

GENERAL REGULATIONS

POPE'S WORLDWIDE
PRAYER NETWORK

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Pope's Worldwide Prayer Network



POPE'S WORLDWIDE PRAYER NETWORK
Vatican City

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INTRODUCTION

The General Regulations of the Pope's Worldwide Prayer Network are a new tool for our mission today, although they are not new to the long-standing tradition of this apostolic prayer network.

Their purpose is to help us better understand this pontifical apostolic work in the current context and to align our actions, both globally and at the national level where it serves as an ecclesial service, with the Statutes that govern it.

The scope of these Regulations is universal. This means they encompass all who participate in this prayer network, but it is primarily directed at those responsible for animating and coordinating this apostolate at various levels (International Office, National Directors, Major Superiors of the Society of Jesus, Presidents of Episcopal Conferences, local animators, etc.).

It does not aim to cover the entire reality of the Network, which is rich and diverse. However, we hope it will provide clear guidelines to help us walk together. It has been approved by the Administrative Council of the Vatican Foundation and by the Superior General of the Society of Jesus, as required by the Statutes.

As this is a first version following the definitive Statutes approved in July 2024, these General Regulations will be valid for two years. In 2028, they will be reviewed and adjusted as necessary.

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International Director
Pope's Worldwide Prayer Network

Vatican City. March 19, 2026. Feast of Saint Joseph.

PART I
IDENTITY AND MISSION

PART I IDENTITY AND MISSION

1. Identity of the Work

1.1. A Mission of Compassion

The mission of the Pope’s Worldwide Prayer Network (hereafter PWPN) is to mobilize Christians, through prayer, service, and spiritual formation, to respond to the challenges of humanity and the mission of the Church, as expressed in the Pope’s prayer intentions. This mission can thus be summarized in three key points:

Compassion for the World: Addressing the challenges of humanity and the Church’s mission through prayer and service, inspired by the Pope’s monthly intentions.

Apostolic Availability: Helping individuals become inwardly available to serve in Christ’s mission by offering themselves in a personal relationship with Jesus, as His friends and apostles, rooted in the spirituality of the Sacred Heart.

Formation for Mission: Guiding participants—especially youth—on a spiritual path that equips them to live as missionary disciples in their daily lives.

1.2. A Pontifical Apostolic Work

The PWPN is a “Pontifical Work at the ecclesial service of the Holy See, which the Supreme Pontiff entrusts to the care of the Society of Jesus. It has a task of coordination and animation at a worldwide level, where countries and dioceses take up prayer as a form of apostolate and, in particular, accept the monthly prayer intentions proposed by the Holy Father to the Church, as the theme or content of personal prayer, or group prayer, thus

collaborating with the mission of the Church to place itself at the service of the challenges of humanity”¹.

The PWPN is open to all Catholics who wish to reawaken, renew and live the missionary character that proceeds from their baptism. Its foundation is the spirituality of the Heart of Jesus and it is made explicit in the Recreation document of the Apostleship of Prayer entitled “A Pathway with Jesus in Apostolic Readiness” (Rome, 3 December 2014), offering the disciple of Jesus a way for his or her feeling and action to be identified with the heart of Christ, in a mission of compassion for the world².

PWPN leadership coordinates and animates various groups, centers, and individuals across many countries who collaborate in the Church’s evangelizing mission through prayer and service, in a mission of compassion for the world. The Eucharistic Youth Movement (hereafter EYM) is the PWPN’s proposal directed at young people³.

Thus, the PWPN, as we will explore further, is composed of diverse parish and community groups around the world. Some of these groups are derived from existing Apostleship of Prayer units and other associations, allowing for various modes of participation.

1.3. A Pope’s Worldwide Prayer Network

This prayer network is called “the Pope’s” because it is an official pontifical apostolic work, established as such by Pope Francis in 2018. However, it only exists where people choose to participate in its mission. It is not an ecclesial movement nor a particular association, but rather a prayer network directly linked to the Holy Father, which explains its relationship with him.

¹ Cf. Statutes Article 2.

² Cf. Ibid.

³ Article 15 of the Statutes declares that the General Regulations of the PWPN will also apply to the EYM, as it is an integral part of this prayer network.

The duty of this prayer network is to pray for the world, guided by the Pope's monthly intentions, which are the result of his discernment and prayer. The challenges he perceives in the world and the Church's mission are entrusted to the universal Church's prayer to support him in his work. In turn, he helps us focus as a worldwide community in prayer, thus exercising our baptismal priestly vocation.

1.4. A Vatican Foundation linked to diverse local realities

This Pontifical Work, entrusted to the Society of Jesus, has its own legal structure at the global level within Vatican City. By the *Rescriptum ex Audientia SS.mi* of November 17, 2020, Pope Francis also established the "Pope's Worldwide Prayer Network" as a Vatican Foundation, which is organized under the International Office⁴.

At the national level, however, each office has its own legal structure, either under the legal framework of the Society of Jesus or as a civil legal entity with a governance body that adheres to the civil and canon laws of its respective country and diocese.

The Vatican Foundation, whose mission is to animate and coordinate the work worldwide, does not have the legal capacity or competence to oversee the administrative activities of national offices. This point is crucial for understanding the relationship between the international office and national offices regarding the administration of resources.

In those countries where this prayer network of groups and individuals develops within dioceses, parishes, and Christian centers not directly connected to the apostolic works of the Society of Jesus, the pontifical ecclesial service continues under

⁴ As Article 1 of the Statutes declares: *"Its legal headquarters are located in Vatican City, on Via del Pellegrino. It enjoys public juridical personality under canon law and civil juridical personality within Vatican law. It is registered in the Register of Legal Persons of Vatican City State."*

the care of the Major Superior of the Society of Jesus, in collaboration with the Episcopal Conference.

A national director is appointed by the International Director to animate and coordinate the network locally and to accompany national leaders to accomplish their pastoral service in conformity with the Vatican and diocesan guidelines.

The identity, nature, and mission of the Pope's Worldwide Prayer Network were first presented in the document titled *A Path with Jesus in Apostolic Readiness*, approved by Pope Francis in 2014. This document was the result of a process of reflection and discernment carried out by various Apostleship of Prayer teams worldwide, with the goal of initiating the recreation of this work. Given its significance, this text is far more than a historical reference; it remains a fundamental guide for our mission⁵.

Over the following decade, the identity, nature, and mission of this work have been clarified and refined, as demonstrated in various official documents and the Statutes promulgated in 2018 and 2020, which were approved *ad experimentum*. Here, we will revisit what the latest Statutes, approved by the Holy Father on July 1, 2024, declare about these topics (identity, nature, and mission), while also complementing them with insights from other official documents.

2. Spiritual Foundation

2.1. Spirituality of the Heart of Jesus

The Way of the Heart

The spirituality of the Sacred Heart of Jesus serves as the foundation of the PWPN. Within this framework, The Way of the

⁵ You can access the complete document by visiting popesprayer.va/resources. For a broader overview of the process of recreation go to the Annex at the end of these Regulations.

Heart (hereafter TWH) is the PWPN's central formation program, offering participants a spiritual path that integrates key dimensions of our mission.⁶

TWH lives the devotion to the Sacred Heart of Jesus from an apostolic perspective, drawing upon the rich spiritual tradition of the Apostleship of Prayer through the lens of St. Ignatius of Loyola's Spiritual Exercises. This spiritual path aims to guide our hearts toward the Heart of Jesus, and thus align our lives with His mission of compassion for the world. For the closer we are to His Heart, the less indifferent we become to the needs around us.

Structured as a spiritual process, TWH invites participants to align their thoughts, will, and plans with those of Jesus. By doing so, the baptized embrace and serve the Kingdom of God, motivated by compassion and inspired by the example of the Son of God. The participants embark on a nine-step journey, corresponding to the nine First Fridays of the month, a tradition inherited from the Sacred Heart devotion. This nine-month process also symbolizes a spiritual "birth," drawing participants closer to the Heart of Jesus and opening them to the life of the Spirit, ultimately preparing them for the Church's mission.

The Eucharist

At the center of the Spirituality of the Heart of Jesus is the Eucharist, where Jesus gives Himself to us. The participation in the Eucharist leads us to the inner experience of the Heart of Jesus and prepares us to live in a Eucharistic way, i.e., living with Him and according to His style, in service of His mission of compassion.

Daily Offering Prayer

TWH springs from the dynamic of the Daily Offering Prayer:

⁶ Cf. Statutes art. 4-5

“Good Father, I know you are with me. Here I am on this new day. Place my heart once more with the Heart of your Son Jesus, who gives himself for me and who comes to me in the Eucharist. May your Holy Spirit make me his friend and apostle, available for his mission of compassion. I place in your hands my joys and hopes, my works and sufferings, everything that I am and have, in communion with my brothers and sisters of this Worldwide Prayer Network. With Mary, I offer you my day for the mission of the Church and for the prayer intentions of the Pope and my Bishop for this month. Amen”.

Consecration to the Sacred Heart

The Personal Covenant or Consecration to the Heart of Jesus, within the PWPN, is understood as a commitment to greater apostolic availability. A personal relationship with Jesus Christ and closeness to His Heart help us perceive and discern His joys and sufferings for the world, awakening in us a desire to serve His mission of compassion.

2.2. Key Spiritual Practices

Prayer with Scripture and Spiritual Review

As a journey of daily encounter with the Lord, the Church has always cherished two foundational practices which are at the core of TWH: prayer in the light of the Word of God and spiritual review or Examen. Listening to Jesus and remaining in His Word are essential for establishing a friendship with Him, which allows us to perceive the challenges of humanity and the mission of the Church from His perspective. This path helps us align our hearts with the Heart of Christ, recognizing His presence in our lives through meditation and the daily practice of the Examen. Compassion, piety, and mercy, as reflected in the life of Jesus, inspire us to act on behalf of others, following His example and being transformed ourselves into missionary disciples dedicated to His mission of compassion for the world.

Three Moments of the Day

This experience unfolds in prayer during three moments of the day: (a) In the morning: one begins by listening to His Word and asking the Father for availability to His Son's mission, offering oneself in personal words or a written offering prayer; (b) In the afternoon: one remains aware of the Lord's presence while walking, resting, or working, renewing the commitment to work with Him and keeping watch; (c) In the evening: one reflects on the day, asking the Holy Spirit to recognize Jesus' presence and express gratitude. One considers availability to His mission, acknowledges obstacles, seeks His mercy for transformation, and requests assistance to live united with Him the next day.

Communal Participation

While it is indeed possible to participate in the PWPN as an individual, participation in faith and life-sharing groups is highly encouraged. These groups may consist of permanent and regular communities or more sporadic gatherings, allowing individuals to connect with others who embody the spirituality of the Heart of Jesus. Participation is offered in various forms, tailored to the specific ecclesial and cultural contexts, ensuring that everyone can engage meaningfully. This collective approach not only enriches individual faith journeys but also fosters a sense of community and shared purpose in aligning our hearts with the Heart of Jesus.

Devotion to Mary and PWPN Patrons

The PWPN promotes love and devotion to Mary, a model of apostolic availability, whose heart is filled with Jesus and His mission. The Virgin Mary has always been present in the tradition of the Apostleship of Prayer that we inherit. The PWPN (including Apostleship of Prayer Parish Groups and the EYM) has two official international patron saints, although there may be others at the local level: St. Francis Xavier and St. Thérèse of Lisieux.

3. The Eucharistic Youth Movement (EYM)

The EYM is the youth proposal of the PWPN. It is a global initiative for children and young people, present in over 50 countries around the world, that seeks to form them as friends and apostles of Christ through prayer, living the Eucharist, and promoting service.

The EYM, previously called Eucharistic Crusade, is rooted in the Apostleship of Prayer tradition and the spirituality of the Heart of Jesus. Today, as an integral part of the PWPN, it offers a pathway of formation that helps young people grow in their relationship with Jesus and discover their vocation to live as true apostles of prayer, inspired by the Eucharist.

3.1. Spiritual Source

The EYM finds its deepest foundation in the Eucharist, the source and summit of Christian life. From the self-giving of Christ in the Eucharist flows the daily offering of each member of the EYM. It is in contemplating and participating in the Eucharist that the young learn the meaning of their own self-giving in everyday life. The particular way we propose to live out the Eucharist for the members of the EYM follows the same spiritual dynamic as the entire PWPN: *The Way of the Heart*.

3.2. A Pedagogy with Three Pillars

From the celebration of the Eucharist arise the three fundamental moments narrated in the episode of the disciples on the road to Emmaus (Lk 24), which in turn express an entire spiritual pedagogy that correspond to the three pillars of the EYM: Word of God, Eucharist, and Mission.

The first is the Word, for the Father has revealed Himself by sending us Jesus, the Incarnate Word, who is our Good News. We embrace this Word praying with the Gospel, which not only brings

us closer to Jesus on a deeper level, but also opens us to a genuine dialogue with Him, where we can be ourselves, talking from heart to heart. This allows Him to illuminate our lives with His teachings and truth.

The second is the Eucharist, where Jesus becomes our food and life for the life of the world. By participating in this sacrament, EYM members enter into communion with Jesus as a true friend, fostering deep intimacy. From His self-giving, they learn the true meaning of loving and serving others. By opening our hearts to Jesus in partaking of the Eucharist and adoration, we experience Christ abiding in us.

The third is the Mission, the sending forth of the Eucharistic Christian who becomes a living sacrament of God's presence in the world. Through the power of the Holy Spirit, EYM members become not only friends of Jesus but also His apostles in daily life by praying for and serving others, following His way of proceeding, and participating in Christ's Mission within the Church.

The styles and structures of the EYM are diverse around the world, but they all adhere to these fundamental spiritual cornerstones. More details about the history and methods of the Eucharistic Youth Movement can be found in the International Manual.

4. Resources for the Mission

4.1. General Guidelines

The mission of the PWPN requires only willing hearts ready to offer themselves to Jesus in apostolic availability. This commitment helps address and respond to the challenges faced by humanity and the Church's mission as expressed in the Holy Father's monthly prayer intentions.

These prayer intentions are published annually, a year in advance, in the five official languages of the Vatican Foundation. They appear in *L'Osservatore Romano* and on the official website of the PWPN, www.popesprayer.va. From these official versions, they can be translated into as many languages as possible to ensure they are well known, understood, and shared widely.

Each national leader is responsible for creating the necessary resources —such as booklets, flyers, magazines, and publications— tailored to their cultural contexts and capabilities to support the mission of those participating in the PWPN.

The Vatican Foundation, through its international office, is dedicated to animating and coordinating the Prayer Network on a global scale. It ensures compliance with the Statutes established by the Holy Father, appoints national directors, and maintains regular communication with the Holy Father and the Superior General of the Jesuits regarding important matters in the life of the Network. Additionally, it offers pastoral and spiritual guidance at the global level to preserve the good being and identity of the work and mission, promotes documents that animate the overall mission, and coordinates international campaigns and support projects, including books, print and digital publications, and formation programs.

4.2 Defined Terms

PWPN

Pope's Worldwide Prayer Network. A Pontifical Apostolic Work at the ecclesial service of the Holy See, entrusted by the Supreme Pontiff to the care of the Society of Jesus (Cf. Statutes a.2.n.1).

Recreation

The process of recreating the Apostleship of Prayer, initiated in 2014 under the guidance of Pope Francis and Fr. Adolfo Nicolás,

aimed to revitalize and modernize this Pontifical Apostolic Work while maintaining its spiritual essence centered on prayer and daily offering (cf. Letter from Fr. Superior General Adolfo Nicolás, SJ, 2015).

Pontifical Apostolic Work

It refers to a project, initiative, or organization that is officially established or endorsed by the Pope as part of the evangelization mission of the Church. Key characteristics include charitable focus aimed at promoting spiritual growth, assisting the needy, and spreading faith; a global reach that engages with local communities and addresses international issues; and collaboration with dioceses, parishes, and other Church organizations.

Vatican Foundation

It refers to a non-profit organization that operates under the auspices of the Vatican. It has public canonical juridical personality and Vatican civil juridical personality and is registered in the Register of Juridical Persons of the Vatican City State. In this case, it consists of an international office tasked with coordinating and animating the pontifical apostolic work PWPN at a global level.

Spiritual Foundation

It is the Spirituality of the Heart of Jesus, from which this apostolic mission has drawn its sustenance since its origins. This is a concrete way, within the tradition of the Church, to emphasize the personal relationship with Jesus from His open side (the Sacred Heart), an expression of His compassionate love for humanity and for each individual. This spirituality invites us to offer ourselves each day through Him, with Him, and in Him (cf. *Dilexit Nos 54*).

Mission of Compassion

It is the formulation of the apostolic dimension of the spirituality of the Heart of Jesus. As stated in the statutes, this approach embraces prayer as a form of apostolate, collaborating with the Church's mission to address the challenges of humanity expressed in the prayer intentions of the Holy Father. (cf. Statutes a.2.n.1).

The Pope's Prayer Intentions

The Pope's Prayer Intentions address challenges and opportunities facing humanity and the mission of the Church. The Pope discerns yearly these intentions and entrusts them to his Worldwide Prayer Network to share with the Church and the world. They are the compass of our mission. We commit to making known, promoting, and encouraging prayer for them in as many places and hearts as possible (cf. Statutes a.4a).

The Way of the Heart (TWH)

It is the itinerary of spiritual formation of the PWPN. A structured spiritual process designed pedagogically to align with the thoughts, will, and plans of Jesus, helping us embrace and serve the Kingdom of God in apostolic availability, and collaborating in daily life with the mission of Jesus (cf. Statutes a.4b.5).

Eucharistic Youth Movement (EYM)

It is the youth proposal of the PWPN, fostering an intimate friendship with the Lord. Inspired by the narrative in Luke about the disciples on their way to Emmaus (Luke 24), it is built on three pillars: the Gospel, the Eucharist, and Mission (cf. International Manual EYM).

PART II
ORGANIZATIONAL STRUCTURE

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1. International Structure

1.1. Governing and Administrative Bodies

At the International level, the Pontifical Apostolic Work is a Vatican Foundation directly subject to the authority of the Supreme Pontiff, who governs it through the Secretariat of State⁷. As an apostolic work entrusted to the Society of Jesus, it is administered, both at a global level and in the countries where this ecclesial service is developed, according to the proper way of organization and governance of the Society of Jesus.

1.1.1 Administrative Council

This Vatican Foundation has an Administrative Council, consisting of five members. It is presided over by the International Director appointed by the Holy Father and composed of a representative of the Secretariat of State and three other members appointed by the Secretary of State proposed by the Superior General of the Society of Jesus⁸. All these appointments are for a five-year renewable term. Its goal is to ensure that the PWPN's mission, vision, spirituality, and ecclesial spirit align with the guidelines of the Holy Father and the Catholic Church. It determines general guidelines, supervises the Foundation's management, deliberates on the annual budget and final balance sheet, and proposes any modifications to the Statutes. Additionally, it approves the International Direction's annual work plan and strategic plan⁹.

⁷ Cf. Statutes art. 7.

⁸ Statutes, art. 8.

⁹ Statutes, art. 10.

1.1.2 International Director

The International Director of the PWPN is responsible for managing its ordinary affairs, reporting annually to the Administrative Council, and informing them about international projects developed with the Assistant Committees. He appoints National Directors for coordination and animation after consulting the Superior General of the Society of Jesus and obtaining approval from the respective Episcopal Conference. Additionally, he may appoint part-time National Coordinators, informing the Episcopal Conference. The International Director periodically updates the Superior General on PWPN activities and organizes continental meetings with National Directors and Coordinators¹⁰.

1.1.3 Auditor

A single Auditor is appointed by the Vatican Secretariat for the Economy for a five-year term and may be re-appointed, with the duty of supervising compliance with the law, the Statutes and other provisions concerning the Foundation and the keeping of the accounts and the correspondence of the financial statements with the the accounts¹¹. The auditor can attend the Administrative Council meeting, without the right to vote, especially when financial matters are discussed.

1.2. International Office

1.2.1 Executive Direction Team

To assist the International Director in his mission, he has two Vice Directors proposed by the Superior General of the Society of Jesus and appointed by the Secretary of State for a five-year term, which can be renewed. They can attend the Administrative

¹⁰ Statutes, art. 11.

¹¹ Statutes, art. 13.

Council, without the right to vote¹². The three of them together compose the Executive Direction Team.

The various teams within the international office are not entities above the national offices and their teams; rather, they exist to support the Vatican Foundation's task of coordinating and promoting the global mission. This is achieved in collaboration with the Holy See (the Holy Father, the Secretariat of State, the Secretariat for the Economy, and various dicasteries and Vatican entities), as well as the Episcopal Conferences and the Governance of the Society of Jesus.

1.2.2 Administrative Coordination

The international office, legally based in the Vatican, manages the daily operations of the organization at a global level under the responsibility of the International Director with the support of an assistant director, a secretary, and other international assistants. These roles cover various tasks, including appointments, project implementation, and support for national offices.

1.2.3 Communication Coordination

The Communication department manages the organization's internal and external communications, its presence on social media, and other dissemination platforms. Additionally, it supports international digital communication projects aligned with the mission, leveraging the diverse expertise of community managers, digital managers, designers, technical support staff, and website specialists.

1.2.4 Finance Coordination

The accounting and finances of the Vatican Foundation are managed by a dedicated department that oversees financial

¹² Statutes, art. 12.

matters and coordinates fundraising initiatives for both ongoing international projects and specific events, such as pilgrimages, formation meetings, congresses, and trips by the leadership team to visit and support local communities.

1.3. Assistant Committees

With the purpose of supporting, providing a universal perspective, and accompanying the pastoral mission of this ecclesial service, various assisting groups with representatives from different countries are part of the international coordination of this Pontifical Apostolic Work.

1.3.1 International Council

An International Council is composed of six Continental Coordinators, appointed by the Presidents of the Jesuit Conferences of Major Superiors to assist the mission of the Executive Direction Team. This is a way of clearly signifying that it is a work entrusted to the Society of Jesus. The Continental Coordinator is a Jesuit, a diocesan priest, a man or woman religious or a layperson with experience in the Spiritual Exercises and familiarity with the identity and mission of the Society of Jesus and its apostolic works. As far as possible, his or her principal mission should be that of National Director of a country for the prayer network. This International Council meets regularly in digital form and once a year in person.

1.3.2 Continental Coordination

Since the Continental Coordinators are appointed by the Presidents of each of the Jesuit Conferences of Major Superiors, they should be integrated into the organization of each Jesuit Major Superiors Conference. It is essential for the Coordinator to provide pastoral support to National Directors, especially new ones, and to maintain regular contact and foster collaboration between countries. This includes promoting: networking, shared

initiatives, and teamwork. To achieve this, it is important to form a Continental Team with other directors, coordinators, and assistants to prepare and follow up on agreements from both monthly digital and biennial in-person Continental Meetings.

1.3.3 Formation Committee

A Formation Committee supports this area of the Executive Direction Team and the Continental Coordinators by helping to review and validate international formation materials. Its role is to strengthen, at the global level, key areas such as formation in spirituality, leadership, identity and mission, and safeguarding policies and protocols.

1.3.4 Youth Committee

A Youth Committee supports this specific reality of the PWPN, particularly by focusing on the EYM in its various contexts. Additionally, it addresses the specific needs for the formation and accompaniment of youth across different regional contexts and provides guidance for the international organization of the EYM.

1.3.5 Financial Committee

A Financial Committee helps evaluate the economic structure of the organization, project the financial needs of the Vatican foundation, and ensure the proper support of the international office and its pastoral projects in service of the global mission.

2. National Structures

In each country or region, according to the Episcopal Conference jurisdiction, the PWPN is entrusted to a National Director appointed by the International Director for a renewable

three-year term, following consultation with the Society of Jesus and with the approval of the respective Episcopal Conference¹³.

When the appointed person's primary mission is not the PWPN and there is no local office structure, a National Coordinator can be appointed to serve as a point of reference for the Episcopal Conference and to report to the International Director¹⁴. If the situation is even more limited or transitory, a Contact Person in the country is designated to maintain communication and ensure the flow of information. In some cases, depending on the context, it may be desirable to have a Regional Coordinator—who usually corresponds with Jesuit Provinces that encompass several countries—to animate and coordinate the national realities more closely with common criteria.

2.1. National Leadership

Local realities are highly diverse in their structure, history, and context. In many countries, there is unified leadership for the PWPN, while in others, there is a stronger tradition led by a specific National Director for the youth proposal, EYM. In some countries, the PWPN and EYM National Directors coexist.

2.1.1. National Director

Each National Director of the PWPN/EYM is appointed for this pontifical apostolic work by the International Director, missioned locally by his Jesuit Provincial (if a Jesuit), and approved by the President of the Episcopal Conference. National Directors can be Jesuit priests or brothers, diocesan priests, religious men or women, or laypersons.

The National Director of the PWPN/EYM serves as the primary point of contact with the International Office and the National Episcopal Conference, ensuring alignment with the mission's

¹³ Statutes, art. 11d.

¹⁴ Statutes, art. 11e.

global and local dimensions. They are responsible for contacting the Episcopal Conference to introduce themselves, share the Pope's prayer intentions, and present the mission of the PWPN. They should collaborate with the Episcopal Conference secretariats, aligning with the monthly prayer intentions and celebrations central to the spirituality of the Heart of Jesus, such as the Solemnity of the Sacred Heart, Corpus Christi, and the feasts of the patron saints of the PWPN/EYM.

Their responsibilities include submitting an annual report to the International Director and the Jesuit Major Superior/President of the Jesuit Conference of Major Superiors; keeping contact with the Continental Coordinator; maintaining knowledge of and participation in civil and financial structures; attending monthly virtual meetings with other National Directors at the continental level; and participating in the biannual Continental meeting in person.

The National Director is tasked with understanding and supporting the reality of the PWPN nationwide; promoting and inculturating the Pope's Intentions and international projects; and providing opportunities for The Way of the Heart retreats and formation. He or she works to build and coordinate a stable National Team, when possible, and animate Apostleship of Prayer groups, EYM groups, and other PWPN communities. Additionally, they offer training for formators, and create local materials—such as bulletins, magazines, and videos—to strengthen the mission.

When there is a National Director of the PWPN, a National Coordinator for EYM or Apostleship of Prayer groups can be named by the National Director. However, in specific cases, the International Director may appoint an EYM National Director who has a direct relationship with the international office.

2.1.2. National Adviser

When the national leadership of the PWPN/EYM is not led by a Jesuit priest, a National Adviser, who is a Jesuit, is appointed as National Adviser by the local Jesuit Major Superior or President of the Jesuit Conference of Major Superiors in agreement with the International Director. This ensures the Society of Jesus, entrusted with this pontifical work, maintains an explicit presence in supporting the PWPN's pastoral mission at the national level. The Adviser joins the National Team and provides ongoing advice and pastoral care to the National Director's mission.

2.1.3. National Team

Each National Director is responsible for forming a National Team to support the diverse realities of this pontifical work locally. Grounded in prayer and discernment, the team works to fulfill the PWPN/EYM mission by addressing specific needs. It meets regularly to strengthen groups and participants nationwide through prayer materials, adapted international resources, events, spiritual experiences like Way of the Heart retreats, and methodological tools. The team also manages communication, social media, safeguarding, fundraising, and administrative tasks.

2.1.4. Legal and Administrative Guidelines

National offices have their own civil and financial structures, independent of the International Office. Legally and civilly, they are autonomous. At the pastoral and spiritual level, they receive support from the International Office, which coordinates and drives the mission.

The International Office of the PWPN has neither legal capacity nor power to supervise the administrative activity of the national offices¹⁵. This refers both to the assets already in the possession of

¹⁵ Cf. Statutes, art. 14.

these offices and to the assets that will be acquired in the future. This juridical capacity lies with the individual offices according to the regulations applicable in their respective countries and reporting to their local canonical authorities.

The National Directors are subject to the legal system of the country for which they have been appointed in all matters concerning the administration and alienation of goods and the legal responsibility for such administration and alienation. This takes into account the juridical form that the Pontifical Work assumes in that country, whether as a juridical person (association, foundation, etc.) or without juridical personality. Its assets must be completely separate from the personal accounts of the National Directors.

Reporting on the administrative activities of the National Offices, such as budgets and final accounts, is not subject to the scrutiny of the Board of the Vatican Foundation, nor is it part of the budget of the Foundation. However, for proper financial control and transparency, the national responsible individual must disclose the expenses annually to the corresponding Jesuit Major Superior/President of the Jesuit Conference of Major Superiors, or to those he delegates for this purpose.

2.2. Diocesan Leadership

2.2.1 Diocesan Directors or Diocesan Advisers

Historically, bishops appointed a diocesan director for the Apostleship of Prayer, usually a priest, while laypersons were often designated by national Apostleship of Prayer or Eucharistic Youth Movement organizations as diocesan or regional presidents, with additional roles such as vice-presidents. In countries with large memberships and strong historical roots, this structure may still be valid if it effectively serves the local mission.

Since 2018, the PWPB Statutes allow the diocesan Ordinary to appoint, in consultation and coordination with the National Director, a diocesan leader who may be a priest, a religious, or a layperson¹⁶. Their role is to animate and coordinate the prayer network at the diocesan level, providing spiritual accompaniment and guidance to mission leaders, and ensuring effective promotion and leadership of the apostolic work.

Diocesan Advisers are to meet with the National Director at least once a year to foster mutual support and coordinate pastoral plans and activities.

2.2.2. Local Coordinator

When no diocesan organization of the PWPB exists, there may be a need for Local Coordinators at the diocesan level, appointed by the National Office. These coordinators may serve either the overall PWPB mission or specifically within the structure of the EYM. They will be responsible for implementing the mission and managing its administrative aspects in the region or the city. Their roles should be clearly defined in relation to the National Team. It is essential that local coordinators are appointed with the bishop's approval and work in coordination with the diocesan mission.

2.3. Community Leadership

2.3.1 EYM Center Coordinator

Various groups, teams, or communities of the Eucharistic Youth Movement within the same pastoral unit (parish, school, etc.) are overseen by a responsible adult serving as the Center Coordinator. This individual, with experience in guiding communities—either as a layperson or a member of a religious group—accompanies, encourages, and motivates team leaders while connecting the Center with the EYM's national or regional activities, the local

¹⁶ To better align with the renewed mission, it is asked that bishops appoint this person as the Diocesan Adviser instead of the Diocesan Director.

community, and the diocese. Additionally, they promote a healthy and safe environment by adhering to safeguarding guidelines, ensuring that team leaders understand these policies, and updating the National Director on their implementation (cf. *EYM International Manual*).

2.3.2 Apostleship of Prayer Parish Groups and other Prayer Associations

If parish groups of the Apostleship of Prayer have an active associative structure recognized by the National Office and approved by local canonical authorities, they may continue following their directives and structure as long as they support the mission of the PWP. Similarly, various types of prayer communities and groups—whether in parishes, schools, chapels, or ecclesial movements—that participate in the PWP may retain their unique charism and organization, provided they operate within the guidelines of the diocese to which they belong.

2.3.3. Shrines, Parishes and Other Realities

Some broader ecclesial entities, such as shrines, parishes, ecclesial movements, religious congregations, and institutes of consecrated life, formally adhere to the PWP, embracing its mission to pray and mobilize in service of the challenges facing humanity and the Church's mission expressed in the prayer intentions. Each follows its own guidelines and leadership while maintaining a continuous relationship with the initiatives of the National Office and the proposals of the International Team from the Vatican Foundation.

3. Other General Guidelines

3.1. Protection of Intellectual Property

National Directors may print and sell *The Way of the Heart* books and all international materials to support their national mission,

while safeguarding free digital access to all versions. Printing can be managed directly by the national office, retaining proceeds, or through a publishing house, which may not acquire ownership of the content or design. Contracts with publishers must grant only limited rights for a specific period or number of prints and cannot include indefinite exclusivity or perpetuity. Agreements must apply solely to the national territory unless authorized by other countries' directors. All contracts require prior approval from the international office before signing.

3.2. Protocol for International Activities

National Directors are responsible for organizing delegations for international events, ensuring these trips prioritize spiritual growth and mission. Travel must include round-trip tickets, accommodations, meals, health coverage, and travel insurance, with funds managed through official accounts of recognized institutions. Additional activities outside official programs are the responsibility of national offices, and a detailed travel plan must be submitted to the international office and Continental Coordinator at least 45 days before departure. Personal handling of funds is prohibited, and the use of a travel agency is mandatory if no legal entity is available. Non-compliance with these guidelines may result in personal legal responsibility, while the international office remains available for support.

3.3. Safeguarding Responsibilities

A specific section of this General Regulation addresses the Policy for Safeguarding and Protection of minors and vulnerable adults, which must be followed in all countries where this pontifical work of ecclesial service is present and recognized. It is the responsibility of the National Director to be familiar with these guidelines and align them with the local context, in accordance with the specific protocols and directives of the Episcopal Conference and the Society of Jesus.

3.4. Fundraising and accountability

It is essential to emphasize the importance of developing local fundraising efforts while ensuring transparency and accountability in financial matters. As said above, the PWPN and EYM have the civil capacity to manage temporal goods in accordance with local legal policies, with responsibility for their administration assigned to the National and Diocesan Directors at their respective levels. Financial accounts are to be reported annually: the National Director to the Jesuit Major Superior/President of the Jesuit Conference of Major Superiors, and the Diocesan Director(s) or Adviser(s) to the National Director(s). The sale of goods, incurrence of debt, and administrative acts follow the norms of the Society of Jesus, requiring approvals based on authorization limits set by the Provincial Superior or Superior General. In cases of dissolution, the ownership of goods transfers to the next superior level (diocesan, national or international), with EYM goods transferring to the PWPN and, ultimately, PWPN goods transferring to the Holy See.

3.5. Protocol for Adhesion to the PWPN

To formally join the PWPN, parishes, shrines, or communities are invited to commit to praying for the Pope's monthly intentions, addressing the challenges of humanity and the Church's mission. This commitment, centered on the spirituality of the Heart of Jesus and The Way of the Heart, involves dedicating the first Fridays of each month to prayer through various means, such as Eucharistic celebrations, Eucharistic Adoration, or diverse gatherings in person or online. A letter of adhesion addressed to the National Director expressing the desire for unity and commitment to this mission is recommended. Ideally, this union is formalized through a liturgical ceremony, such as a Eucharistic celebration at the parish or shrine. For guidance on this protocol, communities should contact the National Director of the PWPN.

PART III
FORMS OF PARTICIPATION

PART III

FORMS OF PARTICIPATION

Every person can participate in the Pope’s Worldwide Prayer Network.

The Recreation Process has revitalized the understanding of the original intuitions, practices, and inspirations of this ecclesial service, updating and deepening them within a new paradigm more suited to the times we live in. This renewal does not erase or negate the tradition or the inspiring charism; rather, it deepens it, expanding the scope of its mission and service.

As established since the beginning of the Apostleship of Prayer, members of this missionary initiative belong to diverse ecclesial groups. Hence, we are not merely one association among others but rather a universal network (or “Holy League of Christian Hearts united to the Heart of Jesus”, Ramière, 1861) connected through a common mission and rooted in a shared spirituality of the Heart of Jesus.

For the sake of greater clarity, the PWPN offers two forms of participation: an “open” form and a “belonging” form, both inspired by the Eucharist as a model of offering and availability to live the way of Jesus. These forms are an updated reinterpretation of the three degrees of participation from the 1896 Statutes of the Apostleship of Prayer, which were present in several countries.

1. Modes of Open Participation in the PWPN

1.1. Open to Any Person

The mode of open participation, accessible to every baptized person as well as any person of good will, involves praying for the Pope’s prayer intentions, particularly on the first Friday of each month, designated as the “Monthly Day of Prayer for the Pope’s Intention,” though it is not limited to this day.

1.2. General Group Adherence

Parishes, shrines, Christian communities, and other groups can also express their commitment to the Pope's Worldwide Prayer Network by gathering specifically to pray for the Pope's intentions and dedicating the first Fridays of the month to this purpose.

They are encouraged to inform the National Office of their commitment to ensure awareness and real integration into the Prayer Network, as well as to subscribe to receive updated news and materials related to this mission. If deemed appropriate and beneficial to the mission, a process for more visible adherence and celebration can be implemented¹⁷.

1.3. Charisms and Support for the Prayer Network

Many religious congregations, both active and contemplative, apostolic institutes, or ecclesial movements actively support the Prayer Network. Some even sustain the Eucharistic Youth Movement (EYM) or promote Apostleship of Prayer Parish Groups (or League of the Sacred Heart of Jesus) as part of their own charism.

2. Modes of Belonging in the PWPN

The mode of belonging represents a deeper commitment, either at a personal or community level, to the spirituality of the Heart of Jesus as lived out in the PWPN and expressed in the itinerary The Way of the Heart. This commitment is formalized by establishing an official link with the national team of the PWPN and may even take the form of a personal consecration.

¹⁷ Cf. General Regulations II, 3.5.

2.1. Personal Level

At a personal level, this involves praying the daily offering prayer for the intentions of the Pope (and the bishop, when available) and integrating three moments of prayer into daily life¹⁸. One way of living these moments is: (a) in the morning with Scripture and the personal offering of the day, (b) in the middle of the day to recalibrate our hearts and renew our commitment for the rest of the day, (c) and at the end of the day with a personal spiritual review or examen, acknowledging our availability for the mission entrusted to us by the Lord.

This daily rhythm of prayer strengthens an intimate friendship with the Lord and helps individuals find their personal way of collaborating with the Church's mission, in light of the challenges reflected in the Pope's prayer intentions. This prayer and apostolic availability are always united with Mary, our model as a disciple (Acts 1:14) and as a missionary (Lk 1:39).

For those who feel called to live in closer union with the Heart of Jesus and wish to formalize their personal dedication, commitment, and service, a Consecration to the Heart of Jesus or "Covenant with Jesus Christ" may be proposed by their National Office. This consecration makes them true "apostles of prayer," committing to serve their communities, parishes, schools, and other settings as members of the PWPN.

2.2. Community Level

At a group or community level, the mode of belonging can be expressed through one of the following three options:

a) Parish Groups of the Apostleship of Prayer: These groups, born from our spiritual tradition, are present in parishes and religious institutions. They have been essential to the PWPN's mission of

¹⁸ Cf. General Regulations I, 2.2.

intercessory prayer for the Pope’s intentions and the promotion of the spirituality of the Heart of Jesus. These groups are a visible and vital part of this mission, faithfully preserving the spiritual treasure entrusted to us by the Lord. In many countries, they have a diocesan structure and, in some cases, internal guidelines or regulations. These guidelines help them organize and remain faithful to the mission of compassion of the PWPN, while deepening their spiritual source through The Way of the Heart.

b) Centers of the Eucharistic Youth Movement (EYM): The youth proposal of the Pope’s Prayer Network has its own organization and pedagogy tailored to children and youth. The EYM is an international Christian formation movement for children and youth, allowing them to participate in this dynamic of prayer and service while learning to live in the way of Jesus. Its mission, organization, and pedagogical itinerary are outlined in official documents, like the EYM International Manual, and are inspired by the same spirituality as the PWPN.

c) Other PWPN Communities: Similarly, various ecclesial communities —each preserving their own charism and unique history, whether associated with a parish, a religious congregation, a school, or other institutions— choose to participate as active members of the PWPN in direct contact with their National Office. They live out the spirituality of the Heart of Jesus through the spiritual journey of The Way of the Heart. They are marked by a shared life of prayer and a spirit of availability, regularly coming together to pray and serve in response to the needs of their local reality. In doing so, they contribute to the Church’s mission by addressing the challenges of humanity and the needs of the Church, as expressed in the Pope’s prayer intentions.

3. Other Clarifications on Community Participation

The national team of the PWPN in each country will provide resources to integrate and foster participation, including invitations to meetings; shared reading and prayer using The Way of the Heart; participation in First Friday activities; celebrations of Corpus Christi and the Solemnity of the Sacred Heart; and efforts to integrate the Pope's prayer intentions into daily life.

Key aspects for all groups adhering to the PWPN (including existing parish groups of the Apostleship of Prayer) involve:

a) Voluntary Adoption: Groups are invited to adopt the provided guidelines, but this is not mandatory, ensuring flexibility and respect for their autonomy.

b) Connection to the Network: The guidelines are designed to help groups remain connected to the Prayer Network at both national and global levels by participating in activities at various levels (diocesan, regional, national, and international).

c) Respect for Tradition: All groups are encouraged to embrace the renewed dynamism of the PWPN while honoring their unique history and sensitivities.

d) Support from National Teams: The national team will guide and support groups through this integration process, tailoring proposals to their specific context and preserving their distinct identity.

PART IV
SAFEGUARDING
AND PROTECTION

PART IV SAFEGUARDING AND PROTECTION

1. Methodological Basis

1.1. A Global Common Standard

The Eucharistic Youth Movement (EYM) recognizes the safeguarding of minors and vulnerable adults as a global priority. Our comprehensive official handbook "Policy for the Safeguarding and Protection of Minors and Vulnerable Adults" (PSPMVA) was developed in response to the Pope's invitation to "offer proposals and initiatives meant to improve the norms and procedures for protecting children and vulnerable adults" (Cf. 2015, *Tutela Minorum*). It provides minimum standards and best practice guidelines for directors, teams, and volunteers worldwide, establishing a unified standard of protection and care for children and young people (up to 18 years old) and vulnerable adults (over 18 years old).

1.2. A Guide for Local Adaptations

The policy in this handbook, available in the five official languages of the PWPN both printed and online, should be adapted to local contexts and serve as inspiration for local documents, which should be widely distributed through various means like brochures and digital platforms. It must be implemented according to each country's national laws and Jesuit Province and/or Diocesan protocols where the PWPN operates.

1.3. Mandatory for all PWPN Leaders

All PWPN National Directors and members of the National Teams are required to sign a compliance and awareness form regarding the PSPMVA and its equivalent at the local level (Jesuit Province and/or Diocese), following national office procedures, and to adhere to the recommendations within. In addition, all EYM

personnel, (PWPN National Directors, EYM National coordinators, Center Coordinators, staff members, team leaders, and volunteers, along with partners, contractors, and consultants) must be familiar with and follow the three sections of this protocol.

Occasional visitors to EYM groups are not obliged to formally sign the handbook, but any interaction between them and minors or vulnerable adults must be constantly supervised.

Furthermore, it is crucial to raise awareness among minors, parents, legal guardians, and everyone involved in educational and pastoral activities.

2. Structure of the Handbook

The PSPMVA is structured into three complementary sections:

- a preventive overview focusing on abuse prevention;
- a procedural overview outlining strategies for addressing concerns and allegations,
- a formative overview providing training to promote best practices.

Designed as a reference for all Eucharistic Youth Movement groups, the policy aims to foster a culture of care and protection.

2.1. Preventive Overview

The first section of this policy focuses on disseminating key concepts related to all forms of abuse, establishing a foundation for preventing and recognizing abusive behaviors while promoting a culture of protection and care. Understanding definitions, identifying power dynamics, and distinguishing between functional and harmful practices in relationships are essential for preventing abuse and safeguarding minors and vulnerable adults at risk.

This section provides key resources for safeguarding, including definitions of abuse (physical, sexual, psychological), preventive actions tailored to different risk levels, best practices to ensure transparency and avoid harmful behaviors, and guidelines for creating a Risk Map for EYM groups and national offices. It also outlines rules for managing images and communication technologies and details a code of conduct for the selection, training, and recruitment of EYM staff.

2.2. Procedural Overview

This section outlines the procedure to follow in the event of an abuse case within an EYM environment, emphasizing the need to consider both the Legal Section and Canon Law, as well as the specific laws in force in each country. It provides a detailed description of the steps to be taken, from the selection of a Designated Liaison Person to the guidelines for handling reported cases. In the case of the International Office, this person can be reached at help@popesprayer.va and our dedicated section within our website.

To this end, the section includes the Legal Section, the Canon Law Section, and the Procedural Section, with particular attention to the role of the Designated Liaison Person, including their selection, characteristics, and responsibilities, as well as the guidelines for reported cases and the management of abuse cases involving clergy.

2.3. Formative Overview

The training section builds upon the preventive section by delving deeper into the fundamental concepts of abuse, such as the definitions of physical, psychological, and sexual abuse. It also addresses risk and protective factors and provides a detailed list of evident signs that may indicate abuse.

Additionally, this section offers practical guidance for organizing workshops aimed at training EYM staff.

Specifically, it includes:

- definitions, signs, and examples of various types of abuse, such as physical, psychological, and sexual abuse, sexual exploitation, and negligence;
- an explanation of risk and protective factors, including those at the individual, family, and social levels;
- identification of signs and factors related to abuse, along with myths and their clarification;
- practical workshops, covering the selection of facilitators, planning, and workshop themes.

ANNEX

HISTORY AND PROCESS OF THE RECREATION (2010-2024)¹⁹

1. The Origins of the Apostleship of Prayer

The Apostleship of Prayer (AP) has its roots in the intuition of **Fr. François-Xavier Gautrelet SJ** (1807-1886), on December 3, 1844, in Vals-près-le-Puy (France). In front of young Jesuits in formation, passionate about distant missions but needing to focus on their studies, he proposed a new path: to be missionaries through prayer and the offering of daily life. This spiritual intuition, formalized in 1849 in Toulouse, quickly resonated with laypeople eager to participate in the missionary impetus of the time.

Fr. Henri Ramière SJ (1821-1884), Gautrelet's successor, deepened this intuition by explicitly rooting it in the spirituality of the Heart of Jesus. In 1861, he launched the *"Messenger of the Heart of Jesus,"* a magazine that would contribute to the global expansion of the work. A decisive turning point occurred in 1879 when **Pope Leo XIII** began to entrust prayer intentions to the AP each month, thus creating a worldwide network of prayer in service of the Church's mission. Fr Ramière is the founder of the AP as we know it today.

This spirituality of the Heart of Jesus, in light of St. Ignatius of Loyola's Spiritual Exercises, characterized by the daily Offering Prayer united with the Pope's intentions—expressing the challenges of the Church and the world—is the spiritual foundation of our mission.

2. The Contribution of the Jesuit Superiors General

At the end of the 20th century, the Society of Jesus promoted a renewal of the spirituality of the Heart of Jesus and the Apostleship of Prayer. A significant moment occurred on June 9,

¹⁹ Based on a text written by Fr. Frederic Fornos, S.J.

1972, when **Fr. Pedro Arrupe SJ** (1907-1991), Superior General, consecrated the Society to the Heart of Christ.

In his fundamental words for understanding this renewal, Fr. Arrupe stated: *"It is by living intensely the spirit of the Exercises that the commitment to live and offer our prayer and work in union with the Heart of Christ emerges as an inevitable apostolic urgency, thus realizing an existence intimately centered on Christ and the Church. The Apostleship of Prayer has vivified and continues to vivify the priestly perspective of so many Christian lives, enabling them to be realized in the Eucharistic offering of Christ and in the consecration of the world to God. This means the Apostolate of Prayer, which has helped the people of God so much, can today, validly renewed and adapted, provide a new and increased service."*

This impetus for renewal was continued by the following Superiors General: **Fr. Peter-Hans Kolvenbach SJ** (1983-2008), **Fr. Adolfo Nicolás SJ** (2008-2016), and currently **Fr. Arturo Sosa SJ**, who have maintained the commitment to update and deepen this work in tune with the needs of contemporary Church.

3. Pope Francis Establishes the AP as a Pontifical Work

As early as 1986, **Pope John Paul II** had confirmed the Society of Jesus in its mission to spread devotion to the Heart of Christ through the Apostleship of Prayer, asking them to *"find the most appropriate means to present and practice it, so that today's man, with his own mentality and sensitivity, discovers in it the true response to his questions and expectations."*

Fr. Adolfo Nicolás SJ, Superior General of the Society of Jesus from 2008 to 2016, promoted reflection and deepening of the spiritual tradition of the Apostleship of Prayer to initiate its recreation. In 2014, he called **Fr. Frédéric Fornos SJ** to Rome to carry out this process. As the European Coordinator, he was already part of the international team that developed the document detailing the steps of this recreation. He had been the

national director of the AP in France, where the Apostleship of Prayer was born 170 years ago, and together with a team, they began to renew this work.

From the beginning, **Pope Francis** supported this recreation, approving the process in 2014 to emphasize that prayer is the heart of the Church's mission. He appointed Fr. Fornos SJ as international director in 2016, with the mission of accompanying the institutional transformation of this work. In 2018, he approved the Statutes that established the Network as a Pontifical Work to underline the universal character of this mission and to mobilize Catholics through prayer and service in response to the challenges of humanity and the Church's mission (Pope's prayer intentions).

With these Statutes, it was also declared that this Pontifical Work includes a youth proposal, the Eucharistic Youth Movement (EYM), and it was established that Apostleship of Prayer Parish Groups are a modality of participation in this Network, along with other forms such as Prayer Network Communities, Parishes, Shrines, and various groups, in addition to individual participation.

In 2020, Pope Francis established the Pope's Worldwide Prayer Network as a canonical and Vatican legal entity, based in the Vatican City State, for a three-year ad *experimentum* period. On July 1, 2024, a year dedicated to prayer, the Holy Father approved the definitive statutes of the Pontifical Work.

4. Timeline of Other Significant Events of the PWPN

In the previous section, significant dates related to the institutional transformation of the Apostleship of Prayer were addressed, leading to the creation of the Pontifical Work. The following dates highlight the concrete development of the PWPN in recent years, reflecting its modernization and adaptation to contemporary challenges while remaining faithful to its original mission.

- July 11, 2014: Pope Francis approves the process of recreation of the Apostleship of Prayer, described in the document *"A Journey with Jesus, in Apostolic Availability."* This document establishes the Apostleship of Prayer as his worldwide Prayer Network.
- August 4-10, 2015: Centenary of the Eucharistic Youth Movement (EYM), with 1400 young people from 35 countries. An international meeting in Rome marks a stage in the international integration of the EYM, including an audience with Pope Francis in which the Click To Pray project is presented.
- 2016: Launch of "The Pope's Video" in January and "Click To Pray" in March, to support prayer intentions during the Jubilee of Mercy and the process of recreating the work.
- February 2018: Publication of the first International Manual of the EYM, presenting for the first time the common spiritual foundation and pedagogy of the international EYM.
- January 2019: Pope Francis opens his personal prayer profile on Click To Pray, which becomes his third official social platform. He also officially recognizes this platform as a prayer tool for World Youth Day.
- June 28-29, 2019: Celebration of the 175th anniversary of the Apostleship of Prayer and the 10th anniversary of its recreation process, with an international meeting in Rome and an audience with Pope Francis, attended by delegations from 51 countries and more than 6500 people.
- May 2020: Launch of the training platform "The Way of the Heart," which updates devotion to the Heart of Jesus for our time. The Spanish platform offers rich content (86 videos, 86 audios, 350 infographics, 11 digital books).

- October 19, 2021: Introduction of Click To Pray 2.0 and the Synod prayer site, in collaboration with the General Secretariat of the Synod of Bishops and the International Union of Superiors Generals.
- December 27, 2023: Start of the Jubilee of the Sacred Heart of Jesus, marking the 350th anniversary of the apparitions to St. Margaret Mary Alacoque, whose spiritual director was St. Claude de la Colombiere, SJ. The Sanctuary of Paray-le-Monial joins the Pope's Worldwide Prayer Network.
- September 1, 2024: Bettina Raed is appointed International Vice Director of the Pope's Worldwide Prayer Network.
- January 1, 2025: Fr. Cristóbal Fones SJ becomes the International Director of the Pope's Worldwide Prayer Network.
- July 1, 2025: Fr. Miguel Melo SJ is appointed International Vice Director of the Pope's Worldwide Prayer Network.

These events mark the progressive evolution of the PWPN into a dynamic and modern organization, aligned with the spiritual needs of the 21st century. The arrival of a new executive direction team in 2024-2025 signals the beginning of a new phase for this pontifical work, prepared to face future challenges while preserving its spiritual legacy.

The history of the refoundation of the Apostleship of Prayer is a living testimony of how the Spirit of the Lord has guided us throughout this process, surprising our paths and challenging us not to be obstacles, but to open ourselves fully to His transforming action. This journey of recreation has not been merely a human effort, but a response to the call of the Spirit to renew and revitalize our mission.

Team discernment and prayer have been fundamental. Through them, we have sought to listen and let ourselves be led by the Lord, trusting that He takes us where we can serve best in this mission of compassion for the world. This spiritual experience has been concretized in the General Regulations we now present, a document that clearly articulates the identity, nature, and mission of our work, as well as its organizational modalities.

These regulations are the mature fruit of a journey of personal and institutional conversion. They offer us a compass to navigate the mission entrusted to us. We trust that by following this path, we will continue to live faithfully the mission entrusted to us by the Holy See, in service to the challenges of humanity and the Church's mission, always united by the Heart of Jesus.

See more information visiting popesprayer.va/resources.



Pope's Worldwide
Prayer Network

