

DECLARATIONS OF THE 68TH GENERAL CHAPTER

“The Family of St John of God at the service of Hospitality”

PROGRAMME FOR THE SEXENNIUM 2012 – 2018

Hospitaller Order of Saint John of God

Fatima, 22 October – 9 November 2012

PRESENTATION

From October 20 to November 9, 2012 the Order celebrated the LXVIII General Chapter at Fatima (Portugal) under the theme **“The St John of God Family at the service of Hospitality”**. It was attended by 130 participants, with 79 Brothers and 20 Co-workers as *de jure* Capitulars, and the others were invited guests, in addition to the secretarial team and interpreters. It should be noted that this was the first time that Co-workers, one per Province, Vice-Province and General Delegation, had attended a General Chapter as Capitulars in their own right, pursuant to article 120 of our General Statutes.

Being convened in the homeland of our Founder, St John of God, and at the Shrine of our Lady of Fatima, this Chapter was a wonderful experience of fraternity, universality and hospitality which was manifested very meaningfully by the preparation and the welcome that we were given by our Brothers and Co-workers from the Portuguese Province to whom, once again, we wish to extend our heartfelt thanks.

One significant aspect of the Chapter was the fact that the invited guests were the Little Brothers of the Good Shepherd. Their Congregation was founded by Brother Mathias Barrett, who had previously been a Brother of St John of God, and ministers in various countries, but above all in Canada and the United States. They have asked the Order to examine the possibility of merging with it, and the General Chapter joyfully accepted this request and at the same time agreed to begin the process of bringing about the merger. We experienced an exciting time in this regard and five Little Brothers the Good Shepherd attended our General Chapter.

The Declarations that we are now presenting to you take up the documents and the core moments that we experienced at the General Chapter, together with other documents on the programme drawn up by the General Government for the new Sexennium:

- The Superior General’s opening address
- The General Chapter *Instrumentum laboris*
- The document of the Young Hospitallers presented to the General Chapter
- The declaration of the Co-workers participating in the General Chapter
- Lines of action and priorities for the new Sexennium
- Closing address by the new Superior General
- The programme for the Sexennium 2012-2018

All these documents and declarations are the fruit of the General Chapter, in each of its phases: preparation, organisation and future projection. I urge all the Provinces, the Vice Province and the General Delegations , all the Brothers and Co-workers and the whole Family of St John of God to

study them very carefully. For they project the ideas and guidelines for the future of our Institution. At the same time they have to stand as a benchmark for the life of the whole Order, for the preparation, organisation and planning of the forthcoming Provincial Chapters which will be held in 2014, and ultimately for the next six years. The final document, "*Lines of action and priorities for the new Sexennium*" is of particular relevance to what I have just been saying.

We felt that it would be appropriate to incorporate the *Instrumentum laboris* - that is to say the Chapter working document - into this document of *Declarations*. On the whole, it was highly appreciated by the Capitulars and takes up many of the ideas and proposals that may prove sound and helpful to the whole Order. For many of the *lines of action and priorities for the new Sexennium* take their inspiration from this document.

One particularly important and stimulating moment in the course of the General Chapter was the participation of the Young Hospitallers, Brothers and Co-workers. We have included the Communication which they presented to Chapter, and the one submitted by the group of Co-workers who took part, and once again manifested their testimony, their commitment and their fidelity to the Order and its future.

I should like to thank all the Brothers and Co-workers who participated in the preparatory phase of the General Chapter through meetings of the Hospitality Groups which took up the suggestion of the Superior General, Bro. Donatus Forkan, to meet in order to study the *Instrumentum laboris* and to submit their ideas and proposals to Chapter. In this way, the event that we experienced in Fatima was supported and sustained by the whole Hospitaller Family of St John of God.

We are embarking on a new Sexennium which will take us up to 2018. The social, economic, ecclesial situations and the state of the Religious Life itself are posing new challenges that we must address. And we must do this with determination, hope and courage. Fidelity to the call we have received from the Lord and from the Church to continue making *the Hospitality of St John of God* live on in the world is the essential priority that we must strive towards every single day, in order to make it possible with the commitment of all of us who make up the St John of God Family. And in this endeavour we know that the help and support of our Lord, the patronage of Our Lady and our holy Founder St John of God, will never be lacking.

Bro. Jesús Etayo
Superior General

**"THE FAMILY OF SAINT JOHN OF GOD AT
THE SERVICE OF HOSPITALITY".**

OPENING ADDRESS AND REPORT TO THE 68th. GENERAL CHAPTER

Br. Donatus Forkan, O.H.
Prior General.

1. Preamble

It is a great pleasure and privilege for me to welcome each one of you here from around the world to participate in the 68th General Chapter of our Order. Whether or not we come by right of the office we hold, by election or by invitation our being here is an expression of collegiality and the responsibility that we have to evaluate, guide and safeguard the mission of our Institute¹.

I would like to offer a special warm and fraternal welcome to the Brothers of the Congregation of the Little Brothers of the Good Shepherd, who will accompany us throughout the Chapter. The Brothers are Br. Justin Howson, Superior General; General Councillors: Br. Alphonsus Brown, Br. Raphael Mieszala, Br. Richard Macphee and Br. Charles Searson. After a period of discernment the Brothers at their General Chapter held in June of this year, unanimously agreed to proceed with a process that will lead to eventual fusion with our Order. We are now pursuing a process that will lead to full integration within a three year period when the Brothers individually will finally give their assent to this historic decision. Attached to this report is a short history of the *Congregation of the Little Brothers of the Good Shepherd*².

We are here in Chapter at a time when the world, the Church and our Order face unprecedented challenges. We are living through a period of crisis of faith, of culture, of economics, of vocation, of leadership, and of confidence in authority, never before experienced on a global scale as is happening today. As a result people have lost hope, direction and a sense of the presence of God in their lives. The Church itself has become too timid and so politically-correct that it fears to speak out clearly on issues that affect the lives of the community. It seems to have difficulty in finding a language in which to speak about the God of Jesus to the people of today and the reality of their lives. Because members of the Church have failed badly through the scandal of abuse; the lack of integrity of some of it's leaders the Church itself has lost credibility and is therefore now irrelevant in the lives of many. As Church, we too as religious have become irrelevant in many parts of the world.

¹ Const 82

² Appendix 1.

It is entirely appropriate therefore that we should gather here in Fatima at the Shrine of Our Blessed Mother to seek her motherly counsel and to ask, for her intercession for our Church, for our world and for our Order at this historic time, a time of great difficulty and challenge. It was here in Fatima that Our Blessed Lady appeared to the three children [Lúcia dos Santos](#) and her cousins [Jacinta and Francisco Marto](#) on 13 May 1917 and on several other occasions over a six month period.

We pray: Mary, our Heavenly Mother and Queen of Hospitality, we your children place in your care our worries and concerns for our world, for our Church and for our Hospitaller Family. We ask you to intercede for us so that during these days of Chapter, like you our minds and hearts may be open to the gentle presence of the Holy Spirit as He guides our deliberations, conversations and resolutions.

We are gathered here in Portugal as a family - the Family of Saint John of God. We recall that the first time John returned to Montemor-o-Novo after many years of exile in Spain his homecoming was full of sorrow with feelings of guilt and regret. It was a very sad experience for John that undoubtedly led him to a place in which he began to ask himself very serious questions about his life. He began to see himself and the world in a different in a new way. Because we are the *Family of John of God* and John is present here with us, we can refer to this occasion as **John's Second Homecoming!** So it is a happy and joyous occasion for John and for us! We have much to share with John, to celebrate together with him and with him to plan for the future of *his Family* and for the work which he has bequeathed to us.

So we pray: Brother John, we ask you to be close to us during these days of Chapter as we evaluate what we have done over the past number of years. For what has been done well, let us be truly grateful. We ask for forgiveness for where we have failed to live up to your expectations of us and for where we have failed to be Hospitality for others in the way that you have shown us. During this time together help us to keep the mission, the needs of the church and the needs of the poor sick, our needy brothers and sisters at the forefront of our thinking, of our praying and of our planning for the future.

2. Words of appreciation

Much work has been put into the preparation of the Chapter, at the local level here in Portugal, at the level of the General Curia and around the world in all of the Provinces. I wish to thank each and every one involved in this most challenging but very necessary and important work. The members of the **International Commission** deserve special mention for their work in the preparation of the *Instrumentum Laboris*, which will form the basis for our discussions, helping to keep the focus on certain important themes and issues the Chapter needs to discuss, discern and agree a course of action that will give direction or orientation for the future. The Portuguese Province, the Provincial, Br. Jose Augusto Gaspar Louro and his team have done an excellent job at the local level for which I sincerely thank them all. As the Chapter gets underway the very

important role of the facilitators, speakers, secretaries and interpreters will become obvious; in anticipation of which I thank each one for making themselves available to serve in this way.

Finally, at this stage I wish to thank the members of the General Council including the members of the Extended Council, who shared the work of governing, animating and guiding our Order over the past six years. We have lived through a period of history and continue to be part of epoch change and crises in society, the Church and our Order. These have had serious consequences for our Order and its mission and will continue to affect our lives for years to come and influence the way we live and minister in the future.

In addition to the written reports that will be presented to the Chapter by the General Councillors and others, we will show a DVD with the title *Journeying with Saint John of God On the Path of Renewal* which traces the history of renewal in the Order over the past 50 years i.e. since the Second Vatican Council. Given the obvious limitations due to the vast range and depth of the topic, the huge geographical spread across the world in so many different realities, nevertheless we have tried to demonstrate how John-of-God-Hospitality is being lived today. The DVD also shows by whom the mission of the Order is being exercised and some of the new expressions of Hospitality that is changing the lives of people.

Necessarily, questions arise about the future will arise. For example, how to ensure that *Saint John of God Hospitaller Ministries* continue as a ministry of the Church? The Co-worker is co-responsible with the Brother for the mission, what are the consequences of this in terms of selection and formation of Hospitallers, both Religious and Lay? In such a vast and fast changing landscape, what is the role of the Brother? How to prepare Hospitallers to understand and assume their respective roles; to work in harmony as partners in mission in the midst of the ebb and flow of constant change?

3. Ministry of service

At the beginning of our mandate in 2006 the General Definitory spent a week at Granada in the presence of Saint John of God, where we prayed, reflected and agreed a program for our work for the following six years. Each subsequent year with the exception of one, we met in January at a community of the Order somewhere in Europe to be close to the reality of the specific Province. We also felt it was important to spend time together to pray and to evaluate our work over the year just ended and plan for the year ahead.

Each Councillor was given an area of responsibility and accordingly each Councillor will present a report to the Chapter. This year we returned again to Granada to be with John of God and give him thanks. We evaluated our ministry of service at the level of the General Government and looked towards this important ecclesial event, our General Chapter, in addition to other matters that required our attention at the time.

The General Definitory recognised the importance of being aware of what is happening at grass-root level in the Provinces, and also to have an informed view on the matter and how to accompany and support Provinces in difficult moments. With this in mind the General Definitory invited six Co-workers to become members of an Extended General Council:

- Rina Monteverdi from the Lombardy Venetian Province
- Deidre Reece from the West European Province
- Susana Queiroga from the Portuguese Province
- George Kammerlocher from the French Province
- Adolf Inzinger from the Austrian Province
- Xavier Pomés from the Aragon Province

The presence of Co-workers on the General Council proved to be of great assistance, e.g. in Latin America the work of Dr. Pomes was extremely helpful and hugely important. Many Provinces have since constituted an Extended Province Council for the same reasons that the General Government did so.

At the beginning of our mandate we also set up six commissions, with two additional commissions to prepare for the Special General Chapter of 2009 and this General Chapter of 2012³.

4. Activities of the Sexennium 2006-2012

Obviously it is not possible to give every single detail of what transpired in every situation over the past six years. What I propose to do therefore, and the General Councillors with their reports, is to highlight certain events we consider to be of major importance. In the open session the members of the General Council and I will be available to clarify points and answer queries that any Chapter member may have. The DVD forms part of the report in the sense of endeavouring to give a global audio-visual report of the Order worldwide. The DVD together with the written reports will present to the Chapter as *full a picture of the Order and its mission* today as is possible. In a sense however, it is like looking into a crowded room through the key hole of the door; one's vision is limited by time and space. It is our intention however to be as transparent and accountable as possible.

➤ **The Extraordinary General Chapter of 2009**

The Extraordinary General Chapter was a great ecclesial and Order event. It was celebrated in **Guadalajara, Mexico, November 9-21st 2009**. The theme of the Chapter was *"In the Church and in the World at the Service of Hospitality – Reading the Future Through God's eyes."* Most of you were present at the Extraordinary General Chapter.

³ Appendix 2 with list of Commissions and their function.

➤ **I feel it useful, however, to recall some of the resolutions approved by the Chapter:**

The Chapter was convened to approve the revised General Statutes of the Hospitaller Order, which had been prepared by an **International Commission**. The updating and revision of our General Statutes was considered necessary to make them more flexibility in an epoch of change, the needs of the apostolate and the lives of the Brothers.

The revised General Statutes were approved as presented by the Commission President, Br. Jesus Etayo, with some modifications. A truly historic decision was the Chapter's approval of a chapter in the Statutes dedicated to the Co-workers with the title '*Co-workers in our Order*'. This was an acknowledgement of today's reality of the irreplaceable role that Co-workers play in continuing the work of Saint John of God on a daily basis, Not only that but many Co-workers now have major responsibilities for the mission of Hospitality. While successive General Chapters have acknowledged and affirmed the indispensable role that Co-workers play in the mission of the Order, it is the first time that articles specifically related to the Co-workers have been included in our General Statutes⁴. The insertion of Chapter Two *Co-workers in our Order* "presents a new vision of the *Order as a Saint John of God Family*" in which we welcome the possibility of sharing our charism, spirituality and mission, acknowledging their gifts – the Co-workers, and talents⁵."

➤ **Hospitality Based on Responsibility**

An important resolution of the Extraordinary Chapter addressed *Hospitality based on responsibility* for all those who come to our centres, especially children. The objective of the resolution was to ensure the provision of quality service to clients of all ages and conditions in a safe environment in keeping with the Charism of Hospitality, the Order's traditions and the example of Saint John of God. The purpose of having a protocol of this nature is to guarantee that all who access the Order's services will be served in an environment of safety and trust.

The Chapter had a very interesting and wide-ranging discussion on the matter following a presentation by Dr. Patrick Walsh. It emerged that some Provinces already had protocols and procedures in place that comply with the guidelines laid down by the Episcopal Conferences and Conferences of Religious, civil legislation and the labour laws of the countries in question. In other parts of the Order, however, such procedures and protocols were not in place.

Following the Chapter, the General Government gave the *General Bioethics Commission* responsibility for drawing up policies and procedures in line with what the Chapter resolution. The Commission worked for a year drafting a protocol that set out guidelines for drawing up policies for caring for and protecting children, vulnerable adults and older people against abuse of any kind

⁴ Closing Address to the Chapter by Br. Donatus Forkan, Prior General

⁵ GS 20b

- sexual, physical, psychological, moral and spiritual - in the Hospitaller Order's Centres and Services. It is also intended to cover all those who work in our Centres and Services.

Subsequently, a **protocol entitled « Hospitality Based on Responsibility » frequently referred to as the 'Abuse Protocol' was published on our website. A copy was sent** to all of the Provincials of the Order, on December 2nd 2011, with a cover letter from the Prior General. To assist the Provinces in drawing up their own policies and procedures a document from the West European Province was attached as an example, entitled "Policies and Procedures for Managing Abuse Charges Against Members of Staff,⁶" which obviously also includes the Brothers.

➤ **The Year of the Family of Saint John of God**

The Year of the Family of Saint John of God was approved by the Extraordinary Chapter with great enthusiasm and was celebrated March 8th. 2011 – March 8th. 2012. The purpose of the *Year of the Family John of God* was two fold, to promote the way of life of the *Brother of Saint John of God* as a viable option for any young man considering his future. Secondly, to show that all Hospitallers – Brothers and Co-workers, together make up the *Family of Saint John of God* united in the same mission

The concept of *Family released new energy*, extended the horizons of possibilities for mission and engendered a fresh sense of belonging by the followers of John of God. Because of the activities in which people engaged during the year, I have a sense that there is now a heightened awareness of the nature of the Order and its mission of Hospitality around the world. Furthermore, I believe people of today find the idea of a *Family and John-of-God-Hospitality* very attractive. The idea of "family" immediately evokes something more than simple functional relations or a mere convergence of interests. *The family is by nature a community based on mutual trust, mutual support and sincere respect. In an authentic family the strong do not dominate; instead, the weaker members, because of their very weakness, are all the more welcomed and served⁷.*

In my view these characteristics, and others, as expressed by Pope John Paul II, define the *Family of Saint John of God*, as I understand it: a **community** where there is **mutual trust, support, generosity, openness, sincere respect, hospitality** and **unity** in mission. This ties in very much with the attitude that John of God had in his relationship with Angulo and others who shared his life and ministry⁸. The concept of *family* denotes openness, a welcoming, an attitude that is non-judgmental and a pluralism that has a deep sense of community and communion. People readily identify with and have a sense of belonging to the *Family of Saint John of God*. There is a feeling of being at home even if the members come from different faith traditions. Christians, some of whom may be experiencing some difficulty with the hierarchal church and people who do not espouse any particular faith tradition have a sense that they are accepted in the Family of Saint John of God and that their contribution to the mission is valued and appreciated. In addition to it

⁶ Circular Letter December 02, 2010; Prot No PG113/2010

⁷ Address of Pope John Paul II at United Nations, October 05th. 1995

⁸ Circular Letter May 27th. 2012, Prot No PG/062/2012

being evangelical and therefore the right thing to do, being inclusive and inviting to those who share our philosophy and values opens up immense possibilities for the mission. A phrase used by St. Paul and which Saint John of God made his own encourages us in this direction, “Let us not become weary of doing good, for at the proper time we will reap a harvest if we do not give up.”⁹

5. Other activities

The Provincial Chapters of 2007 and 2010 were conducted in accordance with our Constitutions and General Statutes. I personally presided at all of the Chapters of 2007 assisted by a General Councillor with responsibility for the Province, but the presidency of the Chapters of 2010 was divided among the Councillors and myself. It can be said that the Chapters were well prepared for and conducted in a serious yet fraternal and cordial manner. Outside facilitation, availed of in nearly all cases, ensured the smooth running of the Chapters. Again in most cases participation in the part of the Chapter dealing with the mission of the Order an ever increasing number of Co-workers were in attendance. This ensured an in-depth examination of the situation in the Province and centres in terms of the mission, the economic situation, with real and achievable goals agreed upon for the subsequent period.

The Canonical General Visitation to the entire Order was also conducted over the six year period either by myself or a General Councillor with responsibility for the region. In all cases the Visitorator was warmly received and given full cooperation at Provincial, community and centre level. Usually the Visitorator paid a courtesy call on the local religious and civil authority to cement relations and engage in dialogue. This was very much appreciated by all concerned and is considered an important component of the Visitation.

During the sexennium we held, as scheduled, two meetings with the Major Superiors, Provincials, the Vice-Provincials, the General Delegates and the Provincial Delegates. These were important gatherings to consolidate a sense of collegiality, share experiences, identify issues and common challenges and where possible to have an agreed response.

⁹ Galatians 6: 9

In the globalised world in which we live the Regional Conferences have taken on an added importance. In addition to the leadership role that Co-workers play in the delivery of the Order's services in all of the regions, the value of meeting together at such gatherings cannot be over emphasised. This is important in terms of formation, bonding and developing a sense of belonging to the Family of Saint John of God.

The Regional Conferences were conducted on two occasions: for Europe at Los Molinos, Spain and Dublin, Ireland; for America: Guadalajara, Mexico and Lujan, Argentina; for Africa: Togo–Age-Nyive on both occasions; for Asia-Pacific Region: Vietnam and India. The Conferences were well prepared for and successful in terms of increasing motivation and in creating relationships with a sense of belonging to the same Family of Saint John of God.

6. Formation of Hospitallers

Formation is always a concern and therefore it is an important element in everything that is conducted at the General Curia. As the Co-workers are now co-responsible with the Brothers for the mission of the Order, the General Chapter which was celebrated in Rome in 2006 encouraged each Province to setup a *School of Hospitality* to provide the Co-workers with the necessary education and formation that will enable them to identify with Saint John of God whose work they are continuing. The study of the history of the Hospitaller Order founded by John and the philosophy and values that underpin the mission of Hospitality, is essential preparation to ensure the integrity of the mission of Hospitality into the future.

The General Government organized the first international *School of Hospitality* in Granada in 2009. Brothers and senior Co-workers from across the Order participated in the five day event, after which a very positive assessment of the course was given.

In response to requests from the Provinces the General Government set up an *international commission* to draw up a manual to serve as a guide for Co-worker formation. This Manuel was published in 2012 with the title: *The Formation of the Co-workers - A Manuel on the philosophy and values of the Order*. It is hoped that this long awaited Manuel will help the Provinces when organizing courses and experiences for the Co-workers, which of course will include young Brothers for some segments of the course, by underlining the fundamental criteria and values that motivates all Hospitallers when pursuing the mission of Hospitality in the manner of Saint John of God.

To assist in the preparation for Solemn Profession¹⁰ four courses were conducted. Because of the conviction that the formation received during the Noviciate is inadequate preparation of a Brother

¹⁰ See report of Br. Jesus Etayo for greater detail.

for his future ministry as a Hospitaller of Saint John of God, a formation house was opened in Nairobi, Kenya, in 2008. This is something that the other regions would need to consider because of the necessity and the urgency of the matter. In Nairobi to date 19 Brothers from across Africa have completed a two year theological and spirituality course at the Taganza Carmelite University and another eight are in the second year with seven Brothers in the first year. At present the Brothers live in rented accommodation. The General Curia has purchased land in the area and a community house with 25 rooms is under construction with the usual facilities that a religious community requires.

7. *The path of renewal*

Ongoing renewal was central to the work of the General Government. To further the process of renewal I wrote a number of Circular Letters, the principle one being *The Changing Face of the Order*. I also wrote *Circular Letters addressed to the Brothers only on the theme of renewal* and a number of other letters¹¹.

In addition to the *Circular Letters* the General Curia organised certain courses and events:

- *At the very beginning of our mandate* we held a meeting of the three communities in Rome to outline our program for our term of office, explain some of the changes we were putting in place e.g. Br. Jesus Etayo, General Councillor, would have responsibility for the three communities and work with the local Priors in the animation of the life of the Brothers; Br. Rudolf Knopp, General Councillor, in addition to being *Operative Vice President* of the Hospital on the Tiber Island, he would have responsibility for the Co-workers who come directly under the General Curia. The rationale for appointing a lay Director at Saint John Calybite Hospital on Tiber Island was presented to the gathering. As this was the first time such an appointment was made, it required some explanation to the Brothers.
- *A course for formators* in all four regions Africa; America; Asia Pacific and Europe was organised by the General Curia.
- *A course for the European Provincials on the renewal of the life of the Brother of Saint John of God* was held in the General Curia in March, 2011;
- *An International Conference on Pastoral Care* was organised by an International Commission and held in Rome in November, 2011.
- *A course on 'Sponsorship'* was organised at the General Curia for Brothers and Co-workers from across Europe in 2011. This had to do with the formation of a Public Juridic Person (PJP).
- *A course on Vocations Promotion* in Europe was held in January 2012 at the General Curia.

¹¹ See attached list of Circular Letters and themes, as Appendix 3

- *In March 2012* a two day exploratory meeting at the General Curia took place with the General Definitory of the Little Brothers of the Good Shepherd and that of the Hospitaller Order of Saint John of God.
- *A two day meeting of 30 Young Hospitallers* to prepare a statement for this General Chapter was held in the General Curia in April 2012.

In addition to the above, lectures were given by the Prior General and members of the General Council on the topic of renewal and other relevant issues at the Regional Conferences and other meetings of Brothers and Co-workers organised by the Provinces.

8. Communication, Information sharing and Technology (CIT)

Use of modern methods of communication was availed of to facilitate and improve information sharing and communication between the General Curia and the Family of Saint John of God worldwide and with individuals.

- A DVD accompanied the Circular on Renewal '*The Changing Face of the Order*';
- A DVD on the *Family of Saint John of God* was released in 2011.
- A number of appearances on YouTube e.g. *Year of the Volunteer in Europe, The Year of the Family of Saint John of God*.
- The DVD for this Chapter "*Journeying with Saint John of God On the Path of Renewal*"
- Skype was widely availed of for more individual communication;
- The General Curia Website was updated with current and important events and information both local and international regularly posted.

During the six year period in addition to the Circular Letters of the Prior General, the General Curia published the following:

- New General Statutes – 2010;
- Protocol on Abuse – 2010;
- John of God Ethics – 2012;
- Charter of Hospitality – *Users Handbook* - 2012
- Pastoral Care in the Manner of Saint John of God - 2012;
- Formation of the Co-workers – 2012;
- Charismatic Management – 2012;
- Revision of Chapters 4 & 5 of the Charter of Hospitality - 2012

9. Communities dependent on the General Government

The Community and Hospital on the Tiber Island, the Vatican Pharmacy Community and the Community at the General Curia all come directly under the Prior General. All three communities are 'international communities' with all the richness and challenges that this implies. Br. Jesus Etayo, Second General Councillor, was appointed to work with the three Priors in the ongoing animation and formation of the three communities. Monthly retreats were held, the Canonical General Visitation of the three communities and services was conducted and ongoing formation programs were held regularly. Brother's feast-days, Jubilees, Professions and other events were jointly celebrated at the General Curia. The annual retreat is the responsibility for the individual Brother, many of whom arrange to do their spiritual exercises when they return to their Province for vacation with a few opting to join the retreat arranged by the Lombardo-Veneta Province.

Tiber Island Community and Saint John Calybite Hospital¹².

The Prior General is President of Saint John Calybite Hospital and Br. Rudolf Knopp, First General Councillor, is the Operative Vice President. In keeping with common practice in the Order today, a decision was made immediately following the General Chapter of 2006 to appoint a lay director at the Tiber Island Hospital. This was an important though difficult decision to make because of the more than 400 year history of having a Brother in charge.

This was a very important decision for three reasons:

- ❖ Firstly it was in keeping with Order's policy of appointing the best prepared Hospitaller to lead and guide our Hospitaller Ministries, be it a Brother or a Co-worker.
- ❖ Secondly, it was an important decision as it provided the opportunity to establish the role of the Prior as animator of the community in addition to having other responsibilities within the Hospital itself. The current Prior, Br. Benigus Ramos, who comes from the Castilian Province, for example is head of the Bioethics and Pastoral Care Department in the Hospital and works very closely with and is supportive of the Director, Dr. Carlo M. Cellucci.
- ❖ Thirdly, in the spirit of Vatican II, it is sharing responsibility for the mission of the Order with a lay person at the highest level.

There is a separate report by Br. Rudolf and Dr. Carlo Cellucci, Director of the Hospital on the Tiber Island Hospital. I would just like to acknowledge here the hard work carried out with diligence and calm by Br. Rudolf, Dr. Cellucci, Br. Benigus and their team during the ongoing economic crises. It is because of their attitude and team work that the Hospital has continued to function.

¹² A detailed report to be presented to the Chapter by the Hospital Director, Dr. Carlo M. Cellucci

Unfortunately, as all of you here present know only too well, this is a story that is being re-enacted across Europe and the world. Regrettably some hospitals had to be closed, in other places services had to be cutback and Co-workers made redundant. It is a credit to everybody concerned and their sense of duty and self-sacrifice that more services have not been cut and Co-workers made redundant. It is a great sadness when a decision has to be made to close a hospital or otherwise curtail services. This may be the only viable option in some circumstances in order to continue to provide a service to poor and sick people, but the human tragedy of unemployment that follows with a disastrous impact on families makes it a very painful decision.

The Vatican Pharmacy Community; other services to the Holy See

As with the other two communities in Rome this community is made up of Brothers from around the Order. The Prior and Director of the Community and Pharmacy is Br. Raphael Cenizo Ramirez from the Andalusia Province. The Order, together with the Vatican City Governor's Office, administers and manages the Vatican Pharmacy. It is an extremely busy pharmacy with more than 2000 clients attending each day. Because of the services provided, the Order has a very good reputation in the Vatican, in Rome and around the world. The reason for the latter in particular, is the fact that many of the Papal Nuncios have some contact with the Pharmacy both when they visit Rome and on other occasions. In all, more than 80 Brothers and Co-workers serve in the Pharmacy. In addition to the Pharmacy, Brothers serve on the medical first aid team at public audiences. A Brother is also a member of a more specialised team that is available to the Holy Father.

Br. James Buitrago from the Columbian Province was recently appointed to work in the *Pontifical Council for the Pastoral Care of Health Care Workers* in the Vatican. We thank Br. James and the Columbian Province for their willingness to make the inherent sacrifice contained in this decision. The appointment of Br. James to work in the Vatican is another expression of the Order's availability and willingness to serve the Church and the Holy See in particular, in what ever way it can.

The Holy Family Community and Hospital in Nazareth

The General Curia, the Lombardo-Veneta and Polish Provinces are jointly responsible for the Nazareth Foundation. The Holy Family Hospital is administered by the Lombardo-Veneta Province. There are two religious communities working at the Hospital, the Sisters of Charity (Holy Child Mary) and the Brothers of Saint John of God from the Polish Province. The Hospital Director is a Co-worker from Italy, Dr. Giuseppe Fraizzoli.

From the knowledge that we have of the situation in the Middle East one can appreciate the importance of the Holy Family Hospital in Nazareth. It is the interface between the various groups in the area and as such is a living reminder of what is at the heart of Jesus' message. Clearly the Charism of Hospitality as expressed each day in the Hospital is a wonderful example of ecumenism, reconciliation and pluralism. One might say it is promoting peace through medical practice. Hospitality lived in this way is the hallmark of the Christian message.

I wish to thank the members of the communities of Sisters, Brothers and the Co-workers together with the Polish and Lombardo-Veneta Provinces, for their witness to Christ and His Healing Ministry in the land made holy by His presence, His ministry, His death and resurrection.

A work well done

There are four Brothers of Saint John of God who returned to their respective Provinces in this sexennium, having served the Order and/or the Holy See for many years. The first is Br. Fabian Hynes who was Director of the Vatican Pharmacy for more than half a century. Fabian served under six Popes and developed the services provided in the Pharmacy from that of a small town type 'drugstore' to one of the most modern and up-to-date Pharmacies to be found anywhere in the world.

The second Brother to return to his Province of Aragon is Mgr Jose Luis Redrado after 25 years of service as Secretary of the Pontifical Council for Pastoral Assistance of Health Care Workers. Called to Rome by the then Prior General, Br. Pierluigi Marchesi, Br. Jose Luis worked very closely with Cardinal Angelini in developing the services of the Dicastery that now embraces the Catholic world helping to organize the Annual World Day of the Sick, conducting prestigious international conferences in the Vatican among a great variety of other activities. Mgr. Jose Luis retired from this position on March 19th. 2011 and is currently chaplain in the Order's Hospital at Saragossa in Spain where he is a member of the community.

The third Brother who returned to his home Province in 2006 is Br. Felix Lizaso. Br. Felix is also from the Aragon Province and had served for many years as Postulator General of the Order. Due to his belief in the holiness of life of many Brothers he pursued their *cause* resolutely, which led to many of them being beatified or canonized during his term as Postulator. Among these were the Beatification and Canonization of Brothers Richard Pampuri, Benedict Menni and the Canonization of John Grande and John of Avila who was Saint John of God's Spiritual Director. Seventy-two of the Spanish and Columbian Brother Martyrs, Brothers Olallo Valdes and Eustachio Kugler were also Beatified. Before leaving office Br. Felix had presented the *Positio* (documentation) of 24 other Martyred Brothers in Spain to the Dicastery that has responsibility for the Causes of Saints and they will also be Beatified in October of 2013.

Br. Geminiano Corradini of the Lombardo-Veneta Province served as Prior and Director respectively of the Tiber Island Community and St John Calybite Hospital, also returned to his

Province. Br. Geminiano established the 'new role' of the Prior of the Tiber Island separate from that of Director. This was very important when Dr. Cellucci, the first lay Director was appointed. Brother Geminiano did this with great sensitivity and by the manner in which he did it he gave clear witness to what is at the core of the vocation of the Saint John of God Brother i.e. availability, flexibility and always having the overall mission as the focal point of everything that we do as Brothers. Br. Geminiano returned to his Province in 2010.

I wish to thank all of the above Brothers for their selfless commitment to the highest ideals of the vocation of the Brother of Saint John of God. As Brothers of Saint John of God do not retire, I wish each one of them a pleasant and meaningful ministry, continued good health happiness and inner peace.



Called home

Our communities in Rome suffered the loss of four Hospitallers in recent years.

The death took place peacefully at the Tiber Island Hospital on July 29th. 2010 of Br. **Massimino ZERBI** after a long struggle with cancer. Br. Massimino, a priest of the Order, belonged to the Lombardo Veneto Province. He formed part of the Community on the Tiber Island for many years and worked as Chaplain in the Hospital. His gentle hospitable disposition meant that he was sought after as a confessor by the patients and others. May he rest in the peace of Christ.

Brother **Michelangelo Mucci** died on September 15, 2011 after a brief illness, having celebrated the Silver Jubilee of his Religious Profession only a short time previously. Obviously, Br. Michelangelo's death brought great sadness to his family and to the members of the Southern Province of South America – especially his home country of Argentina. Brother served at the Tiber Island Hospital for a number of years before being transferred to the Community at the Vatican Pharmacy where he was serving at the time of his death. We pray that Brother Michelangelo now enjoys the happiness of heaven.

We were saddened also with the untimely death on Christmas Eve 2010 of Dr. **Gian Carlo Carucci**, Chief Pharmacist in the Vatican. Gian Carlo had worked for many years in the Pharmacy with Br. Fabian and was appointed Chief Pharmacist on Br. Fabian's departure to his home Province. Dr. Carucci is survived by his wife and their two sons, one of whom works in the Vatican Pharmacy.

Another Co-worker who died in 2010 was Mr. Maurizio Mancini who was the 'voice of Hospitality' for many around the world as he served at the reception of the General Curia for many years. A gentle person with a great love for sports, Maurizio is survived by his wife and two children.

Dear Lord we thank you for the lives, gifts and dedication of these three Hospitallers to the work of Saint John of God. May they now receive a just reward for their labours and eternal happiness with you in heaven. Amen

10. Restructuring of the Order.

With the passage of time, the increase in Hospitaller activity and the decrease in the number of Brothers in some parts of the Order, a restructuring of some entities was considered necessary. A proposal of this nature was made to the 2006 General Chapter and was much discussed at various Chapters and meetings. The purpose of restructuring was to provide support for small communities and to strengthen the bond of friendship between the Co-workers of the wider Family of Saint John of God.

Europe was the arena that witnessed the change of boundaries of some countries after the two world wars. This new configuration of states often left some communities cut off from their Provinces or otherwise isolated and in very difficult situations. There was persecution, suppression of our works and communities and some Brothers disappeared, others died in concentration camps, prisons and still others were forced to live isolated lives separated from their communities. After the Second World War and eventually after the fall of communism in Eastern Europe, the Brothers began to regroup and form communities and gradually win back or re-claim some of the hospitals that were confiscated under the different regimes. The European Provinces of 'free Europe' in a variety of ways continued to support the communities in these difficult times and situations, but in a secret manner.

Understandably, the decision of communities and some individual Brothers to enter into a process that would see the demise of their particular Province or Delegation and join with another Province was not easy. However, having reflected on the reality of their situation and looking towards the future, every Brother without exception involved himself in the process. It was a humbling experience to see men who had already suffered so much, putting the Order and its mission before their own personal feelings. It is a measure of their love for the Order and their deep desire to see it continue to be an active contributor to the work of evangelisation of the Church, that in every case the outcome was a positive experience.

The following are entities that were restructured – either by joining an existing Province or the formation of a new Province:

- The Rhine General Delegation joined with the Bavarian Province;
- The Bohemia-Morava communities joined the Austrian Province;
- The Silesia General Delegation joined the Polish Province;
- The Provincial Delegation of Japan, (Bavarian Province), joined the Korean Province;

- The Provinces of Ireland and the United Kingdom, came together to form one Province; *The West European Province of Saint John of God* that has a presence in several different jurisdictions i.e. Ireland, United Kingdom, Malawi, New Jersey and a *twinning relationship* with the Centre Zambia;
- The communities and works in Africa were formed into one Province with five Provincial Delegations. This arrangement did not work out so the General Definitory formed two new entities, *Saint Augustine's Province* comprising the communities and apostolic works in Ghana, Liberia, Kenya, Sierra Leone, Cameroon, Mozambique, Senegal and Zambia. And the *Vice Province of Saint Richard Pampuri*, comprising the communities and apostolic works in Benin and Togo.
- There is an Interprovincial Noviciate in Togo;
- As stated earlier a recent development is the opening of a new Interprovincial Formation House in Nairobi, Kenya.
- Because of certain difficulties being experienced by the Province of Mexico and Central America the General Definitory in order to accompany more closely the reality and provide support for the leadership made a decision to change the entity from that of a Province to a *General Delegation*. The new General Delegate, Br. Adolfo Alaluna is from the South American Northern Province.
- One single Noviciate was approved for Latin America, which is situated in Columbia.
- At the request of the Portuguese Province a Noviciate was opened in Brazil which will serve candidates coming from Brazil, Portugal and East Timor.
- **In February this year** (2012) the French Province officially handed over the services and community at Pamplemousses, Mauritius, to the Indian Province. The French Province opened a house for older people on the Island some 30 years ago.

11. The formation of a Public Juridic Person (PJP)

A momentous occasion for the Order was the approval on July 06th 2012 by the *Congregation for Institutes of Consecrated Life and Societies of Apostolic Life* the application from the Prior General to establish *Saint John of God Hospitaller Ministries* pertaining to the West European Province as a new *Public Juridic Person* (PJP) within the Church.

The new *Group Chief Executive (CEO) of Saint John of God Hospitaller Ministries* is a Co-worker of long standing, Mr. John Pepper. The appointment of a Co-worker to the highest position of responsibility for this ministry is a watershed in our history. Mr. Pepper reports to the Members of a new entity, the *Extended Province Council*, who are appointed by the Prior General and Council. This, in my opinion, is no accident or a reaction to the changing landscape in relation to the life of the Bothers, but rather guided by the Holy Spirit, it is the result of the renewal process that the Order and the Province undertook almost 50 years ago. Giving lay people a major leadership role with responsibility for the mission of the Church was envisioned by the Vatican Council. How this might come about in any given situation is obviously up to the leadership in the Church and religious institutes endeavoring to interpret the signs of the times.

The Vatican Council's vision for the People of God can be gleaned from its various documents e.g. *Lumen Gentium*; *Gaudium et Spes* and *post-Vatican II documents Christifideles Laici and Vita Consecrata* in which religious are encouraged to share their charism with the laity. The decision to form a PJP was taken (other options were also considered), to ensure that the apostolic mission of *Hospitality in the Manner of Saint John of God* continue to be a work of the Church into the future. This decision will obviously have consequences for generations yet to come, not just for the Hospitaller Order of Saint John of God, but for the Church itself.

12. International cooperation and twinning

Twinning and other forms of cooperation between Centers and Services in Europe with sister services in the developing countries is an ongoing process that is mutually enriching and a wonderful expression of Hospitality. This form of assistance provides security, education, ongoing formation and moral support in some very difficult situations. Even though Europe is experiencing unprecedented cutbacks, unemployment and other related challenges due to the harsh financial reality that exist, it is important to find a way to continue to support our struggling brothers and sisters in Africa and other locations of great need.

13. Serious restructuring needs to continue

The restructuring process needs to continue as our religious communities continue to decrease in numbers and size, with the age profile of the Brothers also continuing to rise. It is Provinces that now need to work towards fusion or amalgamation of some kind. The Order is well known in all of the countries where we have a presence, but the division that we have into Religious Provinces is something that has meaning only for the Brothers. People in government and civil society in general do not understand and have no interest in hearing about our inner divisions and structures. This is a vestige of a time when travel was difficult, even dangerous, communication was extremely slow and change hardly ever happened.

In the world of today it is not possible to have in place an outdated structure while at the same time endeavouring to maintain growth, influence and the integrity of the mission in the light of our Hospitaller tradition. In the interest of the mission and the future of the Order we need to maximise our strengths, pool our energy and expertise while we still have the time to exercise some control over our destiny. Otherwise events will overtake us, decisions about our life and ministry will be made by others who may not have an interest in the church nor its mission of evangelisation. We run the risk, one that is very real, of becoming irrelevant and our services obsolete. In fact in some countries the Church and religious are already seen as irrelevant.

Very serious consideration therefore, needs to be given to discerning the type of structure that best suits us, in keeping with the age of social media where communication is instant, travel easy and people demand, expect and have the right to a quality service. It is no longer evangelical to

state *but we have always done it this way*. We need to be creative and imaginative in how we wish to be governed and the type of structure that will guarantee, in so far as it is within our power to do so, that the Charism of Hospitality as lived by John of God and passed on to us, continues to be part of the Church's ministry of healing and an instrument of evangelisation.

14. Occasions of great joy

The Beatification of two of our Brothers - Olallo Valdes in 2008 and **Eustachio Kugler** in 2009, were moments of intense spiritual renewal and joy for the members of the Family of Saint John of God worldwide. As is the case with every beatification and canonisation, the beatification of these two *Brothers of Saint John of God* was a wonderful blessing for the local and universal church as well as for our Order. Both Brothers serve as inspirations and models for us in their fidelity to Christ, fidelity to the Church and their fidelity to their vocation as Hospitaller Brothers, in very different but equally extremely difficult situations. Those of us who had the privilege of participating in the beatification ceremonies will carry this memory as a treasure for the rest of our lives.

I think it entirely appropriate to thank the then Postulator General, Br. Felix Lizaso, for his tireless efforts in promoting the causes of these two Brothers. Br. Felix also received valuable help from Professor Luisandro Canestrini an Aggregate member of the Order. The Provinces who hosted the Beatification Ceremonies, Mexico and Central America and the Bavarian Province respectively, did a splendid job, in cooperation with the local church and civil authorities, in preparation for and the organising of events surrounding the ceremonies in addition to the ceremony itself.

In addition to the above, we will have the joy of witnessing the Beatification of Br. Mauricio Iñiguez de Herédia and 23 companions in October 2013. These Brothers, like the 71 Brothers beatified in 1992, were martyred during the Spanish civil war. Of this latter group of martyrs 23 are from Spain and one from Cuba. I wish to acknowledge once again the work of Br. Felix in preparing and submitting to the Congregation of the Saints before he left office the *Positio* i.e. documentation, relating to these Brothers.

Meanwhile the present Postulator General, Br. Elia Tripaldi continued to advance the process for the Beatification of the Spanish Martyrs. Together with the assistant Postulator, Mr. Denis Morin, Br. Elia has worked at the preparation for and promoting the *Cause* of Brother William Gagnon a member of the Canadian Province who died in Vietnam where he was a missionary for many years. It is an added grace for the Order, especially the General Delegation of Canada and the Province of Vietnam that the *Positio* on Brother William's heroic virtues will be consigned to the Theological Consultors in the first half of 2014. The *Cause* of Br. Fortunatus Thanhauser of the Indian Province, who brought the Order to India and the *Founder of the Sisters of Charity of Saint John of God*, is at the initial stage and is actively being promoted by Br. Elia and the Sisters.

These important steps towards the official recognition of the holiness of so many of our Brothers are further confirmation of the power of the Hospitality of Saint John of God to lead to personal holiness while witnessing to what is at the heart of the Gospel message.

Another historical and joyful moment was April 16th. 2007. On this day the ORIGINAL Saint John of God Hospital, Granada, was officially returned to the Order in a ceremony held in the Library of the Hospital. A large number of civil and religious authorities were in attendance and the event received wide media coverage.

The Hospital was under construction at the time of John of God's death. As John mostly likely was at least consulted if not part of the 'planning committee,' I think it is fair to assume that in terms of design and layout John had some input. In this sense one could say that John of God's philosophy and values form part of the foundations of the *Granada Hospital*.

The Holy Father, Pope Benedict XVI, on August 20, 2011 visited the Institute of the Order, San Jose, in Madrid during World Youth Day. It was a unique gathering between the Holy Father and a group of people who avail of Hospitaller Services there. In his address the Holy Father said the presence of people with disability 'awakens in our often hardened hearts a tenderness which opens us to salvation'¹³.

During the meeting, a 20 year old student with a profound hearing disability addressed the Holy Father. He said, at birth he wasn't expected to survive but that the love of his parents and their constant efforts on his behalf was key to securing a future for him.

The Prior of the community Br. Rafael Martinez Martinez, a Co-worker and I welcomed the Holy Father on his arrival. At the conclusion of the ceremony the Holy Father signed the Visitors Book. I presented the Holy Father with a *Book on the Order's Artistic and Cultural Heritage associated with Saint John of God*¹⁴. The Holy Father said to me that Saint John of God was one of the great saints of the Catholic Church.

15. Recent foundations

Despite the reduction in the number of Brothers, Provinces have found new and imaginative ways to sustain projects in new places or to bring, for the first time, John of God Hospitality to new lands.

Some of these are:

¹³ The full text of the Holy Father's address is attached as Appendix 4.

¹⁴ Published in 2006 by the General Curia

- **Millennium Foundation in China.** The General Chapter held in Granada in 2000 resolved to commemorate the Great Jubilee by making a foundation in China. The Korean Province accepted to take responsibility for making the Order's first foundation in China in modern times. A hospice for people terminally ill from cancer was opened with the first patient admitted to the Yanbian Hospice on February 07th. 2006.

The Order subsequently received a request from the local government in Yangzi, Jilin Province, to open a unit for the care and treatment of people with Alzheimer's disease. This project was made possible thanks to a very generous response by the Provinces to the Prior General's Annual Appeal and fundraising at the Tiber Island Hospital, Rome. The 23 bed unit which opened early this year is already full with a waiting list. The Centre is now considered a Centre of excellence with the local University sending their students there for training in Hospice Care.

Brothers from Korean and Vietnam and two Sisters from Korea form the religious presence in China. They give a silent but very vivid and powerful witness to what is at the core of the Gospel message by fidelity to their religious consecration and their commitment to the *Mission of Hospitality* which they live in the manner and spirit of Saint John of God.

- **The Order has returned to Croatia** after an absence of almost one hundred years, with the opening of a modern psychiatric hospital and hospice unit. The initiative is that of the Lombardo-Veneta Province; two of whose Brothers and some local Sisters work in the Hospital.
- **The Portuguese Province has a mission in East Timor**, where a new psychiatric facility was opened in 2011. The two missionary Brothers receive wonderful assistance from volunteers from Portugal. They also run a program for people with tuberculosis and are involved in other social schemes. Br. Vitor Lameiras was recently honoured by the Portuguese Government conferring on him the **Order of Merit**, in acknowledgment of his services to the East Timorese People.

The first two East Timorese Novices made their first Profession of Vows on February 2nd. 2012 and are now in Dili, the capital city, continuing their formation. There are a number of Novices from East Timor in the Novitiate in Brazil and a number of Postulants and candidates pursuing their religious formation in East Timor.

- **The French Province** has made a foundation in Madagascar and is currently constructing a modern psychiatric facility there. The first Novices from that country made their first Profession of Vows in February 2012. There are also a number of Novices and several Postulants and candidates in formation.

- **The Order's EU Office in Brussels** is not a foundation in the usual sense of the word used by the Order, but it is a very significant development. Br. Rudolf will provide more details in his report on this project.

16. Reflection

a) In terms of the mission

Having experienced the life of the Order in general during the past six years - during visits to Provinces at various times especially during the Visitations, Chapters, fraternal visits and Regional Conferences; together with information received from the Provinces in addition to regular contacts with the Provincials and individual Brothers and on occasion from some Co-workers, I wish to present my assessment of the state of the Order at this time.

I think you will agree from this relatively brief report and from your own knowledge of the Order, one gets a sense of intense activity across the five continents in which the Order is present. The number of poor, sick and needy people being served in a variety of ways continues to increase.¹⁵ Even with the greatest diligence by the Office of the General Bursar, who has responsibility for gathering and publishing the statistics with cooperation from the Provinces, one can get only a limited idea of the volume of activity taking place across the Order; but even statistically it is impressive!

The creativity and synergy of finding new ways of expressing John-of-God-Hospitality is wonderful to behold. It shows close identification with and understanding of the Charism of Hospitality by the members of the Family of Saint John of God. From this comes an exceptional sensitivity to the needs of people with a willingness to respond in a John of God like manner to their needs. I see this as the key to understanding the reason why a major expansion of services, with an increase in the variety of programs, models of care and other ways of endeavouring to respond to the needs of people, have gathered momentum in recent years.

The work of Saint John of God continues apace, in general it can be said, like in every walk of life there will be exceptions, that our hospitals were never busier; our homes for older and needy people are have waiting lists, our workshops are full of people with disability, individualised programs for people with disability, night-shelters, meals on wheels, (i.e. meals are delivered to the homes of frail and elderly people and others of need, usually by volunteers, which also includes some Brothers) special supermarkets to assist families in need, programs for immigrants, food security programs and the list goes on. In my view this increase in activity i.e. services, programs and help of all kinds being offered to poor and needy people is the fruit of the renewal process.

¹⁵ See Appendix 5 of the most recent statistics.

Years of searching and reflection on who we are as a religious institute of Brothers in the Church, seeking a new understanding of our mission in the world at the close of the 20th and the beginning of the 21st century brought us back, as the Vatican Council intended, to the cobblestoned streets and piazzas of Granada where we met afresh the Father of the Poor, John Ciudad. It is true that for many of John's followers it was a virtual pilgrimage, but for all who participated in the process the outcome was the 're-discovery' of John of God the man and his mission. To put it another way we began to see John in a different light. We also came to understand and appreciate the **Gift of Hospitality** that John had received from God for his Church and his people. This was a watershed that guided and shaped the ways in which Hospitality began to be expressed in every situation in which the Order is present. We began to refer to the 'New Hospitality.' The expression *New Evangelization*, from which the idea of *New Hospitality* came, was popularized in the encyclical of Pope Paul VI, *Evangelization in the Modern World* and taken up by Pope John Paul II in his Encyclical *Redemptoris Missio*¹⁶.

As with evangelisation, John-of-God-Hospitality in the wider sense is not new, but the manner in which it began to be expressed exploded on to the landscape of countries where the Order was present, from the 1980's onwards and continues to this day. After centuries in which it served well enough to see ourselves as men called to operate hospitals, the Order is rediscovering the essential reality that our vocation is not limited to being a vocation to look after the sick but is a vocation to respond to human suffering in whatever form that suffering takes.¹⁷

Hospitality began to be expressed in a great variety of ways in response to new and unmet medical, social needs and new scientific insights that emerged changed the way certain health and social conditions began to be understood and treated. What resulted from this in terms of updating, refining programs and the provision of new services can rightly be considered *radical* when compared to the way Hospitality was lived and expressed for more than 400 years. In all of this John was our inspiration, compass and guide - our 'Polar Star', if you will. Clearly this is the work of the Holy Spirit.

b) In terms of the life of the Brothers

This change in the understanding of the mission of the Order had huge implications for the life of the Brothers. It was challenging, energising and at the same time disconcerting for some. But we trust in the Spirit who is leading and guiding us. According to Blessed Pope John Paul II whenever the spirit intervenes, he leaves people astonished. He brings about events of amazing newness; he radically changes persons and history¹⁸. Guided by the Spirit therefore, the process of renewal led us out of a *monastic type structure* into the world of suffering in a way not before experienced. We began to redefine our place in the church as active apostolic religious in the midst of suffering

¹⁶ Taking up the theme of 'New Evangelization' of Pope John Paul II in *Redemptoris Missio*, 1990.12.07

¹⁷ Prior General, Brother Brian O'Donnell to the (Irish) Provincial Chapter (1989)

¹⁸ Pope John Paul II, May 30, 1998, the vigil of Pentecost,

humanity. To refer back to the 1927 Constitutions that stated we 'care for male patients in our own hospitals or in those confided to us¹⁹.' The service given to suffering humanity is given gratuitously by the Brothers as result of their religious consecration in Hospitality in imitation of Jesus who offered himself up for us,²⁰ which is also a clear sign of the *Consecrated Life as gift*.

Impelled by the love God²¹, it was a paradigm shift to move out of the confines of the *monastery hospital* setting and enter the market place of suffering, so to speak. The walls of separation from the wider campus of suffering, want and pain were pulled down. We found ourselves in the midst of a world, a globalised world of marginalisation, stigmatization, fear, desperate poverty and a sense of hopelessness that enlisted from the Order a John-of-God-like response. Our Hospitaller Family was not found wanting and clearly the reason why the Order was able to respond in the way that it did was the insight and vision the leadership of the Order had in enlisting the cooperation of the Co-workers²².

Several things were happening at the same time, however.

- a) The numbers of people being served increased dramatically and where they were to be found also varied; not all were coming to our hospitals and centres presenting with an illness or having a disability or some other need. The Brothers began to move out of institutions, an approach 'pioneered' in the developing countries by our missionary Brothers. New foundations were made that had an inbuilt propensity to seek out the lost and those who unable or unwilling to access governmental health care systems, where they existed. The Brothers realised that not only could they provide ambulant or mobile services to sick and needy people in the community, but they also engaged in preventative programs, "piloting" care that was and is of a pioneering nature. In many places they developed mother and child protection programs, nutrition and food security programs to mention a few.
- b) In order to cope with the new way of expressing Hospitality that was evolving there was a dramatic increase in the numbers of Co-workers. Gradually Co-workers began to take responsibility for services and initiated new programs.
- c) A necessary consequence of the above is that even if the numbers of young men seeking to join our Brotherhood remained at the pre Vatican II level and the peak period for vocations of the 1960's, *there still would not be sufficient Brothers to continue to administer and manage our centres and services in the way we had previously done so. This consideration is essential when examining the role of the Brother today and into the future.*

¹⁹ Constitutions 1927, Chapter 1:1

²⁰ Ephesians 5:2

²¹ 2 Corinthians 5:14

²² Charter of Hospitality 1:1

Not only had the volume of people seeking assistance increased, but the way the Order had opened up to other areas of need, meant that the complexity of the services being provided necessitated having a skilled and highly professional work force. The exigent of providing health and social care today at a level of best practice is something that the Charism of Hospitality itself demands. It is important in terms of our mission that the services provided to the public are of a high quality and are provided in the spirit and manner of Saint John of God.

There are certain places regrettably where the services provided are not of the high standard that John-of-God-Hospitality would envisage, and require. In some situations there are mitigating factors, be it a lack of resources and/or professionally trained personnel. In other places there seems to be a lack of vision or a real passion for the rights and dignity of the person being served. It is not always due to a shortage of resources but rather a lack of that pioneering spirit that Saint John of God and so many of his followers have demonstrated and sacrificed for down the centuries. *There is no need to reinvent the wheel*; what I mean by this is, there is hardly a health care venture or social need for which the Order has not developed an expertise some place in the world. This is why it is important and not usual to seek help, it can be in the form of *twinning*, leading to the exchange of ideas, investing in the education and training of front-line Hospitallers as well as those in leadership positions. There are places where conditions exist similar to those that gave Br. Pierluigi Marchesi the motivation to write the now famous, HUMANISATION Document, published March 8th. 1981.

- d) Another reality of course is the continuing decrease in the number of men seeking to join our brotherhood. Our communities have fewer members and the average age continues to rise. This has obvious consequence for the way we pray and for the fraternal life of the community and for the Brothers role in ministry.

17. Some conclusions from the above

The scenario as I have described it above needs to be understood in order for us to open up to the future with a sense of mission. Moving away from the 'monastery hospital' and the way of thinking and seeing ourselves, with the 'rule' as the epicentre of our lives, to seeing ourselves on 'mission' was a quantum leap in our understanding of ourselves as apostolic religious. At the same time we still need *to recover the meaning of our religious life* and re-image it as a call to holiness, to intimacy with God in the service of our suffering brothers and sisters. This is why we need to begin to see ourselves in a Post Vatican II era and what this implies in terms of our place as Religious Brothers in the church, our role in shaping the new face of the Order, the formation of present and future Brothers to be the protagonist, the leaders in defining the future, rather than remaining on the sideline or as mere followers. There is a dearth of religious leadership in the church that has vision, dreams and passion. This to some extent is also reflected in our Order as well.

This shift in our understanding and way of living and serving is yet again a reminder that consecrated life is not just a human project, but a *gratuitous gift of the Spirit* that will always be an important part of the life of the church. With two thousands religious institutes and more than one million men and women consecrated for and totally commitment to the radical following of Christ, is it any wonder that the church values the religious life so much. This is powerful resource that the church has to place at the service of the Kingdom. There is an intrinsic unity between the charismatic and hierarchical dimensions of the Church. Nevertheless, while both the hierarchical and charismatic gifts are gifts of the Holy Spirit to the church, there needs to be a healthy tension between the two.

I stated in my *Circular Letter addressed to the Brothers* that something new is emerging in terms of apostolic religious life. A new form of *ministerial religious life* that is *non-monastic* is emerging²³. This is a complex issue and there is no clear direction, no agreement among theologians and the Church hierarchy as to where this is going to lead us. But all agree that religious will be fewer, less visible and older. For me ongoing renewal is the key to the future and the future is not the continuation of the past, but *the birthing of the new*. At the present time a new way of living the religious life is being born. In order to allow the new to emerge we have to let go of many cherished ways of the past. As some mammals slough off their skin to allow new fresh skin to emerge, so too we must let go of the old monastic ways of life to allow the new *ministerial religious life* to be born. In the past we lived fully the monastic way of life and we also lived fully the active apostolic way of life²⁴.

➤ **The imperative contained in the Gift of Hospitality**

Here my dear Brothers I wish to speak clearly, I have the responsibility to speak clearly – even if it is difficult for me to do so. What I wish to state here is out of love for the extraordinary *Gift of Hospitality* that God gives to his church and society through our Order. I do so with the full understanding of the difficulties that exist in certain situations because of limited resources, especially when one is dependent on local or central governments, who do not always place the same value as we do on the people we serve. This is a struggle that Hospitallers have engaged in for centuries and is set to continue as long as there are followers of John who are true to his vision. My only desire here is to see the Charism of Hospitality being lived in the way John of God and so many Hospitallers down the centuries have lived it, so that more and more poor, sick and needy brothers and sisters may come to know the **width** and the length, the depth and the **height of the love** of Christ for them²⁵ through their experience of Hospitality in the style of Saint John of God that they have received. When one reflects on the Granada of John's day, and see what happened when *John became Hospitality* for others in the manner of the Good Samaritan the

²³ The past and future of ministerial religious life by Sr. Sandra M. Schneiders, an America theologian.

²⁴ Circular Letter May 27th, 2012

²⁵ Ephesians 3: 18.

entire city was transformed from one that was selfish, violent and polarized to one that was formed into the type of community that cared for its weakest members.

➤ **Sometimes we need to be more assertive**

Knowing the power of the Charism of Hospitality to transform the *individual Hospitaller*, as is evidenced by the lives and death of our Brother Saints and Blesseds, *and the environment where it is being lived e.g. Granada*, but also today in so many parts of the world where John of God Hospitality is being lived with enthusiasm, passion, creativity and love by members of the Family of Saint John of God, therefore it pains me greatly to see in some places opportunities being wasted. I don't mean voluntarily, but perhaps by not sufficient attention, reflection, risk taking, challenging the status quo and perhaps a lack in that passion that gives rise to a self-sacrificing determination to defend the rights of the poor and the marginalized at all costs.

Sometimes we have to make ourselves unpopular, make ourselves a nuisance by speaking out on behalf of the poor; we are called to be the voice of the voiceless, even when it calls for putting our reputation and sometimes even our life on the line. Most times desperate people are screaming for help, but nobody is listening. Some people don't want to listen for fear that what they hear will make demands on them, demands that they are not willing to meet. Like the Jewish authority when Stephen was proclaiming the Word of God, they blocked their ears with their hands²⁶. Sometimes it is the hearts that have been allowed to grow cold. It is "The presence of suffering people awakens in our often hardened hearts a tenderness which opens us to salvation",²⁷ the Holy Father stated during his visit to our Hospital in Madrid.

Hospitality demands that not only are we to be advocates, but that we have to try and make people listen – pester them into doing what is their Christian or human responsibility to do, especially politicians, church leaders and governments. "The true measure of humanity", states Benedict XVI, "is essentially determined in relationship to suffering and to the sufferer ... A society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through 'com-passion' is a cruel and inhuman society²⁸" I think by nature as Brothers we are somewhat reluctant to speak out, we prefer to use the diplomatic channel, develop a good relationship with local authorities, and in the past it certainly worked in many cases.

But what of today? When cutbacks come, it is the poor, the disadvantaged and people whom some consider not of particular value or contributors to society that are the first to suffer. Take up any newspaper today and you will find examples of this. I recall reading recently of an elderly couple having to support their children and their children's children who were out of work. Sometimes, we have too do as John of God did with the body of the dead man that he found on

²⁶ Acts 2:9-11

²⁷ Pope Benedict XVI, Madrid, Saturday, 20 August 2011

²⁸ Pope Benedict XVI - [Spe Salvi](#), 38.

the Horno de Marina street, bring the plight of the poor to the notice of those who have the resources and decision making authority and point out to them in the words of John of God “you have as much responsibility as I have” for these people, so let us work together to give them their dignity and the hope of a better future. Are we too compliant, too submissive and too timid when it comes to speaking out for the rights of the poor and the marginalized? Have we become too politically correct? I do apologies if somebody is feeling that I am speaking about your particular situation, it is not my intention to embarrass anyone, especially those - and there are many, who find themselves in situations, desperate situations and are trying extremely hard to be true sons and daughters of John of God.

Here I would like to add that there are other valid reasons why some of our well-managed hospitals are in crises. There is outside influences that impact negatively on our institutions. The globalised economic crisis, to mention the most serious and current one, is having a devastating affect on many health and social institutions run by religious, including ours. As I stated in my recent Circular Letter “Let us be supportive of those who are administering and managing our centres in such difficult and uncertain times. All must work together to ensure that the work of John of God continues, even where cutbacks and curtailing of certain services may be deemed necessary. This crisis is unprecedented, so it is important that everybody is willing to make the necessary sacrifices to safeguard the quality of service to the client and secure jobs²⁹.

➤ **New imaginative thinking called for**

As I stated above, up until about 40 years ago we operated in a compact, self-contained quasi autonomous environment i.e. the ‘Monastery Hospital’, delivering a relatively simple but valuable service for sick and poor people. The Brothers were in total control and did a fantastic service at great personal sacrifice, which they willingly made and accepted as part of their calling to be Brothers of Saint John of God. But even in that setting the Brothers were pioneers in many areas of health and social care. This is why the Order is so much appreciated in many countries.

In terms of the mission we have made a seismic shift in the places in which we minister, the types of services provided, with a phenomenal increase in the numbers of poor, sick and needy people being served. Not only have we changed, but the way in which the modern hospital is run has also changed. We are living in a highly competitive society where the hospital is run by teams; it has become a highly specialized financially lucrative industry. The future of health services, according to the Director of the American Hospital Association, Dr. Crosby, is the ‘purchase of health services by fewer and larger organized buyers’. The modern hospital is a well run and hi-tech facility. Given this reality, how can **we** have social impact in the fields of health and social care?

Leaving aside for the moment the question of whether or not the Order has a future running large complex hospitals in this type of environment – that question is set to continue to be a subject for

²⁹ Circular Letter, July 30th. 2012

debate. The answer would seem to be, no? All indications are that religious will not be involved in running large institutions, certainly not in the way it has done so in the past. Already religious are handing over, or selling off, their large institutions to other agencies or bodies.

As I stated earlier, rather than selling our centers or giving them over to other entities, our Order opted to form its apostolic works of one Province, the West European Province of Saint John of God, into a public juridic personality (PJP) the *“Saint John of God Hospitaller Ministries”*. This has the approval of the General Definitory and the *Congregation for Institutes of Consecrated Life and Societies of Apostolic Life*. The fifty-three apostolic works and ministries that now form part of the new PJP, formerly belonged to the West European Province of Saint John of God. In the letter of approval, the Congregation states *“This petition has been prepared with foresight and care. It is evident from the Statutes and other documents, the Order, as the Participating Entity, intends to maintain a positive and collaborative relationship with the Members who will take over the canonical responsibilities for Saint John of God Hospitaller Ministries, for the furtherance of the mission of Jesus Christ in the Church, assisting those who are sick and in need, with a preference for those who are the poorest³⁰”*.

Other Provinces may wish in the future to join this newly established PJP or create their own type of structure to ensure the continuation of the work of Saint John of God as a ministry of the church into the future. Obviously, these ‘new’ structures will require the approval of the General Definitory and depending on the type of structures that of the Congregation for Religious. The Oceania Province for example joined an already existing Public Juridic Person setup by the Sisters of Saint John of God.

In general it can be stated that no matter what changes in structure or lifestyle takes place in the coming years religious will continue to stand with the poor, be concerned with and involved in justice issues, social and community issues, protection of the environment, working with and advocating on behalf of the poor and marginalized. Religious will do this as individuals, as communities, inter-congregationally and of course with the laity and other like minded men and women of good will.

18. A radical change is called for

Unless there is a root and branch change in management structure, a change in the mind set of some Brothers, a change of attitude towards modernity and a renewed passion for the mission, for the work of Saint John of God, then the Order will cease to have a presence in some countries within a very short period of time.

I would like to quote a passage from a paper by a sociologist on modernity and change, which is relevant to the situation in which we find ourselves today. *“The experience of modernity is one that cuts across national boundaries. Regardless of where it occurs, modernization has certain*

³⁰ Letter accompany the DECREE of Approval from the CICLSAL, July, 20, 2012

*inevitable consequences. To live in a modern society means to live in a constantly changing world, in which the forces of modernity have dissolved old forms of community, altered traditional notions of work, undermined social hierarchies, produced new social spaces, and transformed the sights, sounds, and even smells of everyday life. Modernization also engenders its own response. Societies in the throes of rapid modernization inevitably have their critics: individuals who for a variety of reasons object to the myriad of changes that accompany this process. Recoiling from the present, these antimodernists take refuge in an often idealized past, longing for what they believe to be a simpler, purer way of life*³¹. This quote, I feel is relevant to where we find ourselves today.

Unless we seriously engage in the *aggiornamento* called for by Vatican II, the decision to change will not be ours to make; it will be made by others. For this reason this General Chapter needs to endorse a radical change in the way the Order is structured and governed. It cannot be business as usual; we are in a place that is chaotic, totally secularized, where God, religion and religious people are becoming increasingly irrelevant and in some places marginalized. Old ways, old attitudes, the same old language will not bring about the radical change that the Second Vatican Council called for and the work of evangelization requires of us today. What is our response going to be?

19. Shaping a different future

It is a truism that the times we are living through are unprecedented in terms of change and challenge. We are living in a Post Vatican II era when most Hospitallers were not yet born or were very young at the time of the Council. They have not experienced the sense of 'self-sufficiency,' in terms of living in large communities that had the capacity to manage our hospitals and centers. Brothers are now few and ageing with little visibility. There is the danger, especially of the young getting caught up in activism, a weakening of community and the spiritual life. A lifestyle that is not solidly based on a deep prayer life will inevitably lead to 'evangelical anemia' or the lack of evangelical fervor³².

Today our ministries are being continued in the spirit and manner of Saint John of God by our Co-workers. We have worked hard to bring this about; where we see it being fulfilled we rejoice and are happy. Visit any of our hospitals, centers, special schools, night shelters, homes for elderly people and it is Co-workers, maybe a few elderly Brothers or no Brother at all, that are the main protagonists. And all is conducted in the manner and spirit of Saint John of God.

³¹ Making Sense of Modernity: Changing Attitudes toward the Immigrant and the Gaucho in Turn-of-the-Century Argentina, Jeane Delaney, St. Olaf and Carleton Colleges.

³² Mgr Ricardo Ezzati talk to USG, May 2012

➤ The Brothers' role

But what then is the role of the Brother, many ask? As I said earlier the numbers of religious will continue to decline, some religious institutes will die out, others will renew themselves and be re-launched with the fervor of the founder. And there are new institutes being born and other lay movements within the church. To find the answer to the question - *what is the role of religious today and into the future*, we need to return to the scriptures, we need to return to the Word of God, we need to return to Jesus. Our call as Religious Brothers is to give witness to and share the experience of God with others. People need to hear, they are thirsting for and longing to know about the God of Jesus. This is our gift to share.

But to have something worthwhile to share with others we first need to be men of prayer ourselves, men used to spending time with God in prayer, as Jesus and John of God have shown us. Brothers need to *show fervor, intensity in prayer, evangelical radicality and intense missionary service*³³. *We are called to be a new type of Church, one truly centered round the radical and disturbing vision of Jesus....It is the only way to ensure a future of hope*³⁴. Let us be encouraged by the words of Pope Benedict to the Brothers and others who serve the sick and needy, he states "Your lives and your committed service proclaim the greatness to which every human being is called: to show compassion and loving concern to the suffering, just as God himself did. In your noble work we hear an echo of the words found in the Gospel: "just as you did it to one of the least of these my brothers, you did it to me" (Mt 25:40)³⁵.

This is our calling, to demonstrate a new model of Church, a Church that is a community and in communion with one another and in communion with the world and creation. I believe that in the future the Brothers will not be in administrative or managerial positions, but will serve as consultants, counselors, advisers, companions to Co-workers who have major leadership responsibility. As it is a partnership, we are co-missionaries; this is what defines the relationship within the Family of Saint John of God. The Brothers will be available to Co-workers who have responsibility in specific areas e.g. education, ongoing formation of Co-workers, being available to serve in situations where the presence of a Brother is important. Most of all the Brothers will witness to the compassionate Christ at the side of the brother and sister whose is suffering for whatever reason. This par excellence is the place and prophetic calling of the Brother of Saint John of God. Following the example of our Founder the Brother should be full of joy, attentive to the most disadvantaged and lonely brother and sister with a preference for the weakest, expressing the infinite mercy of God with reassuring words of hope.³⁶

³³ Mgr Ricardo Ezzati talk to USG, May 2012

³⁴ Br. Philip Pinto, cfc; Conference Papers, CORI, May 07, 2011

³⁵ Pope Benedict XVI in Madrid, August 2011.

³⁶ cf. Saint Augustine, *Letter 95*, 1: PL 33, 351-352.

➤ **The cutting edge**

Our place in terms of mission in the Church as Brothers of Saint John of God is not at the centre but rather *at the cutting edge, at the periphery at the interface with humanity in all its complexities, dysfunctionality and rawness*. The place for the modern John of God Brother is in the midst of suffering humanity. Many religious have to seek out these brothers and sisters; we don't have to, many of them come to us. We meet them every day in the waiting rooms of our hospitals, centers and services or in the wider community as we reach out to people in their own homes, in night-shelters, centers for immigrants, soup-kitchens and so on.

On occasion one hears it said *what is the Brother going to do if he is not in charge?* I think Castro gives us the answer, something it is good for all of us to reflect upon. He states: "John's charitable work kept him busy all day long. At night when the house had settled quietly down and in spite of the fact that he felt worn out; he would not retire until he had gone around to visit each and every patient. he consoled them with his kind words, giving them both spiritual and temporal comfort. He used to ask them where they came from and whether they needed anything"³⁷. When these suffering brothers and sisters turn us, who do they encounter - another Jesus, a John-of-God-like person? I see wonderful possibilities for new initiatives in terms of ministry that are not necessarily of an institutional nature. There are many examples of Brothers already taking initiatives to be with the poor and offering hospitality to a wider community. This needs to be encouraged and if there is proper integration of the Co-workers into the mission, it relieves Brothers to do other things in addition to the above e.g. to devote himself full time in the promotion of our way of life in the church, of which there is such great need.

➤ **Something beautiful to share**

People today need to experience *Hospitality in the way of John of God*. How can we share this with others in a new way? Young people today are longing for, have a thirst for spirituality. I think *Hospitaller Spirituality in the Manner of Saint John of God* would help to fill a vacuum that many feel in their lives. How can we make this 'treasure' available to young people and not so young people today? This may serve as a forum for a 'new evangelization'. In terms of promoting our way of life as Religious Brothers in the Church, it would seem that the ways of the past are over when we 'creamed off', the best, the brightest and the committed from a strong catholic laity for the religious life and priesthood. A first step in vocations promotion today would seem to be *evangelization* and from this will come some who will feel called to the radical following of Christ as Brothers of John of God.

³⁷ Castro 14: 2

20. Conclusion

I have covered a wide range of subjects and topics, full of meaning, with so many reasons for joyful celebration. I have also highlighted areas where I see the need for a deeper renewal, opportunities for growth with the expansion of the *sacred mission of Hospitality* that has been entrusted to us. I have also shared some concerns that I have because of perceived deficits that I have observed in the manner in which the mission or work of Saint John of God is being conducted. I am not apportioning blame, but rather appealing for help, for creative new thinking, new structures that will protect and project the mission of Hospitality into the future. The parable of new wine skins for new wine is applicable here; otherwise the new wine that is John of God Hospitality will be lost to future generations³⁸, which would be a great, great loss indeed for the church and for suffering humanity.

It has been a busy six years, much activity but a most enjoyable period in my life. I just cannot find words to express how great a privilege it has been for me to be called to serve the Order as Prior General. I remember how inadequate and poor I felt on my election six years ago, and still do today, in the face of such a high calling and enormous responsibility. With this realization, from the very outset I placed my Generalate under the protection and guidance of Our Blessed Lady, Mother of Good Council and Our Father, Saint John of God. I have felt their constant presence with me and I felt secure that they would see to it that things would work out for the best in terms of the mission of the Order or individuals, even when my limitations were evident. Issues which I was unable to resolve or where I was found wanting, in the end turned out for the best. I have had total confidence in the presence and guidance of the Holy Spirit in every aspect of my life and ministry. I spend the first hour of every day in prayer. I realize full well that this is the only way I can be open to what the Spirit of God wants of me during the day that has just begun. With this confidence I knew no matter how great the challenge may be the Holy Spirit would guide me and help me through it all, and He did not fail me, may His name be forever praised and glorified.

We have a very hard-working and willing team at the General Curia – the General Councillors and the Co-workers in the different offices at the Curia, all played an indispensable role in ensuring that the Order was served in the best possible manner.

To the Priors of the three communities, Br. Innocenzo Fornaciari, Br. Benigus Ramos Rodriguez and Br. Rafael Cenizo Ramirez and the communities of the General Curia, the Tiber Island and the Vatican, to one and all I wish to express my sincere thanks. To Dr. Carlo M. Cellucci, Director of the Tiber Island Hospital and his team, a very sincere thank you for their dedication, vision and commitment – in particular in recent times when the Hospital faces so many challenges. Once again, a special word of appreciation and thanks to the members of the Curia team without whose help there is little one could do: the Secretary General, Br. Jose Maria Chavarri, my personal Secretary, Br. Gian Carlo, Mr. Klaus Mutschlechner, Mrs. Silvia Farina, Br. Moses Martin, Mr. Pietro

³⁸ Matthew 9:14-17, Mark 2:21-22 and Luke 5:33-39

Cacciarelli, Ms. Chiara Donati, Mr. Augusto Fabbroni and Mr. Marco Ceccarini all of whom worked very hard indeed. I must not forget our very good and patient agency staff who faithfully serve the Order with such diligence and love.

My sincere apologies for my shortcomings of which there are many and I ask for forgiveness if I have inadvertently offended any one or caused them harm in anyway. I also ask for forgiveness if I have failed to carry out the mandate given to me at the 2006 General Chapter to the best advantage for the Order. I accept full responsibility for the decisions taken and the manner in which the work of animation of the Order was conducted over the past six years. If any are disappointed because I have failed to guide our Order with greater clarity and precision on the road of renewal in accordance with the spirit and teaching of the Vatican Council, I am sorry.

I thank God every day and pray for the wonderful Hospitallers who daily continue the work of Saint John of God with great commitment across the world, supported by tens of thousands of benefactors and friends. Likewise, and especially, I pray daily that all those who find themselves in a Centre or Service of Saint John of God will come to know how much God loves them, by the manner in which they are served by John's followers and that this experience will give them courage, hope and be a catalyst for change in their lives according to the plan that God has for each one.

Once again, thank you for the privilege of serving our
Beloved Order in this way.

The Congregation of the Little Brothers of the Good Shepherd (LBGS)

Some historical facts

These are some of the details related to the Congregation, should you require further information you may also wish to visit the website of the *Little Brothers of the Good Shepherd*: www.lbgs.org. The *Congregation of the Little Brothers of the Good Shepherd (LBGS)* is a pontifical institute of Religious Brothers, whose members profess the canonical, public vows of chastity, poverty and obedience. The Brothers live in community and administer and manage a variety of social services and health care related ministries for the poor and needy throughout the United States, Canada, England, Ireland and Haiti.

Congregation Founder: Brother Mathias Barrett

The Congregation was founded on January 19, 1951 in Albuquerque, New Mexico, by Brother Mathias Barrett. Brother Mathias was a former Brother of Saint John of God who belonged to the Irish Province. Brother Matthias, a charismatic figure, was on mission in the United States from the Irish Province when he felt called to serve the most neglected and poor people in society in a manner for which there was no provision under our Rule at that time. Reluctantly, Brother Matthias requested a dispensation from his religious vows in order to pursue his vision for ministry. Even though Brother Mathias was dispensed from his vows as a Brother of Saint John of God he remained a true son and follower of Saint John of God. He faithfully carried out his dream and vision of serving the poorest of the poor in society.

Brother Matthias's original inspiration was to serve Jesus Christ in the person of the poor, destitute and anyone in need of help. This continues to motivate all those who share in the life, mission and ministry of the *Little Brothers of the Good Shepherd*. The spirit and Charism of the *Little Brothers of the Good Shepherd* is the same as that of the Hospitaller Order of Saint John of God. There are 27 Brothers in the Congregation and they have 'flourishing' apostolates across North America, Haiti, Ireland and England that are financially solvent due to good governance, government assistance, grants and the help of benefactors. The Brothers are assisted in ministry by a large number of Co-workers and volunteers.

Close ties

There has always been a close fraternal relationship between the *Little Brothers of the Good Shepherd* and the Hospitaller Brothers of Saint John of God in the United States and Canada in

particular. The Congregation was *Affiliated to the Order* in 2008 and since then contacts has increased between the membership of both Institutes. Subsequently, the Superior General, Br. Justin Howson, approached Brother Donatus, Prior General, regarding the possibility of developing closer ties with our Order. The conversation has continued over the years and as the *Little Brothers of the Good Shepherd* looked at their present reality and their future as a small Congregation, there arose the question of the possible 'fusion' of the *Little Brothers of the Good Shepherd* with the Hospitallers of Saint John of God.

The General Councils of both Institutes approved increased contacts between the *Little Brothers of the Good Shepherd* and the Brothers of Saint John of God. Some of our Brothers participated in the General Assembly of the LBGS in 2011. Last November, members of the General Definitory of the *Little Brothers of the Good Shepherd* and representatives from our General Definitory, including myself, had a two day meeting in Dublin. We shared information and heard from a member of the General Council of the experience of the Hospitaller Sisters of the Sacred Heart of Jesus and the Sisters of Saint Augustine when the latter applied to join with the Hospitaller Sisters and the process that they followed.

There was a two day exploratory meeting at the General Curia in Rome in March of this year of between the General Definitories of both institutes. The meeting was also attended by representatives of the West European Province and Sr. Mary Wright from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. This meeting was informative and most helpful to all of the participants.

The next step in the process

Subsequently, *The Little Brothers of the Good Shepherd* held their General Chapter in June 2012, at which a resolution was unanimously adopted to enter a process that would lead to 'fusion' with the Hospitaller Order of Saint John of God. A number of Brothers of our Order were present at the Chapter of the Little Brothers of the Good Shepherd as invited guests. They were able to have conversations related to our Order and the Secretary General, Br. Jose Maria Chavarri, who represented the Prior General, was able to answer certain questions related Canon Law, the Vows etc. that some Chapter members put to him. On August 12th. the Little Brothers of the Good Shepherd all (unanimously) signed a document to state their willingness to join the Hospitaller Order of Saint John of God.

Consultation

As prescribed by Church Law a 'Consultation' of the Major Superiors of our Order was carried out. There was unanimous approval to proceed with the process.

Following this Chapter a *Joint Commission* will be put in place to draw up a programme spanning a number of years, which will enable, support and facilitate "full integration" of the Little Brothers of

the Good Shepherd into our Order. Further information can be had by speaking directly to the Little Brothers of the Good Shepherd who are at our Chapter or and consult their website: www.lbgs.org.

Prepared by
Br. Donatus Forkan, O.H.
Prior General.

Appendix I continued

The little Brothers of the Good Shepherd, some statistics

1.The Number of Professed Brothers; 29

Novices ; 1
Associates; 1 (Postulant)

2. Staff/ Volunteer Break Down;

Good Shepherd Ministries

Toronto, Canada	Employees; 78	Volunteers; 8,000
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Good Shepherd Centres

Hamilton. Canada	Employees; 215	Volunteers ; 4,325
-Good Shepherd Non Profit Homes	Employees; 175	Volunteers; 2
Good Shepherd Works Hamilton, Canada	Employees; 110	Volunteers; 0
-Good Shepherd Centre	Employees; 9	Volunteers; 12

Albuquerque, New Mexico USA

Camillus House

-Miami, Florida USA	Employees;135	Volunteers 4,600
-Camillus House Health Concern	Employees; 50	Volunteers; 0

Good Shepherd Manor

-Momence, IL USA	Employees; 160	Volunteers; 290
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<u>Total Employees</u>	<u>932</u>	<u>Volunteers; 17,229</u>
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3. Community Residence /Ministry Addresses;

Albuquerque New Mexico

1.Villa Mathias ; 901 Brothger Mathias Place NW Albuquerque, New Mexico 87102

2.Good Shepherd Centre 218 Iron Street, Alburqueguy, New Mexico 87102

Haiti

Sheepfold of the Good Shepherd, Demas 48, Rue Merisier et Ortolan 10. Port-au- PRINCE, P.O. Box 13490

Hamilton, Ontario

Harbinson House,26 Grant Avenue Hamilton, Ontario L8N 2X5

Brother Holiday Home 2892 North Shore Drive ,Dunville, Ontario

Good Shepherd centre, Administrative Offices 143 Wentworth Street, South Hamilton, Ontario L8N 2Z1

Development Office, 10 Dekaware Street, Hamilton Ontario,

Good Shepherd Family Centre,143WentworthStreet, South Hamilton, Ontario L8N 2Z1

Emmanuel House.90 Stinson Street, Hamilton,Ontario L8N 1S2

Good Shepherd Mens Centre, 135 Mary Street, P.O. Box 1003 Hamilton, Ontario L8n 3R1

Martha House.30 Pearl Street North, Hamilton Ontario L8R 2y8

Mary's Place,30 Peral Street North Hamilton, Ontario L8r 2y8

Outreach Services for Women and Children, 30 Peral Street North, Hamilton, Ontario, L8R 2y8

Brennan House,614 Kings Street East, Hamilton, Ontario,L8n 1E2

Emmanuel Place (Good She[pherd Non Profit Mones,35 Akin Avenue, Hamilton, Ontario L8M 3M8

Good Shepherd Works, 35 Akin Avenue, Hamilton, Ontario L8M 3M8

Good Shepherd Family Services120 Cannon Street, Hamilton Ontario L8H 5W8

Taylors Apartments , Locke Street, South Hamilton Ontario L8R 2B2

Mathias Place,369 Main Street West,Hamilton, Ontario,L8P 1k3

Ken Sobel Apartments, 500 MacNab Street North 1st Floor, Hamilton, Ontario,L8L 1L8

Barrett Centre for Crisis Support,126-128 Emerld Street South Hamilton Ontario L8X2S8

H.O.M.E.S. Program,18 West Avenue South Hamilton, Ontario L8L 5B8

Mc Cinnty House 131 Catherine Street North,Hamilton Ontario L8R 115

Angela's Place Support Housing for young Parents,320 Tragina Avenue North Hamilton,Ontario

MIAMI U.S.A

Visitation House,680 N.E.52nd Street Miami, Florida 33137

Camillus House/Camillus Health Concern Clinic

336 N.W. 5th Street Miami Florida33128

Good Shepherd Manor, 4129 North State Route 1-17 P.O. Box 260 Momence, Illinois, 60954

Community Development Office, Good Shepherd Manor,4129 North State Route 1-17 P.O. Box 736

TORONTO Canada

Somerville House, 57 Winchester Street Toronto, Ontario, M5A 1A8

Good Shepherd Centre, 412 Queen Street East, Toronto, M5A 1T3

Good Shepherds Cares, 146 Parliament Street, Toronto, Ontario, M5A 4H5 22 Lydenham Street
Street Toronto, Ontario

Barrett House, 35-37 Sydenham Street Toronto, Ontario M5A 4H5

St. Joseph's Residence, Brother Joseph Dooley Apartments, 4th Floor, 10 Tracy Street, Toronto,
Ontario M5A 4P2

Good Shepherd Non-Profit Home- Br Joseph Dooley Aparts. 10 Tracy Street, Toronto, Ontario M5
A 4P

Good Shepherd Non Profit Homes - Macneil House, 205 Gerrard Street East, Toronto, Ontario M5A
2E7

Good Shepherd Non-Profit Homes –H.O.S.T. Project Team Suite 315 550 Queens Street, East
Toronto, Ontario M5A 1V2

England

Wolverhampton England, Montini House, 2 Richmond Rd, Wolverhampton, West Midlands WV6
9HY

Ireland

Good Shepherd Parochial House, Keenagh, Ballina, Co Mayo Ireland

- **Commission for the Revision of the General Statutes**

The LXVI General Chapter in 2006 approved a proposal to revise the General statutes of the Order. The General Definitory set up an International Commission to initiate this work. The draft of the 'Revised General Statutes' was approved by the General Definitory and submitted to the 2009 Extraordinary General Chapter for its approval.

The Members of the Commission:

Bro. Jesús Etayo – President,
Bro. Gian Carlo Lopic – Secretary,
Bro. Rudolf Knopp,
Bro. Vincent Kochamkunel,
Bro. Victor Martín,
Bro. Fintan Brennan,
Bro. Alain-Samuel Jeancler,
Bro. Hubert Matusiewicz,
Bro. Salvino Zanon.

- **The General Commission on Bioethics:**

At the LXVI General Chapter held in October 2006 in Rome, the Hospitaller Order considered it necessary to continue paying an increasing commitment to Bioethics in every Centre, mindful of its importance and of the need to offer Bioethics formation to the Brothers and Co-Workers, to enable them to properly respond to the ethical issues that arise and which are increasing in number and complexity all the time. The Order therefore approved the institution of a General Commission on Bioethics (GCB) to foster sensitivity to ethics among our Brothers and Co-Workers, particularly through formation, and to encourage the establishment of Bioethics Committees, and play an active part in providing advice on and coordinating all Bioethics-related matters at the general level. The Chapter remit set out the mission and the fundamental purpose of the GCB.

The Members of the Commission:

Bro. Jesus Etayo - Commission Presidente,
Bro. Gian Carlo Lopic - Commission Secretary,
Bro. Elia Tripaldi,
Bro. John Conway,
Bro. Andres Sène,
Mrs - Anna Plunkett,

Mr Maria Teresa Iannone,
Mr Thomas Binsak.
Mr Salvino Leone
Mr Juergen Wallner
Mrs Silvia Oger

- **The General Commission on the Pastoral Care of the Sick**

The General Commission on the Pastoral Care of the Sick was instituted in response to the decision adopted by the 2006 General Chapter to foster and promote evangelisation and pastoral care throughout the Order to meet the new demands of Hospitality. The Commission drafted an *Instrumentum Laboris* for the International Meeting on Pastoral Care which the Order convened in Rome on 7 – 12 November, 2011.

The Members of the Commission:

Bro. Elia Tripaldi – Commission President,
Bro. Gian Carlo Lopic – Commission Secretary,
Bro. Jesús Etayo,
Bro. Benigno Ramos,
Miss Maureen McCabe,
Mr Gianni Cervellera,
Mr Ulrich Doblinger.

- **The Europe Commission**

The Commission established for the Animation of the Europe Region was given the following brief: the Renewal process, the Co-workers' Formation Book, establishing the Order's core values; Charismatic Management; cooperation in research; Interprovincial Commissions; Pastoral Care; Vocations Promotion and Initial Formation; the Pastoral Care of the Sick, and Bioethics.

The Members of the Commission:

Bro. Rudolf Knopp – Commission President,
Bro. Jesús Etayo,
Bro. José María Bermejo, Madrid/ Bro. Julián Sánchez Bravo, Seville/Spain,
Bro. Krzysztof Fronczak, Warsaw/ Bro. Eugeniusz Kret, Warsaw/Poland,
Bro. Giampietro Luzzato, Milan,
Bro. Laurence Kearns, Ireland.

- **Subcommission – Co-workers' Formation Manual**

The brief given to the Commission was to draft the Book for the Co-workers of the Hospitaller Order of St John of God.

The Members of the Commission:

Bro. José M. Bermejo/ Bro. Julian Sanchez – Commission President,

Bro. Paul-Marie Taufana

Mrs Giovanna D'Ari

Mrs Bridget Doogan

Mr José María Galán

Mr Julio Vielva

Bro. Eugeniusz Kret.

- **Subcommission on Charismatic Management**

The brief given to the Subcommission was to draft an instrument for conducting surveys to gauge the presence or otherwise of Charismatic Management in the Order's Centres. This request had been made by the 2006 General Chapter.

The Members of the Subcommission:

Bro. Rudolf Knopp, General Curia, President,

Bro. Michel Angelo Varona, Spain / Castile Province,

Bro. Kristijan Sinkovic, Italy / Lombardy.Veneto Province,

Mr Marek Krobicki, Poland / Polish Province,

Mrs Jane McEnvoy, Ireland / Irish Province,

Mr Gerhard Rey, Germany.

- **The Subcommission on the Renewal of the Brothers - Europe**

To encourage and foster the renewal of the life of the Brothers and the Communities of the Order in the European Provinces, following the guidelines of the Second Vatican Council and the Order's fundamental documents. To design a model and issue guidelines for developing and implementing this renewal course in Europe at the Provincial or interprovincial levels.

The Members of the Subcommission:

Bro. Jesús Etayo – Commission President,

Bro. Pascual Piles,

Bro. Massimo Villa,

Bro. Finnian Gallagher,

Bro. Eduard Bauer.

- **The "Users' Handbook" Commission**

To draft a document that we called the **Users' Handbook** to facilitate the practical implementation of the Order's Charter of Hospitality..

The Members of the Commission:

Bro. Gian Carlo Lopic – Commission Coordinator

Bro. Rudolf Knopp,

Bro. Jesús Etayo,

Mr Carlo Maria Cellucci,

Mr Giovanna D'Ari,

Mr Gianni Cervellera.

CIRCULAR LETTERS OF THE PRIOR GENERAL

Br. Donatus Forkan, O.H.

2006

- HAVE HOSPITALITY ALWAYS - Rome, November 10, 2006;
- PATRONAGE OF THE BLESSED VIRGIN MARY - Dublin, November 18, 2006;
- CHRISTMAS MESSAGE - Rome, 1 December, 2006;
- Convocation of the Provincial Chapters - Roma, 8 dicembre 2006;

2007

- ST JOHN OF GOD - Rome, 8 March 2007;
- Easter 2007 - Rome, 8 April 2007;
- Africa - *To all the Brothers of* - Our Lady of Mercy Province; General Delegation of St. Richard Pampuri; St. Benedict Menni; St. John of God Community, Mzuzu - Rome, 26 April 2007;
- Feast of Our Lady, Mother of Good Counsel. *To All*: Provincials, Vice Provincials, General and Provincial Delegates - Rome, April 26. 2007.
- Feast of St. Peter and Paul - 29 June 2007;
- One year after the General Chapter, 2006, - Bogota, 10 October 2007;
- SECOND CENTENARY OF THE BIRTH of Fr Giovanni Maria Alfieri 37th Prior General of the Hospitaller Order of St John of God (1807-1888)
- PATRONAGE OF THE BLESSED VIRGIN MARY - Roma 17 Novembre 2007;
- Christmas 2007 – Rome 10 December 2007.

2008

- Pastoral Letter to the entire Order, Roma, February 8, 2008;
- PRIOR GENERAL'S ANNUAL APPEAL – Rome, 23 February 2008;
- ST JOHN OF GOD - Rome, 8 March 2008;
- Easter 2008 – 23 March 2008;
- Beatification of Brother Ollalo Valdes – May 2, 2008;
- To the whole Order - Rome, 01 August 2008;
- Circular Letter – Roma November 1, 2008;
- The Blessed Virgin Mary - Patron of the Hospitaller Order of St. John of God -Rome, 15 November 2008
- CHRISTMAS 2008 – 15 december 2008;

2009

- ST JOHN OF GOD - Rome, March 8th. 2009

- PRIOR GENERAL'S ANNUAL APPEAL – Rome, 8 March 2009.
- Easter 2009 – 12 April 2009;
- Beatification of Brother Eustace Kugler - Rome, 29 April 2009
- Unificazione of Austria Boemo-Morava Provinces – 25 maggio 2009;
- Feast of the Nativity of the Blessed Virgin Mary – Rome 8 September 2009;
- Missions – to the whole Order, - Rome 18 October 2009;
- Feast of The Blessed Virgin Mary Patroness of the Hospitaller Order of St. John of God - Rome, 21 November 2009;
- Christmas message 2009

2010

- Values of the Order - February 11, 2010
- PRIOR GENERAL'S ANNUAL APPEAL – Rome, 8 March 2010.
- Feast of Saint John of God, Roma. March 8, 2010
- Easter 2010- Roma, April 4, 2010
- PENTECOST – Roma, May 23, 2010
- Feast of the Assumption of Our Blessed Lady into Heaven, Roma, August 15, 2010
- Assembly of the Major Superiros – Conclusion, Roma, November 2, 2010
- PATRONAGE OF THE BLESSED VIRGIN MARY - Roma November 20, 2010
- PROTOCOL on ABUSE – December 2, 2010
- Christmas 2010 – Roma December 15, 2010

2011

- Feast of Saint John of God – Roma, March 8, 2011
- Easter – Roma, April 24, 2011
- PENTECOST – Roma, June 12, 2011
- One Year to the General Chapter – Roma, October 25, 2011
- PATRONAGE OF THE BLESSED VIRGIN MARY - Roma, November 19, 2011
- Christmas – Roma December 15, 2011
- MEXICO – A NEW STRUCTURE – Roma, December 28, 2011

2012

- Prior General's Annual Appeal – March 8, 2012
- Year of the Family of Saint John of God – Granada, January 28, 2012
- Easter - Roma, April 8, 2012
- Pentcost 2012 – Roma, May 27, 2012
- Communicating some important matters, July 30th., 2012.
- Open Letter to Hospitaller Family before the General Chapter, September, 2012

APOSTOLIC JOURNEY TO MADRID
ON THE OCCASION OF THE 26th WORLD YOUTH DAY
18-21 AUGUST 2011

VISIT TO THE SAN JOSÉ FOUNDATION

GREETING OF HIS HOLINESS BENEDICT XVI

Madrid

Saturday, 20 August 2011

Your Eminence,

Dear Brother Bishops,

Dear Priests and Religious of the Hospitaller Order of Saint John of God,

Distinguished Authorities,

Dear Young People, Family Members and Volunteers,

I thank you most sincerely for your kind greeting and heartfelt welcome.

This evening, just before the Prayer Vigil with the young people from throughout the world gathered in Madrid for [this World Youth Day](#), we have this chance to spend time together as a way of showing the Pope's closeness and esteem for each of you, for your families and for all those who help and care for you in this Foundation of Saint Joseph's Institute.

Youth, as I have said more than once, is the age when life discloses itself to us with all its rich possibilities, inspiring us to seek the lofty goals which give it meaning. So when suffering appears on the horizon of a young life, we are shaken; perhaps we ask ourselves: "Can life still be something grand, even when suffering unexpectedly enters it?" In my Encyclical on Christian Hope, I observed that "the true measure of humanity is essentially determined in relationship to suffering and to the sufferer ... A society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through 'com-passion' is a cruel and inhuman society" ([Spe Salvi](#), 38). These words reflect a long tradition of humanity which arises from Christ's own self-offering on the Cross for us and for our redemption. Jesus and, in his footsteps, his Sorrowful Mother and the saints, are witnesses who shows us how to experience the tragedy of suffering for our own good and for the salvation of the world.

These witnesses speak to us, first and foremost, of the dignity of all human life, created in the image of God. No suffering can efface this divine image imprinted in the depths of our humanity. But there is more: because the Son of God wanted freely to embrace suffering and death, we are

also capable of seeing God's image in the face of those who suffer. This preferential love of the Lord for the suffering helps us to see others more clearly and to give them, above and beyond their material demands, the look of love which they need. But this can only happen as the fruit of a personal encounter with Christ. You yourselves – as religious, family members, health care professionals and volunteers who daily live and work with these young people – know this well. Your lives and your committed service proclaim the greatness to which every human being is called: to show compassion and loving concern to the suffering, just as God himself did. In your noble work we hear an echo of the words found in the Gospel: “just as you did it to one of the least of these my brothers, you did it to me” (*Mt 25:40*).

At the same time, you are also witnesses of the immense goodness which the lives of these young people represent for those who love them, and for humanity as a whole. In a mysterious yet real way, their presence awakens in our often hardened hearts a tenderness which opens us to salvation. The lives of these young people surely touch human hearts and for that reason we are grateful to the Lord for having known them.

Dear friends, our society, which all too often questions the inestimable value of life, of every life, needs you: in a decisive way you help to build the civilization of love. What is more, you play a leading role in that civilization. As sons and daughters of the Church, you offer the Lord your lives, with all their ups and downs, cooperating with him and somehow becoming “part of the treasury of compassion so greatly needed by the human race” (*Spe Salvi*, 40).

With great affection, and through the intercession of Saint Joseph, Saint John of God and Saint Benito Menni, I commend you to God our Lord: may he be your strength and your reward. As a pledge of his love, I cordially impart to you, and to your families and friends, my Apostolic Blessing. Thank you very much.

The Order's care work in 2011

We may consider the statistics gathered on the care provided by the Order to be complete, but the final figure is not yet available because there are still a few Centres which had not completed the questionnaires at the end of July, despite being repeatedly requested to do so. We have therefore had to rapidly process the data in our possession, but it has not yet been possible to fully verify the data inputted into the system.

302 of a total of **334 centres and facilities present in the Order** have supplied the information we requested.

Hospital care is provided in 79 facilities, with a total of 15,259 beds, caring for just under 1 million guests.

The 46 facilities **providing Services for the mentally ill** have reported 9,774 beds, providing care for 39,152 guests.

The 65 facilities providing **Services for people with disabilities** have reported 4,963 beds, enabling them to care for 28,985 guests.

The 40 facilities providing **Services for the elderly** have reported a total of 2,883 beds, and care for 4,178 guests.

The 32 facilities providing **Social and welfare services** have reported a total of 1,836 beds, for persons in financial difficulties (1,458), children suffering from behavioural/family problems (43), persons with substance dependencies (138) and holiday homes (197). The total number of guests receiving this type of care exceeds 82,000

The overall care provided by the Order, by which is meant the total number of persons present and/or the total number of services provided (inpatient days, outpatient treatments, miscellaneous services such as the distribution of medicines and herbal products, meals, etc.) has benefited a total of 25,812,611 people.

This means that those working in the Hospitaller Order of St John of God come into contact with more than 70,000 people every day of the year, in one way or another (including specialised medical care, providing meals, or supplying drugs and medicines).

The total number of employees and advisers and counsellors (excluding outsourced or subcontracted services) is 49,430.

The staff in the facilities are backed up by 7,006 **volunteers**, of whom 3,833 are FBI volunteers while 3,173 volunteers belong to other associations.

INSTRUMENTUM LABORIS

LXVIII GENERAL CHAPTER

"The Family of Saint John of God at the Service of Hospitality"

Fatima, 22 October – 9 November 2012

WORKING DOCUMENT

"The General Chapter is the deepest form of communion in the charism of the Order and is the place where collegiality is manifested in a special way. It has supreme authority within the Order and is, therefore, the body with prime responsibility for the guidance of our Institute in carrying out the mission entrusted to it by the Holy Spirit in the Church"
(Constitutions,82a)

INTRODUCTION

This document was drafted by the General Chapter Preparatory Commission and adopted by the General Definitory as the working document for the forthcoming General Chapter. It attempts to take stock of the real state of the Order as it is today, taking account of the concerns regarding the future that have been voiced in recent years at regional and international meetings, and in the Church's and the Order's documents and reflections. The Family of Saint John of God is the golden thread running throughout this text, in an attempt to examine more thoroughly, clarify and seek new horizons for the future. This is not a document which the Chapter will be called upon to adopt, but it is intended to facilitate its reflections and its deliberations. It will also be useful to enable all the members of the Family of Saint John of God to study and prepare for the Chapter, and to enable them to play their part and submit their ideas and proposals through the members who will be attending Chapter.

The text is divided into two main sections, addressing the various issues on which the Chapter will be reflecting and discerning. Each section comprises three parts: 1) the definition of the theme; 2) proposals for Chapter; 3) supporting documents on each theme for further study.

A. The identity of the Family of Saint John of God

- A.1. The Family of Saint John of God
- A.2. The structure of the Family of Saint John of God
- A.3. The identity of the Brothers
- A.4. The identity of the Co-workers
- A.5. Vocations Promotion/Pastoral Care and the formation of the Brothers
- A.6. The formation of the Co-workers.

B. The mission of the Family of Saint John of God

B.1. The identity and mission of the Order's Centres

B.2. Charismatic management

B.3. The financial sustainability of the Order's Centres, Provinces and Regions

B.4. Cooperation *ad intra* and *ad extra* (networking).

A

THE IDENTITY OF THE FAMILY OF SAINT JOHN OF GOD

A.1.

THE FAMILY OF SAINT JOHN OF GOD

I. Definition

Throughout history, the work of Saint John of God has been carried forward by the Brothers and Co-workers, although obviously to a different extent in different eras. Everyone knows that in the past 40 years there has been a huge increase in the numbers of Co-workers performing the Order's mission, so much so, that we now talk about *Brothers and Co-workers united in the mission*.

This was one of the reasons why, informally and sporadically, among ourselves we have talked about the Family of Saint John of God. This concept has become more widespread in the past few years within the Order and, little by little has even found its way into our documents.

Most recently, the 2009 General Statutes provided the first definition of the Hospitaller Family of Saint John of God and the various ways of joining it: *"We promote the vision of the Order as the "Hospitaller Family of Saint John of God" and we welcome, as a gift of the Spirit in our times, the possibility of sharing our charism, spirituality and mission with Co-workers, recognising their qualities and talents. (GS 20)... knowing that they can be linked with the charism, the spirituality and the mission of the Order in one or several levels: through the competent execution of their professional duties, through their adhesion to the mission of the Order, from their human values and/or religious convictions, and through their commitment to the Catholic faith. (cf. GS 22).*

Today, there is no one single concept or type of family in cultural, social or legal terms. Following John Paul II, we might say that the Family of Saint John of God is characterised by the fact that it is a community of trust, mutual support, generosity, outreach, genuine respect, and hospitality in which everyone is jointly responsible for the mission.

What gives us our identity and unites us as a Family for the one common mission is the central position occupied by Saint John of God and the Charism of Hospitality which he received from God and handed down to his followers. Juan Ciudad embodied the gift that he had received,

Hospitality. He was transformed in order to take on the aspect of the God of Hospitality, the Good Samaritan, to the point of embodying Hospitality in himself.

In this Family, the Brothers have a fundamental part to play as men who have given their lives radically to the service of Hospitality, and who take on the special responsibility as custodians of the gift received, to develop it and to convey it to our Co-workers.

We use the " Family of Saint John of God " concept as a means of promoting outreach to include our Co-workers who wish to be more closely associated with us, to share our Charism, our spirituality and our mission in the manner of Saint John of God.

We believe that this is the most topical and effective way of continuing to promote the mission of the Church in the future through Hospitality in accordance with the Gospel, following the example of Jesus and the founding Charism of Saint John of God, bearing in mind the teachings of the Second Vatican Council and the exhortations of the Popes, and of our General Chapters, Major Superiors, as well as our own experience.

For at the present time, the Order is carrying the mission forward over a broader area than ever before, thanks to the participation and the contribution of the whole of the Saint John of God Family, which we treasure and celebrate, thanking our Lord that the gift of Hospitality which began with Saint John of God remains alive in our time. This being so, and in the spirit of our Founder, the guests in our Apostolic Centres, by their very presence, also form part of the Family of Saint John of God.

We view membership of the Family of Saint John of God in a twofold sense: in the broad sense, all our Co-workers can form part of this Family by sharing the spirit and the mission of Saint John of God's Hospitality project. But then the Family must think about being configured and consolidated through whatever structures are considered appropriate, to establish the criteria for personal membership of the Family, and the commitments, rights and duties of each member.

II. Proposals for Chapter

We believe that the General Chapter should give a fresh impetus to the Family of Saint John of God, helping to clarify and define its identity and the criteria for membership of our Family, and a number of other aspects in both operational and legal terms. We therefore offer the following suggestions:

1. The Order, canonically constituted, reaches out to share its Charism, mission and spirituality with our Co-workers in different ways, and with different commitments, including the commitment by means of a vow or a promise. It also feels called to promote and foster the Hospitaller Family of Saint John of God, of which it is the foundation and the centrepiece, holding everything together.
2. The mission and the work of the Order is performed by the Hospitaller Family of Saint John of God made up of Brothers and Co-workers. It is open to membership by all the Co-workers and

men and women of goodwill who feel co-responsible with the Brothers for its mission as followers of Saint John of God.

3. Despite this, every member lives in accordance with their own personal identity, that is to say, the Brothers as Religious, consecrated in Hospitality, and the Co-workers as lay men and women, according to their baptismal consecration. There are also Co-workers who may become members of our Family for other reasons which are not exclusively Christian or religious in character.
4. The Order's Care Centres and Services will be carried forward by the Hospitaller Family of Saint John of God and it is also possible for some Centres to be run only by Brothers, and other Centres run solely by the Co-workers, as members of the Family.

III. Documents

1. Vita Consecrata, 1996. No.54
2. John Paul II, Address to the United Nations General Assembly, 5 October, 1995
3. The General Statutes of the Order, arts. 20-22 Hospitaller Order of Saint John of God, General Statutes (2009), Arts. 20-22
4. Brothers and Co-workers United to Serve and Promote Life, 1992, Nos 122-123.
5. The Charter of Hospitality 3.1.7
6. The Path of Hospitality in the Manner of Saint John of God. The Spirituality of the Order, No. 33.
7. Forkan, D. The Changing Face of the Order, Rome 2009. 3.1; 3.5.1.

A.2

THE STRUCTURE OF THE FAMILY OF SAINT JOHN OF GOD

I. Definition

The Family of Saint John of God is a vision of the Order which includes Brothers and Co-Workers in the task of fostering the mission of Hospitality.

It is the structure which underpins the Charism of our Founder, who from the beginning of his life's work, wished to share his mission with others, actively involving them in it.

Within this Family, bonds and a sense of belonging have been created, as the fruit of the Charism of Hospitality of Saint John of God, a gift in which all our Co-workers can participate, just as they can participate in our spirituality and our mission.

The reason WHY this Family of Saint John of God exists is the MISSION, for which the new vision of the Order as a Family is a far broader concept than its canonical definition, in the sense that it

includes everyone who, in one capacity or another, plays a part in the Order's mission, including the guests and their families.

What we do not want is to offer a narrow or restrictive definition of this Family, but we must find ways and means of listening to the voices of everyone belonging to it, so that everyone contributes to the mission of Hospitality which we share. Namely, the service to the people we care for and assist, that is the sick and all those who are in a state of need.

The form and the level of membership of the Family differ: the Brothers, as the driving core by virtue of their consecration; and the Co-workers, who are members of this Family at different levels.

Specifically in terms of the forms that the structure of the Family of Saint John of God might take, we could say that it already exists, or might exist in the future, at two levels:

1. *At the level of Centres and Services.*

The whole rationale of our Centres and facilities is the mission that has been entrusted to us by the Church, which is evangelisation through Hospitality. Bearing this fundamental point in mind we have to think about how to ensure that the structure of our Centres and Services continue to remain faithful to the mission.

Our Order already has experience in this field which it continues to uphold, because it considers that in those particular circumstances, the canonical form is no longer the most appropriate. Specific examples here are the Foundations, limited liability companies, and Associations.

2. *At the level of the Family as a whole*

The Family of Saint John of God wishes to adopt a structure which will take in all its members and define their identities and roles, in addition to their rights and duties. Here are a few concrete examples:

- a) *A PJP (Public Juridical Person):* this is a canonical form approved by the Church which makes it possible to pursue the Order's mission by creating a different structure in which all the members of the Family may participate. This can be done by establishing an association with other Institutions (for example, the Oceania Province), or within one single Institution (for example, the West European Province). In this latter case, the Prior General and his Council could retain their decision-making powers within the PJP.
- b) *A Movement or Association.* This refers to the Co-workers who wish to join the Family of St John of God and have a closer relationship, in order to continue to promote the mission of Hospitality, according to the values and philosophy of the Hospitaller Order.

The Saint John of God Hospitality Movement is a movement for all those who endorse the values which animate the Hospitaller Order, and not merely as members of the Christian faith. It can take either a canonical or a civil law form, depending on circumstances. It will have to have a Statute (or Bylaws) laying down its purposes, forms of membership, rights and duties, and its relationship with the Order.

There are concrete examples of this in other Orders and Congregations, such as the Knights of Malta, the Franciscans, the Salesians and the Focolarini.

II. Proposals for Chapter

We shall be putting the following proposals to the General Chapter in order to promote the establishment of new structures to support the Family of Saint John of God.

1. In order to enable co-workers to play a more committed part, and thereby consolidate the Family of Saint John of God in every Province in the Order, we should promote the establishment of Associations, Movements or other types of organisations, which must be recognised by the Order and by the Church and, where necessary, by the secular authorities.

1.a These Associations or Movements must be grounded on the Charism and spirituality of Saint John of God with the sole objective of promoting and carrying forward the Order's evangelising mission through Hospitality in the manner of its Founder. They will have to establish ties with the Order in a form and manner to be established.

1.b These Associations or Movements must lay down the criteria for personal membership of, and commitment to the Family, and the rights and duties that membership entails.

1.c The General Government of the Order shall appoint a Commission to draft a basic set of statutes or bylaws for the Family of Saint John of God, that is to say, for these new entities and their relations with the Order.

2. In order to structure an organisation which will enable the different component parts of the Family of Saint John of God to make their voice heard and to be taken into account in the policy guidelines that will have to steer the mission of the Order in the future, there are several questions which must be asked. How can it be organised? Will it be at the level of the Provinces (as the first level of animation) or will it be organised by the General Government (at the level of the whole Order)? Or at both levels?

3. In view of the considerable autonomy that the Order's Provinces have at present and the current world situation, in which our Centres and services are increasing in complexity and therefore require greater intervention by the General Curia, one might think in terms of a

different type of relationship between the General Curia and the Provinces, giving the General Curia greater powers to take action.

4. With reference to the role of the Brothers in the Family structure, they would be responsible for steering the Family confidently, and with dedication and farsightedness, ensuring that all the objectives it sets are consistent with the values of the Order, and therefore consistent with the attainment of the fundamental objective which is evangelisation through mercy, charity and Hospitality. In short, they must have the capacity to animate the environments in which they live and perform the mission.

In the structure of the Family of Saint John of God, they have a cross-cutting role and must therefore stand as a benchmark, capable of listening but also of issuing guidelines in terms of the perspectives shared with the Co-workers.

5. With reference to the role of the Co-workers, through their own professional work performed well and competently, they must bear witness to the values of the Order. Their work within their Centre or facility must be valued because they can bring so much to the Family even though they may come from different cultural, religious or spiritual backgrounds.

Their role in the Family of Saint John of God is to deliver the best possible service to the sick and those in need, thereby contributing not only to the evangelising mission but also to intercultural and interfaith dialogue.

6. We must consider the possibility of requesting the new General Government to study the question of where the General Councillors should reside, depending upon the responsibilities entrusted to them.
7. We should define the criteria, needs and methodologies to be adopted in cases where it is appropriate for Provinces to be merged.

III. Documents

1. Vita consecrata, 1996. No. 54.
2. Starting Afresh from Christ, No. 31.
3. . Hospitaller Order of Saint John of God, General Statutes (2009) Arts 22 and 90
4. Declarations of the LXVI General Chapter, Rome 2006, IV, 2, C.
5. Brothers and Co-workers Together to Serve and Promote Life, Nos 63, 122, 123.
6. The Charter of Hospitality, 3.1.7; 5.3.2.5.
7. The Changing Face of the Order, Rome 2009, Forkan, D. ch. 3.

A.3

THE BROTHERS' IDENTITY

1. Definition

We are a Religious Order of Brothers, called to encourage, foster and create bonds of fraternity (GS 1). The definition of the Charism according to our Constitutions defines the core aspect of our identity as Hospitaller Brothers: *"... In virtue of this gift (hospitality), we are consecrated by the action of the Holy Spirit which makes us participate in a special way in the Father's merciful love. This experience communicates to us attitudes of loving kindness and self-giving, enables us to carry out the mission of proclaiming and bringing about the Kingdom among the poor and the sick, transforms our existence, and results in our lives manifesting the father's special love for the weakest, whom we try to save after the example of Jesus..."* (Const. 2b).

This identity is built up, and underpinned by three pillars: Consecration, Community, Mission.

a) We are men consecrated in Hospitality

We are called to work in the frontline in proclaiming the Kingdom by consecrating our lives to the Church: *"...the reason for our existence in the Church is to live and manifest the charism of hospitality in the spirit of Saint John of God..."* (Const. 1c)... *"the public profession of the vows of chastity, poverty, obedience and hospitality"* (Const. 5c).

Hospitality integrates and enlightens our lives, and is the focal point which helps us to understand, interpret our consecration and put it into practice.

It entails total self-giving to God and to the sick and vulnerable people we serve, as a model of service and hospitality for the whole Family of Saint John of God, through our spirituality and total dedication to the project of Hospitality that was begun by Saint John of God.

b) We are Religious Brothers, called to live in Community

"Our sharing of the same charism makes us into one family, in which we celebrate the faith, feel that we are brothers and live as such, and carry out the common mission of serving the sick and those in need" (Const. 26c). *"Hospitality, which we have received as a gift, means that we must live our brotherhood with simplicity"* (Const. 36b).

All the Brothers are called to create the Community as a place for communion of faith, fraternal life and apostolic life, seeking appropriate forms that are consistent with the local situation and the number of Brothers wherever the Order is present. The Religious Community is the place for joyfully living and expressing our identity, our consecration and the Gospel value of fraternity.

The Religious Community is the benchmark for the whole of the Family of Saint John of God, as a “spiritual powerhouse” which, thanks to its example, spreads far and wide the values of the Gospel of Hospitality, which is capable of creating harmony, union and fraternity. They are cells of fraternity and hospitality, reaching out to share their spirituality and their gifts with the other members of the Family of Saint John of God and with the sick and needy.

c) *We are witnesses and prophets of the mission of Hospitality*

Our Constitutions define the mission in the following terms *"Encouraged by the gift we have received, we consecrate ourselves to God and dedicate ourselves to serving the Church in the assistance of the sick and those in need, with a preference for the poorest. In this way we show that the compassionate and merciful Christ of the Gospel is still alive among men and we work with him for their salvation" (Const. 5).*

We are wholly consecrated to the mission as witnesses and prophets, announcing, practising and fostering Hospitality in the manner of Saint John of God and in communion with all those who make up the Family of Saint John of God.

At the present time, the Brothers and the Communities are playing a crucially important part in the mission performed by the Order. The forms, ways and roles have certainly changed from what they used to be. This is a demand of the process of renewal that we are constantly being called to undertake. The strength of the Brothers and the Communities today lies in offering leadership in Hospitality, the witness of total self-giving and of being companions of our Co-workers, simply offering them the values of our spirituality and our Charism. The elements that identify and characterise the new role of the Brothers are:

c.1) *"The Brothers must be ethical/moral guides, act as a critical conscience, as creative and innovating precursors, and be a prophetic sign of the Good News to the poor, the sick and needy of today, whatever their culture or religion." (Charter of Hospitality 3.2.2)*

- *Ethical-moral guides*: the Guide is the one who goes ahead, who knows the road or at least the one who seeks the road with determination, who practices the values and the philosophy of the Order and demonstrates this by his example. He is the one who encourages teamwork and knows how to be a team worker. He is the companion of the Co-workers, the one who is present at times of difficulty for others. His witness makes him a leader and a moral guide.
- *A critical conscience*: he is the one who observes and shows sensitivity to the values of hospitality and always strives for the maximum. But his criticism is constructive, and he is always the first one to get down to work, committed in this quest, and demonstrating his sensibility through what he does. He ensures that the mission responds to the values of the Order. He knows how to offer support and to be close to those who occupy posts of responsibility, without ceasing to be a critical conscience.

- *A creative and innovative precursor:* He is the one who seeks and is receptive to new possibilities, who improves the quality of care and hospitality in general. He appreciates the value of tradition, where it is good and sound, but he does not become hide-bound by traditions. He listens, trusts new proposals, seeking and committing himself with new responses to meet new needs, fostering the humanisation of care. He is concerned about his own personal, pastoral and professional (comprehensive, solid and continuing) formation, and promotes the same formation for his Brothers and Co-workers.
- *A prophetic sign of good news for all:* As a consequence of the foregoing, he is a witness to what he experiences: Hospitality. He stands as an example. He observes and listens, reflects and shares in order to seek the best. He is critical when Hospitality is betrayed, but he always does this based on his commitment. Whenever he is sought after, or when he is needed, he is always present and in readiness. He does everything to ensure that love, mercy and John of God hospitality is able to get through to the sick, the poor and the needy.

c.2) "The role of the Brother is to be like the leaven in the lump; he must give living testimony of his radical discipleship of Christ, and be the clear expression of the charism he has received, to whose mission he directs and plans his life" (cf. D.F. The Changing Face of the Order, 3.2).

All the Brothers therefore have a mission to perform in Hospitality, regardless of their age, professional background and even their poor state of health.

c.3) "The Brothers must weave a new Community fabric in which our role as 'proprietors' of the Centres is balanced against our function as 'animators'. We must therefore open up to sharing with greater conviction and with greater consistency with all those who wish to join us with closer bonds" (Charter of Hospitality 8.2).

Owning property is only a means for practising Hospitality and we should never rely on that for our strength. Relationships with the members of the Family of Saint John of God cannot and must not be seen in terms of a power struggle, but as a call to work in communion for one and the same end – Hospitality – each one within their own specific context.

The Brothers must demonstrate their passion for the Hospitality project. The role of the Brother must therefore be not so much exercising power but animating, **creating influence**, being influential on the environment and on the values and on the philosophy and ethos of the Order. The fundamental authority which we must show other people, particularly our Co-workers, is our **moral authority**, which is built up day by day thanks to our witness and our example, by knowing how to be a true icon of Hospitality.

II. Proposals for Chapter

For the purpose of strengthening and projecting the identity of the Brother of Saint John of God today, and looking ahead to the future within the Family of Saint John of God, we are therefore making the following proposals to the General Chapter:

1. To care for and foster the spiritual life of the Brothers and the Communities consistently with the Spirituality of the Order, as the fundamental feature for nurturing consecration in Hospitality. This makes it necessary to drive personal and community familiarity with the document "*The Path of Hospitality in the Manner of Saint John of God. The Spirituality of the Order*" must be a benchmark document to be used for the purposes of evaluation by both the Brothers and the Communities.
2. To promote and provide the opportunities for the Brothers in Community to share prayer, reading life through the eyes of faith, or *lectio divina*, discernment, revision of life and fraternal correction.
3. To use the Community Project of Life to encourage the creation of opportunities for sharing prayer, liturgical celebrations and other aspects of Community life with the Family of Saint John of God.
4. To review existing Community structures, creating new forms of Community life, open to the Hospitaller Family guaranteeing a sufficient number of members and helping them to grow in fidelity to the Charism and to promote the Family of Saint John of God.
5. To care for and promote fraternity as a core value of our Hospitaller mission for which all of the Brothers are co-responsible.
6. To define jointly with the Superiors, the personal apostolic project of each Brother and the apostolic project of each Community, seeking to ensure that the Brothers remain close to the sick and the people for whom we care.
7. As far as possible, to foster the professional and pastoral formation of all the Brothers, in order to facilitate their commitment of service and animation for the mission of Hospitality.
8. To provide formation for the Brothers to perform the new role given to us today, particularly as a critical conscience and in terms of personal integrity to be moral guides, animators, promoters and accompaniers of the expansion of the Charism of Hospitality.
9. To draw up specific projects in the Centres and Services of the Provinces and Delegations, in which the Brothers are able to perform the role we are being called upon to perform today.

10. To increase the number of Brothers in each Province or Delegation in projects which cater for new needs.

III. Documents

1. Vita Consecrata, 1996, Nos 42-47; 54; 60; 72; 83; 85-95
2. Starting Afresh from Christ, 2002 No. 12-13
3. Fraternal Life in Community, 1994, particularly chapters 2 and 3
4. Hospitaller Order of Saint John of God Constitutions, 1984, articles 1; 2; 5; 26; 36
5. Hospitaller Order of Saint John of God General Statutes, 2009. No. 1
6. The Charter of Hospitality, 1999. 3.2.2; 8.2
7. Forkan, D. The Changing Face of the Order, 2009. 3.2.

A.4

THE IDENTITY OF THE CO-WORKERS

I. Definition

The Hospitaller Order of Saint John of God is passing through a period of far-reaching changes as the Brothers move away from the ownership and management of their Centres to adopt the new structure which is now developing, and which we are calling the " Family of Saint John of God " in line with indications of the Order's General Statutes (*GS 20*).

This change has been driven by several factors, including:

- The appeal of Vatican II addressed to the Laity to put their faith into action and to assume responsibility in the Church for the stewardship of earthly goods;
- The appeal of the Church to Institutes of Consecrated Life to share their Charism, mission and spirituality with the Laity;
- The desire of the Order to shore up its mission, cultural and spiritual heritage, values and its ethos and philosophy in general, which are the guarantee of its future;
- The requirements of civil and canon law to ensure continuity of governance of Church-related institutions, such as the Hospitaller Order of Saint John of God.

Other factors which we cannot ignore have also been part of the causes of these changes: the shortage of vocations, the declining number and rising age of the Brothers; the increased number of lay staff in senior leadership and management posts.

John of God and the Charism of Hospitality which he received from God and bequeathed to his followers is what gives us our identity and unites us as members of the Family of Saint John of God on a common mission. Brothers and Co-workers, as members of this Family, are co-responsible for performing the mission of Hospitality.

For this reason, and in addition to the personal characteristics of each individual, what identifies all the Brothers and Co-workers as members of the Family of Saint John of God is their participation in the mission and the Order of St John of God's Gospel-inspired project of Hospitality. Nevertheless, the Co-workers have different motivations and ways of participating, which make up and complete the identity of each member, bearing in mind that they belong to different cultures and hold different beliefs (*cf. General Statutes 21-22*).

a) *Those who join the Family as lay men and women based on their commitment to the Catholic faith, who also share the gift of Hospitality and shape it on the basis of their identity and commitment to the Order's project, in professional, human and Christian terms. "Today there is an increase in the presence of lay women and men in Catholic hospital and healthcare institutions. At times the lay faithful's presence in these institutions is total and exclusive. It is to just such people – doctors, nurses, other healthcare workers, volunteers – that the call becomes the living sign of Jesus Christ and his Church in showing love towards the sick and suffering" (CL 53).*

b) *Those who join the Family belonging to other faiths or with other human and professional motivations. To the extent that they perform services to the persons they care for, lovingly and with dedication, they share the spirit of Saint John of God. "Jesus shows us how we are in communion with such men and women **at a level beyond conscience and confession of faith** [as] the text of Matthew 25 verses 37 to 40, clearly demonstrates... It is important that they be open to the influence of John of God, so as to imitate the holistic style of service that he inaugurated in his hospital and which has been inherited by his Brothers...**Viewed in this way our co-workers, including those who are not believers, participate in the charism of John of God, not simply as possible beneficiaries ... but as co-workers in the task of making a world a home in which all feel that they are brothers and sisters. This is really what Jesus' work consists of and it is what the Holy Spirit moves within the Church to bring about.**" (Cf. *Brothers and Co-Workers United to Serve and Promote Life, 122-123*).*

The Co-workers not only offer the Family their work and service, but also their care, attitudes, values and beliefs which enrich the Order's hospitality project which is inclusive.

II. Proposals for Chapter

In order to drive and consolidate the identity and the participation of the Co-workers in the Family of Saint John of God, we shall be putting the following proposals to the General Chapter:

1. To foster the role of the Co-workers to help them consolidate their identity within the Family of Saint John of God with the following basic features:
 - Sharing and fostering the Order's Charism and culture of hospitality (its values, principles, ethos and philosophy).
 - Sharing with the Brothers the responsibility for Hospitality as its witnesses.

- Adopting and promoting the mission and the distinctive features of the Centres and facilities of the Hospitaller Order with a strong sense of belonging.
- Actively backing and driving forward the Order's projects (managers).
- Working with technical expertise (quality, excellence) according to the principles of charismatic management.
- A group spirit and capacity for teamwork: the ability to dialogue and receptiveness to dialogue with the Brothers and the other Co-workers, based on mutual trust and friendship.
- A sense of justice, sincerity and sensitivity to our neighbours.
- A critical and prophetic spirit to defend human dignity.

2. Co-worker assessment. Performance assessment and development is important. All the Centres should have their own system for assessing the Co-workers, which entails a corresponding process of development and accompaniment. This assessment should not consider the performance or output of the Co-workers in purely technical or professional terms, but must also ascertain whether they have acted consistently with their membership of the Family of Saint John of God, as indicated in paragraph 6.1.1 of the Order's Charter of Hospitality.

3. International meetings: it is suggested that two or three international meetings should be held each year, attended by representatives of every country or region in order to:

- Dialogue and assess the way in which the Centres, which are increasingly being run by Co-workers, are practising and promoting hospitality.
- Dialogue and share ideas, projects, research and innovations in respect of how to perform the mission of Saint John of God throughout the world.

This would be a good method for underpinning the identity of the Family of Saint John of God. Information and communication technology could also be used to facilitate these meetings.

4. The Enlarged General Definitory: the establishment of the Enlarged General Definitory was a first step towards integrating and acknowledging the part played by our Co-workers in the General Definitory. We should consider how to exploit their experience with other groups at the regional or provincial levels.

5. Encouraging groups of Brothers and Co-workers in the Provinces and Delegations to freely and as frequently as they deem appropriate, meet together to pray, reflect and share regarding the life and mission of the Family of Saint John of God.

III. Documents

1. Christifideles Laici, 1988, No. 2; 15; 41; 53
2. Vita Consecrata, 1996. No. 54
3. Hospitaller Order of Saint John of God Constitutions 1984. Articles 23a; 46b; 51e
4. Hospitaller Order of Saint John of God General Statutes, 2009. Chapter 2
5. The Order's Charter of Hospitality, 1999. 1.1; 1.2; 3.1.7; 3.2.2; 7.3.2.2; chapter 8
6. Brothers and Co-Workers United to Serve and Promote Life, 1992. Chapters 3 and 4
7. Forkan, D: The Changing Face of the Order, 2009. 2.3.3; 2.3.5; 3.1; 3.4.

A.5

VOCATIONS PROMOTION AND THE FORMATION OF THE BROTHERS

I. Vocations Promotion

1. Definition:

For us, *the Pastoral Care of Vocations, or Vocations Promotion*, comprises all the actions to inform and invite people, and help them to experience life with a properly formed Brother, with appropriate ACCOMPANIMENT, to discern whether or not they are “called to follow Jesus in the manner of Saint John of God” (FB, 2a) as consecrated men.

The Church and the Order, particularly in the present age, are calling us to promote vocations to the Religious Life consecrated in Hospitality, by making the sense, meaning and significance of the vocation visible, using whatever media are necessary and appropriate, and within our reach.

The Pastoral Ministry of Youth must be performed using appropriate methods, forms and languages which are consistent with the different cultures in which the Order is present. While some Brothers are working in this service to the Order in more practical terms, all the Brothers and Communities are called to be active members of the Vocations Pastoral Ministry by praying for vocations through joyful witness to our consecrated life.

2. Proposals for Chapter:

1. To make the following of Jesus visible, based on a radical commitment to the Gospel, through the Hospitaller Religious Life, which must take the form of the consistent practice of the attitudes of Hospitality: outreach and welcome, mercy, service and commitment to the causes of those in greatest need.

2. To explicitly adapt the indications, criteria and plans regarding Vocations Promotion/Pastoral Care set out in the Order's Formation Book to suit each culture. This demands:
 - a. A very clear understanding of the message we have to transmit to Brothers and candidates being open, inclusive, and not confusing people.
 - b. Having the necessary resources and persons with training and the time to undertake it.
 - c. Strengthening the life of the Brothers and religious Communities, seeing them as the best way of expressing the joy of the vocation.
 - d. Encouraging the establishment of Hospitaller Community groups which reach out to young people wishing to share their lives with the Brothers and with the Co-workers.
 - e. Involving our Co-workers in Vocations Promotion.
3. We need a written Vocations Promotion/Pastoral Care plan which can be evaluated in terms of its actions and results.
4. We must ensure that co-workers take on board the project of Hospitality and its values, by providing and sharing times of reflection, prayer and commitment on the basis of faith.
5. We must commit the whole Hospitaller Family to Vocations Promotion/ Pastoral Care through the example of their lives, because it is on this that the future of the consecrated life in the Order and the incorporation and co-responsibility of the Co-workers in this Family as drivers of Hospitality, depend. This makes it necessary to create and encourage a working climate and personal commitment which will encourage vocations to Hospitality among our Co-workers.

II. The Brothers' formation

1. Definition

When we talk about the *Brothers' formation*, we mean a continuing process of integrating, enriching and developing the personality and identity of the Brother of Saint John of God as a man of faith and a consecrated man, seeking to radically live the Hospitaller vocation as our Constitutions propose. It is an unending process, and basically comprises two stages: initial formation, until solemn profession, and continuing formation, which is a lifelong process.

The Brothers' formation seeks to maintain a spiritual tone and a sense of moral authority which enables the Brothers to be a critical conscience, a prophetic source of denunciation, and to be able to hand on a sense of belonging and Gospel-based attitudes, thereby making them icons of Hospitality.

To a great extent, the future of the life of the Brothers, Communities and the Order itself will depend on having an appropriate formation process which, particularly in the modern age, must

be holistic and solid in every respect, both personal and communitarian, human and religious, professional and pastoral.

2. Proposals for Chapter:

Urge the Brothers to undergo the far-reaching and coherent process/pathway of formation throughout the whole of their lives, as a preparation for and development of their consecration following the guidelines proposed in the Order's Formation Book for initial and continuing formation, and for Formators' formation. This makes it necessary to:

1. Live our consecration to God and to our Brothers harmoniously, by practising our mission – as an experience of Hospitality – close to people, and in contact with suffering..., making it meaningful by personally living a life of faith and practising the Spirituality of the Order.
2. Provide the wherewithal to enable the Brothers to uphold and develop the sense of their vocation, updating their human and spiritual commitments, and using Community events as an essential part of this process, to create a rich personality and identity as Brothers of Saint John of God.
3. Identify the future Brother of Saint John of God in terms of the way they live consistently with the Gospel and have a solid personal faith, which encourages reading reality through the eyes of faith, and with a Hospitaller personality and powerful sensitivity towards the needs of others, cultivated by faithful and permanent commitment to personal and Community prayer.
4. Establish forms of cooperation between the Provinces of the Order to provide initial formation to the Brothers, and whenever possible, to assess the possibility of taking part in shared formation jointly with other Religious Institutes (*GS 66, 68*).
5. A continuing formation programme for the Brothers should be run in every Province or Delegation, tailored to meet their requirements, as indicated in the General Statutes of the Order (*GS 89*).
6. Strive at all times to update our knowledge and experience of accompanying the human and spiritual suffering of individual persons.
7. Provide formation to enable the Brothers to respond in significant areas of their mission: the Pastoral Care of the Sick, bioethics, providing care to those who are most vulnerable, humanising care, being concerned about our guests, the School of Hospitality, handing on the values and the identity of the Order etc.
8. Run the project and programme for encouraging and updating Formators at the interprovincial level or in each Province, Vice Province or Delegation.

9. Identify and educate Co-workers who, together with the Brothers, undertake joint responsibility for the formation of the Brothers.

11. Educate the Brothers and Co-workers to harmonise the demands of management with the evangelising mission, overcoming inconsistencies and ambiguities in order to foster mutual growth.

III. Documents

1. Vita Consecrata, 1996. No. 63-71
2. Potissimum institutioni. Formation in Religious Institutes, 1990.
3. Hospitaller Order of Saint John of God Constitutions, 1984. Chapter 4
4. Hospitaller Order of Saint John of God General Statutes 2009. Chapter 4.
5. The Programme for the Formation of the Brothers of Saint John of God, 2000
6. Mion, R. [Research Report on the State of Formation in the Order](#), 2006

A.6

THE FORMATION OF OUR CO-WORKERS

1. Definition

In accordance with the signs of our times, the mission of the Order is seen as being carried out by the 'Family of Saint John of God' of which Co-workers form an essential and integral part. The formation of our Co-workers is therefore more crucial than ever in today's world to ensure their knowledge of the Order, the person of Saint John of God and the values and cultural ethos that underpins the Order. One of the primary aims of this formation is the integration of the Co-Workers' professional qualities with the Christian and Saint John of God Values which marks our special mission in the Church to the care of the sick, needy and marginalised. Formation is different from information. It is an integrated organisational process that engages with each person in a holistic way. This formation begins at birth and ends with death. It is a life-long process. Formation has to promote the growth of individual Co-workers' awareness, beyond a labour or work contract, that they belong to Family of Saint John of God and are ready to work according to the philosophy and values of Saint John of God.

The Formation Programme sets out to provide our Co-workers with the opportunity to:

- To reflect on and nurture the philosophy and ethos, values and spirituality of Saint John of God in their own lives;
- To study the identity, the mission and the values of the Hospitaller Order of Saint John of God;
- To renew, cherish and transmit the ethos, values and spirituality of the Order to the next generation;

- To promote personal and corporate integrity by the way we all live out the espoused values, philosophy, ethos and spirituality of the Order.

Strategic Guidelines in the Development of the Strategies

Although the term 'Co-worker' is often taken to refer to lay men and women who work in the Order's Hospitals, Centres and Services, the Order actually views its Benefactors and Volunteers, as well as its staff as Co-workers. However, for practical purposes in the drawing up of generic strategies, it has to be assumed that the vast majority of people who will participate in such a programme will be our staff members. In relation to Volunteers, their formation should be incorporated, depending on the amount of time they volunteer to offer and the level of formation to which they wish to receive.

The staff comprises various levels, including:

1st Level: The Co-worker who simply wishes to be good worker who understands and respects the philosophy and values of the Order.

2nd Level: The Co-worker who aspires to a higher level of understanding of the Order's philosophy and values and recognises its mission in the world and wants to be more involved in and committed to it.

3rd Level: The Co-worker who feels closely identified with the Order and shares its philosophy and values and wishes to engage as fully as possible in its evangelising mission.

Stages of Formation

These levels are linked to the individual degree of identification with the mission of the Order.

The 1st Stage is for every Co-worker when they commence their work. They receive basic induction/orientation into the organisational structures, the values, philosophy, ethos and culture of the organisation.

Phase two of 1st Stage is provided if the person lacks knowledge, or understanding of Christianity and the structures and disciplines of the Catholic Church.

The 2nd Stage of formation is a process of continuing formation for Co-workers who have been involved with the Order for a long time. For example, in the Western European Province, this will be done through the Supervisory Management Programmes organised by the HR (Human Resource) Department and by the School (Institute) of Hospitality.

The 3rd Stage is for people who, by their actions and their attitudes, have identified themselves as people who have endorsed the Order's value system and show leadership qualities. (People who take up managerial posts in the Institution).

Education/Formation Programmes

The Institute/School of Hospitality in consultation with the Human Resource Department in the Province or Delegation should adopt the necessary strategies, appropriate to their particular needs, with reference to the Formation Manual for the Co-workers. For example:

First Stage

1. The History of the Order
2. The Life of Saint John of God
3. The Mission and Values of the Order

Phase Two of First Stage

Overview of Christianity and Catholic Church as appropriate for the audience

Second Stage

1. Development of the Story of Saint John of God
2. Further reflection on the Order's spirituality and the values
3. Major documents of the Order dealing with our Co-workers
4. Hospitality in the world.

Third Stage

1. Pilgrimage to the Saint John of God Services at Granada (if not possible, a virtual presentation)
2. The Order's general documentation

Lines of Action: The actions to be performed are:

- 1 Offer a clear profile of an ideal Saint John of God person;
- 2 Articulate an ideal culture of each Centre and of the whole organization;
- 3 Recognise that the physical and social environment of our Centres is the primary source of formation of our staff;
- 4 Conduct a regular evaluation of formation strategies, and a regular exploration of alternative ways of providing formation;
- 5 Design a methodology based on handing on concepts and the first-hand experience of the Institution's culture, philosophy and ethos;
- 6 Invest resources in effective Order-wide formation at all levels;
- 7 Carefully monitor our strategies to ensure that all aspects of formation reflect our Order's heritage, vision, mission and core values.
- 8 Clearly state the objectives of each 'School of Hospitality'

II. Proposals for Chapter

1. The Provinces and delegations should set up the “School of Hospitality” as the focus of Formation and the means of passing on the culture, philosophy and values of the Order.

The Provinces and Delegations should design effective formation programmes through the Schools of Hospitality. Every Province and Delegation should therefore select a given number of persons, including a number of young Hospitallers and older or retired members, to take part in, and undertake responsibility for, these programmes.

2. Lay down criteria for the joint formation of Brothers and Co-workers based on the Formation Manual for the Co-worker of the Order and the Programme for the Formation of the Brothers of Saint John of God.
3. Foster joint interprovincial and/or regional formation programmes for our Co-workers.
4. The General Curia must oversee the implementation of the Manual for the Institutional Formation of the Co-workers of the Hospitaller Order of Saint John of God.

III. Documents

1. Christifideles laici, 1988. No. 57-63
2. Hospitaller Order of Saint John of God Constitutions, 2009. Articles 23; 24
3. The Order's Charter of Hospitality, 1999. Chapter 6
4. Brothers and Co-Workers United to Serve and Promote Life, 1992. No. 41
5. The Programme for the Formation of the Brothers of Saint John of God, 2000
6. Manual for the Institutional Formation of the Co-worker of the Hospitaller Order of Saint John of God, 2012.
7. The Changing Face of the Order, Forkan, D, 2009. 3.4.2; 3.5.1.
8. The 4th Europe Regional Conference, 2011. Proposals 13 and 14.

B. THE MISSION OF THE ST JOHN OF GOD FAMILY

B.1 THE IDENTITY AND MISSION OF OUR CENTRES

I. Definition

The identity of the Order and of all our Centres and Services, and hence the Identity of the Hospitaller Family, is defined in terms of Hospitality (*cf. Const. 6*), which is a gift of the Spirit (charism) that leads us to be configured with the compassionate and merciful Christ of the Gospel (*Const. 2a*) ... whereby we keep alive through time the merciful presence of Jesus of Nazareth (*Const. 2c*).

The principles upon which our identity is grounded and expressed are set forth in articles 48-50 of the General Statutes of the Order. Article 50 describes Hospitality as the original and core value of the Order from which all the others derive. In 2010, the General Definitory of the Order took the value of Hospitality as the basis for defining the following derived values that stem from it: Quality, Respect, Responsibility and Spirituality.

Our Apostolic Centres are, and define themselves as, Catholic religious entities (*GS 49a*) and their mission is to practise Hospitality, that is to say, to evangelise the world of pain and suffering by providing comprehensive care to the guests in our Centres (*cf. the Charter of Hospitality 1.3*). Put another way, the mission of the Centres is to follow in the footsteps of Jesus Christ, the Good Samaritan, (*Lk 10,25*), who passed through the world doing good to all (*Acts 10,38*) and healing all manner of sickness and suffering (*Mt 4,23*), just as Saint John of God did by devoting himself wholly to the service of the poor and the sick (*Const. 1*). This is our way of being Church, and being in the Church.

The Order's mission is now spreading widely and is being performed both in our own Centres and in others that have been entrusted to it. Our mission reaches out to guests in these Centres and their family members, and all the members of the social community to which the Centres form part and which are increasingly opening up their doors to the social representatives of the community at all levels.

One distinctive feature of our identity is fraternity, and this is why we are called to establish and renew our "bonds of fraternity" (*cf. Const. 36-40; GS 1; CoH 3.1.6; Spirituality Book, 105*). Communion requires all the members to share a strong sense of identity, otherwise fraternity merely becomes a container in which the responsibility of each and every one is diluted. Having established this basic idea, we can proceed with a healthy vision of teamwork. Before fraternity is

able to manifest itself in tangible forms of action it is an interior dimension which is nurtured by the culture of participation and cooperation.

The identity of our Apostolic Centres is characterised above all by their *management model* and their *style and model of care*, both of which are geared to its mission as we have defined it. Our **management model** is becoming increasingly more important in view of the complexity that our Centres are generally developing. The Order's management model is defined in general terms in the Charter of Hospitality, and we call it *charismatic management*.

The Order's **care model** derives from its mission and is based on Hospitality in terms of the values and principles that express it. Its fundamental features are: the unceasing effort to provide holistic and quality care, employing the best technical facilities within our reach, providing the humanised care to which all men and women are entitled; our guests are the centrepiece of all our Centres; providing spiritual and religious care, respecting and defending the dignity and the rights of all our guests, particularly the most vulnerable; providing biographical care and fostering ethics and bioethics consistently with the principles of the Catholic Church; caring for, fostering the advancement of, and respecting our Co-workers; teamwork; involving everyone in the mission and managing care, as sharing co-responsibility for it, at every level; focusing on formation, teaching and research.

Sensitivity to the poorest and the new needy takes pride of place in our mission, and every Centre must show it, being receptive at all times as far as possible to promoting and taking part in any new programmes and projects addressed to caring for the most vulnerable people.

The mission of the Order and its Centres in our globalised world is to foster collaboration and synergies between the Provinces and the Centres and the programmes that are being implemented, particularly outside our Centres. In particular, it drives cooperation with the Provinces and Centres that are present in the developing countries, by appropriately organising, coordinating and enhancing all their entities and agencies.

II. Proposals for Chapter

To consolidate the identity of the Order's Centres and foster and propel forward the mission of the Apostolic Centres, we will be submitting the following proposals and strategies to the General Chapter :

1. Each of the Order's Centres must have regulations or statutes, with which everyone is familiar and which clearly set out their identity, mission, and the principles and criteria underlying their model and style of care, and their model of charismatic management.
2. In Centres without a Religious Community the identity and the mission of the Family of Saint John of God must be guaranteed, and have all the necessary instruments to ensure this.

3. All the Apostolic Centres must have a Spiritual and Religious Care Service with adequately trained staff, and with a pastoral action plan consistent with the guidelines and criteria set out in the Order's Pastoral Care Document.
4. Formation in ethics and bioethics must continue to be given pride of place in every one of our Centres which must have an Ethics Committee or at least an Ethical Reflection Group, depending upon the Centre concerned, and done in coordination with the Province.
5. The Provinces and the Centres must promote, establish and look after the Saint John of God Volunteers, and a Gospel-inspired and solidarity-based way of opening up our Family to take in new members who feel called to practise and live the Hospitality of Saint John of God.
6. The Hospitaller Family of Saint John of God is always interested in new projects, Centres and Services, particularly for the most vulnerable people, where these are necessary and viable in terms of the Gospel mission and the organisation, in order to guarantee our identity and mission. At the same time we are also ready to close down any Centres and Services which fail to meet these criteria.
7. As far as possible, the Provinces and Centres must provide and encourage teaching and research according to the criteria which are enshrined in our Charter of Hospitality as a relevant and necessary way of taking forward in our evangelising mission, encouraging and being always receptive to dialogue between faith and science.

III. Documents

1. Deus caritas est, 2005. Nos 20; 21; 25a; 31; 33; 40
2. Hospitaller Order of Saint John of God Constitutions, 1984. Arts: 1; 2; 6; 36-40.
3. Hospitaller Order of Saint John of God General Statutes, 2009. Nos 1; 23-25; 48-50; 53-54
4. The Charter of Hospitality, 1999. 1, 3; Chapters 4, 5 and 6.
5. Forkan, D. The Changing Face of the Order. Rome 2009. 3.4 and 3.5.
6. Forkan, D. Circular letter on the Values of the Order, 2010.

B.2

CHARISMATIC MANAGEMENT

I. Definition

The Order bases the management of its Centres and Services on the Charism bequeathed to us by Saint John of God, which we know as the Charism of Hospitality.

The concept underlying charismatic management is not new to us. Ultimately the foundations of what we call our Charism are our principles, values and style of work which most specifically characterise us and which have always been with us. Nonetheless, in endeavouring to move from

an ideal notion to a more pragmatic understanding of what we mean by charismatic management, and thereby be able to draw a distinction between our works and activities and other similar social/health care organisations, we are moving towards formal definitions, evaluations and audits. This will also enable us to compare ourselves and draw a distinction between the management and the work of our Centres and those of other social or health care organisations similar to our own.

The core aspects of Charismatic Management are to be found in the Charter of Hospitality (5.3) and the General Statutes (50).

The General Curia Europe Commission instituted a subcommission of Brothers and Co-Workers, tasked with developing a Charismatic Management Evaluation Tool which can be used across all the Order's Services and Centres and has been included in the document awaiting imminent publication: *Charismatic management in the Hospitaller Order of Saint John of God – Guidelines for the evaluation and improvement of our apostolic mission*.

This document defines charismatic management in the following terms: "The Hospitaller Order bases the management of its Apostolic Centres on the Charism bequeathed to it by Saint John of God, which we call the Charism of Hospitality. This type of management is characterised by the fact that it applies the core principles and values which spring from the Charism and which we considered to be the "metavalue" that completes our identity in the Church and in society. This system of principles and values is based on the Constitutions and our General Statutes, and in practical operational terms it is expressed in the Order's Charter of Hospitality. Everyone with managerial responsibilities in the Order's centres is required to comply with the Charter of Hospitality and promote our system of principles and values".

As previously noted, our Charism is made up of our principles, values and style which most typically characterise us and which we have always had. We must also acknowledge that "management" also forms part of the Charism. We must therefore consider it a "charismatic necessity" as a Religious institution, to imbue our management style with all the technical features we find in all organisations, which, like them, pursues "management excellence" through what is called "a continuous improvement strategy".

The Hospitaller Order, as a corporate organisation tasked with a mission, needs to know and apply the best way of implementing and carrying forward that mission, while preserving its own identity traits. In other words, it must define its management style, which we call "Charismatic Management" and which is defined in terms of the degree to which the ordinary running of our Centres is imbued with our identity traits.

Ultimately, Charismatic Management simply means *doing things well, meaningfully, following the principles which justify and define our Institution*. We may therefore say that there are two themes which, by interrelating, constitute the substance of Charismatic Management:

1. The identity traits of the Hospitaller Order
2. The performance of the Mission according to the principles of excellence in continuous improvement management.

II. Proposals for Chapter

1. *Strategic Plan*: all the Provinces and Delegations should have an overall strategic plan which defines the mission and objectives of the Province within the overall mission of Saint John of God. This plan should lay down realistic goals and objectives that are consistent with that mission and within a given timeframe consistent with the Province's capacity for implementation. In developing this strategic plan, it is vital for communication, participation and discussion to take place with as many people as possible from within the Family of Saint John of God, to assist with both the development and the overall ownership of the plan, once it is in the implementation phase.

One of the strategic objectives must refer to the introduction, implementation and evaluation of Charismatic Management within a Province's Services/Centres.

2. *The involvement of the people who use our Services*: The fundamental principles which characterise the Order's services focus our attention on the person we serve, and refer to our obligation to defend their rights. The General Statutes of the Hospitaller Order of Saint John God state that "The rights of the sick, the aged and the handicapped must be upheld and defended, taking into account the personal dignity of each individual". (50)

In pursuit of this objective, one very important element for some Services/Centres, particularly those involved in community health and social care, is the increasing involvement in the management of the service by those who use it. Examples of services where this already occurs are the services for people with intellectual disabilities, the elderly, and the homeless. Examples of service-user involvement include Advocacy Groups, Interview Panels, and Management Teams and membership of management teams, including personnel selection procedures.

There has also been a development of Patient and Family Councils in Acute Hospitals, whose purpose is for patient and family members to advise the hospital on matters including, but not limited to, patient and provider relationships, institutional review boards, quality improvement initiatives, and patient education on safety and quality matters.

It would be very important for Chapter to consider how the Centres and Services of Saint John of God can encourage the involvement of service-users in advocacy and the management of the services provided, as appropriate to the laws and regulations of each country and user satisfaction levels.

3. *Co-Workers*: It is proposed that every Centre/Service should have a plan for developing the professional skills of Co-Workers and their career advancement, and for supporting their integration with the Centre/Service's vision, mission, ethos, philosophy and values, and the aims of their Strategic Plan.
4. *Senior Management and Board Members*: It is proposed that criteria and minimum expectations are agreed for the appointment of people to Senior Management Teams or as Members of Board of Directors of the Order's Centres and Services. (*Europe Regional Conference*).
5. *Environment*: One of the important elements of Charismatic Management concerns the environment and how we relate to it. The Order's Centres/Services have an obligation to consider the effects of their decisions and actions– not only on the Centre/Service itself but on the whole community, the environment and indeed society itself.

It is proposed that one of the objectives of a Strategic Plan should refer to the responsibility which a Centre/Service has towards the community/society and the environment.

III. Documents

1. Hospitaller Order of Saint John of God Constitutions, 1984, article 100
2. Hospitaller Order of Saint John of God General Statutes 2009. articles 50; 92a; 162a; glossary (charismatic management)
3. The Charter of Hospitality, 1999. 5.3
4. Charismatic management in the Hospitaller Order of Saint John of God: guidelines for the evaluation and advancement of our apostolic mission, 2012:

B.3

THE ECONOMIC SUSTAINABILITY OF THE CENTRES, PROVINCES AND REGIONS. SUSTAINABLE GROWTH

1. Definition

We should not consider the issue of sustainability purely in financial or economic terms, but must also reflect on the way the values of the Order – Hospitality, quality, respect, responsibility/accountability and spirituality – can be sustainably practised in our Centres.

Throughout its long history, the Order has always demonstrated that it is capable of managing numerous centres for the benefit of the sick, the guests and needy people, even where this demands huge efforts, guaranteeing their sustainable economic success. This has been, and

remains, a fundamental precondition for the growth of the Order and for the exercise of its Charism.

Many social, political and organisational factors often make it difficult to plan the future of a facility on a solid economic basis. But even though the considerable commitment deployed by individual Brothers and Co-workers in the past have undoubtedly been demonstrably praiseworthy and crucial, effective sustainability in structural terms has not always been, given the priority it deserves.

We are duty-bound to offer services to the sick, the disabled and all those who request our assistance, in the most stable and reliable manner possible. That also applies to our Co-workers who, with their families, also need secure employment.

We must take note that for the time being we are only managing our Centres in an economically sustainable manner in the healthcare systems of the first world, and in some cases in the second world, thanks to government subsidies, insurance companies and donations, provided that the management is sound.

We must therefore rethink and encourage international solidarity between the Order's Centres in a new light (twinning). This process can help to foster closer identification between the Co-workers of the two Centres concerned, namely the Centre providing the support and the Centre receiving it, and with the Order.

II. Proposals for Chapter: Sustainability – Growth – Solidarity

1. Each Centre is autonomous and must guarantee its own economic/financial independence. The Provincial Curia, by agreement with the Centre concerned, may offer assistance for social projects and programmes in the spirit of charismatic management. If a particular Centre is unable to make itself sustainable, the General Curia or the Provincial Curia will decide whether and how it should be maintained
2. It is essential to define an economic/financial plan to guarantee sustainable development. It is designed to achieve an operating result which is at least in break-even, guaranteeing the necessary provisions and investments. The economic/financial plan should be drafted on a long-term basis, if possible (for example, 5 years). This also guarantees transparency and accountability.
3. If this is done the Centre can continue to grow by expanding, by participating in or acquiring other Centres in a given region, on condition that this contributes to improving the overall quality of care.

4. The Order's Centres in the industrial countries which are developing sustainably must discuss, at management level, the possibility of showing solidarity by providing support to Centres in the developing countries and to meeting local needs. An essential condition is that this commitment does not damage their own Centres in terms of their substance and/or the quality of the services they deliver.
5. We must take it upon ourselves to urge people to show solidarity and encourage them to be generous. To this end we must directly turn to potential donors at the local level.
6. We must reflect on how a general system or some legal structure might be put in place to collect donations for the benefit of third parties.
7. The structures dedicated to fundraising must bear in mind the fixed management costs in their projects, when the government authorities or other entities only cover the initial investment.
8. The Order must decide on which Centres it intends to keep and maintain in a sustainable manner (e.g. Nazareth, China) and which centres should be closed down on charismatic and/or economic/financial grounds. The General Curia shall lay down the criteria for maintaining Centres which are not self-supporting.

III. Documents

1. Hospitaller Order of Saint John of God Constitutions, 1984. Article 100
2. Hospitaller Order of Saint John of God General Statutes, 2009. No. 52
3. The Charter of Hospitality, 1999. 5.3.4.3; 5.3.5.3
4. The 4th Europe Regional Conference, 2001

B.4

AD INTRA AND AD EXTRA COOPERATION (NETWORKING)

1. Definition

At the 2006 General Chapter and in all the meetings of the Regional Conferences in recent years, the emphasis has been on the need to step up internal cooperation between the different entities belonging to the Order, and with other civil and Church institutions (*GS 52; 55*).

The Order as a whole has great potential *ad intra* in terms of its human and material resources, its knowhow in every area of healthcare and social welfare, organisation and management, as well as formation, teaching and research, drawing on its experience and its rich spiritual and cultural heritage. In our globalised world, we are being called to globalise Hospitality, sharing the full

potential of the Order and placing it at the service of the Order worldwide. (*Const. 14c; GS 65; 122*).

In the past few years, progress has been made and initiatives promoted which confirm this: interprovincial and regional commissions have been set up, Twinings, the Missions and International Cooperation Office, the Saint John of God Fundraising Alliance, the Brussels office for the Order in Europe, and meetings convened on formation, pastoral care, bioethics, welfare, management and cooperation. All these reveal the importance of sharing and working together, in order to continue growing on the mission. This makes it necessary for us to further intensify this form of cooperation at every level in the Order in the coming years, seeking the most appropriate means and methodologies.

This way of viewing reality and acting gives us the chance to grow as the Family of Saint John of God, based on the spirituality of Hospitality and communion. All the members of our Family have the possibility, and indeed the calling, to play an active part in this cooperation project, making available and sharing their skills, their time, and ultimately their lives, wholly or in part.

The Order also boasts a rich tradition of *ad extra* collaboration, namely, in cooperation with other entities of various kinds, both Church and secular, to promote its project of Hospitality to serve the sick and the most vulnerable. This offers a wide area for collaboration which makes the Hospitality we have received from Saint John of God possible (*Const. 48d*).

The Church is urging us to co-operate with other Church institutions, and there are constant appeals within the consecrated life to engage in inter-Congregational collaboration (*VC 52*), and interfaith collaboration. (*Const. 45e; 52, CI 5.3.6.5; 5.3.6.6*). The Order has a great deal of valuable experience in this area, but it is certainly a field that opens up many possibilities for further growth.

The Order also has a long experience, dating back to its beginnings, with cooperation in many places with government administrations of various kinds. It is this which has enabled the Order to develop and expand its mission. Nevertheless, we must remain vigilant, and even though the Order is, by its own philosophy, receptive and outreaching, it must ensure that in any form of co-working and collaboration, the values, ethos and philosophy of the Institution are guaranteed, as the General Statutes demand (*GS 49; 50*).

In this way, the Family of Saint John of God will become once again more permeable and visible within the Church and within the society it serves, with the sole purpose of promoting the Gospel-based hospitality of Saint John of God, serving needy people, affirming our identity and reaching out to diversity, particularly in the places where the Catholic faith is in a minority. At the same time, cooperation with other entities requires us to make the effort to be transparent, to provide formation and John of God testimony, and to be ready to take on and to involve ourselves in

projects, both social and ecclesiastical, mainly for the provision of care, however difficult they may be.

II. Proposals for Chapter

In order to continue fostering *ad intra* and *ad extra* cooperation on the part of the Order, we are putting the following proposals to the General Chapter:

1. The General Curia and the Provincial Curias should encourage the institution of cooperation ventures and alliances (networking) to share their heritage of expertise and experience for the benefit of the groups of people for whom we care (mental health, acute hospitals, the elderly, persons with disabilities, etc). We must therefore continue promoting internal cooperation within the Family of Saint John of God through Interprovincial and/or Regional Commissions, putting in place specific programmes at different levels: formation, the School of Hospitality, pastoral care, bioethics, charismatic management, teaching, research and other specific themes of relevance to the Family of Saint John of God.
2. We should continue developing and establishing Twinings between the Provinces and/or the Centres of the Order throughout the world under cooperation agreements to encourage the exchange of know-how and human and material resources, in such areas as formation/education, management, welfare and care, research, fundraising, to name a few.
3. We must continue to encourage the Missions and International Cooperation Office and the Saint John of God Fundraising Alliance, improving information, coordination and networking within the Order.
4. We should continue fostering international cooperation and fundraising in a modern and professional manner. To this end, we should study the possibility of establishing cooperation agencies at the interprovincial, national and regional levels and then link them at a higher level; respecting the identity and the legislation of each place, but launching out to improve the globalisation of solidarity which will enable us to work towards the same goals, if feasible using a platform or a federation. As society stands today, this is a sound means, enjoying public support, for raising funds for the benefit of others, whether done by a juridical structure such as a Foundation or an Association.
5. Every year the Missions and International Cooperation Office (General Curia) should issue a newsletter for the Family of Saint John of God and for society in general, explaining the most important projects promoted during the course of the year and publicising all the human and financial resources which the whole Order has allocated to International Cooperation. This makes it necessary for all the Provinces and organisations within the Order to punctually submit the necessary information to the General Curia.

6. We must participate and where necessary foster cooperation between the Order and other Church institutions and other Institutes of Consecrated Life in the areas of pastoral care, formation, and health care and welfare. We should also foster interfaith cooperation and engage in ecumenical dialogue with other entities in projects which foster the Order's mission.
7. We must continue reaching out and encouraging co-operation with government administrations and other civil society entities in the various areas of our mission, at all times safeguarding the Order's identity, ethos and philosophy, and values.

III. Documents:

1. The Catechism of the Catholic Church, 1992. No. 1939-1942
2. Vita Consecrata, 1996. No. 52; 74; 101; 102
3. Mutuae Relationis, 1978. No. 18b
4. Hospitaller Order of Saint John of God Constitutions, 1984. Article 14c; 45c; 45e; 48d
5. Hospitaller Order of Saint John of God General Statute, 2009. Articles 49; 50; 52; 55; 65; 122
6. The Charter of Hospitality, 1999. 4.5.1; 5.3.6.5; 5.3.6.6

CONTRIBUTIONS OF THE YOUNG HOSPITALLERS AND CO-WORKERS GROUP TO THE GENERAL CHAPTER

Dear Brothers and Co-workers, members of the St John of God Family summoned to attend the LXVIII General Chapter of our Hospitaller Order:

We have all been convoked by the present General Government to Share, Discuss and Draft our Projects, Thoughts, Opinions and Proposals for the future direction and pathway of Hospitality along which we can all continue moving forward as part of a common Hospitaller Project.

In our humble capacity as a few of the vast numbers of Brothers and Co-workers who have expressed their commitment to the Charism of St John of God, we wish to offer you the fruit of the reflections of each one of us. Firstly, the reflections of each one of us personally, in our places of work, and then all together as a group of 30 at our meeting in Rome.

These notes and the contributions that we added after the first draft of this document are intended to be a message of hope and confidence in the future of this project, the project of John of God and of all of us. We believe in it, we believe that our mission has a meaning and relevance today more than ever before. We place our trust in God's love and mercy towards us and we entrust all our talents and all our expectations to Him.

Please accept them for what they are: Suggestions, Ideas, Proposals and in some cases dreams, about an Order with prospects for the future from the hand of St John of God who reminds us all that

"Since we are all working for the same purpose, each one along their own pathways, it is good for us to help one another".

With this in mind, and firmly rooted in the Faith of our Lord of Mercy, and in the hands of the Ever-Virgin Mary, we propose the following:

1. We propose to make progress in everything relating to shared internal and external communications from our Centres and from the Hospitaller life, putting in place or improving procedures for managing today's technologies to give everyone a greater sense of belonging. We should also foster and encourage the establishment of International Networks, Fora and opportunities for meetings between Co-workers and Brothers to help make progress in respect of both professional matters and the experience of the Charism in all its forms of expression, particularly by exploiting the new technologies on specific pages on our website, and sharing professional know-how and practices and matters relating to the community experience of the Charism.

2. We propose inaugurating a Hospitaller Vocations Year throughout the whole Order and with other kindred Congregations, such as the Sisters Hospitallers and the Sisters of St John of God, as a joint undertaking moving towards the future.
3. We believe it is necessary in our present-day culture to be able to optimise human resources in terms of the internal organisation, firmly placing our wagers on merging Provinces and/or Interprovincial Organisations.
4. We should continue strengthening or creating specific operational channels to welcome in and listen to the guests in our Centres as constituent and day-to-day elements of the dynamics and management of the Centres.
5. Looking to Granada as the origin of our roots and principles as a Family, we propose instituting a Formation Community open to the Brothers and Co-workers, with the mission of Hosting Pilgrims and acting as a Benchmark Centre of Hospitaller Spirituality and Formation, with a specific project for that very purpose. This Formation Centre would depend on the General Curia.
6. We might examine the possibility of setting up small "Hospitality Cells" in our Centres and Provinces to enable Brothers and Co-workers, motivated and animated by the style of St John of God, to provide care for, and to serve the new poverties and states of need and/or marginalisation. A Commission should be instituted to deal with new forms of poverty and states of need and/or marginalisation, offering solutions to newly-emerging problems.
7. We should draw up specific protocols to facilitate real Twinings between Centres and exchanging professionals for specific periods, to foster the enrichment of both the individuals and the teams involved, addressing all the relevant legal issues.
8. We suggest setting up Youth and Vocations Pastoral Ministry Groups in different areas of the Order throughout the world, tasked, *inter alia*, with fostering and galvanizing different Vocations to Hospitality, especially to the Religious Life as Brothers of St God of God.
9. We should step up the formation of Co-workers in Hospitality to help them to know and thoroughly understand the Charism of Hospitality and the History of the Hospitaller Order of St John of God.

Trusting that the Holy Spirit will enlighten and accompany you over these days in your own places of work, you may rest assured that we are by your side, and keep you present in our prayers and daily work, each one of us in our places of origin.

With our fraternal gratitude, we look forward to meeting you at Fatima in October 2012.

GROUP OF PARTICIPATING CO-WORKERS, LXVIII GENERAL CHAPTER OHSJD

Dear Brothers,

For more than 25 years you have been promoting the participation of Co-workers in the Hospitaller Mission of the Order, opening the doors of your Religious Family to include all of us in your Mission at the service of the sick and needy as St. John of God did in the Granada of the XVI century.

The alliance with the Co-workers to serve and promote life was later understood by the Order as collaboration, uniting us in the same Mission, until it became defined as something closer, called the Family of St. John of God of which you form the inspirational core through your religious consecration and committed witness. This is the Family you have invited us to join, so that as Co-workers, (volunteers and benefactors) we incorporate the principles and values of the Order in the service of Hospitality, above and beyond our professional contribution, or simple solidarity. Once we have assimilated them, the principles and values give meaning to and further enrich our work.

Today many Co-workers in different parts of the world support the Mission of Hospitality according to their different personal situations, ties and commitments. In this way Brothers and Co-workers carry forward the project that St John of God would want for today. This inclusive diversity, in which each of us has a place to develop our dedication, is in itself a sign of Hospitality. We consider that the growing co-responsibility between Brothers and Co-workers for the most vulnerable a sign of mutual trust which we recognize and which benefits millions of people across the five continents of the world. Nevertheless, its practice calls for a way of being, a way of feeling, a way of doing in the manner of St John of God.

This is why we believe that we must continue to strengthen and deepen these ties of collaboration. We ask you to continue to transmit to us the essence of St John of God, particularly in those circumstances and places where we have not yet shouldered, as we would have wished, the responsibility to which you invite us.

We would like the formation of Co-workers in Schools of Hospitality to be furthered so that our commitment may grow in charismatic quality and we can continue studying together ethical, scientific, pastoral, humanizing and managerial criteria, necessary today in the service of the sick and needy. We think that the Order's present and future depend on us maintaining these close ties.

It worries us that vocations to religious life are dropping. We are united in prayer with all of you that the Holy Spirit may bring new vocations to the Hospitaller Order. We trust that the decisions

taken by the General Chapter on Vocations Promotion will continue to ensure the presence of Brothers as moral guides.

You can count on us. We too want to forward the project of St John of God, to shoulder our share of responsibility more decisively and carry on with the Apostolic Works of the Order, in a way that puts the values of Hospitality into practice and not a purely technical, scientific or managerial manner.

Help us to overcome our limitations and offer us the witness of Hospitality to guide us in the footsteps of St. John of God.

Thank you for these days of prayer, reflection and shared hopes and concerns in a climate of fraternity that has strengthened the bonds that bind us even more. Amongst other things we experienced joy and optimism at the proposed fusion with The Little Brothers of the Good Shepherd. Undoubtedly Br Matthias, another who “was crazy with love”, and his work will be a point of reference for Hospitality.

Thank you for allowing us to participate in the building of a Project of Hospitality for the coming sexennium. We think that this should be the path for:

- The acceptance and welcome of all those in need, without discrimination.
- Internationalisation and solidarity.
- Inward and outward openness.
- The participation of young people, Brothers and Co-workers.
- The consolidation of managerial structures for the future, suited to the local context (General Curia, Provinces and Centres)
- Complementarity that allows Brothers and Co-workers to develop their respective roles.
- Communion, so that the Project of St John of God may continue to grow and attract others for the good of the sick, the weak and the marginalized.

Through co-responsibility may we develop comprehensive care programmes that transmit God’s mercy to those in greatest suffering and despair.

Our thanks to the outgoing General Council for their efforts and achievements. Our best wishes to the newly elected General Council. You have our complete support.

Participation in the Chapter was a stimulating and enriching experience that will spur us on towards the future with renewed spirits as the Family of St John of God. Our thanks also go to the Portuguese Province and its Superior, Br Jose Augusto for the excellent way we have been treated.

May Our Lady of Fatima and St John of God be our faithful intercessors and help us realize our shared dream.

Many thanks and warm fraternal greetings.

68th GENERAL CHAPTER OF THE HOSPITALLER ORDER OF SAINT JOHN OF GOD

CLOSING ADDRESS

Brother Jesús Etayo

Superior General

November 9, 2012

1. Foreword

Dear Brothers and Co-workers of the St John of God Family

Dear Brother General and Brothers of the Good Shepherd

We have reached the end of our 68th General Chapter which has been celebrated for three weeks under the title “The St John of God Family at the Service of Hospitality” in this beautiful place in Portugal, at the Shrine of Our Lady of Fatima, a pilgrimage centre for so many believers from all over the world, who come here to meet the Mother of God, and God Himself. We have also come here to pray for her intercession and that of our Father St John of God whose image rises up majestically above the Shrine, as one of this country’s great saints.

The whole environment of the Shrine has helped us to live through this Chapter experience in a climate of faith and prayer, which was necessary and crucial to its smooth management. It has been a good Chapter, in which the Holy Spirit, whom we have invoked so many times, has been present, guiding our deliberations and above all directing the future of our beloved Order, which is ready to address the challenges which the world, the Church and suffering humanity are posing to us today.

I wish to thank all the Capitular Brothers and the whole of the St John of God Family for the trust that you have placed in me to lead the life of our Institution as its Superior General. Some of you have done so by means of the election during Chapter, and many others have done so through their affection, confidence and closeness to me, expressed to me in various ways, through messages, phone calls, emails or by speaking to me personally here.

I have accepted this election result with a great sense of responsibility, because we all know the difficulties it entails; but at the same time, I do so with a strong sense of peace, because as I have already said, we have felt the presence of the Spirit of the Lord here, and I am sure that He who has elected me will always remain with me and guide me along the right pathways. And I have also accepted my election as a service which the Lord and the Order are demanding of me, acknowledging my poverty and my limitations, and very mindful of how much I need Our Lord’s

help, the permanent inspiration of St John of God, our Founder, and the help and support of all the Brothers and Co-workers in order to carry forward the mission that has been entrusted to me.

I should also like to thank Chapter for its trust, by electing the Brothers who will be responsible with me for the mission of governing the Order, and more specifically I would like to thank each and every one of these Brothers for having agreed to share this responsibility with me. There is no doubt that it is a great honour for all of us to be able to serve our Order in this way.

2. Faithful to St John of God

His inspiration and his closeness to us have accompanied us throughout this period and I am sure that he is also pleased with the work we have accomplished, and the guidelines that his children and his Family have approved, so that we can continue making the charism and mission of Hospitality a reality in our ever-changing world, and in different cultural environments.

His experience of God's mercy, which he lived in his own flesh, gave him a heart that was extremely sensitive to the plight of people who were suffering from any kind of need, and it led him to the point of identifying with the poor Christ, by becoming himself poor among the poor, sick and needy people. We know many of his expressions and the accounts of those who knew him personally, which reveal this to us. Let me just cite one of these: *"They were so poor and in such distress that it broke my heart... I gave them what little assistance I could, since I was in a hurry to go and talk with Master Avila; however, I did not give them as much as I should have."*³⁹

Brothers, today the same thing is happening with us. There are so many needs of all kinds which we are encountering, and in some places they have increased and are being aggravated by the current global crisis and so we cannot cope with all of them. However, like St John of God, we are also called to profoundly live the experience of God's mercy or God's Hospitality with each and every one of us, to make it possible to have a merciful, sensitive outreaching heart that welcomes all, especially those who suffer the most and live in a state of need. A sensitivity which is not sentimentality, but spiritual, capable of marshalling the whole of our being to the point of suffering when we cannot be, or do, more.

The present and the future, about which we sometimes talk a great deal as if we had doubts about it, require us essentially to be faithful to the spirit of our Founder, bearing witness to the world of God's love which is full of mercy and gentleness towards everyone, and particularly the most vulnerable and needy. By living his life in this way, St John of God opened up a new avenue leading to holiness, and only embarked on a project, but in no time at all he had created the movement of Hospitality which has been handed down to our own day. It was an exciting plan of God's making, and one to which all the members of the St John of God Family are called to live enthusiastically, hopefully, and with determination.

³⁹ First letter of St John of God to the Duchess of Sessa

I want John of God to be present every single day of my life, as my guide and inspiration, who above all will shed light on all the decisions that we shall have to take, but also to help me grow in my experience of God's merciful love and to enhance the sensitivity of my heart towards the Brothers, Co-workers, and all the people I meet. I also urge all of you to live your lives grounded on the spirit and the inspiration of St John of God. "If we reflected on the breadth of God's mercy, we would never cease doing good while we were able because, while for his love we give the poor what he himself gives us, he promises to reward us one hundredfold in the joy of heaven. What a happy reward and exchange!"⁴⁰

3. The Year of Faith and the renewal of the Order

On October 11, 2011, the Holy Father, Benedict XVI, issued his Motu proprio, *Porta fidei*, proclaiming the Year of Faith which opened on October 11, 2012, on the 50th anniversary of the opening of the Second Vatican Ecumenical Council, and which will end on November 24, 2013, the Solemnity of our Lord Jesus Christ, King of the Universe.

The Year of Faith is an invitation to us to undertake a genuine and renewed conversion to the Lord, the only Saviour of the world... We would like this Year to arouse the hearts of every believer the urge to confess the faith fully and with renewed conviction, confidence and hope... Through faith, men and women have consecrated their lives to Christ, leaving everything in order to practice poverty, chastity and obedience with Gospel simplicity, as tangible signs of waiting for the Lord who does not delay his coming ... Through faith, men and women of all ages, whose names are written in the book of life (cf. Rev 7,9; 13,8), have confessed across the centuries the beauty of following the Lord Jesus wherever they have been called to bear witness to their Christian faith: in the family, in their professional lives, in public life, and in performing the charisms and ministries entrusted to them... The Year of Faith will also be a good opportunity for us to enhance our testimony to charity... Faith without charity cannot bear fruit, and charity without faith would always be feeling constantly prey to doubt, faith and love need each other.⁴¹

The Church offers a great opportunity to deepen and renew our faith, to grow in union with the Mystery of Christ and ultimately to strengthen our spiritual life as consecrated people and laypersons to enable us to be witnesses to God's merciful love, simply and with Gospel-inspired passion.

The Year of Faith is also a call to us to continue and to deepen the renewal of our lives and of the whole Hospitaller Family of St John of God. It is a process which began years ago, and which has never ended and probably will be endless, because its essence lies in a continuing process of spiritual growth based on personal conversion, which alone can make true renewal and authentic

⁴⁰ First letter of St John of God to the Duchess of Sessa

⁴¹ Benedict XVI, Apostolic Letter in the form of a Motu Proprio, *Porta Fidei*, 2011

changes of attitude and conduct possible. It is the only thing which is capable of infusing excitement, enthusiasm, and passion and banishing fatigue, discouragement and apathy, opening us up to hope.

Brothers and Co-workers, we have a huge task ahead of us to renew our lives and the life of our Institution. In continuity with previous Superiors General, and in particular with Bro. Donatus Forkan, I wish to go on fostering the renewal of the Hospitaller Family of St John of God in terms of the forms it take, but above all its substance, its fidelity to the Gospel, to our Founder St John of God, to the Church and to all the different social and cultural environments of which we form part.

4. The Hospitaller Family of St John of God

The General Chapter has examined and approved the fundamental guidelines on which we, and particularly the Hospitaller Family of St John of God, have to continue working. The vision of the Order as a Family was endorsed and approved by the Order at the previous General Chapter held in Guadalajara (Mexico) in 2009, and it was incorporated into no. 20 of the General Statutes.

This is a well-considered vision, which has always been present among us, and which we now wish to foster and drive forward, opening the doors to so many people who join us every day to carry forward the mission of Hospitality. We therefore form part of a huge movement, united by the figure of St John of God, for the mission, spirituality and charism of Hospitality, which is capable of generating Gospel-driven power for the benefit of the sick, the poor and the needy.

This way of planning our future forms part of the tradition of our Order and the call which the Church is extending to us to share our charism, our mission and our spirituality with the laity. As Benedict XVI said recently, they are not so much co-workers but people who are co-responsible for the Church's mission, and therefore of our own Hospitaller mission.⁴²

One thing is certain: we still have a long way to go and many things to clarify in the life of our Hospitaller Family of St John of God. We are living through times in which things are changing so rapidly that we do not have time to consolidate things. But we have to view this as a process, a pathway which we must continue to pursue, and there is no doubt that we shall find the necessary clarity and the right solutions as we move forward.

I would like to thank all the Co-workers of our Family for their commitment to the mission of the Order, and invite them to continue to increasingly identify with our principles and our values in order to continue to offer the world our testimony of hospitality.

⁴² Benedict XVI, Message to the international forum of Catholic action, Castel Gandolfo, August 10, 2012

I wish to express heartfelt thanks to the Co-workers who have attended the General Chapter for all their input, and for having dedicated their time to us, day and night, for their declarations of support and above all for their commitment, affection and closeness to the Order.

5. Consecrated life full of passion for Christ and the sick and needy

We have a very clear example in St John of God and in our Saints and Beati and in so many of our Brothers of the fact that consecrated life, full of passion for Christ and for suffering humanity, is a source of renewal and of hope for our Order, and of the happiness of each and every one of our Brothers. It is also the source and the foundation on which to build a renewed pastoral ministry of vocations.

Many of them began alone, and with nothing, but their passion and the strength they received from God, led them to create or to restore the Order. They were true witnesses and prophets who were by no means unnoticed, but rather the contrary.

At the end of the Chapter I would like to make an appeal to all the Brothers to be bold, to take risks and to show courage, moving beyond the difficulties and opening up to hope. I wish to appeal to them to seek the happiness of our life by dedicating themselves wholly out of love for Christ, to the poor, the sick and the needy; to lead a life underpinned by a deep and carefully cultivated spiritual life, a fraternal community life in which each and every Brother feels that he is an active player in practising Hospitality from where he lives and works, according to his age, his state of health and his technical and pastoral training and formation.

We have to strengthen fraternal life in community creatively and faithfully, seeking new forms of fraternal life, if necessary, by enhancing the provincial, interprovincial and regional community while at the same time ensuring that every Brother has at least one benchmark community to which to refer and of which he feels a member, and in which he shares life, faith, fraternity and mission.

During this period of the global crisis, Religious and therefore we, as Brothers, are being called upon to adopt a lifestyle that is consistent with this situation. This situation must affect us, and it must be noticeable in the way we live our lives, which must be simple and austere, doing away with everything that is superfluous and showing sensitivity and solidarity towards those around us who are in need.

Only in this way can we Brothers perform a pastoral ministry of vocations that is able to attract new people to join our Institute thanks to the testimony of people who are enthusiastic and passionate about their vocation. All of us are therefore called to be active players in the pastoral ministry of vocations. It is obviously equally necessary for us to adopt appropriate programmes for the pastoral care of youth and vocations, providing the necessary means and personnel, including both Brothers and Co-workers.

Initial and continuing formation are essential to the future of our Order, to hand on our passion for the Hospitaller consecrated life to the new candidates and to renew it among all the Brothers, whatever their ages. These, together with the pastoral care of vocations, are all priority challenges that we have to address with great determination.

6. Style of governance

We want the General Government to act through dialogue and collegiality even though we recognise that it has its own responsibilities and authority which will sometimes require us to take difficult decisions.

Animating the Order by regions is a good way of promoting dialogue and participation as well as being an appropriate way of closely focusing on the situation in each region, and so we shall continue working on a regional basis. In addition to the General Council we shall also have the Enlarged General Council or some similar body which will meet in Rome at least twice a year, whose membership will include Brother Jairo Enrique Urueta, the Provincial Superior of Colombia as the General Delegate for the Latin American Region, and Brother Joseph Smith from the Province of Oceania, as the General Delegate for the Asia-Pacific Region and the English-speaking provinces. Both of them will live in their home provinces and from there they will animate their regions. Brother Pascal Ahodegnon, the General Councillor for the Africa Region, will also spend much of his time in his own region.

We intend to make dialogue with the Provincial Superiors an appropriate instrument for governance. In addition to our personal contacts, we shall therefore organise an annual meeting with all the Provincials to examine the life of the Order, offer suggestions and address different situations in the Order.

There is huge human potential in the Hospitaller Family of St John of God, Brothers and Co-workers together, on whom we wish to rely to ensure the sound governance of the Order, for which we are seeking the assistance and tangible participation of the Brothers and Co-workers to coordinate various areas of animation and to take part in the various working groups which will be driven by the General Curia or by the regions.

To develop the mission of the General Government it will also be necessary to review the organisation of our General Curia consistently with the reorganisation proposal which was put to Chapter. At the first meeting of Provincials we shall be tabling a concrete proposal for studying this matter.

7. The Brothers of the Good Shepherd

The recent news that the Congregation of the Little Brothers of the Good Shepherd had decided to merge with our Order and join our Family was a real gift to this Chapter.

The presentation of the Founder of the Congregation, which left a real impression on us, as well as the words and the actions of Brother General Justin Howson, were very important and meaningful moments for all of us

Our General Chapter has also expressed its positive support for the merger and there is no doubt that it is the Holy Spirit who is animating the whole process ever since the Little Brothers broached the idea.

We have so many things in common in our mission and in our spirituality because the Founder of the Little Brothers was also a Brother of St John of God, Mathias Barrett. I am therefore quite sure that the process on which we are embarking will reach a successful conclusion. We have therefore already made provision for two commissions to work on the merger, made up of Brothers from both institutions, and they will begin their work very shortly. We will take all the time we need to ensure that everything is done properly, and we will regularly report back on progress.

8. Thanks to Brother Donatus Forkan

I wish to offer a few words from the bottom of my heart to Bro. Donatus Forkan who has been our Superior General for the past six years. I wish to thank him above all for his great love for the Order which he expressed every single day during the past six years through his devotion and his unstinting self-giving, and above all through the enthusiasm and the passion with which he has lived, and continues to live, his life as a Brother of St John of God.

I thank him for the confidence he placed in me when we lived together, working hard together and always driven to do things wisely. I thank him for his conviction and his determination to steer the destiny of the Order with such a friendly and happy and profoundly hospitaller spirit, that befits a son of St John of God.

I have learnt many things from Bro. Donatus Forkan: his simplicity, his friendliness, his closeness, his deep spirituality, his outreach and his ability to understand people from different cultures, and his readiness to go out wherever his presence was requested, and so many other things that I could go on at length enumerating.

Thank you Brother Donatus Forkan: your contribution to the Hospitaller Family of St John of God has given a very important boost to the present and the future of the Family. Your writings, your reflections and your ideas will continue to remain of great value to all of us, and we shall obviously continue to look forward to them and to relying on you.

I wish you all the very best for your future, and I have no doubt whatsoever that you will continue showing the same skill and commitment at the service of our beloved Order and I shall, of course, continue to depend on you, benefiting from your experience and closeness.

And I would also like to thank Brothers Brian O'Donnell and Pascual Piles, as former Priors General of the Order, for their support, their advice and closeness, on which I hope I shall continue to be able to rely in future.

9. My thanks to the Brothers on the outgoing General Council

I wish to offer my warmest thanks to my Brothers in the Government and at the General Curia during the past Sexennium: Brothers Rudolf Knopp, Vincent Kochamkunnel, Elia Tripaldi, Robert Chakana y Daniel Márquez, and Brother José M^a Chávarri, the Secretary and Procurator General, Brother Gian Carlo Lopic, personal Secretary to the Father General, Brother Moisés Martín, the Director of the Missions and International Cooperation Office and Brother Innocenzo Fornaciari, the Superior of La Nocetta.

We have lived through six very intense years and, united to Bro. Donatus Forkan, we have all worked together to carry forward the mission of governance and animation of the Order. We have experienced many happy moments but have also shared the difficulties that are specific to our mission.

I offer my very best wishes to all the Brothers who will be leaving the General Curia to return to their home provinces and I am sure that wherever they are they will continue serving the Order with the same dedication and enthusiasm.

10. Thanks to the members of the new General Council

I would also like to offer my most sincere thanks, for their willingness and their commitment, to the Brothers who will make up the General Council with me: Brothers Rudolf Knopp, Giampietro Luzzato, Benigno Ramos and Pascal Ahodegnon. We have a huge responsibility and a heavy workload, but we are taking this on in a spirit of service and of great hope which is grounded on Our Lord and St John of God who have to lead us day by day throughout the coming years.

But we have not yet reached the end of the General Chapter and there are still many other things that have to be resolved, but I would also like to thank Brothers Joseph Smith and Jairo Enrique Urueta for having accepted the responsibility of sharing the governance and animation of the regions I just mentioned with the General Council. And my thanks also go to Brother André Sène, from Senegal, a member of the African Province of St Augustine, for his willing acceptance of the office of Secretary General.

It is my hope that all of us will work as a team in a climate of fraternity and mutual trust for the good of the whole of the St John of God Hospitaller Family.

11. Acknowledgements

In this section of acknowledgements I would like to voice the thanks of everyone who has attended the General Chapter for their closeness and for the very hard work they have done over the past three weeks.

In particular, and I trust that I shall not forget anyone, I wish to extend a special word of thanks to the Portuguese Province for preparing and organising Chapter, which I believe they have done superbly, offering us a practical lesson in Hospitality in every sense of the term. Thanks to Brother José Augusto Gaspar Louro, the Provincial Superior and all the members of his team, this has been an experience that none of us will ever forget. And I would ask Brother José Augusto to convey our thanks to all the Brothers and Co-workers of the Province and in particular the Superiors and the Directors who have hosted us and have showered us with gifts, lunches, suppers, and so many other things besides. Our visits to the Centres and other places have been wonderful. Thank you all for everything you have done for us.

I also thank the General Curia team which prepared the Chapter, the members of the Commission which prepared the Instrumentum laboris and those who took responsibility for handling the logistics, the documentation etc, coordinated by Brother José M^a Chávarri.

And I thank the Brothers who have served on the various Chapter Commissions: the central coordination commission, the drafting commission, the welfare commission. And I thank the moderators and the group rapporteurs. All of you have made a great effort to ensure that everything worked well.

I thank Brother Gian Carlo Lopic for his service as the Chapter Secretary, and the Commission which supervised the Actas of the General Chapter. It has certainly been a difficult, but very necessary, task.

My special thanks also go to the moderators of Chapter, Susana Queiroga and Gianni Cervellera, who have done such a magnificent job, in such a friendly and calm manner and with such wise direction that greatly helped the smooth running of Chapter.

Thanks to all the interpreters, the team of Mrs Kathleen Elslander and the Korean-speaking ladies. In such a universal assembly with so many languages, your cooperation and your work has been crucial to making this Chapter possible. Thank you very much indeed. And I would also like to express my gratitude and thanks to the technical team, João Ascenção, Alexandre Torres, João Santos and Nuno Barradas.

Special words of thanks are also due to the members of the Chapter Secretariat who have constantly supported us and have done a wonderful job: Silvia Farina, Klaus Mutschlechner and Mario Da Rocha Ávila. Thanks, too, to our Co-worker, Nuno Lopes, who not only did a great deal of preparatory work for Chapter but has also been the nurse for those needing his services during our stay in Fatima.

I would also like to thank Brother José M^a Chávarri who prepared the liturgy folder and Brother Gian Carlo Lopic who coordinated all the liturgical celebrations. I also thank the priests and bishops who presided at the Eucharist and the choirs from the Irish Province and the Barcelos House, who have sung so well and animated our liturgy.

Lastly, I offer my thanks to the personnel and the Sisters of the house for having accommodated us throughout Chapter. We have enjoyed our stay very much and all the personnel have been at our disposal, trying to do everything possible to ensure that Chapter would run smoothly and to look after the Capitulars. Many thanks indeed to Sister María do Carmo, the Community Superior.

12. Conclusion

Chapter has been a spiritual experience of universality and hospitality. Many challenges lie ahead, but we can rely on the strength of our Lord and the goodwill of the whole of the Hospitaller Family of St John of God and I am therefore sure that we will be able to face the future hopefully so that the project of Hospitality that St John of God began will continue to live on and to go from strength to strength, faithful to the mission which our Lord and the Church has committed to us.

Chapter has adopted a document of proposals for the next six years which will be the blueprint that the General Government and the whole Order will follow over the coming six years. Many of them take up the work that has been performed over the past few years already, taking them further still to reach wider objectives. Others call out loudly to us to work on a number of issues that we consider to be of crucial importance to our Institution.

But we do not only wish to look back, for our mission requires us to be ever vigilant to serve and care for the sick and needy. During these times of crisis, the Chapter is also appealing to us to be very sensitive to the needs of the most vulnerable people in our world, and particularly in our own environments.

Solidarity with those most in need, and solidarity between the Order's Provinces and entities, is a tangible way of manifesting communion and hospitality. I would therefore like to thank Chapter for its solidarity and generosity through the appeal it made to support one of the Order's projects in East Timor. In the end we raised €100,000 which is an excellent amount and expresses our Family's sound state of health with regard to cooperation.

My Brothers and Co-workers, we have reached the end of Chapter and each of us will now return to our own home communities and centres. I wish you all a very happy and safe return journey and ask you to carry with you the good experience we have had a Chapter, and to convey it to the other Brothers and Co-workers. Convey to them the greetings of all the members of the General Chapter, and my own, and those of the new General Council. Tell them that the Order is looking to the present and the future with hope and optimism, and tell them that all of us are called on today to be the architects of the day by day construction and implementation of St John of God's project. I am relying on all the members of our beloved Hospitaller Family of St John of God to make this possible.

May our Lord, the Father of mercy, our Lady, the Virgin of Fatima, who have accompanied us throughout Chapter, the Archangel St Raphael, our elder brother, St John of God, our Founder and inspiration, and all our Saints and Beati remain with us, protect us, guide us and help us throughout the Sexennium on which we are now embarking. Thank you.

PROGRAMME FOR THE SEXENNIUM 2012 – 2018

LETTER OF PRESENTATION OF THE SEXENNIUM PROGRAMME

To all the members of the Hospitaller Family of St John of God

The 68th General Chapter ended two months ago, and since then we have been organising and preparing the General Government's Plan of Action for the new Sexennium, and to continue addressing the routine issues regarding the life of the Order in general that have been brought to our attention.

At the request of the General Chapter we put in place a Commission to draft the final Chapter Document which we have called, "*Lines of action and priorities of the 68th General Chapter*" which was subsequently approved by the General Definitory. I should like to thank all the members of the Commission for their willing cooperation and for the good work they have done.

This is a document that will have to steer and guide the life of the Hospitaller Family of St John of God over the coming years, and form the basis of the programming of the General Government, the Provinces and all the structures of our Institution. The document takes account of the main challenges which the Order will have to address during the new Sexennium, lays down the priorities, and offers a series of proposals to help us carry our mission forward. This is the basis on which we have designed the programme for the Sexennium described below.

I should like to thank the whole Order for the confidence placed in me as the Superior General. I know that at the present time we are faced with many challenges and difficulties, but I am taking them on enthusiastically, hopefully, and with a spirit of service to the Church and the Order. I am mindful of the fact that it is only with the help of God and of the whole of the Hospitaller Family of St John of God that I shall be able to perform the mission that has been committed to me. More particularly, I should like to thank the Brothers who have agreed to form part of the General Government, sharing with me the responsibility for the animation and governance of the Order.

1. LISTENING TO THE SPIRIT OF THE LORD

In an age of so many upheavals and changes throughout the world, it is essential to embark on a new period in the life of our Order, heeding the Spirit, in order to discover what the Lord is saying to us, and above all what He is asking of us, to remain faithful to the charism and the mission of St John of God, our Founder.

In the first few chapters of the book of Revelation the author refers to what the Spirit was saying to the various Churches (Ap. 2-3). He summed up what was positive in each of them, and pointed to their shortcomings, encouraging them and advising them on how to overcome what was displeasing in the eyes of the Lord.

We would like to begin there, listening to the Spirit of the Lord, because He alone can shed light on our situation and help us to discern the pathways that we have to pursue to remain faithful to the mission that has been entrusted to us. Listening to the Spirit means reading the life of our Hospitaller Family of St John of God and of each one of us who belong to it, and all its structures, in the light of faith. As some have put it, it entails performing a believing reading of the reality of our lives.

Only in terms of the Spirit can we renew the enthusiasm of our vocation and mission, superseding routine, and the fears and passivity that sometimes paralyse us and discourage us. He, the creator and regenerator of life, is also the one who is calling us to practise Hospitality and renew it day by day, just as he inspired St John of God. It is He who holds the keys to the future of Hospitality.

Heeding the spirit is therefore both a call and a necessity. I am asking the whole Order to listen to the Spirit permanently, to hear His voice and follow Him faithfully, through prayer, reflection, and through meetings of hospitality and service to the sick and to those for whom we care.

The General Chapter was a great experience of listening to and sensing the presence of the Spirit of the Lord, who gave us the fundamental avenues along which we have to proceed in the years to come.

2. PRACTISE HOSPITALITY

A crucial priority that our Institution and all its members have always had is to keep alive and topically relevant the spirit and the mission of Hospitality. We are convinced of this. Suffering, pain and poverty are a reality that accompanies humanity and forms part of the life of men and women of all ages *“for the poor you will always have with you”* (Mt 26,11). They are individuals with their own faces and names and we are sent to them like Good Samaritans to show *“that the compassionate and merciful Christ of the Gospel is still alive among men and we work with him for their salvation”* (Const. 5a).

Despite the advances made by science and technology, which have made enormous progress, although it has not been shared equitably, need, suffering, sickness, hunger and poverty continue to batter humanity very seriously at the present time. The global crisis that we are currently experiencing is also making matters worse, even in countries that have hitherto enjoyed high standards of prosperity and well-being.

God's love and mercy for all vulnerable and suffering people is a permanent gift, stemming from God's very essence which, through His Church, He continues to offer today. The Order and the whole St John of God Family continue to be called by the Spirit to reveal the merciful and Hospitaller face of the Lord, through Hospitality, following the example of St John of God, renewing the ways and the methods of pursuing it in accordance with the needs of the men and women of our world today.

The mission of Hospitality remains as topically relevant today, and will remain so forever. But it is up to us to keep it alive and topical according to the spirit and the dream of St John of God. It has to be new, and renewed, day by day. Faithfulness to our vocation and mission alone will make this possible. This requires us to be bold and courageous in order to make the right responses which God wants of us for our sick, poor and needy brothers and sisters.

This requires a strong commitment to our mission. We must be enthusiastic promoters of hospitality, leading or accompanying the projects wherever the Order performs its mission and encouraging other new projects which will respond to the new needs, even though they will not always be on a large scale.

From the beginning of the new Sexennium, I would like to appeal to the whole Hospitaller Family of St John of God to practise Hospitality. We certainly have to continue reflecting on our lives and our mission, but above and beyond this we must be permanently committed to Hospitality. It is not a matter of size or quantity, but above all it is the visibility, testimony and the quality of our Hospitality that is important. And in this regard, it is especially the Brothers who have to be pioneers and promoters as our vocation demands. Unless we practise Hospitality, our mission and our vocation will be weakened, and will pale, and risk being misunderstood, and hence be lost.

This is the reason why I have chosen as my theme for the Sexennium "*Premurosi nell'ospitalità*" ("Practise Hospitality"). This is a text taken from St Paul (Rom 12,13). It belongs to the exhortative part of his Letter, and does not therefore form part of his reflections or even his suggestions: it is peremptory, an order, a call, a mandate. I have preferred to choose the Italian version, which gives a somewhat 'warmer' tone to the words, in the sense that our hearts must constantly be attentive and sensitive, to be able to perceive the needs of people who are suffering, care for them unconditionally, and practise hospitality very much along the lines of the parable of Good Samaritan (Lk 10,25).

In the document, "*Lines of action and priorities*" we find concrete proposals and guidelines for performing our mission in a new and updated manner, practising hospitality in terms of concrete commitment to suffering people in many areas and projects: Charismatic Management, Schools of Hospitality, social pastoral care and the pastoral care of the sick, Bioethics, international cooperation and new forms of poverty.

3. THE HOSPITALLER FAMILY OF ST JOHN OF GOD

The Spirit of the Lord has been guiding the Order since the Second Vatican Council, to share the carriers, spirituality and the mission of the Order with all those who are work with the Brothers in the Order's project of hospitality. At the present time there are several thousand such people, Employees, Volunteers, Benefactors and friends, who identify with this project and with the values, ethos and principles of our Institution.

The General Chapter has strengthened the view of the Order as the Hospitaller Family of St John of God, as defined in the 2009 General Statutes of the Order. They are active members with and responsibility for our mission together with the Brothers and the Co-workers. We are all aware that is only thanks to these people that we can take the mission of the Order forward over such a broad area and with so much dedication.

The institutional formation of our co-workers through the Schools of Hospitality, they are sharing of responsibilities at the executive and managerial levels, and their commitment to the vision, mission, values, ethos and principles of the Order and many other things besides, on matters on which we have been working for many years and which we must intensify in the future, striving to achieve ever higher levels of participation and commitment.

We want our Family to be outreaching, inclusive, inspired by the charism of St John of God and to be active in the practice of Hospitality. Throughout the Sexennium we intend to continue promoting it as a process which will enable us to continue growing, finding tangible ways and means of organising it. We must also continue thinking about and revising the structures of our Institution in order to to find the ones which are most appropriate for our future.

We intend not only to prevent the movement of Hospitality which exists today around St John of God, and which makes this Family possible, from being lost, but to make sure that it lives on and is appropriately organised, as a Family in which the people for whom we care in our Centres, and their families, must also occupy an important place.

We have a great deal to do, but we are backed up by our tradition, and I would like to encourage everyone to take part in this process of consolidating the future of the Hospitaller Family of St John of God, to be able to continue well into the future, fashioning and guaranteeing Hospitality in the manner of our Founder.

4. THE PASTORAL CARE OF VOCATIONS, A RENEWED COMMUNITY AND SPIRITUAL LIFE

One of our priorities is to ensure that the Brothers live our vocation enthusiastically and joyfully, and that we believe in ourselves, grounded on the gift of having been called by Our Lord to live as consecrated men. It is on this that, to a great extent, the future of our life and our Order will depend. And this is what the Church and all the other members of the Hospitaller Family of St John of God expect of us.

Being witnesses to consecrated Hospitality and fully giving our lives over to God's plan for us is an essential part of our mission and our role, whose purpose, among other things, is to animate and generate enthusiasm, particularly in those who share with us our mission and, more generally, in the Church as a whole. It is therefore important that each of the Brothers, according to their respective possibilities, should be close to the sick and close to our Co-workers, being creative and promoting new projects of hospitality, even if they are only on a small scale, which we should at least encourage and the company with our presence. All the Brothers, unless they are prevented from so doing by matters beyond their control, must dedicate time to this, shaking off passive and inward-looking attitudes by living a cloistered life, too far away from those for whom our mission is intended. I urge all the Brothers to become involved as far as possible at least in a project of service and care for the most needy sick people, to the poorest people in their environment and those who have been seriously hurt by the present global crisis.

Looking beyond our difficulties and imitations, Our Lord continues to call us, probably based on our own personal weaknesses and also in this period in the life of our institution, to joyfully live our vocation and mission as Brothers of St John of God. Our Founder and so many of our Brothers throughout history have set an example that should help us to renew our credibility and our commitment through our religious consecration to Hospitality.

The first requirement to make it possible is that we should cultivate our spiritual life in accordance with our Constitutions and the Order's Spirituality Book. We find the basis and the strength to live our consecration day by day in personal and community prayer, in the daily reading of the Word of God, in the celebration of the Eucharist and the other sacraments, and reading our life in the light of faith. Without this, our life runs the risk of drying up, and causing us to lapse into apathy and discouragement.

Community life is one of the pillars of our consecration which we also have to cultivate and renew. In many places, the decline in the number of Brothers means that communities are shrinking in size, and sometimes have insufficient Brothers, which can place their very vocation in jeopardy. We have to be creative, and receptive to new forms of community life, but at all times holding to the minimum conditions that facilitate and give visibility to fraternity. I know that there are difficulties, and there are many: this is particularly true in some places, and I therefore urge everyone to reflect and to discern, heeding the Spirit of the Lord, in order to take the most appropriate decisions.

There is no doubt that the future very largely depends on the Brothers' initial and continuing formation. We must devote a great deal of energy to this, and resources. We must shake off fatigue and working without proper planning. We need to strengthen and improve the selection of our Formation Masters to make sure that they will properly guide and accompany our candidates. And we have to continue fostering continuing formation because our renewal process is based upon it.

We are concerned about the slump in new vocations, and we must devote our wholehearted commitment to vocations promotion. All the Brothers must be the first agents of pastoral care vocation and vocations promotion through the witness of their own consecration lived with enthusiasm and passion. In this way, and living according to the criteria mentioned above, we will be able to provide guarantees when we propose our vocation to other people. Every Province will also have to ensure adequate planning, backed up by the best resources they have, particularly human resources. According to the indications issued by the General Chapter, we should be dedicating 2015 as the year of the Pastoral Care of the Hospitaller Vocation.

In the document *“Lines of action and priorities”* there are a number of guidelines on the Life of the Brothers, which all of us have to take on board and commit to. The Provincial and Local Superiors must promote them as part of their responsibility, accompanying and overseeing the Brothers through animation, dialogue and evaluation. Even though it dates back a few years, the document on *“The State of Formation in the Order”* produced by Prof. D. Renato Mion, SDB and his team in 2006 still remains a very valid tool for analysis, reflection and formation on all these matters.

5. THE LITTLE BROTHERS OF THE GOOD SHEPHERD

The General Chapter enthusiastically and with particular joy welcomed and accepted the request of the Congregation of the Little Brothers of the Good Shepherd to merge with our Order. The Capitulars had the opportunity to become more closely acquainted with the Congregation, and several of the Brothers, including the Superior General, Brother Justin Howson. This was a sign of outreach and welcome to the Congregation on the part of our Order and the Hospitaller Family of St John of God. Little by little, you will be kept fully informed about the Congregation and the merger process that we are now embarking on, and which we expect to take about three years to complete , and for which several working groups have already been put in place.

The Congregation of the Little Brothers of the Good Shepherd was founded by Brother Mathias Barrett, who had previously been a Brother St John of God in North America. Its mission fully coincides with ours, and it has undergone great development in terms of its projects for social action. I am sure that we shall reach full integration and understanding between us.

I urge the whole Order and the Congregation of the Little Brothers of the Good Shepherd to experience this process with joy and hope, praying that Our Lord will ensure its successful outcome, knowing that a process with these features demands great openness on the part of all the members of both Institutions, a process in which everyone gives and everyone receives something back. This is why it is a source of enrichment and a gift which Our Lord is offering us all.

6. WITH REGARD TO THE PLANNING

In the plan which we are presenting to you below we have included a number of fundamental and customary events for the new Sexennium of interest to the whole Order. There will certainly be others, besides, which we will mention as we go along, such as the celebration of the first centenary of the death of St Benedict Menni in 2014.

In order to adapt to the provisions of the new General Statutes, which involved corresponding changes in the Constitutions to hold the Provincial Chapters every four years, we have brought forward these Chapters by a few months, consistently with the General Statutes of the Order, in both 2014 and 2018, in order to leave as much time as possible for the celebration of the General Chapter which we have put back to January 2019. I will be attending all the Provincial Chapters in 2014 and a few of the 2018 Chapters will be presided that by the General Councillors.

The Canonical Visitations will be held on the dates scheduled for them. I shall personally conduct some of them, but in other cases I will be present for their closure. Even though the dates are already announced, the Provincial Superiors will have to coordinate all the details with the Brother performing the visitation, and in some cases, if necessary, it may be possible to review and even change some of the dates.

We have made provision for an Assembly of Major Superiors to take place each year, in order to strengthen collegiality in the animation and governance of the Order and at the same time to revise, evaluate and foster the Plan of Action of the General Government.

For the new Sexennium we have planned to courses in preparation for Solemn Profession for the months of September and October. We think that since there will be fewer Brothers than usual, this will be sufficient. However, I would ask all the Provincial Superiors to ensure that in the remaining years, all the Brothers who will be making their Solemn Profession have adequate time available and appropriate preparation at the Provincial, interprovincial regional levels.

7. CONCLUSION

This brings me to the conclusion of this presentation of the Programme for the Sexennium, having emphasised a few of the points I deem crucial, and which are addressed in greater detail and a more concrete terms in the document "*Lines of action and priorities*". These are aspects to which I believe the Spirit of the Lord is drawing our attention more particularly, but as I have already said, we have to be in a permanent state of readiness to listen to the Spirit if we are to remain faithful to our vocation and mission.

We are starting out in a new Sexennium, a new period, which therefore gives us a new possibility to continue renewing and breathing fresh life into the project of Hospitality that St John of began.

It is therefore a new Pentecost which Our Lord is giving us: letters exploit it, let us listen to his Spirit, and then act following His promptings.

I placed the Sexennium in the hands of Our Lord, God our Father, through the Virgin Mary, our Patron, St Raphael our elder Brother, St John of God, are Founder and all the Brothers who are now saints and beati, who have gone before us in Hospitality. May they help us to renew, strengthen and practise Hospitality at all times.

United always with you in Our Lord and in St John of God.

Rome. January 13, 2013

The Feast of the Baptism of Our Lord

Brother Jesús Etayo
Superior General

LINES OF ACTION AND PRIORITIES OF THE 68th GENERAL CHAPTER

I. INTRODUCTION

The 68th General Chapter of the Order, held in Fatima (Portugal) under the title “*The St John of God Family at the service of Hospitality*”, studied and analysed the present state of the Order and projected it into the future. Acting on the mandate given to it by Chapter, and with the help of an *ad hoc* Commission, the General Government has drafted and approved a document containing *lines of action and priorities* which we are now presenting to the Order as the core working plan for the animation and governance of the new Government of the Order.

The General Chapter set out the following core *lines of action* to address the challenges that the Order will have to confront, and to plan its future over the next few years:

The vision of the Order as the Hospitaller Family of St John of God is appropriate and adequate according to the present and future state of our Institution, consistently with the indications enshrined in the General Statutes of the Order, and must be seen as a process with a gradually developing structure and substance.

It is a matter of priority to keep the Charism and the mission of the Order alive and topically relevant, dedicated to serving the poor, the sick and the needy, in accordance with the spirit, the values and the ethos which St John of God has inspired in us. In particular, we must be sensitive to the new states of poverty that exist in the world, caused by the economic crisis, inequalities and injustice, which are expressed in the faces of the most vulnerable members of our society.

We have to pursue the process of renewing the Order, in terms of both the Religious Life and the mission to which the Church continues to call us, and which was given a particular impetus during the past Sexennium.

We must continue animating the spiritual and community life of the Brothers as well as their initial and continuing Formation, in order to strengthen and drive forward the mission which the Church and the Order is demanding of us at the present time. The Chapter wishes us most especially to foster vocations to the Hospitaller Religious Life, by providing the necessary human and spiritual resources for this purpose. Similarly, it deems it necessary to foster the vocation to Hospitality among our co-workers.

We must be grateful for, and appreciate the value of, the participation and presence of our Co-workers, above all in the mission of the Order, for which they are co-responsible. We consider it essential to hand on the Order's values and provide Formation for Co-workers, as well as models of co-responsibility and participation in the Order's charism, mission and spirituality.

Looking ahead to the future, it is crucially necessary to continue thinking out and seeking new formulae for the Order's structures, in order to ensure its continuity, presence and mission.

II. THE HOSPITALLER FAMILY OF ST JOHN OF GOD

The Hospitaller Order of St John of God, which has been given canonical recognition by the Church as an Order of Brothers, has been able to develop throughout its history thanks to the cooperation and commitment of many different people. It is this that has enabled us to make progress in viewing the Order as the Hospitaller Family of St John of God. To this end, it shares its charism, mission and spirituality with the Co-workers, as provided by no. 20 of the Order's General Statutes.⁴³

In each part of the Order, according to the local culture and context, there are different possible ways of being and living the Hospitaller Family of St John of God.

As Brothers, we foster the universal vision of the Hospitaller Family of St John of God with all those who have ties with the Order and identify with our values and with the ethos of the Order. There are different levels of affiliation, as indicated in no. 22 of the General Statutes.⁴⁴

Our family of Brothers and Co-workers, as defined in no. 21 of the General Statute,⁴⁵ wishes to give special consideration to those who form the centrepiece of our mission, namely, the people for whom we care, and their loved ones.

⁴³ The General Statutes of the Hospitaller Order of Saint John of God (GS). Rome 2009. N° 20: "Hospitality according to the manner of Saint John of God transcends the ambit of the professed Brothers of the Order. We promote the vision of the Order as the "Hospitaller Family of Saint John of God" and we welcome, as a gift of the Spirit in our times, the possibility of sharing our charism, spirituality and mission with Co-workers, recognising their qualities and talents".

⁴⁴ GS N° 22: "The Co-workers can be linked with the charism, the spirituality and the mission of the Order in one or several of these levels:

- through the competent execution of their professional duties;
- through their adhesion to the mission of the Order, from their human values and/or religious convictions;
- through their commitment to the Catholic faith".

⁴⁵ GS N° 21: "From the beginning, the Order has had Co-workers who participate in its initiatives and Apostolic Works, pursuing its objectives and performing its mission.

The Order encourages the establishment of movements and associations governed by Statutes, intended for Co-workers who share the Order's charism, spirituality and mission.

It is possible to become members of the Hospitaller Family of St John of God by formal or non-formal membership based on respect for the traditions and cultures of the places in which the Order is present.

The General Government will encourage the Provinces to promote the establishment and development of the Hospitaller Family of St John of God as the tangible expression of our commitment to Hospitality with sick and needy people.

III. THE MISSION

The Hospitaller Family of St John of God's principal mission is to offer the best possible service to the sick and those in need, thereby contributing, through Hospitality, to evangelisation and intercultural and interfaith dialogue.

To carry out its mission, the Order has defined the values which identify it and which it intends to promote: hospitality, quality, respect, responsibility and spirituality.

In our world's global and plural environment the Order relies on fostering the transmission of these values through the Brothers and Co-workers in order to imbue them with the manner in which the Order is present, and with its care models.

To carry out this mission, the Chapter stressed the need to continue driving and developing the following:

- Charismatic management
- Schools of Hospitality
- *Ad intra* and *ad extra* cooperation (Networking)

and to continue fostering the identity of the mission by applying the following priorities and proposals:

For the purposes of the present General Statutes, the different types of Co-workers in the Order are:

- a) Employees: people who express their capacity to serve their neighbour in the centres of the Order, with an employment contract.
- b) Volunteers: people who dedicate part of their being, in fact their time, in a generous and unselfish way to the service of the Order and its Works.
- c) Benefactors: people who help the Order economically, materially and spiritually.
- d) Others who are linked in different ways to the Order, in conformity with the present Statutes".

1. Each Apostolic Centre must provide a spiritual and religious care service run by properly trained people. This service will have its own pastoral plan based on the guidelines and the criteria set out in the Order's Pastoral Care document.⁴⁶
2. The General and Provincial Ethics and Bioethics Commissions must be strengthened so that they can guarantee formation and appropriate decision-taking in respect of these matters throughout the whole Order.
3. Teaching and research must be promoted consistently with the criteria set out in the Order's Charter of Hospitality, and networking between all the Provinces, Regions and Apostolic Centres.
4. Since the Order opted preferentially to serve the poorest people from the time of its inception, our priority is to establish new forms of Hospitality to meet the needs stemming from the present economic and financial crisis, which is spawning new forms of poverty.
5. We must encourage volunteers and benefactors to serve in our Apostolic Centres. Whenever possible, the Provinces should put in place a team responsible for fostering and coordinating volunteerism.

III.I Charismatic management

The management of our Centres and Services is based on the charism and mission of St John of God's hospitality.

Things have to be done well and meaningfully, based on the principles which justify and define our Institution and its mission.

The General Statutes and the Charter of Hospitality describe the mission entrusted to us and the criteria for performing it properly.

These principles, which might appear to be somewhat abstract, must be applied in practice striving to constantly improve our service, which must be verified through evaluations and audits. In this way we shall ensure the sustainable development of our Centres and services according to the spirit of St John of God.

6. The document on Charismatic Management in the Order⁴⁷ must be implemented in all our care services, tailored to the actual situation as it exists, and in accordance with the

⁴⁶ "Pastoral care in the manner St John of God". General Curia, Roma 2012

⁴⁷ "Charismatic management in the Hospitaller Order of Saint John of God. Guide for evaluating and improving our apostolic mission". General Curia. Rome 2012

different cultures. The software for evaluating Charismatic Management can be useful in this respect.

7. The Brothers and Co-workers must receive formation and be accompanied in Charismatic Management consistently with the Order's main documents.⁴⁸
8. We must listen particularly to the voices of the guests in our care, in order to safeguard their rights and improve the quality of the care we provide them with.

The Order's project can be implemented sustainably on behalf of the sick and people with disabilities, and the needy, if there exists a solid financial basis for it.

9. To galvanise our evangelising work and guarantee its charismatic development the Provinces and Centres must give themselves a strategic plan which includes lines of action and a budget.
10. Before opening a new Centre, a feasibility study must be conducted, to ascertain whether it is needed, and to ensure that the necessary financial and human resources are available. Every Centre must draw up and evaluate a short- and long-term financial plan, in order to appraise their viability.
11. It will be difficult to achieve the financial autonomy of certain social works which the Order has established in poorer places and regions. However, we must carefully take into account the value of the charismatic testimony they provide.
12. The General Chapter reiterated the value of almsgiving in the tradition of the Order. It therefore urged the Provinces to encourage fundraising using modern methods and asked everyone who manage funds to do so transparently, and to give account of their stewardship.

III.II Schools of Hospitality

Formation in Hospitality must lead us to a dynamic continuing process of growth and becoming fully imbued with the concepts, attitudes and conduct which identify us as Hospitallers.

⁴⁸ "The Order's Charter of Hospitality". General Curia. Rome 1999

Charismatic management in the Hospitaller Order of Saint John of God. Guide for evaluating and improving our apostolic mission". General Curia. Rome 2012

"Pastoral care in the manner St John of God". General Curia. Rome 2012

"The Formation of the Co-workers. Manual for formation in the philosophy and values of the Order". Rome 2012.

Forkan, D. circular letter "The Changing Face of the Order". Rome 2009

Leone, S. "Ethics in St John of God". General Curia. Rome 2012

The Schools of Hospitality are intended to foster the Hospitaller culture and Hospitaller formation wherever the Order is present.

This formation, which includes both knowledge and experience, is a common space for both the Brothers and Co-workers in which we enrich one another and animate each other to continue becoming more deeply imbued in the values and principles⁴⁹ that stem from hospitality. This formation includes theoretical and practical elements which have been gathered together in the Order's document on the Formation of our co-workers.⁵⁰

13. It is proposed to conduct an evaluation of the work performed by the existing Schools of Hospitality – evaluation of the formation, the training programmes and their practical application in the mission – and to encourage the Provinces and Delegations to establish them where they do not yet exist.
14. Thought must be given to the feasibility of establishing an International Formation and Spirituality Centre for the Brothers and Co-workers, in Granada for example, to promote the purposes for which the Schools of Hospitality exist.

III.III *Ad intra* and *ad extra* collaboration (Networking)

The General Chapter was mindful of the possibilities opened up by being able to share and cooperate as an Order which is present in every continent, to help us to jointly develop and promote the charism and the mission of Hospitality.

The General Chapter stressed the importance of continuing to organise and enhance meetings and commissions on a Regional basis – in Africa, America, Asia-Pacific and Europe – while maintaining unity and communion with the whole Order.

The Chapter proposed the following aspects to be considered priorities:

15. To improve the exchange of knowledge and experience built up by the Order throughout its long history, through networking and by using the new communication technologies.
16. To promote Twinning between Centres performing similar activities, in order to improve the mission, professional practice and formation and training.
17. To foster cooperation with the political authorities in order to cooperate in setting welfare and health care policies.

⁴⁹ Cf. G.S. Nº 50

⁵⁰ "The Formation of the Co-workers. Manual for formation in the philosophy and values of the Order". Rome 2012.

18. To seek funding from governmental and other institutions in order to implement projects to facilitate the provision of care to the most disadvantaged individuals and communities.
19. To encourage and stimulate exchanges of people, Brothers and Co-workers, for specific purposes and with regular internships, to support or cooperate with projects of other Provinces, and to share their knowledge and experience.
20. The General Government, through the Missions and International Cooperation Office shall:
 - Foster and coordinate solidarity within the Order.
 - Establish viable forms of financial cooperation to help to sustain and develop all our Centres
 - Gather and publish information on everything that is being done throughout the Order in the matter of cooperation.

IV. THE BROTHERS

“The future role of the Religious in the Family of God or People of God can be best compared to yeast in the bread... a living witness to the radical following of Jesus and clear expression of the special gift or charism that they have received for the Church.”⁵¹

By virtue of the gift they have received and of their consecration, the Brothers are the depositories of the Charism, and they are duty-bound to maintain it and to develop it across time, handing on the spirit of St John of God to those who cooperate with them.

In the course of its deliberations, the Chapter emphasised several times that over the next Sexennium, the Order must continue working on the renewal of the religious and spiritual life of the Brothers, stressing the importance of ensuring consistency between our prayer life and our apostolic life.

This makes it a matter of priority to pay particular attention to *promoting new vocations*, to the quality of initial and continuing formation for the Brothers, and to pursuing a renewed, authentic and coherent *style of community life* which we are called to live by.

⁵¹ Forkan, D. op. cit. 3.2.2

IV.I Vocations Promotion

21. A Pastoral Care of Vocations/Vocations Promotion Commission should be instituted at the General Curia and in the Regions of the Order, and be encouraged to network, and to involve the Co-workers in their deliberations and activities.
22. The Order should promote a Year dedicated to the Pastoral Ministry of the Hospitaller Vocation. It is suggested that the Provinces, Delegations and Communities should do this in conjunction with other Church authorities. They are to be equipped with the media they require and communicate in contemporary and accessible language.
23. Emphasis should be given to what is specific about the vocation of the Brother of St John of God, namely, hospitality towards the poor and the sick.

IV.II Initial and Continuing Formation

All our formation, whether initial or continuing, is directed to meeting the needs of our mission and to helping us to live our Religious consecration consistently with what the Church is demanding of us today.

24. The Formation Programme for the Brothers⁵² must be implemented in every place, tailored to the local situations and cultures, and must be kept up-to-date according to present circumstances.
25. The recent documents published by the Order should be incorporated into the Formation programmes, especially the *Spirituality* document⁵³ Order-wide guidelines should be laid down to evaluate the formation and how far it is assimilated.
26. Formators should be provided with appropriate formation, and be kept up-to-date, and regional and/or interprovincial meetings should be organised.
27. During the period in temporary vows, the Brothers should be helped to persevere in their vocation, increasingly identifying with the charism, spirituality and mission of St John of God. To this end, all the material and human resources required should be provided, placing particular stress on personal accompaniment.
28. Courses in Preparation for Solemn Profession should continue at the level of the whole Order.

⁵² "Formation Programme for the Brothers of St John of God". General Curia. Rome 2000.

⁵³ "The Path of Hospitality in the Manner of St John of God. The Spirituality of the Order." General Curia. Rome 2004

The Chapter reiterated the absolute need to lay down Continuing Formation programmes in the Provinces and Regions as required by no. 89 of the General Statutes.⁵⁴

29. The process of renewal must continue to be fostered, stressing the Brothers' spiritual life.

30. Workshops and meetings should be organised to enable the Brothers to assimilate the Order's most recent documents.

IV.III The renewed community and spiritual life

In view of the present situation, the Chapter reiterated the fact that Brothers and Communities are being called upon to play a fundamental part in the Order's mission.

To this end, the Chapter made the following proposals:

31. Community life should be monitored and promoted, so that it will enable the Brothers to renew their spiritual life, strengthen fraternity, revision of life, fraternal correction and a deeper sharing of the life of faith.

32. Alternative forms of community life should be established, involving Co-workers who feel called to live the charism and mission of the Order. Pursuant to no. 26 and no. 28 of the General Statutes.⁵⁵

⁵⁴ GS N° 89: “

89. In accordance with article 61 of these General Statutes, the Provinces must have a plan of ongoing formation.

The Communities must include a programme of ongoing formation in their Programme of Community Life.

Each Brother must implement in a responsible and active way his own plan of ongoing formation, in harmony with those of the Community and of the Province”.

⁵⁵ G.S. N° 26: “The Co-workers who feel called to a more active participation in the charism, in the spirituality and in the mission of the Order, together with the Brothers may form organisations or movements in the Provinces.

These must have their own statutes or regulations and affiliation protocols that must be approved by the General Definitory on the proposal of the Provincial Superior with the consent of his Council. The Superior General and his Council will coordinate the different initiatives of the organisations or movements created in the Provinces”.

G.S. N° 28: “The Provinces can form, in a provisional or permanent way, Communities to share some aspects of their Hospitaller religious life with the Co-workers. The Provincial Superior and his Council define the norms that must regulate these communities.”

V. THE LITTLE BROTHERS OF THE GOOD SHEPHERD

At its 68th General Chapter, the Order of St John of God welcomed and accepted the request of the Little Brothers of the Good Shepherd to join the Order.

The Chapter urged all the members of the Hospitaller Family of St John of God to view the merger of the two Institutes as a source of mutual enrichment.

The preparatory process leading to full union must be pursued with the closest attention.

VI. MISCELLANEOUS PROPOSALS

33. The next General Chapter should be organised in two different stages, the first phase would be open to the Co-workers, and be dedicated to the mission, while the second would be reserved for the Brothers alone, to deal with matters relating to the Brothers' Religious Life.
34. To improve the animation and governance of the Order, the General Chapter urged the new General Government to submit a proposal to the next Assembly of Major Superiors for the reorganisation of the General Curia.

PROGRAMME FOR THE SEXENNIUM 2012 – 2018

1.- CALENDAR OF PROVINCIAL CHAPTERS: 2014

January	13. - 19.	Provincial Chapter: Austria
	20. - 26.	Provincial Chapter: Western Europe
	27. - 2.02.	Provincial Chapter: India
February	3. - 9.	Provincial Chapter: Viet Nam
	10. - 16.	Provincial Chapter: Oceania
	17. - 23.	Provincial Chapter: Korea
	24. - 2.03.	Provincial Chapter: Lombardy-Veneto
March	10. - 16.	Provincial Chapter: Bavaria
	17. - 23.	Provincial Chapter: Rome
	24. - 30.	Provincial Chapter: Aragon
April	31.03. - 6.	Provincial Chapter: Castile
	7. - 13.	Provincial Chapter: Andalusia
May	28.04. - 4.	Provincial Chapter: Portugal
	5. - 11.	Provincial Chapter: Poland
	12. - 18.	Provincial Chapter: Africa
	19. - 25.	Provincial Chapter: Viceprov. Benin-Togo
	26. - 1.06.	Provincial Chapter: France
June	16. - 22.	Delegation Chapter: Mexico & C.A.
	23. - 29.	Delegation Chapter: Canada
July	30.06. - 6.	Provincial Chapter: USA
	7. - 13.	Provincial Chapter: Colombia
	14. - 20.	Provincial Chapter: Northern S.A.
	21. - 27.	Provincial Chapter: Southern S.A,

2.- CALENDAR OF PROVINCIAL CHAPTERS: 2018

January	15. - 21.	Provincial Chapter: Aragon	Provincial Chapter: India
	22. - 28.	Provincial Chapter: Castile	Provincial Chapter: Viet Nam
	29 - 4.02.	Provincial Chapter: Andalusia	Provincial Chapter: Oceania
February	5. - 11.	Provincial Chapter: Rome	Provincial Chapter: Korea
	12. - 18.	Provincial Chapter: Bavaria	Provincial Chapter: Southern S.A.
	19. - 25.	Provincial Chapter: Austria	Provincial Chapter: Northern S.A.
	26 - 4.03.	Prov. Chapter: Western Europe	Provincial Chapter: Colombia
March	5. - 11.	Prov. Chapter: Lomb.-Veneto	Delegation Chapter: Mexico & C.A.
	12. - 18.	Provincial Chapter: Poland	Provincial Chapter: USA
	19. - 25.	Provincial Chapter: Portugal	Delegation Chapter: Canada
April	9. - 15.	Provincial Chapter: Africa	Provincial Chapter: France
	16. - 22.	Viceprov. Chapter: Benin-Togo	

3.- CANONICAL VISITATIONS⁵⁶

2013

Polish Province (Nazareth): 18.03 - 19.05. Closure: 20-26.05 Bro. Rudolf Knopp
Korean Province (China and Japan): 25.03 - 28.04. Bro. Jesús Etayo
Andalusian Province: 01.04 - 26.05. Closure: 29.05 - 02.06 Bro. Benigno Ramos
French Province (Madagascar): 03.06 - 21.07. Closure 22-28.07 Bro. Giampietro Luzzato
Northern S.A. Province: 04.11 - 08.12. Closure 09-15.12 Bro. Benigno Ramos
Rome Province (Philippines Provincial Delegation): 04.11 - 08.12. Closure 18-19.12 Bro. Giampietro Luzzato

⁵⁶ The Prior General will attend the Closure of all the Canonical Visitations that he does not perform personally. The Closure of the Visitations performed personally by the Prior General will take place at the end of the Visitations on the dates indicated.

2015

Colombian Province: 12-01 - 15.02. Closure 16-22.02 Bro. Benigno Ramos
Bavarian Province: 12.01 - 15.03. Closure 16-22.03 Bro. Rudolf Knopp
Western European Province (Malawi and New Jersey): 27.04 - 7.06 Bro. Jesús Etayo and Bro. Rudolf Knopp
African Province of St Augustine: 29.06 - 30.08. Closure 12-18.10 Bro. Pascal Ahodegnon
African Vice Province of St Richard Pampuri: 01.9 - 27.09. Closure 05-11.10 Bro. Pascal Ahodegnon
United States Province: 07.09 – 20.09. Bro. Jesús Etayo and Bro. André Sène
General Delegation of Canada: 22.09 - 27.09. Bro. Jesús Etayo and Bro. André Sène

2016

General Curia, La Nocetta Community: 11-17.04. Bro. Jesús Etayo
Oceania Province (Papua Nuova Guinea): 11.04 – 15.05. Closure 16-22.05 Bro. Rudolf Knopp and Bro. Pascal Ahodegnon
Castile Province: 18.04 – 05.06. Closure: 06-12.06. Bro. Benigno Ramos
Vatican Pharmacy Community: 25.04 - 1.05. Bro. Jesús Etayo
Lombardy-Veneto Province: 2.05 - 12.06. Closure 13-19.06 Bro. Giampietro Luzzato
General Delegation of Mexico, Cuba and Central America: 05.09 - 09.10. Bro. Jesús Etayo
Tiber Island Community: 26.09 - 2.10. Closure 13-14.10 Bro. Giampietro Luzzato

2017

Aragonese Province: 16.01 - 05.03. Bro. Jesús Etayo
Austrian Province: 27.03 - 18.06. Closure 03-09.07 Bro. Rudolf Knopp
Southern S.A. Province: 24.04 - 21.05. Closure 22-28.05 Bro. Benigno Ramos
Portuguese Province: 24.04 - 28.05. Closure 12-18.06 Bro. Giampietro Luzzato
Provincial Delegation of Brazil: 29.05 - 11.06. Closure 12-18.06 (in Portugal) Bro. Benigno Ramos
Viet Nam Province: 29.05 - 18.06. Closure: 19-25.06 Bro. Pascal Ahodegnon
Indian Province: 04.09 - 01.10. Closure: 02-08.10 Bro. Pascal Ahodegnon

4.- GEOGRAPHIC ANIMATION AREAS

Europe Region:

(Bavarian, Austrian, Polish
and, Western European

Provinces): Bro. Rudolf Knopp

(Rome, Lomb.-Veneto,

French Provinces): Bro. Giampietro Luzzato

(Spain, Portugal): Bro. Benigno Ramos

Africa Region: Bro. Pascal Ahodegnon, Bro. André Sène

Latin America Region: Bro. Jairo E. Urueta, Bro. Benigno Ramos

Asia-Pacific and North

American Region: Bro. Joseph Smith, Bro. Pascal Ahodegnon

5.- AREAS OF ANIMATION AND GOVERNMENT

Life of the Brothers, Pastoral Care of Vocations and Formation: Bro. Benigno Ramos.

Animation of the General Curia Communities: Bro. Giampietro Luzzato.

Charismatic Management, Bursary, Cultural and Artistic Heritage, Statistics and Administration, Schools of Hospitality: Bro. Rudolf Knopp.

Tiber Island Hospital: Bro. Giampietro Luzzato.

Bioethics: Bro. José M. Bermejo and Bro. André Sène.

Social Pastoral Care and Pastoral Care of the Sick: Bro. Benigno Ramos and Bro. André Sène.

Postulator General: Bro. Elia Tripaldi.

Missions and International Cooperation: Bro. Moisés Martín, Bro. Giampietro Luzzato, Bro. Pascal Ahodegnon.

General Curia Communications and Website: Bro. André Sène.

Procurator General: Bro. André Sène.

Secretary General: Bro. André Sène.

6. ASSEMBLIES OF MAJOR SUPERIORS

2013: 14-20 October

2014: 3-9 November

2015: 26 October-1 November

2016: 24-30 October

2017: 23-29 October

7. REGIONAL CONFERENCES

2016

Africa: 1 - 7 February

Asia: 15 - 21 February

America: 29 February - 6 March

Europe: 14 - 20 March

8. 69th GENERAL CHAPTER

2019: from 14 January to 10 February

9. COURSE IN PREPARATION FOR SOLEMN PROFESSION

2014: 1 September - 19 October

2016: 29 August - 16 October

10. YEAR OF VOCATIONS TO HOSPITALITY: 2015

THE NEW GOVERNMENT OF THE ORDER

PRIOR GENERAL

Br. JESÚS ETAYO ARRONDO, priest



Brother Jesús Etayo Arrondo was born on May 26, 1958, at Fustiñana, Navarre (Spain), and was baptised when he was three days' old, and confirmed in June 1966.

After leaving the Zaragoza Apostolic School he began his Postulancy in September 1974 at Sant Boi de Llobregat (Barcelona). He moved to the Novitiate at Carabanchel Alto (Madrid) in September 1975 and made his temporary vows on September 29, 1977. On October 12, 1983 he made his solemn profession and on September 21, 1985 he was ordained priest in his home town.

He obtained his nursing diploma in Barcelona in 1980. He studied Theology, specialising in Consecrated Life, in Zaragoza and Madrid (1980-1988). He completed his postgraduate studies in the Pastoral Care of the Sick in Barcelona (2002) and was awarded the European Master of Bioethics degree (2004) from the Instituto Borja in Barcelona of Ramón Llull University.

He exercised hospitality as Formation Master at the Apostolic School, with responsibility for the Prepostulancy, and as Master of Novices and Scholastics. He worked in the field of Social and Health Pastoral Care with people with neurologically and psychological impairments, and with the elderly, in Madrid; with marginalised people in the Barcelona Shelter, with immigrants at Sant Vicenç del Horts (Barcelona), in mental health care at Sant Boi de Llobregat (Barcelona), and in a prison in Barcelona.

He served in the field of animation and governance as Provincial Councillor with responsibility for Social and Health Pastoral Care, Bioethics, Voluntary Service, Formation, and Lifestyle in various periods, and as Provincial Superior from 1995 to 2001.

He attended several General Chapters: on October 16, 2006, at the LXVI General Chapter he was elected Second General Councillor with responsibility for Bioethics and the Formation of the Brothers and Formation in the Provinces of Spain, Portugal and France.

On November 1, 2012 he was elected Superior General of the Order at the LXVIII General Chapter celebrated in Fatima (Portugal).

GENERAL COUNCILLORS



Br. Rudolf KNOPP

Born at Kahl (Germany), 18th January 1958. Temporary profession 15th August 1981 and solemn profession 12th October 1986. Provincial of the Bavarian Province from 2001 to 2006. Elected General Councillor from 2006 to 2012; re-elected en 2012.



Br. Giampietro LUZZATO

Born at Asolo (Italy) 15th June 1950. Temporary profession 20th October 1968 and solemn profession 8th January 1978. Provincial of the Lombardy-Venice from 2007 to 2012.



Br. Benigno RAMOS RODRIGUEZ, priest

Born at Manganeses de la Polvorosa – Zamora (Spain), 27th August 1963. Temporary profession 25th September 1983 and solemn profession 1st April 1989. Ordained priest 10th September 1994. Prior of the Tiber Island since 2010.



Br. Pascal AHODEGNON

Born at Savé - Zou (Benin), 10th April 1971. Temporary profession 15th August 1997 and solemn profession 25th May 2003.

THE ENLARGED GENERAL COUNCIL



Br. Jairo Enrique URUETA, Regional delegate of the Latin America

Born at Barranquilla, Colombia, 17th July 1964. Temporary profession 8th December 1995 and solemn profession 8th December 2000. Provincial from 2010.



Br. Joseph SMITH, Regional delegate of the Asia-Pacific and North American

Born at Newcastle, Australia, 5th September 1954. Temporary profession 31st August 1975 and solemn profession 6th September 1981.

THE OTHER OFFICES

PROCURATOR AND SECRETARY GENERAL



Br. André SÈNE, priest

Born at Peleo Serere (Senegal) 15th August 1965. Temporary profession 15th August 1993 and solemn profession 7th August 1999. Ordained priest 3 July 2004.

POSTULATOR GENERAL



Br. Elia TRIPALDI, priest

Born at Uggiano Montefusco - Taranto (Italy) 4th May 1939. Temporary profession 13th October 1957 and solemn profession 13th October 1963. Ordained priest 19th December 1970

OFFICE MISSIONS AND INTERNATIONAL COOPERATION



Br. Moisés MARTÍN BOSCA

Born at Alaquás, Valencia (Spain) 14th June 1957. Temporary profession 29th September 1979 and solemn profession 15th September 1984.