

MEMORY: CHARISMATIC ORIGINS

INTRODUCTION

St John of God's vocational experience was a journey, in the course of which he knew human wretchedness. The process of the call to vocation that Jesus makes to his disciples is set in specific stages, thus the call Juan Ciudad received was in four stages: Emptiness, Call, Change and Identification. Jesus' disciple had to be tested like gold in a crucible, until his essence was purified. Juan Ciudad was tested with powerful experiences in the Emptiness stage until his soul was purified and he identified with the Jesus of Compassion.

The process of identification of the person who has received the call to follow Jesus is not easy, it is the result of constant searching, like Juan Ciudad, and psalm 41 expresses it clearly: "As a deer longs for flowing streams, so my soul longs for you, O God." That was what John of God felt in his heart. He searched unceasingly until he discovered inside himself what the mission was that Jesus was calling him to do: to serve the sick and those in need. He discovered the dignity of the person who suffers and that was what drove him to give his life up for the sick, in the same way as Jesus gave his life up for the salvation of sinners.

SYNTHESIS

The spiritual Path followed by St John of God was in four specific stages, which clearly reflect his pilgrimage:

a. Emptiness: to make room for Grace.

After experiencing many failures in his life, misfortunes in the army and the death of his parents, John of God was desolate and his soul was able only to strip itself bare, discovering the grace of God, in whom he placed his full trust.

b. The Call: to serve the Lord God for ever.

Seeking the Lord's will and putting it into practice led Juan Ciudad to do a number of different jobs. He worked as a shepherd, he helped build the city walls in Ceuta and he sold books – simple tasks that, combined with prayer, shaped his soul until he discovered that he was Jesus' slave, but only after going through a spiritual crisis and, in floods of tears asking for peace and serenity for his soul. The Lord did not keep him waiting. On the Feast of St Sebastian, in Granada, John listened to John of Avila's sermon on Luke 6, 17 – 32 and experienced the power of the Lord's call and the clarity of his mission: to be poor for the poor and to offer up his life for those who suffered, in a journey of humility.

c. Change: transformed by God's word.

John of God's vocation is defined as a naked desire to follow the poor Jesus Christ. At the Royal Hospital he found the answer to his many years of seeking. There, experiencing misery and scorn showed him that the

sick were God's children too. He left there determined to set up a hospital where he could look after the sick as he wished to – as if they were Christ.

d. Identification: like poor Jesus and like the poor.

St John of God shared the wretchedness of his brothers, the sick and poor of Granada. With the help of some benefactors he started up his hospital-home, where he carried all the sick people of the city on his back and treated them as if they were the most important people of the place; they were "the lords" and John was the slave. This experience impelled him to give of himself with humility and to realise that what he did for the poor was little compared to the great mercy that God had shown him.

The love John felt for the sick and suffering drove him to try and resolve all his brothers' needs, but all for love of Jesus himself: "I find myself a debtor and a prisoner solely for Jesus Christ".

TEXT

THE SPIRITUALITY OF THE ORDER THE PATH OF HOSPITALITY IN THE MANNER OF ST JOHN OF GOD

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8. Let us contemplate the spiritual path of St John of God. It will reveal to us the original plan and the icon of our "path of spirituality".

1. The spiritual Path of St John of God

9. St John of God was a man on the move, a wanderer: he went on pilgrimages and long treks. It was there that he sketched out the route for his interior pilgrimage and his spiritual path. John of God made his whole life a path - walking barefoot and up a steep track - to reach the peak. Paradoxically he reached that peak by going down into the depths of human misery and suffering. In his life we can identify four phases that we might summarise with the following words: *emptiness, calling, change and identification*.

a) Emptiness: making room for Grace - the first stage

10. After a string of failures, St John of God experienced emptiness and discovered the fullness of God: "God before and above all the things of this world!". He was a failure in his first adventures as a soldier, and like St Paul he was thrown off his horse, threatened, and had no help apart from what God was able to give him. He was a failure as a soldier, when a captain condemned him to be hanged on a tree, because the booty placed in his safe-keeping had been stolen, and even though he was not executed he was cast out of the camp, leaving him even poorer than before. On his way from Fuenterrabía to Oropesa he complained that "the world badly rewards those who most follow it". After nine years of silence, John once again enrolled in the army of the Emperor to fight against the Turks. He returned from Vienna and landed in La Coruña. Being so close to his birthplace he suddenly felt a longing to see his parents from whom he had been taken away at the age of eight, and he was greatly distressed when he discovered that while he had been away his parents had died. He felt empty. He discovered the meaninglessness of life: "*even were we masters of the whole world we would be in no way better*" and he therefore decided, "*We must not trust in ourselves.*"

b) The call: to serve the Lord God for ever - the second stage

11. His uncle offered him the chance to stay in what had formerly been his parents' home, but he declined, saying *"I wish to... go in search of a way to serve Our Lord... I therefore put my trust in my Lord Jesus Christ that he may give me the grace to carry out this desire..."*. And he went on seeking, but without finding what he was looking for. He returned to Seville to tend sheep, *"he was not able to see where Our Lord wanted him to serve him"*, he was saddened. He eventually gave up tending sheep, and went to Ceuta. In order to help a sick family he set about working on the "fortification of the city walls", and every night he gave the family "his daily pay". He overcame a deep spiritual crisis with the help of a learned monk who expressly ordered him to leave Ceuta and return to Spain. He reached Gibraltar and made his general confession, in a flood of tears, John prayed for peace and calm, and to be able to achieve his goal of providing the service that he desired, "and to give peace and serenity to this soul". And this prayer became an increasingly more generous act of self-giving, in order "to serve You and to be forever your slave".

"He went about visiting the churches to pray and wherever he went he tearfully implored Our Lord from the depths of his heart to forgive him his sins and to let him know in some way how he could serve him."

12. He did various jobs to obtain the wherewithal for survival, and eventually became a bookseller, first travelling around the streets with his books. Anxious to settle down in a new form of service, to perform an apostolate, as well as to earn enough to live and to practise charity, he decided "to go to Granada and settle there". In Granada he found some relief, devoting his time to his work, but he constantly heard the voice that was urging him on from within, and he continued to listen attentively to it. On the Feast of St Sebastian he went to the Hermitage of the Martyrs, "sitting among the others", to listen to the sermon preached by Master John of Ávila. And there the Lord was waiting for him.

13. Master Ávila was his spiritual guide. He was very particularly moved by his commentary on Lk 6,17-32 (the Beatitudes, and Blessed are the poor):

"No sooner had the sermon ended when John rushed out of the place imploring and shouting for God's mercy... He carried on like that until he reached his lodgings where he also kept his shop and the stock... he began ripping into shreds the... profane books and those of sound doctrine... he gave away free to anyone asking for them for the love of God... Not only satisfied with stripping himself of all his worldly good, he even began to take off his clothing to give it away as well. Stripping himself of everything and giving it away... John once more ran out into the streets of Granada. He was dishevelled and shouting out that he wanted to be stripped so that he could follow the naked Jesus Christ, who although he was the richest of all creatures, made himself poor to show us the way to humility."

c) Change: transformed by the Word of God - the third stage

14. From that moment onwards, John of God's vocation was defined as a naked desire to follow the naked Jesus Christ, and to become wholly poor for the One who had become poor for him.

"Some decent folk... did not consider him to be insane as everyone else did. Lifting him up from the ground, they... took him to where Father Avila was staying... Master Avila was pleased to see such a tremendous demonstration of contrition for having offended Our Lord in his new penitent... Brother John, take great strength from Our Lord Jesus Christ. Trust in his mercy because he has begun to operate in you and he will finish it... Be faithful and constant in what you have started to do... I believe that the Lord is not going to deny you his mercy, so go now in peace and with my blessing, and the blessing of God as well... John of God was so relieved and found new strength. He wanted everybody to take him for a madman, an evil man worthy only of contempt and being despised so that he could serve Jesus Christ all the better so as to live in his sight."

"Two respectable gentlemen of the city took pity upon John when they saw all this. They took him by the hand and led him away from the rabble and brought him to the Royal Hospital where the city's insane are put away for treatment... The cures they used for such cases like his consisted of flogging and placing the afflicted person into a dismal dungeon... so that by means of inflicting pain and punishment the patients might shed their madness and regain their sanity... they stripped him naked and tying him up by the hands and feet, they flayed him with a doubly knotted whip."

15. At the Royal Hospital John found the answer to his yearning to serve the Lord where and how he desired. The experience of being considered among those who had lost the most important part of what makes a person - their reason - and feeling that he had been thrown down the deepest well of scorn and commiseration, he recalled the path that Christ had followed to redeem humanity: he had to go through the world of human misery and suffering, and endure the scorn of those who considered themselves to be wise and normal, in order to restore to health those who were travelling the path of sickness, poverty and madness. He had to join their group, in order to show them that they were also persons, sons of God like him... and like the rest of humanity.

"Looking about at the insane patients being punished along with him, he said: "May Jesus Christ eventually give me the grace to run a hospice where the abandoned poor and those suffering from mental disorders might have refuge and that I may be able to serve them as I wish."

16. John was "*wounded by the love of Jesus Christ*". This was "*the mercy that he had to practise*" He discovered the Path - the Way - whom he had so ardently sought and desired, by showing solidarity with the poor and the sick, and experiencing and suffering their same fate.

d) Identification: like the poor Jesus and like poor humanity -- the fourth stage

17. He began to embark upon the new and ultimate Path: he gathered firewood and sold it. With what he earned, he was able to eat simple food, and give the rest to the poor. His home was in the doorways of the squares and streets of Granada, sharing the heat of the day and the cold of the night with the disinherited, sharing their hopes and their sorrows. He decided to become a beggar in order to help alleviate the sufferings and the misery of his brethren, calling out "*My brothers and sisters, who wants to do well for themselves? Who wants to do well for the love of God?*".

18. Seeing the poor "*turned away from doorways, frozen, ragged and covered with sores. He was so moved with compassion at having seen so much of all this, that he decided to do something about it as soon as possible.*" with the help of a number of devout persons, he rented a house and installed what was necessary and "*began to bring in poor people on his shoulders, and all those who he found anywhere around the city*". Jesus began to enable him to achieve his ambition to have a hospital of his own, where he could care for the sick poor people, as his heart dictated to him.

19. John of God saw the hospital as a sacred place, the house of God. It was a *hospital-home*, open to all the defenceless poor, without distinction, because God caused his sun to shine on all of them, and where the guest was "the lord" and John his slave:

"For the city is large and very cold, particularly now in wintertime, and many poor people come to this house of God... we take in people suffering from every disease and people of every type, so that there are cripples, the maimed, lepers, mutes, the insane, paralytics, people with ringworm, and also very old people and many children - and this is without counting the large numbers of other pilgrims and wayfarers who come here"

20. The people were astonished, and failed to understand that "*our Lord had sent him into the wine cellar to have access to his charity.*" John grew in contemplation of "*the great mercy of God*" and he himself

became mercy and self-sacrifice: *"he helped them all according as they had need. he never once sent anyone away disappointed"; "whatever he did and gave seemed little to him, and he yearned to give himself in a thousand ways."* The people said of him, *"he was always begging out of his great charity", "he always practised charity and almsgiving"*. He spent whole nights praying to the Lord, *"weeping and sighing in supplication to Our Lord for pardon and to relieve the necessities facing him."* John of God recognised that *"the things people do are not theirs but belong to God: honour, glory and praise to God, because everything is his. Amen Jesus"*. This is why *"whatever he did and gave seemed to be little to him"*, because he lived his life imbued with the ever-spreading mercy of God who *"had been so wonderful and generous to him"*. This is why his greatest suffering was his inability to meet everyone's needs. It was this that broke his heart because *"so great was the charity which Our Lord bought about in his servant... that... he became inebriated with his love. He never refused anything to anyone asking him for something"*. For his meals, John of God *"ate baked onions or some other common sort of food"* and slept on *"a course mat upon the floor, his pillow a stone and his covering a tattered old blanket. Sometimes he slept in a trolley left by a cripple in a small alcove beneath the staircase"*. In a corner, under the hospital staircase: he lived in the same poverty as his poor brothers.

21. One day he discovered that he was able to pawn himself, to give himself as a guarantee for a debt, so that he could go on helping to alleviate all that suffering and pain. He did not think twice about it, and he borrowed the money, pawned himself, and the debts increased, and he continued pawning himself, until he owed *"more than two hundred ducats"*. But his problems were far from over. The *"needs and troubles... increase daily ... the debts and the poor increase by the day."* The debts rose so much that the creditors used to come knocking on his door *"they no longer want to give me credit since I owe a great deal"*. He was trapped in a vice, and was being hounded the debts and the needs of the poor assailed him, blocking him in a blind alley. *"I often do not leave the house because of my many debts, and I am also very unhappy when I see so many poor people... and I cannot help them"*.

22. In prayer he discovered the meaning of all things: *"I find myself a debtor and a prisoner solely for Jesus Christ"*. Captivity and commitment, which were to become permanent shackles for him which, for the rest of his life, he was never to shake off. Just before he died, he left the book of *"these debts which I owe for what I have done for Jesus Christ"* in the hands of the Archbishop of Granada, Pedro Guerrero. And *"feeling that his time had come, he lifted himself out of the bed and embracing a crucifix, knelt upon the floor where he remained for a short while in silence. Then remaining in that position he said, 'Jesus, Jesus, into your hands I commend my soul'. Then he gave his soul back to his Creator."*

23. John of God was put to the test with pain and suffering. Like Jesus, he became one of many demented people, but thanks to his faithfulness he was enriched with the gift of true wisdom: he understood that the dignity of the person was rooted in the richness of the heart; like Jesus, he discovered that the battle against evil and suffering is a human need, and like Jesus he devoted himself to doing good to all people, beginning with the most discriminated against: the sick of all classes, sinners, prostitutes ... at the cost of being despised and libelled. Like Jesus, he contemplated the world of men with gentle and merciful eyes, and thanks to his boundless love, he spread love, and he became the brother of all, and embarked upon a path of Hospitaller solidarity. Like Jesus, he plunged into the utmost depths of human misery, allowing himself to be taken off to the Royal Hospital. And in the Royal Hospital God continued to speak to John, this time through the wailing, lamenting and despair of his brothers, the sick. This is how Our Lord answered John's yearning and his decision to *"be stripped so that he could follow the naked Jesus Christ, who although he was the richest of all creatures, made himself poor to show us the way to humility."*

Summary: John of God followed a spiritual path which, from the disembodied harshness of being stripped, to the madness with which the infinite love of Jesus Christ gripped him, entering the world of poverty and marginalisation and reaching the basest depths of Granada society, until, imitating his Master, he achieved a mystical identification with the poorest of the poor, taking on their opprobrium and their debts until his death.

2. Tradition: handing on the spirit of the Founder and Father

a) A Father and a brother in the Spirit: the first Brothers

25. The gift of John of God spread far and wide. His spirit was handed on to others. His love for the poor and the sick attracted many others to his work of charity. Most of them were benefactors who helped him with their alms, and a large number decided to work with him serving the needy. A few decided to live with him, in a new manner of following and imitating Jesus. And it was with these that he set up a community of Brothers. The only rule of life he needed to give them was his own way of living.

26. From his own personal experience he knew that serving Jesus Christ in the poor was by no means an easy thing to do. Those wishing to live with him and like him were reminded in simple but stark terms that it was necessary to be willing to **empty themselves** and "*leave the flesh and everything else behind.*" overcoming doubts and insecurity and moving forward "*like a rudderless boat... like a rolling stone*"; he invited them to be aware of their weaknesses to avoid being carried away by sudden bursts of enthusiasm, realising that in future they would have to become "*accustomed to toil and distress and to the alternation of very bad days with very good ones*". Time was therefore necessary, to **discern the call**, and he recommended them to "*strongly commend the matter to Our Lord Jesus Christ*" and to take the path of personal asceticism, since it is "*good for you to go and mortify your flesh for a while and suffer a hard life, hunger and thirst, disgrace and weariness, distress and anxiety, and misfortune; all... for God's sake, because if you come here you must suffer all this for the love of God*". He urged them to live in a close relationship with God, and to frequent the sacrament: "*Each day of your life you should look to God; always attend the full Mass; make frequent confession, if at all possible*". Ultimately, anyone who wished to adopt his style of life needed to go through a **process of acquaintanceship and intimacy with Jesus Christ**, which would motivate them to imitate Jesus' self-giving to God and to his fellows in love. There was no half measure possible. He set out to achieve the highest possible level of love: "*Remember Our Lord Jesus Christ and his blessed Passion and recall how he gave back good for the evil they did him. You must do likewise, my son Bautista, so that when you come to the house of God you can recognize both good and evil*". But he did not conceal the difficulties and the demands of this life: "*But if you come here, you will have to be very obedient and work much harder than you have ever done... not to sit idle, for the most beloved son is entrusted with the greatest tasks and labour... All this must be borne for God's sake, because if you come here you must suffer all this for the love of God. You must offer God deep thanks for everything, both the good and the bad.*" As his final criterion, which gave meaning to all the rest, he proposed that they should aim at basing and focusing their life on the experience which animated the whole of his love and work: "*Love Our Lord Jesus Christ above everything in the world, for however much you love him he still loves you more. Always have charity, for where there is no charity God is not there - even though God is everywhere.*"

27. He wanted Brothers who had experienced the mercy of God which would enable them to live their lives full of love, serving to the smallest detail, faithful, understanding, capable of forgiveness and reconciliation, and united among themselves. In his way of being and living, he handed them down an indestructible sense of security in the faith and charism they had received. Very soon the people of Granada saw that the "*Brothers were walking through the streets, looking for poor people, and carrying them in their arms to the hospital and on their backs, where they were looked after with great love... Everyone knows that the Brothers gather up the poor in the streets, load them on their shoulders, and take them to the hospital*". The Order of the Brothers of St John of God was born in the Church.

b) The hospital spirit bequeathed as a legacy

28. John of God's first *companions* participated in his Hospitaller spirit and disseminated it. Antón Martín was like the long arm of John of God; he founded and managed the Hospital of Our Lady of the Love of God

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in Madrid which was named after him on his death; Pedro Velasco, transformed by God's grace like Antón Martín, his erstwhile enemy who wished to have him executed, joined the Saint and imitated his life, dying in the John of God Hospital in Granada. The mercy of God touched both of them through John's testimony of mercy, and his wonderful acts of witness of reconciliation and Hospitaller brotherhood. The other companions are referred to by the witnesses as 'hospitallers' who lived at close quarters with the poor and the sick whom they ministered to; they recognised that John of God was their 'initiator' and imitated him in his boundless hospitality. Twenty years after his death, the Hospitaller spirit remained extremely vibrant.

29. This spirit has continued to live on throughout the history of the Order. Here are those whom the Church has declared to be Saints, Blesseds and Venerables: St John Grande, St Richard Pampuri, St Benedict Menni, numerous Blessed Martyrs, and other Brothers whose cause of Beatification has already been introduced (Francisco Camacho, José Olallo Valdés, Eustace Kugler, William Gagnon) and so many others who, throughout the history of the Order have suffered martyrdom and persecution for Christ and for Hospitality, in Brazil, Colombia, Chile, Poland, The Philippines, France, Spain and, more recently, in other countries.

30. The Order's spirituality has also been handed down through the founders and re-founders of Communities and Centres of the Order: Brothers Pedro Soriano (Italy), Giovanni Bonelli (France), Gabriele Ferrara and Giovanni Battista Cassinetti (the Austro-Hungarian Empire), Francisco Hernández (America). In more recent times we may remember Paul de Magallon (France), Eberhard Hacke and Magnobon Markmiller (Germany), Giovanni María Alfieri (Italy) and St Benedict Menni (Spain, Portugal and Mexico). The Hospitaller spirit has also been handed on to our Co-workers who have taken part in the mission and shared in the charismatic spirit.

31. The spiritual *values* that have driven this long history since the original experience of John of God, are:

- *A profound experience of God's "grace" and "mercy"*, which leads us to recognise our sinfulness and our need of forgiveness, and to welcome the gift of hospitality granted by God with such abundance to John of God and his followers. John of God experienced the infinite merciful love of the Father and felt moved to practise mercy himself. Above all, he wished to contemplate the Passion and Death of Jesus Christ. He expressed it simply and profoundly in these words that he wrote to the Duchess of Sessa: *"If we reflected on the breadth of God's mercy, we would never cease doing good while we were able while for his love we give the poor what he himself gives us... with open arms [he] begs us to be converted, to mourn over our sins and to have charity first towards our own souls and then towards our neighbour."* (1DS 13). When he invited her to contemplate the Passion of the Lord, it was to motivate thanksgiving and contemplation, to enliven her hope in Jesus Christ in whom we will find consolation and encouragement in times of difficulty and suffering, *to do good and to practise charity to the poor and the needy* (Cf. 3DS 8.9; 2DS 9.19). And in John of God we see the privileged place that he gave, and which the Order still gives to the Passion of Christ in our spiritual path.
- *Following the compassionate and merciful Jesus*: in Jesus, we discover the embodiment and the human expression of the God of Mercy, the origin and the source of our hospitality (Const. 20); we follow and imitate him in his deeds and attitudes (Const. 2c; 3a); we recognise him in the person and in the face of the sick and the needy, lovingly welcoming them in and helping them.
- *Devotion to the Virgin Mary* as a living and as the supreme model of hospitality: in the way she welcomed in, served, interceded for and stood compassionately by the side of those who suffered.
- *Harmonious and comprehensive experience* of the love of God and love for our needy neighbour.
- *Spiritual constancy when faced with obstacles*: the experience of grace is such that there is no difficulty and no suffering that is able to interrupt what is done on behalf of the poor, the sick or the needy.

- *Radiating hospitality*: like John of God, his followers were also graced with a radiant and robust hospitality, which invited others to participate in new Hospitaller projects and to enter into a communion of charism and spirituality with them. The spread of the charism was accompanied by the carefully planned formation of the Co-workers, in the spirit of John of God.
- *Caring for the sick and needy*, as the Order's contribution to the one and only mission of the Church.
- *Professionalism*: the Hospitaller tradition of the Order bears witness to its concern to relate the hospitaller mission to technology, science and the updating of resources and facilities, in accordance with the problems and the possibilities of every age.
- *A spirit of self-giving unto death*: one of the constant features found in so many followers of John of God is that they unreservedly gave themselves to others, to the point of offering their lives for the sick and needy. Heroic actions of this kind can be seen throughout the history of the Order in different places and times: epidemics, wars, dangers...
- *Inculturation among the poor, or Hospitaller humility*: it is 'Hospitaller minority' or "kénosis" which led the Brothers to give up a life of comfort and any form of greatness, adapting to live the humble lifestyle of the poor and the sick.

3. The "topical relevance" of John of God's charism today: A shared mission and inculturation

32. John of God shared the gift that he had received with all kinds of different people who felt attracted and influenced by the way he lived Christianity and his love for the needy: simple people who joined him to help to serve, anonymous benefactors, and members of the aristocracy who supported him with their wealth, priests who cooperated with him to provide spiritual assistance to those who were hospitalised, and many other volunteers, physicians and individuals who cared for the sick with him and with the Brothers.

33. The gift of hospitality in the manner of John of God has always continued to spread, even to those who are not always animated by the values of the Christian faith. The charism that has been handed down has spread with remarkable creativity, giving rise to many achievements meeting the needs of different times and places. We are becoming increasingly more acutely aware that the charism of hospitality in the manner of John of God transcends the Brothers who have made their profession in the Order. We are continuing to move forward with a new vision of the Order as a "family", and we welcome the possibility of sharing our charism, spirituality and mission with others, as a "family". This situation, which has only very slowly gathered strength, is a challenge to us to identify so closely with our mission that our Co-workers feel animated to do likewise., not only because the apostolic works of the Order, particularly in the developed countries, have become enormously complex, but because it is driven by the Gospel imperative to joyfully and freely share what we have freely received from the Lord, for the good of the ecclesial community and for the proclamation of the Gospel of mercy.

34. The missionary Brothers - those working on the mission "ad gentes" - have made it possible for the charism of John of God to extend far and wide, and be inculturated; from inculturation we are now moving to the *embodiment of the charism and the mission of the Order* through our indigenous Brothers. This means that we must supersede the ways we live our consecration to hospitality in the manner of the countries from which the missionaries proceed, and promote the style and manners of living it according to every culture, preserving what is genuine and eternal in the charism. The needs are even more significant on the mission, which must gradually move away from the way we organise assistance according to 'first world' patterns to adopt ways of practising hospitality in a manner that is consistent with every real-life situation, embodied in the local socio-ecclesial environment, without renouncing the Order's traditional

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value of promoting a decent level of care, backed up by progress in science and technology, and provided by highly qualified Brothers and Co-workers.

35. In this way, while the charism of John of God is enriched by the values of every culture, the Order will continue to be the critical conscience in places in which medical and social care is lacking, and will promote the proper development of health care and welfare structures to which everyone can have access, particularly those who are most deprived.

QUESTIONS FOR REFLECTION

- 1. Knowing the urgent need to work at Vocations' Promotion, what do you think are the priorities in the Hospitaller Order?**
- 2. How do you think we should put into practice the affirmation: "that the animator should be a grain of wheat", who gives himself up to do the Father's will?**