

Professor Dr. Tomislav Ivančić

Founder of the Prayer and Word Community

Kaptol 13, Zagreb

The Rule of the Prayer and Word Community (PWC)

This Rule is, along with the Statute of the Community, the basic law which determines admission into the Community and action within it. The Prayer and Word Community (Croatian: ZMR) has a dual role: on the one hand to evangelize the Church or undertake the New Evangelization, and on the other to perform hagiotherapy or anthropological medicine. In evangelization the Good News is proclaimed and the Church is helped to become a witness to the faith. Through hagiotherapy, "broken hearts" are healed as Jesus healed. Jesus carried out these two tasks or charismas. He first proclaimed the Gospel and then treated every disease and every infirmity.

Foundations of the Community

I

The founder of the Community and the founder seminars for the evangelization of the Church and hagiotherapy is Professor Dr. Tomislav Ivančić, a priest. It is important that each member is aware of God's guidance conveyed through the founder, to obey the leadership and to work exactly as the founder says and lives himself. In this way the proper spirit of the Community is fostered, in the words of Vatican II. Therefore, obedience is necessary to everything that the founder has written in his books, recorded on CDs, preached in his life and spoken on the radio, television and elsewhere, as a resource from which PWC members can absorb the Community's spirit and way of practice in their lives, to witness, to be seen, observed, needed and constantly called to help in society.

II

There are four basic parts which need to be learned thoroughly and practised experientially in order to become a member of the Community:

- 1. It is necessary to study and pass exams in catecheses from the book *Encounter with the Living God*, contents of the books *Hagiotherapeutic Anthropology* and *Anthropology-Pathology-Therapy*.**
- 2. It is necessary to learn well and gain experience in all issues which determine the spirituality of every member of the Community in the booklet *Spirituality in the Prayer and Word Community*.**

3. **It is necessary to study and gain experience of the Scriptures and the so-called *Flash* (Croatian: *Bljesak*).**
4. **It is necessary to learn and pass exams in the methodological part of the books *Encounter with the Living God* and *Hagiotherapy in the Encounter with Man*.**

III

It is necessary to pass exams from paragraphs 1 and 4 of Article II of this Rule with the highest grades in order to obtain permission to work in evangelization or hagiotherapy. Others who pass exams with lower grades may help in the Prayer and Word Community in the organization of seminars, forums, and other events, at the level of evangelization and at the level of hagiotherapy.

Examiners may be priests, deacons, or active religious educators who are Community members and thoroughly familiar with the examination material. Examiners are confirmed by the founder or the Management Board.

IV

Experience of the Spirit is acquired in cooperation with those who already have such experience. This means that those who already have the experience of the Spirit should hold several *seminars* for PWC candidates and simultaneously teach them to enter into prayer and God's presence more deeply. This is possible only if they have passed exams from *Encounter with the Living God*.

V

The Scriptures are appropriated first by getting to know the Bible in its entirety and by thoroughly reading, studying, meditating and contemplating individual passages in the four Gospels. Through them, it is necessary to get to know the person of Jesus Christ better and become closer to Him. God's word in the Scriptures is internalized in two ways. One is to do what Jesus says, such as *Pray and you will receive. Love one another*. The other is to cherish his words, think about them, meditate and internalize them as a treasure given through the gracious love of God. For example, the words *You will receive the power of the Holy Spirit. Do not be afraid, I have overcome the world. You will be where I am*, are all sentences that talk about the wonderful position of a PWC member in the world and before God. The so-called *Flash* needs to be thoroughly studied, especially focusing on the Church and getting to know it as the Body of Christ, of which we are members, with different skills, and through which the Body of Christ works in the world for the salvation of all people.

The *Flash* is mediated by those who have gained experience of it under the guidance of the founder.

Activities of the Community

VI

The Prayer and Word Community in Zagreb should be a model for all others. It has received directly from the founder numerous instructions, models, practical methods and ways of chapel worship, and that is why it is called the Mother Community. This is the original community, which has lived with the founder, and which is best able to explain to others what the founder has taught. In other words, they should be like the apostles who were around Jesus and therefore knew what Jesus thought and spoke. Thus, the Church is apostolic. From the apostles on, doctrine has been transmitted but also grace and the sacraments. It is important to point this out to the Zagreb Community in order for it to be able to mediate further the blessings and richness given to it.

VII

Professionals are especially valuable mentors in the areas of evangelization and hagiotherapy; people who have graduated in Theology and became religious educators, which means they are constantly in contact with the word of God and the people who proclaim it. They are confirmed by the founder or the Management Board.

Regular mentors are those who have passed exams in hagiotherapy and evangelization and can thus act as evangelists and hagioassistants. Their task is to introduce others to the practical activities of the Community.

VIII

All those who work in the New Evangelization should meet every week and discuss how to improve seminars, forums, conferences and other means of implementing the New Evangelization.

Those who work in hagiotherapy centers should meet at least twice a week, and at those meetings they need to review cases of hagiopatients that are difficult to resolve, in order to try and find solutions together. If no solution is found, then it is necessary to study the books *Hagiotherapy in the Encounter with Man* and *Anthropology-Pathology-Therapy*. If they fail to find a solution there, then they should ask the founder of the hagiotherapy.

IX

All those who have passed exams earlier, either in hagiotherapy or evangelization and wish to obtain permission for experimental or permanent work, must undergo a new examination and internalize the experience of faith under this Rule. Then they can obtain permission to work. If a person feels that this is too much effort, he either does not have the vocation, or lives in such a way that his vocation is tainted by his

physical life. It is therefore important that PWC members always turn to the Father, Son and Holy Spirit. Therein lies strength, from this comes the vocation of PWC members, in this is the charisma given to them and only through this power in their lives can they carry out their work according to God's will.

X

The Prayer and Word Community can and should establish various centers in which the New Evangelization and hagiotherapy will take place. There are already centers for hagiotherapy, but centers for evangelization are lacking. Only in some places is there a Center for a Better World, but such centers should be formed in all communities. Comprehensive and systematic evangelization and hagiotherapy should be performed everywhere, that is, the complete charisma of the Prayer and Word Community, so that the Community may fulfil the will of God.

Management of the Community

XI

The Prayer and Word Community has a General Management, Provincial Managements and Regional Managements. The General Management is elected by all members both in Croatia and abroad by an absolute majority of votes and serves a mandate of two years. The Provincial Management is elected by those who work in a single area, province or diocese. The Regional Management is elected by those in regional communities, or it may be appointed by the General Management. Community leaders are charged with the institutional structure of the Community and supervision of all members in terms of the performance of their duties and obligations. They deal with the external operation of the Community.

XII

The Community should be careful to distinguish between associations registered in society and those registered in the Church. It should also distinguish between those in various associations and leaders who are accountable to society and those responsible to the Church, who in any way lead the Community from within.

Hagiotherapy is a registered name and it is a task of the Management to prevent the misuse of that name and its activities.

XIII

The Prayer and Word Community is a Church community that operates in society. This means that the fellowship of its members is essential, that members must be familiar with each other, and that they must communicate in different ways; through visits, conversations and letters, and through various other media.

An evangelist is sent to the whole world. Therefore, it is essential that the members of the Community learn foreign languages, because without them, there is no fellowship and no New Evangelization in the world. In this way, they will be able to give and receive everything that God has given them.

Joint devotions

XIV

The joint devotions in the Community happen daily, weekly, monthly and annually, i.e. it is necessary to grow continually in the experience of spiritual life. When a person enters the Community, it is necessary to have the experience of the power of the Holy Spirit, and that means changing their own life and gaining the ability to change others in their lives and relationships with God. Joint prayer meetings deepen and increase the power of the Holy Spirit through which each member becomes holy and enthusiastic for God's Kingdom.

XV

The Community should meet every day to pray. Where there is a chapel, it can be used for prayer before the tabernacle. Where there is no chapel, members can gather in homes for prayer. If a larger community does not exist, then it is necessary that members of the Community devote time at home every day to conversation with Jesus, meditation, contemplation and reading of the Scriptures.

XVI

A special devotion of the Prayer and Word Community is directed towards the Eucharist, to understanding, listening and experiencing the Holy Mass, and adoration before the exposed Blessed Sacrament, and also to frequent companionship with Jesus during church attendance. Whoever eats the body of Christ becomes part of his Body, the Church. In the Eucharist we have a tangible and visible sign of the historical Jesus of Nazareth, who is our God, the Savior, the Son of God who leads us to the Father. On the other hand, it is especially necessary to cherish love for the Holy Spirit, and to learn to pray and relate to him. He was sent by Jesus to be with us forever. He was sent because Jesus ascended to heaven, and said that the Holy Spirit would then lead and teach us, defend us, comfort us and be our leader, our inner teacher, to remind us of all that Jesus said, to lead us to the experience of faith and of God, and to help us to practise our faith and to convert knowledge into action.

However, the highlight of our relationship with God is the Heavenly Father. Let us not forget Jesus' comparison with the lost son - how the Father runs to meet you, how He longs for you to talk to Him and how He rejoices when you return to Him. Remember how then He organizes a feast because you are tremendously important to Him. He created you and wants you to be happy. This is the glory of God. Learn to

talk to the Heavenly Father through Jesus, who is his Son. Learn to love the Father, but above all, learn to accept the Father's love.

XVII

The Prayer and Word Community should especially foster devotion to Jesus' mother, Mary. She has accepted us as a mother, therefore such a filial relationship should be nurtured in the Community. She teaches us how to bring Jesus into the world.

The New Evangelization is nothing less than the birth of Jesus in the hearts of the faithful, who have not yet recognized Jesus sufficiently and opened themselves to Him so that He can bring them salvation. It is necessary to bring Jesus into modern society through evangelization, and to prepare the hearts of people to accept God in faith and to open themselves to His arrival and salvation through hagiotherapy. Therefore, their relationship with the Mother of God is essential, while simultaneously full of the grace that she received from the Lord.

This document enters into effect on the first Sunday of Advent, 27 November 2016.


Prof. Dr. Tomislav Ivančić
Founder

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Univ. Prof. Dr. Tomislav Ivančić
Geistliche und wissenschaftliche Leitung
der Gemeinschaft *Wort und Geber*
des Zentrums für geistliche Hilfe
Kaptol 13, HR-10000 Zagreb, Kroatien