

## 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.

## **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.
10. 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.

## 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:

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

*2<sup>nd</sup> 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.

*3<sup>rd</sup> 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 1<sup>st</sup> 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 1<sup>st</sup> Stage is provided if the person lacks knowledge, or understanding of Christianity and the structures and disciplines of the Catholic Church.

*The 2<sup>nd</sup> 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 3<sup>rd</sup> 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