our lives trustfully in his hands.

I myself taught Efraim to walk, I myself took them by the arm... I was leading them with human ties, with leading-strings of love. (Hos 11:3-4)

I have called you by your name, you are mine. Do not be afraid... since I regard you as precious, since you are honored and I love you. (Is 43: 1 and 4)

Behold, I stand at the door and knock... (Rv 3:20)

And behold, I am with you always, until the end of the age. (Mt 28:20)

Contemplate how the Three Divine Persons were looking upon the whole extent and space of the earth, filled with human beings. [...] I will also listen to what the Three Divine Persons are saying, that is, "Let us work the redemption of mankind", etc. (Saint Ignatius, Sp. Ex. 102.107)

More readings: Rm 8:35-37 / Mt 6:25 and 32 / Mk 6:50

5 The Heart of Jesus in the heart of the disciple

Those who walk with the AP build their inner lives upon the promises of Christ, for those promises affirm his desire to inhabit the heart of those he calls *his friends*. The goal of this

way of the heart is to live in Christ, that Christ may live in the person. It is a way of inner transformation in which the Spirit seeks to conform the Apostle of Prayer to Christ in mind, body, and soul. For our part, we wish for this and humbly ask for it every day, knowing we will never accomplish complete identification with Christ by our own efforts. We believe this transformation comes to us in a privileged way in the Eucharist, where Christ gives himself to us in his Body and his Blood, conforming our hearts to his own Eucharistic Heart, so we can be and act as Him.

You are my friends... (Jn 15:15)

... And we will come to him and make our dwelling with him. (Jn 14:23)

Remain in me, as I remain in you... As the Father loves me, so I also love you. Remain in my love. (Jn 15: 4 and 9)

...Yet it is no longer I, but Christ living in me. (Ga 2:20)

...and that Christ may dwell in your hearts through faith (Eph 3:17)

More readings: Jn 14:20 / 1Co 3:16-17 / 2Co 3:18

6 The offering of the heart: “my life is useful to others”

The human heart--that “heart in need,” poor and limited, helpless to overcome its selfishness and self-centeredness--is invited by the AP to give its whole life to the Lord. To make a total offering of self is only possible for one who is drawn by the Spirit of Jesus. The Apostle of Prayer makes a daily offering prayer out of a poor heart seeking to live out his deepest desires. He offers all he is and has, humbly asking the Father the gift of joining his life and his heart to the life and Heart of his Son. Ever conscious of his personal weakness, he renews his offering every day, responding in generous love to Jesus’ call. He lives the Eucharist, receiving through it the life Christ offered to the Father for our sakes and joining to Christ’s offering his own personal offering. The *examen* prayer or evening review gives him the chance to see and acknowledge what the Father has done with what he offered him that morning. Thus, as Mary did, the life of the Apostle of Prayer becomes useful to others because it is available to Jesus for his work of salvation.

The Spirit comes to help us in our weakness. (Rm 8:26)

There is a boy here who has five barley loaves and two fish; but what good are these for so many? (Jn 6:9)

I am the Lord’s servant, let it happen to me as you have said. (Lk 1:38)

Take, O Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. You have given all to me, to you oh Lord I return it. All is yours, dispose of it wholly, according to your will. Give me your love and your grace, for this is sufficient for me. (Saint Ignatius, Sp. Ex. 234)

More readings: Rm 12:1 / Mk 12:43-44

7 Compassion, the action of the Father's Heart in the world

The Apostle of Prayer in communion with the Heart of Jesus wishes to convey to others the compassion of Christ that dwells in him. He sees humanity with the loving eyes of the Father and feels sent, together with the Son, to heal the wounds of this world and to give support to the brokenhearted. He offers his whole being to collaborate with Christ in his work of compassion. He has put his hope in God alone and works to give hope to his brothers and sisters. He is able to see God's presence beyond the boundaries of the Church, for where compassion is, there is the Spirit of Jesus. Spiritually and through concrete actions, he will join others from different cultures and religious traditions that are docile to this Spirit and work to relieve the suffering of those most in need.

He has sent me to bring glad tidings to the lowly, to heal the brokenhearted (Is 61:1)

Never turn your face from the poor, and God will never turn his from you. (Tb 4:7)

Make your own the heart of Christ Jesus. (Ph 2:5)

Moved with pity, he stretched out his hand, touched him, and said to him, "I do will it. Be made clean." (Mk 1:41)

The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. (Lk 4:18)

More readings: Ex 3:7 / Is 58:6-7

8 A world-wide network of hearts attentive to the needs of humanity

The AP is a worldwide network of prayer closely united to the Pope, to the service of the needs and hopes of humanity and of the Church. It is also a worldwide network of hearts, formed by all those who make themselves available through their daily offerings of their lives to collaborate in the project of the Heart of Christ, the Kingdom of God. Because of this, the AP wishes to be a community of apostles sent out by the Heart of the Father to the heart of the world. They achieve their service through prayer and through action, with the desire to conform their lives to Jesus Christ.

This network is formed in the first place by Catholics from different countries and cultures, from diverse spiritual families, who pray with and as the AP prays. Given the simplicity of its basic program and the universality of its prayer, the AP fosters unity within the great diversity of the Church. By this dynamic the AP is a network open to other networks. In promoting prayers and acts of universal value, it has the power to unite non-Catholics and even non-Christians. The wide scope of AP prayer interceding for the whole of humanity speaks of unity to and among all peoples, especially those who suffer.

The Holy Father sets the AP network in motion every month by entrusting to the AP his prayer intentions to be published to the whole Church. These prayer intentions express what the Pope considers as great needs of humanity and the concerns of the Church. The AP considers them challenges that communicate God's desires for this world. Millions of members and friends of the AP throughout the world pray daily for these intentions and in the same spirit, where possible, work with others for peace and justice.

No peace for you, as you keep the Lord's attention! And give him no peace either ... until saving justice dawns like a bright light, and salvation like a blazing torch. (Is 62:1.6-7)

Peace be with you! As the Father sent me, so am I sending you. (Jn 20:21)

All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers. (Ac 1:14)

More readings: Ez 22:30 / Mk 3:13

The person that Jesus wishes to form in the AP: Profile of the Apostle of Prayer

I have found David, the son of Jesse, a man after my own heart, who will do my will in everything I want. (Acts 13:22)

We offer you again a text that is more inspirational than normative. Each local AP is called to elaborate its own profile to clarify the objective of their training programs.

In the AP Jesus wants to form a person "according to the Heart of God." Therefore, the Apostle of Prayer in the school of the Heart of Jesus:

- Is conscious of his own spiritual poverty and need.
- With an upright heart, sincerely seeks the Lord, and is eager to focus his life on God.
- Leads a life of prayer and wishes to grow in his spiritual life.
- Desires to let Christ dwell in him and identify his life with him, knowing he is accompanied by Jesus at all times.
- Like Mary, receives Jesus in his heart and in his body.
- Has a positive relationship with the world as the place where he recognizes the presence and action of God for the good of humanity.
- Has a lifestyle that is consistent with his prayer and his commitment to justice in the world, according to the challenges of the Pope's intentions.
- Is capable of feeling compassion when faced with the suffering of his brothers and sisters, and works for justice.
- He puts his hope in God alone and works to give hope to his brothers and sisters.
- Is humble and aware of his own doubts, and is capable of dialogue with those who think differently or profess another religion.
- Is docile to the Holy Spirit, and lets himself be led and surprised by the Lord.
- Has a profound love for and loyalty to the Church.
- Is willing to be an apostle of the New Evangelization in his daily life.
- Is nourished by the Eucharist and wishes to have his life molded by it.
- Like Mary, he gives his entire life to the Lord, and makes himself available to His will.
- Is willing to work with what he has and who he is in the project of the Heart of Jesus.

Objectives and lines of action

Objective 9: To put into practice the inspirational AP itinerary of formation at a local level.

Line of action 1: Each national team or secretariat will develop a national strategic plan indicating how to spread the different elements of the formative itinerary explained here in the reality of the local AP. It will indicate which should take priority and which require adaptation to the local culture.

Line of action 2: The National Secretary will actively promote the AP by traveling to visit the various dioceses and institutions, and schedule meetings with people who might be interested in our spiritual path.

Line of action 3: The National Team will offer subsidies of the most relevant parts of this document translated into the local language.

Line of action 4: The National Team will offer one or two days of training during the year for all the followers and friends of the AP. These will be open to all who wish to participate in order to encourage and deepen their understanding and living of this spiritual way, and in particular, immerse themselves in the new proposals of the re-creation process.

Objective 10: To specify how the *Profile of the Apostle of Prayer* proposed in this document should be embodied in the local cultural reality.

Line of action 1: Each National Team will dedicate one or more sessions to agree on a definition of the traits of the Apostle of Prayer for the local reality. They can build on the general proposal of this document, and elaborate upon it with their unique perspective. They should then establish how they will make use of this definition.

Note: In Appendix 2, at the end of this document, you will find a brief and Gospel-inspired expression of a re-created AP. Appendixes 3 and 4 offer you practical guidelines for personal and group itineraries of prayer.

The Necessities and Hopes of Humanity and the Church

**(The Pope's monthly
intentions)**

4 - The Necessities and Hopes of Humanity and the Church (The Pope's monthly intentions)

The themes of the Pope's prayer intentions

Every year the International Office of the AP sends suggestions for monthly prayer intentions to the Holy Father. The suggestions for the General intentions are generated through a process in which all the national offices of the AP, all of the Dicasteries that assist with the Pope's work in the Vatican, and many others are invited to send us their ideas. Each year we receive about two hundred suggestions from which we ultimately choose twelve. The suggestions for the Missionary intentions, on the other hand, come to us already decided and formulated by the Dicastery for the Evangelization of Peoples. Each year both lists of suggestions are sent to the Pope by the General Director of the AP, the Superior General of the Society of Jesus. After making the changes that he considers appropriate, the Pope sends us the final list of intentions and our office is in charge of disseminating them around the world.

As part of the re-created AP, we would like to suggest the Pope change the orientation of the General prayer intentions. We would like the General intentions to address matters of interest to everyone, not just Catholic, not even just believers. The General intentions would challenge humanity, aimed at themes of universal justice.

The Missionary Intentions could keep their orientation toward more intra-ecclesiastical subject matter, although not exclusively so. (This would mean working in coordination with the Dicastery for the Evangelization of Peoples, so that there is consistency in the chosen themes).

The International Office will continue its tradition of emailing *the urgent prayer intentions* regarding current hot topics or global emergencies to the AP worldwide when the Pope explicitly requests prayer from the whole Church for them. The national offices have the responsibility of quickly relaying this intention to their people.

Our Approach to the Intentions

The National Teams of the AP, and as much as is possible the International Office, will form strategic alliances or *partnerships* with institutions that are devoted to the specific topic among those challenges (intentions) proposed by the Pope for which we will be praying. (For example, if in one month we are praying for AIDS victims, an NGO or governmental office that works in this area can be contacted). These alliances seek to make present the Church's interest and commitment on these topics. Links of mutual support will contribute to a greater awareness on important current issues and will express solidarity for a common

cause. On some occasions, it may be possible to work together with members of these institutions.

These topics of universal scope will allow us to draw attention to the ways of Christ among those that are not presently in the Church. This approach will involve an effort on the part of the national and international offices to keep offering adequate materials for reflection and support.

Local Prayer Intentions

Considering the needs of the local population, more specific prayer intentions can be brought up at a parish, diocesan, or national level. The Episcopal conferences of several countries already have the tradition of sending the local AP a third prayer intention to be added to the other two, and which deals with topics of national interest.

Objectives and lines of action

Objective 11: That the general prayer intentions of the Pope have a more universal reach, and that they deal more with matters of peace and justice in the world.

Line of action 1: The Director General Delegate of the AP will make contact with those at the Vatican who are responsible for the Pope's intentions, both the Generals and the Missionaries, to explain the proposal and to ask the Holy Father to authorize this change of emphasis. If it is authorized, we will announce this when we solicit new suggestions for the following year.

Line of action 2: The Director General Delegate of the AP will enter into dialogue with the Dicastery for the Evangelization of Peoples to establish a new, more participatory mode of drawing up the list of suggestions for the Missionary Intentions.

Objective 12: To plan joint actions with other institutions outside the AP that are engaged in some of the issues that are being prayed for, or at least to encourage some sort of tie with them.

Line of action 1: Each National team of the AP will include the establishment of at least one contact with some external institution each semester in its annual strategic planning, and it will indicate a manner in which it will coordinate with them during the month in which we will be praying for an intention that concerns both parties.

Line of action 2: The International office will seek strategic alliances on one or two issues per year with international organizations that deal with specific issues.

Line of action 3: The national and international teams will provide subsidies with adequate training material for the prayer intention topics that will be tackled in alliance with others.

Objective 13: To incorporate occasionally or regularly local intentions into the issues for which we are praying in the AP, whether they are parish, diocesan, or national.

Line of action 1: The National AP teams will regularly consult with the parish about possible parochial prayer intentions and distribute them to those that pray with the AP.

Line of action 2: The National AP team will consult with the bishops about possible parochial prayer intentions and distribute them to those that pray with the AP.

Line of action 3: The National AP team will offer the National Episcopal Conference the possibility to pray for national prayer intentions, prepared for the whole year, and distribute them to those who pray with the AP.

Objective 14: To pray along with the Holy Father when he asks the whole Church to pray for any unexpected situation.

Line of action 1: The International Office will maintain its tradition of sending the worldwide AP the urgent prayer intentions for hot, current topics by email when the Pope explicitly asks the whole Church to pray for a given situation. The national offices have the responsibility to quickly relay that intention to its people.

Global AP Structures and Operational Models

5 Global AP Structures and Operational Models

5.1 General Structure

The current structure

The diocesan AP structure that derives from the current Statutes is based on parish groups and counts on the bishops appointing a diocesan priest to be the Diocesan Director who is directly responsible for working with these groups. This structure, which is typical of an ecclesiastical movement, was very popular long ago, but it is clearly declining in the Western world and in some areas it has disappeared completely. Where it has survived, we normally find groups of older, very traditional people who are focused on devotional practices even though they also usually develop other apostolic services in the parish (such as visiting the sick). Their proliferation corresponds to an era in which there were no other lay movements in the Church. In the majority of places, with the possible exception of some African countries, this model of the AP is not attractive to today's new generations. Neither is it attractive to the bishops or parish priests in a Church environment that is saturated with movements and associations, and in which the arrival of "one more movement" is not kindly looked upon.

Regarding the structure of the Society of Jesus for this service: there are 58 National AP Secretaries in Jesuit countries or provinces who are appointed by the Worldwide AP Director, Father General (today all are Jesuits except one sister in Ethiopia). There are National Directors of the Eucharistic Youth Movement (EYM)--the youth branch of the Apostleship of Prayer--in various countries who are appointed by the Provincial if he is a Jesuit (today there are 16 Jesuits and 20 non-Jesuits). There are Continental Coordinators for the AP who are appointed for three or four years by the President of the local conference of Provincials (except in Asia, for now). For one continent, Africa, there is a lay volunteer coordinator for the EYM that has been very effective. There are meetings of the National Secretaries and Directors of the EYM every two or three years that include the participation of members of their lay teams. The General Director in Rome has two international Councils, one for the AP and another for the EYM. These Councils hold meetings online, and have physical meetings when deemed necessary.

Today the AP is unevenly active in 83 countries: 16 in Africa, 25 in the Americas, 14 in Asia/Oceania, and 28 in Europe. The EYM is present in 52 countries, usually with great dynamism: 20 in Africa, 14 in the Americas, 8 in Europe, and 10 in Asia/Oceania.

The New Structure: A Global Prayer Network

The AP wishes to define itself today as a global prayer network and also, as we mentioned above, “a worldwide network of hearts.” We wish to grow in the awareness of being a spiritual network of people in different countries and cultures who come together in a common desire to identify with Christ and to collaborate in his mission of service to the world. It is by this criterion and to reach this objective that we will work and eventually evaluate the current AP/EYM structure just described. To actually be a network means to favor a collegiate structure over a pyramidal one. The new structure we are proposing should facilitate sharing between its different members and levels. This is what we have in mind in this section.

The first network service of the AP is achieved through its specific task of praying for the mission of the universal Church—a prayer that is unified worldwide by our shared practices. The re-creation of the AP aims to make this worldwide network more real and meaningful in this and other dimensions by strengthening the communication links between countries, especially those that share the same language. In a true global network that is aware of itself, we will be active in sharing news, publications, ideas and other resources, despite geographical, linguistic, and cultural diversity. One of its expressions that should be made a priority today is to make ourselves known online as a prayer network that is in the service of the needs of the humanity in aspects that regard the Church’s mission.

The evaluation of this “ad experimentum” re-created AP proposal will give us the opportunity to fine tune the most appropriate structure in order to be a truly global network and to provide better service.

Some conditions for realizing this new structure:

- The implementation of the new model of the re-created AP should be done as a network, which means international coordination on the one hand, following the strategies established by the International Office and reporting back to them. But also the network should foster horizontal communication at different levels, especially for shared languages, by sharing experiences, materials, and resources at the local, regional, and global level. We wish to establish this way of proceeding (through digital channels or others) as the normal way of operating in the AP.
- Candidates to be National Secretaries should be carefully chosen and should be provided the right tools to carry out this apostolic project. We are assuming that this person will have the ability to innovate, to enter into the permanent process of the re-creation of the AP, to use digital technology and social networks, to work based on a strategic plan, to work as a team with laypeople, other National Secretaries, and with the international office. If in a given country the necessary person or resources cannot be found, or if they lack the technical skills, counting on other members of the team and strengthening the network of supra-national structures will allow us to fill this void. Only in this way a truly re-created AP will come about.

- Some minimal infra-structure resources for the operation of a national AP office are:
 - A National Secretary or Director appointed by the competent authority (General Director).
 - A team composed of motivated laypeople who believe in and live fruitfully the spiritual proposal of the AP.
 - A minimum of material resources: computer, internet connection, an adequate budget for travel and other expenses (hopefully with the ability to self-generate these resources). It is highly desirable to have a private office and to have volunteers or paid staff that devote a certain amount of time to secretarial work and other services for the National Team.
 - That at least one team member have the knowledge and ability to administer local websites that they have or will have available on the worldwide web.
- Where possible, the National AP Secretary should also be the National Director of the EYM, or at least be capable of coordinating with the EYM.
- There are different models for the implantation of the AP (see below). These must interact to bring about the re-creation. This will lead to changing some of the present structures or maybe create new ones, in order to move towards a real Global Prayer Network.

Objectives and Lines of Action

Objective 15: To clarify and strengthen the structure of the Continental Coordinators of the AP by providing it with the resources and official recognition.

Line of action 1: The International Office will ask the International Director to officially sanction the structure of Continental Coordinators appointed by the President of the Jesuit Conference of Provincials that is currently in place and in practice for four years. This way the Jesuit Provincials will take into consideration the tasks related to this service as part of the mission that the appointee should fulfill.

Line of action 2: The Continental Coordinators will present an annual budget of expenses needed for their service to the International Office and/or the Conference of Provincials. The dialogue between both authorities will determine the mode of financing.

Line of action 3: The biannual continental meetings of the AP/EYM will be maintained.

Objective 16: To appoint National Secretaries, either Jesuits or non Jesuits, with the necessary skills to carry out the process of the re-creation of the AP.

Line of action 1: The International AP Council will develop a working profile of a candidate that can serve as National Secretary of the AP and will share it with the Director General.

Line of action 2: In the event that no appropriate person can be found among the available Jesuits, the International Office will propose to the Director General that non-Jesuit candidates be appointed, or help to establish local operating networks for the National Secretary that could cover a region of more than one country.

Objective 17: To advise the National Secretaries on how to get the necessary financial resources to be able to carry out its mission.

Line of action 1: The International Office, with the advice of the Development Office of the Jesuit General Curia, will propose possible strategies to generate funds.

Line of action 2: National Secretaries and the Director General Delegate will raise awareness among the provincials so that they will consider financing part of the AP operational costs.

Line of action 3: The International Office will maintain and strengthen the fund created to co-finance AP and EYM projects in poor countries. It will strengthen the current “fundraising” strategies at the international level and it will seek others.

Objective 18: To become a true global network of prayer.

Line of action 1: The international website will incorporate the technical and functional characteristics that will make visible the fact that the AP is a worldwide network (see technical details of this and other lines of action for this objective below, *Objective A, p.34*).

Line of action 2: The International office will promote the re-signification of the tradition of the First Fridays of each month by inviting common prayer on that day for the monthly intention. This will be shown somehow on a virtual interactive map on the website. On that day the members of the AP all over will be made aware that around the world, in all 83 countries where we are, we are united in prayer for what the Pope has entrusted us with.

The AP Office in Rome

The worldwide AP Office located at the General Curia of the Society of Jesus in Rome assists Fr. General in the mission given to him by the Pope to be General Director of the AP and the EYM. As stated above in section 4 of this document, each year it presents suggestions to the General Director for the monthly prayer intentions that he, in turn presents to the Holy Father.

The normal work of the office is service and international coordination of the AP/EYM. The head of the office is the Director General Delegate who is appointed by the General Director. His work entails convening international meetings, including his two Advisory Councils, the maintenance of the international website (www.apostleshipofprayer.net), providing information and facilitating communication between the national offices, producing subsidies and acquainting people with the material, encouraging the sharing of resources and successful initiatives. He also visits the countries to familiarize himself with their reality and enliven the local AP/EYM. Today the office has two main tasks: to make the re-creation of the AP a reality, on the one hand, and to strengthen the global identity and unity of the EYM (see the section on the EYM below). As much as possible, he should include lay and young people in his advisory councils.

Objectives and Lines of Action

Objective 19: To adapt the structure of the International Office and its mode of operation to the needs raised by the re-created AP that is described in this document.

Line of action 1: The General Director Delegate will maintain the operation of its two International Advisory Boards, one for the AP and another for the EYM.

Line of action 2: The International AP Council supported by the structure of the Continental Coordinators will follow up and give the necessary support to the implementation of this plan for the re-creation of the AP.

The Style of Work

The re-created AP wishes to work:

- **As a team and following a strategic plan:** The Director General Delegate and the National Secretary or Director will normally work with a Coordination Team made up of lay collaborators and hopefully relatively young people (from whom we will learn the new languages that we need). This means creating a true apostolic team that discerns, prays and celebrates together, where friendship and personal sharing are made possible, that meets regularly (ideally once a week). Friendship in the Lord will be the motor of the AP. This team should be the Council of the National Secretary, those with whom he takes decisions and follows up on them. It will be responsible for developing a strategic plan for the general operation of the AP/EYM which will be the local roadmap for the application of these re-creation guidelines.
- **In collaboration with others:** In a pluralistic world where there are different sensibilities and social agents, the issues of global interest raised by the Pope's intentions are an opportunity to establish channels of dialogue and cooperation with institutions that enrich our perspective and share our ideas (partnerships or strategic alliances). For a specific theme proposed by the Pope and by planning ahead, we can give each other mutual support. We wish to work in partnership with certain institutions or groups for the very promotion of the AP whenever possible. This will happen at national level, and when possible, also at international level.
- **On a Worldwide Network:** The International Office will guide the implementation of the re-created AP, assisted by continental and national networks. The re-created AP will have as a characteristic quality a better international coordination at various levels, including the EYM. The Rome office shall keep itself informed of what the national offices are doing and follow up with them (monitor).

Objectives and Lines of Action

Objective 20: To establish a National AP Team in each country.

Line of action 1: The Continental Coordinators will encourage and advise countries on the formation of a National Team for the AP/EYM in their country, and they will maintain the record with the information about the Teams already in existence.

Objective 21: To count on the teams needed to accomplish the mission of the international office.

Line of action 1: The international office will maintain the present assessment teams, one for the AP, one for the EYM, and will establish a regular work schedule.

Objective 22: To work based on a strategic plan.

Line of action 1: The international Team and each National Team will draw up a written strategic plan to guide the work of the AP/EYM. This will contain goals, timelines, those in charge, lines of action, and means of evaluation.

Objective 23: To work in collaboration with others.

Line of action 1: The National Team will strengthen contacts with Spirituality Centers, Ignatian and others, to let them know about the new proposal of the AP, and to seek to establish better structures of collaboration between both organizations.

Line of action 2: The AP offices will establish occasional partnerships with institutions dedicated to the issues for which we pray, as stated above.

Objective 24: To create a structure for following up (monitoring) the work of the National Offices of the AP and EYM.

Line of action 1: The National AP/EYM Teams will send the Rome office an annual report of their achievements and the progress made on the re-creation of the AP, according to a guideline to this effect sent out by the International Office.

5.2 Three Operational Models

We are proposing below three operational models for the structure of the AP, one digital, one of direct ecclesiastical service, and one for youth. They are incarnations or realizations for today of the original spiritual intuition of the AP.

The three models ideally should be present in all implementations of the AP, even though we may need to begin by only one or two of them. If one is missing, the strategic plan must indicate how each National Team will work towards its installation.

Once the practice has been initiated and the progress of these structures and models has been evaluated, we must determine the possible changes that this will pose to the current Statutes.

Note: The multitude of vigorous existing groups that are following the classical and traditional AP practices in various countries are contemplated in the second model. The re-creation of the AP does not intend to set aside all these people that today walk with us willingly and with generous dedication in so many parish groups or groups of "The Sacred Heart." We do not dismiss them; on the contrary, in some cases we promote them.

A) AP, Digital action model

This model for the implantation of the AP will offer by digital means a way to join the global prayer network and live our spiritual itinerary. People are invited to live our AP programs not in parish communities, but in the virtual community, in an individual way, through email, interactive websites and/or participation in social networks. In view of the fact that the internet is a supranational reality that knows no borders, we will be able to reach people in every country of the world, including those where the AP is not present today.

On this point, we are not starting from scratch. The AP already has a significant presence in the “digital continent”, with a good number of successful experiences (*Passo-a-rezar* in Portugal, *Prière au coeur du Monde* in Francia, the USA website, many Facebook pages, etc.). We will also explore the possibility of establishing a worldwide coordination of existing digital networks of prayer and spirituality (*Pray-as-you-go*, *Sacred Space*, *Notre Dame du Web*, etc.), proposing mutual collaboration in coordinated programs.

Objectives and lines of action

Objective 25: To create a true global prayer network among the 83 countries where the AP is found today, one that is capable of appreciating and demonstrating the richness of our cultural, national, and religious diversity.

Line of action 1: The International Office will resize the website by incorporating new technical possibilities: there will be a new Home Page where the worldwide AP is represented in a visual and interactive way; the current service that our site provides to the National Teams will now be in the form of *intranet*; it will have the necessary technical characteristics to share digital media (videos, images, podcasts, Flux RSS, etc.), tutorials, and tools so that the local productions can be easily adapted/modified for the different languages and cultures. The website will have an architecture that favors links and interactivity between different interfaces of the web (sites, blogs, social networks).

Line of action 2: If they request it the new international web portal will offer the national AP and EYM offices their own web page that they will administer and on which they will share a cross section of material and news (Flux RSS).

Objective 26: To have a digital coordination team at an international level to facilitate the creation of the worldwide digital network (sites and social networks), to share resources and skills to facilitate access to this “digital continent” by all the national AP offices.

Line of action 1: The Rome Office will convene and coordinate a team of webpage design specialists (interactive architecture, arborescence and navigation, creation of templates, etc.) to serve the international website. Its members shall have experience with digital graphics (Photoshop, Adobe Illustrator, etc) and the creation of videos, and with the digital world in general (Facebook, Twitter, Dailymotion, You Tube, etc.). This team should be made up of young lay people and a Jesuit who is competent in the subject (or someone capable of ensuring the specific “editorial line” of the AP).

Objective 27: To study the possibility of establishing collaborative links with digital spiritual networks already in existence.

Line of action 1: Once this new model for international website is up and running, the General Director Delegate of the AP will make contact with those responsible for the digital prayer services mentioned above, and others, to explore the possibility of working together and interconnecting.

B) AP, Local Church service model

In this model, the AP is in the service of the dioceses and Christian communities, wherever two or more are meeting in the name of Jesus. Its spiritual itinerary offers inspiration to accompany a new image of the Church that is coming about, to awaken or revive in Christians a deep and personal relationship with Jesus Christ. Definitely in line with the New Evangelization.

This model can be driven by the Itinerant Missions: In the style of the apostles, itinerant teams made up of duly prepared members of the AP make a visit to a parish Christian community and contribute, like in a retreat, to the spiritual awakening of that community (*inspired by the French or US parish missions*). This proposal will be always developed in coordination with and in the service of the diocesan pastoral lines and the pastoral teams already in existence in the community.

The desired fruits of this model can be twofold, depending on the cultural context and the local need:

- The spiritual renewal of members of groups already in existence in parishes, institutions, or movements. There is no need to create new structures. The AP serves the people in the parish and diocesan structures already in place. The potential beneficiaries may be members of the base communities, pastoral teams, catechists, or other groups. The AP proposal will include reading the gospel together and life-sharing, in order to see the presence of the Risen Lord and become available to his mission. The itinerary of the AP can contribute to the contents of such spiritual renewal. Those interested in maintaining their tie with the AP can be signed up on the distribution lists of the National Secretariat. From that moment on they will be supported and accompanied by the team and structure of the national AP through subsidies and training proposals. (New AP groups will not be formed).
- In specific Church communities in which it suits the needs of the people, the AP can also give origin to new groups or communities that live this ecclesial dynamic here described. These groups would receive support from the National Secretariat.

Objectives and lines of action

Objective 28: To provide a parish missionary service in the diocese that is based on the specific content of the AP/EYM.

Line of action 1: The National Team will establish a missionary team and will give them the appropriate training to imbue them with the spirit of the AP.

Line of action 2: The National Team will establish the contents of an animation workshop that could be offered in a parish mission (usually from three to five days long).

Line of action 3: The National Team will offer the missionary program of the AP at the request of the diocese and/or parishes, and will establish a schedule of visits to the communities that have signed up.

Line of action 4: The tours of the National Secretary will promote this model by proposing it to the bishops and the parish priests.

Objective 29: To offer opportunities for meetings and for training to people who are not connected to specific groups but who make use of the spiritual resources of the AP.

Line of action 1: During the year the National AP team will organize two or more days, open to anyone, of training at the diocesan level for the *friends of the AP*. (*inspired by experience in the DRC*)

Objective 30: To provide appropriate materials and training programs for the existing AP groups.

Line of action 1: By gathering best practices from other countries, or by creating its own materials, the International Secretariat and/or the Continental Coordinators will devise and make available a folder with documents to guide and nurture the group itinerary.

Line of action 2: The National Team will prepare or collect suitable material and offer it to groups.

Line of action 3: The National Secretary and to the extent that is possible, the members of the National Team will visit the groups and offer training workshops on the basics of AP.

Line of action 4: The National Team will make contact with groups similar to the AP, wither groups of the Sacred Heart of Jesus or others, to offer them training material and partner them with the AP.

C) AP, the youth association model: the EYM

A third model for the AP is a specialized service for children and youth, the Eucharistic Youth Movement (EYM). In practice it forms a section of the AP that offers them a training program inspired by the Eucharist and in friendship with Jesus. It orients its members to the active service of the needs of the world. Its teaching strategy is based on small teams or communities that meet weekly, accompanied by a leader. Large gatherings, camp outs, and common celebrations are part of the formative path. Without excluding youth of other ages, the EYM has proved to be particularly suitable for providing continuity to the education of children from their first communion on.

The current expression of the Eucharistic Crusade, as we mentioned above, the EYM shares its historical and spiritual roots with the AP. Its training itinerary collects and adapts the spiritual program of the AP for youth. The training programs and what was proposed in the *digital action model* of the AP can be part of the what the EYM offers to its members, especially the older ones. It is in the EYM that young people learn the spiritual habits that, once mature, they can continue to live in the AP for the rest of their lives.

The dynamism that belongs to youth and the rapid cultural changes that affect this age group require from us a perceptive analysis of the reality of their lives in order to maintain the validity of our proposal. We will take advantage of experts in the subject to examine the features of youthful religion in depth, its language codes, its interests and needs etc. We will share material and best practices from different countries. We will regularly evaluate the contents of the training programs to keep them relevant to the reality that they live.

The appointment of the same person to lead both sections, the AP and the EYM, in each country, will show that both share a common spiritual path. Ideally, a single National Team will advise and accompany the National Secretary in both aspects of his mission. In the case that there are separate teams, one for the AP and the other for the EYM, both should work collaboratively and in communion. The uniformity or consistency of colors and symbols that are chosen to identify each section can help to make their union visible.

The contents of the re-creation of the AP also apply to the EYM. It will be the responsibility of the National EYM Teams to determine what to adopt and use whatever is most relevant to them.

Objectives and Lines of Action

Objective 31: To keep the contents of the training program of the EYM up to date.

Line of action 1: The National Team (if necessary with the help of the International Office) will consider for the purpose of planning, the reports prepared by the specialists in the analysis of the reality of young people, or to the extent that is possible, will make direct contact with these specialists (for social and religious studies). They will be attentive to adapt the material to the local situation if it comes from another country with a different cultural reality.

Line of action 2: The National Team will schedule an evaluation of the active programs every five years, in light of the diagnostics of reality.

Objective 32: To strengthen the identity and unity of the EYM as a worldwide movement, and its ties and unity with the AP.

Line of action 1: The International Council of the EYM will organize and hold the First International Congress of the Movement (Argentina, September 17-24, 2012), and will follow up.

Line of action 2: The International Council of the EYM will prepare a Worldwide EYM Handbook for publication and will design a plan to draft the EYM Statutes that can eventually be added to the AP Statutes that are currently in effect.

Objective 33: To develop a training plan for the EYM that is integrated with that of the AP, as a progressive proposal for the Christian life through all life's stages.

Line of action 1: The National Team of the EYM will study the material proposed for the re-creation of the AP with the intent to include the elements that seem most relevant into their programs, with the necessary adaptations.

Line of action 2: The International Office will continue to suggest the appointment of a single person to take charge of the AP and the EYM at the national or provincial level.

Line of action 3: The National Team will seek to unify and give consistency to the symbolism of those who walk the path of the EYM or the AP, in order to show the continuity of the training plan.

Line of action 4: The National Team will schedule two meetings per year to bring together those who walk the path of the EYM with those of the AP so that they can meet and deepen their common spirituality.

Instruments of Evaluation

6 - Instruments of Evaluation

The re-creation of the AP will be effective, and we will be able to maintain the “state of permanent re-creation”, if we employ adequate mechanisms for follow-up and evaluation of the lines that we are promoting and of their concrete applications. We must make sure that what we propose in the objectives is being fulfilled.

The current structure of the bi-annual meeting by the continents and the role of the Continental Coordinators will be at the service of the systematic evaluation of this re-creation process. The worldwide delegates will make visits to the various countries with this agenda.

The National Teams will do the local follow up. It is important to know if the individuals and groups are coming into a path of spiritual growth. The national teams need to confirm whether what we hope will occur is actually happening. An interesting criterion for the re-creation we could consider, once we start applying these proposals, is to see if we are attracting people under 35 to the AP.

The International Office will send out two questionnaires by which the National Teams will be asked for observations on the process of the re-creation. One of these is included in this document; the second, which is longer, will be sent out one year later. The first asks for feedback on the first impressions upon starting this second stage of our re-creation. The second will have the purpose of evaluating in more detail the implementation of the new proposals and structures indicated in this document. The information that we receive from these questionnaires, the meetings scheduled by the continents, and the visits of the Delegate will constitute the raw material needed to take the pulse of the worldwide process of re-creation, and to make the necessary adjustments to the proposal.

Objectives and Lines of Action

Objective 34: To find out if what we want to happen is actually happening in individuals and groups.

Line of action 1: The National Team will establish verification criteria and will define the expected fruits of the AP path with the intent to confirm whether individuals and AP groups are on the right track. For this, a local agreement on the *Profile of the Apostle of Prayer* can help.

Objective 35: To obtain information on the progress of the re-creation process in order to follow up.

Line of action 1: The National Teams will answer Questionnaire 1 by December 2012 and they will send it to the Continental Coordinators.

Line of action 2: The continental meetings of the AP/EYM will have the evaluation of the process as the main topic on their agenda.

Line of action 3: The Continental Coordinators will be monitoring the development of the re-creation in their regions, and will maintain fluid communication with the National Teams in their regions.

Line of action 4: The International AP Council will maintain regular meetings online to accompany and encourage the re-creation process, and they will be alert to the difficulties that may arise.

Line of action 5: The schedule of upcoming international visits of the AP Delegate will consider and prioritize the locations that require special help in the re-creation process.

Line of action 6: One year after the furnishing of this document, the International Office will distribute a more detailed Questionnaire 2 to the AP to request a report on the progress of the re-creation process in that country or Province. This questionnaire will review the level of achievement of each of the objectives laid out in this document. The responses will be sent to the Continental Coordinators.

Note: *The numerous objectives and lines of action proposed throughout this document do not indicate the time frame in which they should be accomplished. It is incumbent on the International Office and the National Teams to set their own agenda and priorities in their strategic plans to carry out these initiatives of the re-creation of the AP.*

Questionnaire for Gathering Opinions and Suggestions

AP Re-creation questionnaire 1

(to be completed by December 1st, 2012)

1. Overall impression of the document.
2. The most interesting and innovative idea.
3. Changes, suggestions, and observations to enrich or improve the text.
4. Suggested aspects or initiatives to be applied immediately.
5. Difficulties encountered in the text or possible difficulties that we can foresee in the future.
6. Unclear aspects or that seem irrelevant or foreign to your reality.
7. Aspects which will require help or that will be postponed. Explain why.
8. How are we effectively moving towards becoming a GLOBAL PRAYER NETWORK?
9. How has the WAY OF THE HEART been received? How is it being implemented?
10. What is the present situation in our country of the THREE OPERATIONAL MODELS as here described? (describe the present reality of each)
11. Brief description and summary of the reactions of those who have read this document.
12. Other comments.

APPENDIXES

APPENDIXES

Appendix 1

We offer you a current explanation of the AP in an excerpt of the document titled A Gem from the Old Treasure Box, written in 2010 at the beginning of the process of the AP re-creation.

III – The historical roots of the Apostleship of Prayer in their relevance for today

The AP we wish to recreate today is the result of the evolution of a foundational charism given in 1844 that we believe is still fully relevant. We re-read this history asking ourselves in how it is significant for today's world.

The Heart of Jesus and the Eucharist

Christian life begins and consists in an encounter with the love of God revealed in Jesus Christ. The center of this revelation is the Heart of Jesus, symbol of the Father's mercy and kindness that comes close to us through his Son. At the same time, this Heart reveals to us the true meaning of humanity. It symbolizes the deep inner attitude that characterizes the life of Jesus and should characterize our lives, a life docile to the Spirit, loving, and obedient to the Father, and oriented to the service of the others.

What we find deep down in the Heart of Jesus is not different from what we find is the deepest meaning of the Eucharist. The Eucharist shows us the Heart of Christ just as it makes present to us his Paschal Mystery, that is, his life given out to his Father and to his brothers and sisters, his body and his blood given out to us, his love that leads to resurrection. In this sacrament, his Heart is open and offered to his people in a mysterious and real way.

This is the spiritual framework and the theological basis of what the AP invites us to live. This proposal simply highlights these essential aspects of every Christian spirituality: a Eucharistic way of life, united to the Heart of Jesus. The AP wants to help make our hearts similar to his Heart, it wants to help us overcome the temptations in the spiritual combat, united to Jesus and as he did. The EYM is saying the same thing when it invites young people to "follow Jesus." It is a school of prayer and a school of life: teaching the depth of prayer, the AP teaches to live as Jesus did.

The AP as an expression of the love of the Heart of Jesus Christ

The spiritual proposal of the AP wishes to be an expression or an unfolding of the love and the attitude that lives in the Heart of Jesus.

The AP was born in 1844 as an invitation to a group of young Jesuit scholastics to be apostles and missionaries in their current lives, uniting all they did to Christ, starting in the present and not only in the future when they left for distant places to announce the gospel. Their whole life and each one of their activities could already be an apostolic and missionary action if, as they began their day, they offered it all to the Lord and they joined it to the action of the Church. To offer and to live life

faithfully was proposed to them as a way to spiritually help the distant missionaries and the mission of the whole Church.

The specific practice that would help them make this a reality would be a prayerful offering of their day at the beginning of it. In this way they would express their desire, their decision, and their willingness to live the whole day for the Lord. Living out this offering every day became a beautiful challenge that gave a new meaning to their lives, encouraging them to seek and find God in all things, so as to love and to serve in all things. Their normal everyday chores and their lives as students were now full of God's presence in a new way.

At the end of the day, the prayer of Examen would collect in a spirit of discernment and gratitude all that the Lord had done in their lives with what they had offered him in the morning. These two moments of prayer showed them how to live more available to God's action in them during the day, more attentive to his guidance.

The young Jesuits saw the union of these two practices with a third moment, the celebration of the daily **Eucharist**, in which they could recognize the same dynamics of receiving from God and giving to God. In the Eucharist, Christ offered himself to the Father and gave himself to them, attracting them into his own life-offering movement. In these three moments there was a connection and a continuity, as the two prayers helped them to *live the Eucharist* during the rest of the day.

They understood later that this Eucharistic way of life sprang from the ideal of love and humanity lived by Jesus in his own Heart. To live a Eucharistic spirituality is not different from living a spirituality of the Heart of Jesus. As said before, they realized that the deep meanings of the Eucharist and the Heart of Jesus refer to the same theological affirmation: the Father's self-giving love for humanity and the corresponding response accomplished by the new Adam, the incarnate Son, who gives himself to his Father, "loving to the end," and who pours himself out to us. The young Jesuits were being invited to associate their prayer and their lives with this dynamic of redemption.

To offer their lives generously and in openness to the Spirit was the way those Jesuits were able to participate in the **mission** of Christ in their everyday lives. They served the **Church** not just by praying, but by living faithfully what was asked of them at that point of their lives, that is, to study and to live a holy life, right where they were. This was the way they were serving and supporting spiritually and concretely the Church and its missionaries at the frontiers. They widened their horizons and their hearts to the dimensions of the Church's universal mission. Along with becoming more ecclesial, their lives and everything they did became more apostolic.

This life-program was called the Apostleship of Prayer, which in some few years had millions of members. The AP offered them a way to give new meaning to the daily routine, which became precisely the field of their collaboration with Christ in the mission of the Church. Said in terms of the sacraments, the AP showed them a way to live out the consequences of their baptism and their common priesthood.

Due to its explicit Church dimension, the proposal to pray for the Pope's monthly intentions came into the AP very smoothly, as of 1890. The AP was a service of prayer that committed the lives of its members to the mission of the whole Church.

The AP articulates **Eucharist, Church, and mission** in a compact and inseparable way, as they themselves are united in the Heart of Jesus. It teaches us to live the Eucharist, to serve in the Church and to understand life as a mission.

- We make these aspects our own through our offering prayer, telling the Lord we want to live in docility to his Spirit.
- We make ourselves available to live all our life “in a Church way,” in times of prayer and in times of action, in times of joy and in times of sorrow, in times of sacrifice and in times of rest.
- We widen our perspective to contain the whole cosmos in our prayer, learning to respect creation and finding the presence of the Creator in all things, because the AP teaches us to live and love as Jesus did in his Heart.
- We widen our perspective when together with the Holy Father we become more aware of today’s major social issues, learning to see the world with the eyes of the Trinity, as Ignatius teaches us.
- We embody this when we let the prayer intentions of the Pope change our own way of life, putting us more at the service of the Kingdom’s justice. With the AP we commit ourselves to live in a way consistent with what we pray.

Written by the International AP Council, between February and September 2010

Appendix 2 - The AP summarized in three phrases

Another format for this central message of the AP, in a more essential or summarized version, is inspired by the scene of the Annunciation in Luke 1:26, and it can be expressed in three sentences:

1. Rejoice, the Risen Lord is with thee!

You are not alone, God comes to you and wants to remain with you. He loves you, is interested in you, wants to you to join your life to His and will not part from you.

2. Fear not, Jesus calls you to be one of his own.

Jesus looks upon you with love and calls you to be his apostle, for you to be with him, and to send you forth to collaborate with him in his mission.

3. Your life is worthwhile to others. Offer it to the Father.

With Mary who is the handmaid of the Lord, tell the Father to do unto you according to His will. Tell Jesus that you are ready to walk with him and work with him. In your poverty, offer the little that you have, the Lord will do the rest.

Appendix 3 - The itinerary of personal prayer

Personal prayer in the AP includes two or three or more daily moments of encounter with the Lord. One possible model has three prayer times during the day:

The Three Moments of Prayer

We invite those of you who participate in the AP to have three prayer times a day: one in the morning, one (or more) throughout the day, and another at night. We suggest the following outline of content which can be adapted to each individual and to local cultures.

The First Moment: Morning - I will begin my day with him.

I will begin, in the name of the Father, Son, and Holy Spirit. I will make myself present to the Risen Christ who is here with me now, and in his presence, I pray:

- Lord, open the door of my heart. Come and dwell in your house.
- Teach me to see the world through your eyes, to live from your heart, to take an interest in what interests you [I pray for this months two prayer intentions]
- Lord, make me docile and attentive to your voice. [*I read a short passage from the New Testament: the gospel reading of the day or perhaps a text that speaks of Jesus sending his people on a mission*]. May your word, Lord, stay with me during this new day.
- I offer you my life, Lord, the little I have and that I am, just as Mary did [*I pray the offering prayer*].
- Be with me, Lord, in this new day. Amen.

The Second Moment: Throughout the Day - meeting with a friend

During the day I will think of Jesus. I will remember his desire to be with me and I will renew in my heart my own desire to be with him. I will visit an open church, I will make a pause in a quiet place, I will pray along my way, I will participate in the Eucharist. I can repeat one of these short prayers:

- *Be with me, Lord, on this day.*
- *Let us walk together, Lord.*
- *Come live in my heart.*
- *Accompany me Lord.*
- *All with you and all for you, Lord.*

The Third Moment: Nighttime - the evening review or consciousness examen

I will review the day that is coming to an end, and I will examine how I am at the end of the day. I will say to Jesus:

- Thank you, Lord, because I can see that you been with me today. Thank you for the joy that you have given me, and for supporting me in my weakness.
- I ask forgiveness for not having been available to you and your desires for me, and for not giving you my heart. I ask for the healing touch of the forgiving Lord who, with love and respect for me, removes my heart's burdens.
- Help me to stop being an obstacle to what you wish for me tomorrow.

Here is another formula for personal daily prayer with two moments--one for the morning and one for the evening.

A prayer of the heart

Ten minutes and ten steps in the morning

1. I choose the right place and, a few steps before “entering” that place, I take three seconds to prepare my heart for prayer.
2. I take my praying position, I calm myself, I breathe deeply a few times.
3. With the sign of the cross, I open my heart to the loving presence of the Father, the Son and the Holy Spirit.
4. I hear the trumpets (the Great King has given order that when his son the prince or his daughter the princess come into his presence, the trumpets may sound – I am free to choose another symbol to make me aware of the Father’s joy to receive me).
5. Before the Lord, I open my heart to the new day: How am I this morning? (I come to prayer just as I am, be it cheerful or weary, happy or sad, worried or full of hope, as a sinner or as a saint... I come as me.)
6. I open my heart to the Word of the Lord: I choose a reading (maybe from today’s liturgy), I reflect on it, I let it work in me, I dialogue with the Lord.
7. I open my heart to offer: I go over what I will be doing today and ask Jesus to dwell in my heart all day. With my hands open, I offer this day to the Father with an Offering Prayer or using my own words.
8. I open my heart to the mission: I wish to collaborate today with Christ’s mission, from what I am, how I am, where I am. I join my life and my prayer to the whole Church’s mission and prayer through the two monthly intentions the Holy Father presents us:
[for this month’s prayer intentions – see www.apostleshipofprayer.net]
9. I open my heart to Mary, the open-hearted. I ask her to accompany me this day.
10. I conclude by thanking the Lord for his kindness today, in the name of the F – S – HS.

Two Offering Prayers:

<p style="color: blue;">God, our Father, I offer You my day. I offer You my prayers, thoughts, words, actions, joys, and sufferings in union with Your Son Jesus’ Heart, Who continues to offer Himself in the Eucharist for the salvation of the world. May the Holy Spirit, Who guided Jesus, be my guide and my strength today so that I may witness to Your love.</p>	<p style="color: green;">Take, Lord, and receive all my liberty, my memory, my intellect, and all my will – all that I have and possess. You gave it to me: to You, Lord, I return it! All is yours, dispose of it according to all your will. Give me your love and grace, for this is enough for me.</p> <p style="color: green; text-align: right;">(Saint Ignatius of Loyola)</p>
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Ten minutes and ten steps by night (examen)

I prepare myself, I ask, I thank, I become aware, I trust.

1. I choose the right place and, a few steps before “entering” that place, I prepare myself for prayer.
2. I become aware of being in the loving presence of the Father, the Son and the Holy Spirit.
3. I ask the Holy Spirit for the insight and strength that will make this examen a work of grace, guided by him, allowing me to see his action in me all along this day.
4. I look Jesus in the eyes and feel heartily received by his warm smile.
5. I look at my heart at the end of this day and tell the Lord how I feel.
6. I thank the Lord for the ways he opened my heart to his life, his joy and his peace in this day. I become aware of how the Lord has helped me during the day to offer him my life, each time I have felt united to his love, his peace, his gospel. He has been present in my life, granting me to be with him. (more important than checking what I did wrong, is seeing what he did right, and what we did together!).
7. In which ways have I been an obstacle to the Lord’s life in me? Some of my choices have not been of the good Spirit. I ask for the healing touch of the forgiving Lord who, with love and respect for me, removes my heart’s burdens.
8. I look to the following day and, with the Lord, plan concretely how to live it in accord with his loving desire for my life. Putting all my hope in him alone, I anticipate my offering of a new day tomorrow.
9. Before going to bed, I feel Jesus’ loving hand on my head, blessing me for a good sleep.
10. I look to Mary, I put my life in her heart and conclude my prayer in the name of the F – S – HS.

Appendix 4 - The Group Itinerary

The formation of specific AP groups, in parishes or in other communities, is appropriate and encouraged in some cultural contexts. In them Christians can live the AP spiritual way in community with others. In some places they are called “groups of the Sacred Heart of Jesus,” and can come to be in a diocese, a parish, or an educational institution. The creation of these specific groups of the AP can be a result of a parish mission (as proposed in the operating models of Section 5 of this document).

The group itinerary is guided by a shared experience of our *way of the heart*. Normally, they meet once a week, alternating prayer sessions with worship, social service, times of sharing of life experiences, and training sessions. The pace and the monthly distribution should encourage the members of these groups to actually begin a path of spiritual growth (it isn't enough to just get together to pray).

The National Team in each country shall support and monitor these groups, and provide them appropriate training materials. The National Secretary, to the extent that he is able, will visit them and will schedule regular gatherings of these groups at the national or local level. If he himself cannot adequately attend to the existing groups, he will request help by appointing regional AP directors (who may be appointed by the bishop as Diocesan Directors, if desired).

The development of these specific AP groups should not cause them to lose sight of the fact that the AP is more than the visible church groups, and that there are different ways of “belonging” or living our spiritual path. Moreover, the AP, by its very nature is above all an ecclesiastical service, not a movement. It is not a determined spirituality, but rather an inner path in the service of all the spiritualities in the Church. It does not wish to be in competition with other services or ecclesiastical movements, but to maintain a valid proposal for all Christians, including those that already belong to different groups or church organizations.

AP Practices for the group itinerary

One can make use of spiritual or devotional practices that belong to the tradition of the AP although its texts and contents must be adapted and enriched. New practices can be created according to the needs and the new cultural contexts that we want to serve.

Here are examples of some old and new ideas that pay off today in different parts of the world:

- An introductory course for those who wish to join the AP
- Prayer workshops, retreats of one or more days, and Ignatian Exercises
- Eucharistic Adoration
- Vigils and holy hours
- Active participation in the global network of the AP by email or through online social networks

- Online registration on the first Fridays of the month for prayer shifts for the challenges of humanity
- The Consecration to the Sacred Heart of Jesus, processions, exaltations
- Days of celebration and reflection by the friends of the AP

Each national team must determine which of these practices should be promoted according to local needs and sensibilities, or seek out others that are more appropriate. They should be alert to the processes of individuals and groups and lead them down a path of spiritual growth. Clear and consensual objectives, stages of growth, horizons of formation, and criteria for cross-checks, will allow us to discern which material or practices are right for which groups of people.

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