

Re-creation of the Apostleship of Prayer



Document 3

Directives for National Teams.

Rome, December 2014

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1 Introduction

Rome, December 3, 2014

The Director General of the Apostleship of Prayer, the Superior General of the Jesuits, names a **National Secretary** in each country or region, who is the local director of AP (and often also of the Eucharistic Youth Movement, our youth-section.) In this document we offer directives to the person responsible for AP in a country and to the team.

Together with the two previous documents, which give us the main lines of what the AP is, its history and its way of life, in this document we explain in greater detail the scope of some of these suggestions for the specific work that the National Team of each country should develop at local level.

This text is in continuity with the document that came out in 2012, called 'A way of the heart in service to the world', many sections of which are still relevant.

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2 The AP/EYM National Team

Team-work at local level is a fundamental element in effecting the re-creation of the AP in every country. We believe that each National Secretary needs to work with a team of lay collaborators, including if possible relatively young people. They will bring skills and sensitivities which will help to understand the new generations better.

The **National Team** must be a true apostolic team which discerns, prays and celebrates together, where friendship and companionship are fostered; which meets regularly (ideally once a week.) It is not enough to simply have employees, or people who carry out the boss's orders. Friendship in the Lord will be the team's driving force. This team will normally act as the Council of the National Secretary, helping him in making decisions and in carrying them out. This structure, or a similar one, is also desirable for the Director General in Rome.

The National Team is responsible for working out a **strategic plan** for the AP re-creation process in that country or region. It will do this, taking into account comprehensive analysis of the local situation. For good planning it is essential to take into account socio-cultural, religious and pastoral analysis. Normally we do not make them ourselves - it will be necessary to consult analyses made by others, especially Church institutions. [*In an appendix guidelines on analyses will be found.*] Strategic planning will also include periodical evaluations of the re-creation process in its different aspects. Only in this way will it be possible to re-create the AP and maintain a process of ongoing re-creation.

3. Tasks of the National Team.

It is for the National Team to explain and promote the proposal contained in the inspirational AP document 'A pathway with Jesus in apostolic readiness.'

a. It will explain the meaning of the present understanding of the AP:

The Apostleship of Prayer is, primarily, a way of making ourselves inwardly ready for Christ's mission. The source and model for this readiness is Jesus Christ given to us and for us, constantly making himself present to us in the Eucharist. Receiving his life leads us, in gratitude, to offer our own lives daily to the Father.

The Apostleship of Prayer is a spiritual way which the Church offers to all Christians to help them to be friends and apostles of the Risen Jesus in their daily lives, and awakens the missionary zeal. It leads them to a covenant of personal love, symbolized by his Heart.

The Apostleship of Prayer is a worldwide prayer network responding to the challenges that confront humanity and the Church's mission as expressed in the Pope's monthly intentions. In praying with these intentions, we extend our gaze onto the whole world and enter personally into the joys and hopes, the pains and sufferings of our brothers and sisters everywhere.

Themes to develop:

- **Why does it begin by talking about readiness?** Rather than giving a definition, the first sentence points to an attitude, an interior disposition. It is what we understand as the central element in the founding charism of the AP. It is, clearly, an attitude central to the fruit desired in the Spiritual Exercises of St. Ignatius. The continuity between the AP charism and its spiritual origin in the Ignatian Exercises is obvious. It is the response to the call of the Eternal King, it is the *offerings of greater value and of more importance*, it is the offering we find at the end of the Spiritual Exercises, re-proposed for each day. It is about readiness for mission; AP is missionary from birth, and we live in the tension of response to Jesus' call and sharing with him in his life and task.
- **Why do we say 'It is a way'?** We mean by this a teaching-method; the AP is a school of formation, which teaches us to pray, and above all teaches us to live as Jesus does.

- **What does it mean to make oneself inwardly ready for Christ's mission?** It is not only the apostolic action of *doing things*; it includes also the prayer of offering done with love and trustful petition, which in itself is already collaboration with Christ's mission. People who are elderly, infirm or handicapped collaborate with Christ by their prayer, even when they externally seem to be doing nothing. Anyhow, prayer for the motives indicated in the Pope's intentions ought to lead us, as much as possible, to a way of life and to actions consistent with what we pray for.
- **When we say 'a worldwide network'** we are not talking about a digital network. It is a wider spiritual network, which should have an important digital dimension, but is not limited to that. Maybe in some cultural contexts it is advisable to use another expression: worldwide family, worldwide association of the faithful, and so on.
- **'Challenges for humanity and for the Church's mission'** is another way of referring to the Pope's monthly prayer intentions.
- Readiness to Christ's mission is expressed in a **prayer of offering** one's own life – the offering continues to be a driving-force central to AP practices. In Document 1 some written formulas are suggested for this prayer, but people can use whichever suits them best, including one they have made up for themselves. There are still many countries where the old prayer, traditional in AP, is still in use, and older members go on using it. This is fine, but it is desirable for the National Team to be able at the same time to suggest a prayer that is more suitable and meaningful to the new generations.
- We speak of **the Risen Jesus** because He is the one who we relate to in the AP, the one who accompanies us in daily life. The classical images of devotion to the Sacred Heart of Jesus represent the Risen Lord in its pictures or statues. It is He who comes to his apostles, showing his wounds and sending them on mission (cf. John 20: 19-28/Mk.16:14-18/Lk.24: 36-49).
- **The Heart** is a symbol of the whole person, a symbol which in many cultures is rooted or represented in a physical heart as seat of the deepest feelings. It should not be understood as the physical organ, a muscle which pumps blood, but as what it represents, this is, the deepness of God's love. For the same reason, perhaps in certain cultures this love may be expressed by another symbol. It is for the National Team to give an appropriate explanation or make adaptations.
- Document 4 will give explanations or theological deepening of themes relevant to AP, material which can be used in giving formation to those taking part in AP.

- b. **It will explain and promote the practice of the Three Moments of Prayer for each day.** For this it will circulate materials with the printed text, organize training-workshops, digital or radio programmes, and so on. It seems important to us that this practice should be suggested to the people of God in a 'devotional' format, simple, affective, with symbols, prayers, actions which will be attractive and practicable for everybody, especially for simpler people, or those with less faith-experience. In other words, we want the re-created AP to be easily recognized and received by popular piety (cfr. *Evangelii Gaudium*, Pope Francis, 122-129). Given the enormous variety of cultures and human sensibilities, we cannot make global decisions about it from the office in Rome. The forms of inculturation or "incarnation" of the AP will be diverse, according to the diversity of the people we want to serve. The National Team in each country has the duty to find for its people – and *with* its people – the right AP model that all will understand and follow. The schemes presented in Document 1 and Appendix 1 of the present document are guidelines for prayer. Some teams might present the AP practice under another name, for example 'the Jesus devotion' or something similar. It might be a great help to use some picture of Jesus which will become the characteristic AP image in that particular country. It may be any kind of picture: some will use an image of the Sacred Heart of Jesus, others the Divine Mercy image, others the icon of the beloved disciple leaning on Jesus' breast – and so on. Possibly the practices indicated by the Three Moments of Prayer may be filled out by others to create awareness of 'Jesus on my road, Jesus at table, Jesus who takes care of my dreams, Jesus who intercedes for me', and so on: everything that helps people to connect their lives with the Risen Lord and to walk with him.
- c. **It will propose specific ways to help people in the AP to walk 'The way of the heart.'** In the AP re-creation we consider this text as an inspirational way which unifies our whole spiritual journey, interpreting the tradition of Sacred Heart of Jesus devotion in creative fidelity. People can be invited in different ways to live out *The way of the heart*: leaflets can be prepared, retreats offered with this content, formation sessions given; it can be printed for circulation and personal reading, and so on. We might also enrich the nine steps presented here with other reading-matter (from the spiritual tradition of the Church, the magisterium, exercises, saints' lives, and so on.) We might invite the different National Teams to share materials created for this purpose, so that they can help other countries.
- d. **It will offer guidelines and the concrete texts for making the *Covenant with Jesus*** that the AP proposes in the service of the mission of the Risen Christ. This Covenant should be suggested to those who wish to unite themselves more intimately with the Heart of Jesus and put themselves at his service in a way that goes beyond the usual. It will be a free choice of persons who expresses their intention to commit their lives in a 'covenant of personal love with the Risen Jesus' through a particular gesture or ritual. It is true that all are called to live such a degree of love of Jesus by baptismal consecration and

through all the AP practices, but the gesture of the *Covenant with Jesus* will make of this a special seal in the person's life, regardless of their state of life (lay or religious, married or single, etc.).

This covenant is to be understood within the framework of the Ignatian notion of the 'magis', for those persons or communities which freely desire to take a step of 'greater value and importance', as St Ignatius would say. We are inspired in a particular way by the offering in the contemplation of the Eternal King in the Spiritual Exercises:

[97] Those who wish to give greater proof of their love, and to distinguish themselves in whatever concerns the service of the eternal King and the Lord of all, will not only offer themselves entirely for the work, but will act against their sensuality and carnal and worldly love, and make offerings of greater value and of more importance in words such as these:

[98] Eternal Lord of all things, in the presence of Thy infinite goodness, and of Thy glorious mother, and of all the saints of Thy heavenly court, this is the offering of myself which I make with Thy favour and help. I protest that it is my earnest desire and my deliberate choice, provided only it is for Thy greater service and praise, to imitate Thee in bearing all wrongs and all abuse and all poverty, both actual and spiritual, should Thy most holy majesty deign to choose and admit me to such a state and way of life.

This practice must be inculturated into the reality of each country. In some areas it may be called *Consecration*, in others *Covenant with the Heart of Jesus*, *Covenant with Jesus*, and so on. It will be the responsibility of the National Team to define the terminology, explain its meaning, decide on the requirements for making this Covenant, and indicate what the preparation for it should be. We suggest that a minimum period of belonging to AP should be required (at least a year), some kind of preparation course, a silent retreat, among other things. We shall propose from the international office a written formula which people could recite in making their Covenant, but we also encourage each Team to create its own texts.

- e. **It will offer specific channels through which those who are interested can remain in contact with the AP national office.** It will offer publications, news, invitations to retreats or opportunities for formation, invitations to join its social networks, and so on, everything that can help people be spiritually nourished according to the ethos and mission of AP. It is not enough simply to make known the spirituality offered by AP. People must be kept in touch, to motivate them in their daily journey of apostolic readiness, and to give them a real sense of belonging to this worldwide network.
- f. **It will offer practical ways of participating in the worldwide network of prayer on the First Fridays of every month.** Each National Team is invited to re-launch this monthly day on which AP all over the world unites spiritually to pray in a special way for the current Pope's intentions. Even though we are invited to pray each day for these

intentions, highlighting them one day a month will help us realize we are together with many others in a true worldwide prayer network. We shall be helped to evoke or to strengthen this sense of common prayer through digital media, publications or other methods of promotion, meetings or parish liturgies, personal or community practices, and so on. These means will seek to redefine our extensive tradition of devotion to the Sacred Heart of Jesus on First Fridays.

- g. **The National Team will maintain contact with the international AP/EYM office in Rome, with the Continental coordinator and with the rest of the worldwide network.** Each National Team should keep active the channels of communication with the international office, with the Coordinator for its own continent and with the whole worldwide network, especially through the international website (cf. www.apmei.net) and its Facebook network. In addition, they are invited to take the initiative in sending a written report to the international office at least once a year, describing the AP/EYM situation in the country or region. A key element to maintain the dynamic of AP re-creation and to stay in touch with what is happening in the rest of the world will be the participation of one or more delegates in the continental meetings which take place every two years. They are an opportunity for the delegates to share on their mission and to discern together the way forward in the re-creation of the AP in the culture or cultures specific to the continent.
- h. **It will offer an itinerary of the re-created AP for groups linked to us.** In many countries and cultures there continue to exist, with more or less vitality, specific AP groups, parochial or other, which form part of the diocesan structure according to the current Statutes. The re-creation process takes into consideration the great number of people that presently live out in these groups what the AP proposes. They commit themselves as far as they can in the renewal of spiritual life in the Christian communities to which they belong.

Some factors must be taken into account: a) Many members of these groups are already getting on in years, with the result that, sooner or later, they will become decreasingly effective, given that there are no reinforcements from the younger generations. b) These members are used to an AP coming from a previous model, more based on devotional practices and without so much awareness of the universal dimension of the AP or of the commitment to the justice of the Kingdom as the re-creation process understands it. They do not necessarily act as an AP which creates bridges between prayer and action, in dialogue with other religious traditions, and so on. c) It will not be easy for the members of these groups, even though they have a spiritual life rooted in personal prayer, to experience in their own lives apostolic readiness and docility to the Spirit, key themes of the re-creation.

In conclusion, we cannot suggest to existing groups that they completely change their ways, but we want to help them to live the re-created AP as far as possible. In some cases these groups will be able to re-direct their experiences and practices, enriched by

the new orientation. If so, they may be able to successfully renew their members, perhaps with younger people. But normally it will not be a good method to invite those who contact the re-created AP for the first time to join an already existing traditional group, because 'new wine needs new wineskins' (Mt 9:17). It might be suggested that these people live the AP as individuals, or new groups might be created. The AP can also be offered to already-existing Church groups, inviting them to join the Pope's worldwide prayer network without making them enter into a new spirituality or Church structure. For example, in many countries there are confraternities, sodalities and associations of the Sacred Heart of Jesus, which often do not know or feel themselves to be part of the AP. These groups are natural candidates to be associated with the worldwide AP network - we encourage National Teams to take initiatives to approach them (and other groups) and propose our spirituality to them.

The circumstances of each place will lead the National Teams to the appropriate response to their needs and to what forms of association might come up, in line with the second operational model: AP as service to the local Church (see below). Let us not forget that the AP is not a movement but a proposal that cuts across all forms of spirituality or Church membership.

Possible tasks for the National Teams to make known or strengthen this new AP dynamic in existing groups:

- ❖ Meetings on the re-created AP, open to the general public, organized by members of the National Team.
- ❖ Meetings with bishops, parish priests, diocesan and local leaders of groups, to present the re-creation and motivate them in the process.
- ❖ Present the prayer for the Pope's intention as orientation for the groups during the month, inviting them to perform deeds and actions in daily life, as individuals or as group. The groups might sometimes be given specific suggestions.
- ❖ Work out an annual programme of topics for the groups based on *A way of the heart*. This can include leaflets giving the content for group meetings, materials for community prayer and other publications. Documents on this could also serve as content for national or regional meetings, retreats, formation-meetings, etc.
- ❖ This annual programme for the groups could include longer formation meetings on different subjects: prayer, the Bible, liturgy, discernment, the Church and the Pope, the Eucharist, the Heart of Jesus, etc. Publications on these themes could also be made available.
- ❖ Offer materials and specific suggestions for the First Friday of every month in order to help the groups to join the worldwide prayer network in a special

way that day. This can be done through prayers, community practices, social networks or other suggestions made by the National Team or the international Office.

- ❖ Use spiritual practices or devotions belonging to the AP tradition, for example Eucharistic adoration, vigils and holy hours, processions, exposition. They should be revised and enriched in texts and content so that they may be in harmony with the re-creation. For this renewal of content we can be oriented by *A way of the heart* and by what we have called the driving forces of the re-creation: apostolic readiness, docility to the Holy Spirit, collaboration in the mission of the Crucified and Risen Lord, a personal and affective relationship with him, service to the Church in a worldwide network of prayer and service to justice.
- ❖ New spiritual/devotional practices might be created, according to needs, and to the new cultural contexts which we seek to serve. Each National Team should discern which of these practices to promote, in accordance with local needs and sensitivities.

Other services which fall to the AP National Team:

- To offer a school of **prayer** in the light of the Church's spiritual tradition. The people knocking on our door should be able to find in the AP a school of prayer which offers them basic content and systematic methods to cultivate their interior life. It might include theological and spiritual reflection on the role of prayer in the life of Jesus and in the life of those who follow Jesus, and on the theological significance of prayer of intercession. (cf. Document 4).
- To be active and creative in the **generation of local resources** for AP and EYM activities (Fund raising). Our aspiration is that each local AP/EYM office should be self-supporting, at least for its normal expenses. The capacity of our people, even those of modest income, to be pro-active in their fund-raising for the AP should not be underestimated. In certain places there is a need to educate those who believe that 'the Church has money', and instead of contributing to apostolic work out of their own means, ask money in exchange for what began as voluntary service. For extraordinary expenditure there is a fund in the international office which, even though it is limited, helps in AP and EYM projects up to 60% of the total cost. Help can be asked for projects costing not more than € 2500 from the ad-hoc Commission for Africa, or directly from the international office.

4. Models and structures

The models and structures which the National Team should develop in its project for a re-created AP are:

a) A worldwide prayer network

Today the Apostleship of Prayer is conceived as a worldwide prayer network which privileges a horizontal to a pyramidal structure. This network is made effective through the following structures and initiatives:

- The international website, in preparation at the present time, designed to encourage exchange between all the National Offices and to create a communication-network between those who share the same language. The National Team is to keep its national internet page, especially its Facebook page, linked to the international page. It will be the usual channel for passing round information among people (news and material) on our worldwide network and to be in touch with others in AP/EYM who speak the same language. NOTE: For those who do not have their own web-page or an official Facebook page the international office offers the opportunity and assistance to create both things.
- The proposal of praying 'in network' on the First Fridays, according to what has already been said.
- Meetings for AP/EYM Teams every two years, by continent.

The choice of a networking structure makes clearer the fact that in principle AP does not want to implant itself as one more Church Movement alongside other movements, but is planned as a Church service open to all Christians and at the service of all. It is for each National Team to make itself an active part of this network. The office in Rome has the duty of animating this worldwide network, keeping contact with the national offices, helping them in their needs and monitoring them.

Concerning the classic structure of AP.

The traditional diocesan structure of the AP as the current Statutes describe it is clearly in decline in many places. There are countries where it has disappeared completely. Without wanting to neglect or undervalue what still exists of this structure, today the tendency in the world and the main guideline in the re-creation is rather to encourage a national and worldwide network-structure, animated from the national Secretariat and the international office. Its development will be in accordance with the three operational models described later. In most countries it is no longer viable to base the growth of AP on diocesan structures, that is, on the Diocesan Directors who can be nominated by bishops. It will be for the National Teams to expand the AP through its own channels. However, the diocesan structure is not ruled out in places where it is working. Diocesan Directors can still be

appointed where they offer, or might offer, an appropriate service for the needs of the people in that place. It will be for each National Team to discern and promote the best method for implanting the AP in its own ecclesial and spiritual situation.

b) Three operational models

It seems to us that there are three operational models through which the re-created AP can be concretised or incarnated in each country or region. They are three models which should, ideally, be present in all implantations of AP, even when at the beginning only one or two of them are started. The re-creation of AP will ideally be the fruit of the interaction between the three. The local strategic plan ought to include the means for progressively putting them into action where one of them does not exist.

i. AP, digital action model

This model of implanting the AP offers a way of being in this worldwide network of prayer and into living our spiritual journey by digital means. AP will reach people through their e-mails, their digital networks, interactive websites or apps on their mobile phones. This development is the task of the National Team and the international office and its team. It presupposes being able to count on people qualified in this field in the national and international teams. An instrument at the service of this model is the international website, as has been said, which offers each country the opportunity to have its own space on the web, if it does not already have one, and creates a worldwide network to facilitate exchange. Once this model is fully operative, it will be possible to establish collaborative links at national and international level with existing spirituality networks

ii. AP, service to the local Church

In this model, AP puts itself at the service of dioceses and Christian communities, where two or three are united in the name of Jesus. The AP spiritual journey offers inspiration to accompany a new form of Church which is coming into being. It seeks to arouse or reanimate in Christians a deep and personal relationship with Jesus Christ. The AP offers itself to these communities as part of a programme of spiritual formation for laypeople, on the lines of the New Evangelization.

This model can be implemented by means of Travelling Missionaries. In the style of the apostles, travelling groups formed of properly-trained AP members visit a parish or Christian community for a time and, as in a retreat, help the spiritual awakening of this community. This proposal will always develop in coordination with, and at the service of, the diocesan pastoral directives, and the pastoral teams existing in the community.

The desired fruits in this model may be of two types, according to the cultural context and local need:

- **The spiritual revitalization of the members of groups or communities in parishes.**

As well as sharing with them the central elements of our own way in the Church and inviting them to be Apostles of prayer, AP's offer will include shared reading of the gospels, life-sharing to learn together to recognize the Risen Lord who journeys at our side, as with the disciples at Emmaus, in order to offer life in apostolic availability. There is no need to create new structures; AP places itself at the service of people within the existing parochial and diocesan structures. Specific AP groups will not be formed. In this model, we want to contribute from the riches of our tradition, to give content to a real spiritual renewal of the parishes. For youth-groups, we can offer the Eucharistic Youth Movement formation programmes, inviting them to join our Movement. Those interested in remaining in contact with the AP will be registered on the National Secretariat lists, so that they can be accompanied by the Team and the national AP structure with formation opportunities.

- In certain communities, and according to the cultural and ecclesial context, the AP or the EYM can be inserted in the form of **new groups** or communities which live the ecclesial dynamic described here, and which will be supported directly by the National Secretariat of AP/EYM, or in conjunction with the Diocesan Director, if there is one in that place.

iii. The youth model or the Eucharistic Youth Movement (EYM).

A third model for implementation of the re-created AP is the junior section of AP, the Eucharistic Youth Movement (EYM). Making a real re-creation of AP ought to include, even though it may be in the longer term, setting EYM in motion or working together with it.

The EYM is a special AP service for the Christian formation of children and young people between 4 and 25 years of age. An updated version of the old Eucharistic Crusade, it offers a formation programme inspired by the Eucharist and friendship with Jesus. It forms its participants for active commitment to the needs of the world. Its teaching-method is based on small groups or communities who meet every week, accompanied by an animator who is in charge. Big meetings, camps and celebrations are part of the formation journey.

With almost a hundred years of history, the EYM is present today with great vigour in 53 countries, offering a formation-journey which shares the AP spiritual tradition. In the EYM young people learn the spiritual habits which, once past the juvenile stage, they can continue to live in the AP for the rest of their lives. This is visible in many countries where EYM and AP are clearly united, as stages in a single journey of spiritual formation. But in most countries coordination and continuity between EYM and AP do not exist. In many there is only EYM, in others only AP. In certain countries both exist, but function separately. A re-created AP will make it easier for the EYM members to go on living the AP way as adults. This will be the source both of renewal and of dynamism for the AP.

For the sake of what has just been said, we desire and prefer, when possible, the appointment of the same person (and the same National Team) to direct both sections, AP and EYM, in the country. If there are two separate teams, one for the AP and another for the EYM, they are encouraged to establish channels of communication and collaboration between themselves.

The energy characteristic of young people and the rapid cultural changes which affect this age-group demand of us a sharp and ongoing analysis of the real situation of young people, to keep what we offer relevant. The EYM National Teams need to assess themselves with specialists in the matter, to go more deeply into the characteristics of young people's religious sense, their language-codes, their interests and needs. They will have to establish a calendar for regular evaluations and for the periodical reformulation of formation-programmes (we recommend every five years) to keep them relevant. It will be helpful to share material and successful experiences between different countries through the worldwide EYM network.

The AP re-creation material will serve as material on spiritual formation for EYM members. It will be the task of the EYM National Teams to discern which aspects will be most useful, and how to use them.

Appendix 1: A prayer of the heart

The three moments of prayer



In the morning

1. I choose the right place, in front of an image of Jesus. A few steps before “entering” that place, I take three seconds to prepare my heart for prayer. I take my praying position, I calm myself, I breathe deeply a few times. With the sign of the cross, I open my heart to the loving presence of the Father, the Son and the Holy Spirit.
2. I welcome the Father’s loving gaze that receives me with tenderness. I open my heart to Him as I begin 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.)
3. 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. Leaning on his chest as the loved disciple I listen to the Lord’s voice that whispers in my ear his deep love for me and invites me to live this day with him, keeping his Word.
4. 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. I feel he gladly receives my life-offering.
5. 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.apmej.net]
6. With a gesture, I open my heart to Mary, the open-hearted. I ask her to accompany me this day. I conclude by thanking the Lord for his kindness today, in the name of the F – S – HS.

Two Offering Prayers:

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| <p>Father, here I am. I know you are always with me. I place my heart in the Heart of your Son Jesus, who gives himself to us in the Eucharist each day. May your Holy Spirit strengthen me to live the Gospel in everything I do and say. For my part I give you this day--all my prayers, works, joys, and sufferings--all I am and possess. With Mary, mother of the Church, I pray for the mission of the Church, for all Apostles of Prayer, and for the intentions of the Pope this month. Amen.</p> | <p>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="text-align: right;"><i>Saint Ignatius of Loyola</i></p> |
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During the day, encounters of friendship with the Risen Lord

During the day I will look for moments to be in communication with the Risen Jesus, who is with me always. I will look for a pause in a quiet place, I pray as I go along, I follow a digital program, I participate in the Eucharist, I visit an open church, I pray the rosary, etc.

I will consider the Lord's desire to be with me and I tell him I want to stay in his presence in all I do. I renew the offering of my life I did earlier, repeating *Lord, I give you my heart*, or similar words. I tell him I am ready to "labor with Him during the day, and keep watch in the night" (Spiritual Exercises of Saint Ignatius, 93).

I can choose other sentences to repeat during the day:

- *Take, Lord, and receive my life.*
- *I give you, Lord, what I am and possess.*
- *Come with me, Lord, during this day.*
- *Come dwell in my heart.*
- *Let us go, Lord.*
- *All with you, Lord, all for you.*

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. I become aware of being in the loving presence of the Father, the Son and the Holy Spirit.
2. 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 the presence of the Risen Lord with me all along this day.
3. I look at my heart at the end of this day and tell the Lord how I feel. 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, and I thank him for this. (more important than checking what I did wrong, is seeing what He did right, and what we did together!).
4. Have I been available to the Lord and to live in his ways during the day? Some of my choices have not been of the good Spirit; I have been an obstacle to the Lord's life in me. In which way? I ask for the healing touch of the forgiving Lord who, with love and respect for me, removes my heart's burdens.
5. I look to the following day and express the Lord my desire to live it in total readiness to what he may ask of me.
6. Before going to bed, I feel Jesus' loving hand on my head, blessing me for a good sleep. I show my love to Mary, I put my life in her heart and conclude my prayer in the name of the F – S – HS.

Another possible framework for the Three Moments of the Day (others may be created and suggested according to people's needs).

- **With Jesus for the morning.** At the beginning of the day I look for a quiet moment to place my life with the Risen Jesus, to make myself ready for what the Father will ask of me. I tell him: **Father, I commit my heart to you.** I can also recite a written prayer of offering. I listen to his voice inside myself, loving, real, saying to me **I am with you** and tenderly receiving the offering of my life. I offer it for the Church's mission, in which I want to collaborate today, praying in a particular way for the challenges to humanity and the Church which are proposed to me in the Pope's monthly intentions.
- **With Jesus during the day:** At different moments throughout the day, aware of being in the Lord's presence, I repeat what I said this morning: **Lord, I commit my heart to you.**
- **With Jesus during the night:** At the end of the day, in a moment of silence, I ask the Holy Spirit to show me how the Risen Jesus has accompanied me during this day, and I thank him. I ask myself how I have been available for his mission, and I thank him again. I see how I have been an obstacle to his work in me, and I ask him to heal me. I ask his help to live united with him tomorrow. I sense that Jesus gives me his blessing.

Appendix 2 – Diagnostics

Selected from the June 2012 document *A way of the heart in service of the world*.

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

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.

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.

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 1915 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.