

PRACTICE HOSPITALITY

Document of the 21st General Chapter

Sisters Hospitallers

of the Sacred Heart of Jesus



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PRESENTATION

In tune with the Church's evangelising dynamism, characterised by joy, pastoral and missionary conversion and the paradigm of missionary outreach,¹ we have just celebrated the 21st General Chapter as an important event for renewal, in an atmosphere of faith and fraternity, profound congregational communion, shared responsibility and commitment to the sick and needy.

It has been a timely opportunity to reap *the fruits* of the restructuring and revitalisation process we experienced in the previous six years 2012-2018, leading us towards a re-created Hospitality, an opportunity to gather in *the reflections and the feelings* of the whole Hospitaller Community committed to preparing this event, and to discern the *quest and the proposals* which we have to follow in the coming years.

Under the loving gaze of Mary, Our Lady of the Sacred Heart of Jesus, and prompted by the Holy Spirit, the "*Divine Ruah*", we felt the need to respond to the Apostle Paul's command to the Christian community in Rome to "practise Hospitality" (Rm 12, 13) in a radical manner.

This command is a "charismatic imperative" for our Congregation of Sisters Hospitallers of the Sacred Heart of Jesus and for all the people whose dedication, professional skills, creativity and humanisation, take on the sense of mission which is essential in the experience of Hospitality.

This imperative has animated our life and mission from the beginning, and is, once again, a call that places us in a process of conversion, "returning to essentials", making us creative and resolute, questioning ourselves, and asking whether our way of life and our centres and presences are what God and humanity expect of us.²

¹ Cf POPE FRANCIS Apostolic Exhortation *Evangelii Gaudium* (hereafter EG) 3

² Cf POPE FRANCIS *Letter to all consecrated people on the occasion of the Year of Consecrated Life*, 12 and II.5

As a Congregational body we are *part of the Samaritan Church* which, moved by God's loving compassion, stands by the side of wounded humanity and mercifully cares for it. But we are profoundly convinced that, in terms of the Gospel and our charism, *there can be no compassion for the sufferings of humanity, without a passion for God who, in Jesus, reveals to us the total love of his Heart.*

This is why we have taken *two Biblical icons* as our benchmark, a Samaritan man and woman, and we have allowed ourselves to be accompanied by them. *A woman* who in the encounter with Jesus discovers her thirst, and the One who is the "Living Water",³ and moved by passion for Him, and His ministry and message, she abandons her pitcher and is transformed into a witness and a sower of the Gospel. *A man* who, while travelling along the road, finds another man half-dead, and moved by the compassion of his heart, draw close to him and had mercy on him, caring for him with generosity and kindness.⁴

Viewed from a human or faith-based perspective, we can take these two Samaritans as benchmarks for what we are and what we do, to drive us forward over the coming years and enable us to live our Samaritan identity as a common project for all of us.

The **Chapter Document**, "a treasure" which we are now placing in the hands of the whole Hospitaller Community, is intended to provide a faith-based and charismatic reading of our present situation, to respond to the challenges which we have identified as priorities in the light of the Word of God, the teaching of the Church, and the prophetic and bold voices we are hearing in our own world, above all the beneficiaries of our mission.

³ Cf Lk 10, 37.

⁴ Cf *Instrumentum Laboris of the Congress on Consecrated Life*, 2004, 10.

The document comprises three parts, each one with an enlightening text that summarises convictions and challenges, followed by a practical operative part, in the form of *WE SEEK* and *WE PROPOSE*:

- *WE SEEK* (goals), indicating what we have set out to achieve in these up coming six years, and the things to which we must direct our energies as a matter of priority;
- *WE PROPOSE* (actions) setting out what we must do to attain these goals, and what we have to do as part of a process.

The **first part**, *COMMUNITIES ON A SAMARITAN MISSION*, challenges us to be women who are “seekers after the living water”, who allow themselves to be transformed by the personal encounter with Christ, joyfully and radically living our vocation, and being sent out to be instruments of mercy; to accept that fraternal life is a fundamental pillar of our lives which we must humanise and renew, appreciating the value of interculturality, developing a continuing formation culture as a revitalising process which will configure us with the sentiments of the heart of Jesus; to announce to others the joy of being disciples of Jesus in the Hospitaller consecrated life, to invite them into our communities and to embody the vocational pastoral youth from the perspective of the mission.

The **second part**, *ANIMATION AND GOVERNANCE AS A SERVICE*, commits us to changing our animation and governance style, so that it will foster a spirituality of communion and the sense of cooperating in the healing mission of Jesus; to do this, we must pay particular attention to the accompaniment, formation and evaluation of those who take on this ministry; we must also revise the structures of government at all levels, and the canonical organisation of the Congregation, in today’s radically changing environment; at the same time we have to reorganise the economic-financial area, being faithful to our charism and mission, enhancing sustainability and the sharing of goods.

The **third part**, *THE HOSPITALLER MISSION GOES FORTH*, commits us to revive the evangelising dimension of the Hospitaller project and to find new and creative responses to the cries of those who live in the fringes of human existence; to foster the development and structuring of Christian laity groups who, in tune with the charism of hospitality, feel called to serve the sick; to encourage the integration of our Co-workers, enhancing a model of a shared mission which will strengthen their sense of belonging and their fidelity to the Congregation's culture; to analyse our hospitaller Centres and facilities, so that we are capable of discerning the future of these centres and activities making the mission sustainable in terms of the core values of our care project; and lastly, to heighten the spirit of solidarity and cooperation in our Institution which is present in countries of great need.

Based on a global vision of the Document, we have identified five cross-cutting threads which not only link all the parts together, but must also inspire and characterise our search and our proposals: evangelisation, through our hospitaller life; discernment, as an attitude of life; interculturalisation that transforms universality in a system of relations, the restructuring, the need to adapt in creative fidelity; and evaluation, as an opportunity for continuing improvement.

I pray, through the intercession of our Founders, St Benedict Menni, María Josefa Recio and María Angustias Giménez, that all those of us who make up the hospitaller Community will be capable of making this Document a "living word" which will renew in us the joy of the Gospel in the practice of Hospitality.⁵

Anabela Carneiro
Superior General

⁵ SISTERS HOSPITALLERS SCJ, *Prayer for the 21st General Chapter*

ICONS:

**THE SAMARITAN WOMAN AND
THE SAMARITAN MAN**

Icons: The samaritan woman and the samaritan man

In order to shed light on what is driving us, we will draw on the light of the Gospel which provides us with the account of two Samaritans, a woman and a man; they are two images, two biblical icons: *the living water* to walk along the Samaritan path, and the *Samaritan eyes* to reach out to the people abandoned by the road side.

Biblical texts

THE SAMARITAN WOMAN (Jn 4, 5-15.28-30.39-42)

Jesus came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.

When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" (His disciples had gone into the town to buy food.) The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans) Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water." "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?" Jesus answered, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water so that I will no longer be thirsty and have to keep coming here to draw water."

Then, leaving her water jar, the woman went back to the town and said to the people, "Come, see a man who told me everything I ever did."

Icons: The samaritan woman and the samaritan man

Could this be the Messiah?" They came out of the town and made their way towards him.

Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did. So, when the Samaritans came to him, they urged him to stay with them, and he stayed two days. And because of his words many more became believers. They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Saviour of the world."

THE SAMARITAN MAN (LK 10, 25-37)

"And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself." And he said to him, "You have answered right; do this, and you will live." Pero él, queriendo justificarse, dijo a Jesús: «Y ¿quién es mi prójimo?» But the man was anxious to justify himself and said to Jesus, "And who is my neighbour?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own mount and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbour to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do the same."

Commentary:**THE SAMARITAN WOMAN – *Thirsting for the “Living Water”***

Jesus, feeling thirsty and tired after a long walk, stops by the well waiting for the Samaritan woman, and asks her for water. She is a foreign woman, of a different culture, who has come to the well during the hottest part of the day, and breaking all social conventions, Jesus sets up a dialogue with her and totally transforms her life. Then it is the woman who asks Jesus for water to quench her thirst.

This woman is a symbol of routine and distraction, which prevent people from seeing essentials. The encounter with this unknown teacher, shows her how to distinguish what is important from what is urgent, and leads her to recognise what is truly good and to relativise everything else.

In the *Living Water* which only Jesus can give her, she discovers the centre and the meaning of her existence. The woman moves from distraction to essential, from superficiality to interiority.

Religious practice, tradition, and the law lose any meaning when she discovers that God loves her for what she is, and that He allows those seeking with a sincere heart to find Him. That *Living Water* which quenches her thirsty heart is not for her alone, but is offered to all generations. The woman passes from the particular to the universal, from her own world to the inter-cultural world, from selfishness to generous self-giving, from the personal experience of interior liberation to joyful proclamation.

The seed of hope and new life sown in her heart drove her to reach beyond herself to proclaim that spring of *Living Water* which Jesus has to give. Her testimony brings the fruits of evangelisation and the construction of the community. The Samaritan woman moves out from the personal to the community level, from her small narrow world to hospitality without borders.

In our encounter with Jesus, our lives are also changed when we listen to his words: welcome, listen, rediscover, let yourself be transformed; drink, proclaim and bring to all people the water of God's gentleness, healing and love. *Practice hospitality.*

THE SAMARITAN MAN – compassionate approach

This is the story of a traveller around the world with his eyes open and his heart attentive as he looks around and allows himself to be surprised by reality, accepting it, dialoguing with it and commit himself to transform it.

When the Samaritan comes across the injured and abused victim by the wayside, he changes his plans, dedicates time to him, uses all the means at his disposal, and involves others to attend to the fallen, defenceless and vulnerable man. His example is a challenge to us to transform the way we perform our mission and to review and revise the manner and methods we use to evangelise through our communities and centres.

In this encounter with human suffering, the Samaritan "goes forth" from himself to go close to the man who is "half dead", a man without a voice, without power and without a future.

He is overcome with compassion and transforms his life into a fruitful human and spiritual "exodus" into works of healing. This attitude of "going forth" from ourselves and of our own interests is essential to the way in which we care for people.

By drawing close with compassion, the Samaritan becomes aware that he is the bearer of a charism that is capable of gathering together and committing others, in a spirit of co-responsibility, to ensure that the healing process is able to continue into the future. The Samaritan humanises himself when he humanises the relationship and the service he has performed.

Hospitality occurs about when we listen to the words of Jesus: Go and do the same; stop, look, show compassion, draw near, touch and heal the wounds, love, *practice hospitality.*

I.

**COMMUNITIES
ON A SAMARITAN MISSION**

1. Seekers after the Living Water

"Give me a drink" (Jn 4,7)

1. Jesus comes out to meet us at the well of our daily lives, and asks us to quench His thirst, and calls on us to focus on what is essential. His thirst generates in us personal and fraternal conversion processes: it challenges us to leave the pitcher of distraction and superficiality behind, and to concentrate on his healing and saving love. The transforming power of this encounter with Jesus enables us to live our vocation joyfully and in a radical manner,⁶ bearing witness to the fact that the compassionate and merciful Christ of the Gospel remains alive.⁷

Like the Samaritan woman, we wish to be reborn vocationally, based on the founding experience of the centrality of Christ in our lives. This drives us on to renew the way we listen to God's Word and to recover the value of silence to meditate on the Word and allow ourselves to be challenged by it.

2. Christ is the Living Water who quenches our thirst for interiority and meaning, and strengthens the koinonia, making our Hospitaller service fruitful. The personal encounter with Him must lead us to renew our covenant of love. "With a tenderness which never disappoints, but is always capable of restoring our joy, He makes it possible for us to lift up our heads and to start anew".⁸ This union also drives us on to see the world around us through new eyes⁹ and to commit ourselves to new forms of suffering by adopting a prophetic attitude.¹⁰

⁶ Cf. SISTERS HOSPITALERS SCJ. *Constitutions* (hereafter *Const.*), 69.

⁷ Cf. *Const.*, 5.

⁸ POPE FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (hereafter EG), 3.

⁹ Cf. CONGREGATION FOR INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE (hereafter CIVCSVA) *Keep Watch*, 6.

¹⁰ Cf. EG, 210.

This vital encounter with the mercy revealed by God and embodied in Jesus Christ transforms us into instruments of mercy,¹¹ and is a source of joy, serenity and peace.¹² We wish to be Samaritan women, allowing ourselves to be challenged by the Christ's thirst embodied in the sick and most vulnerable people, and responding with Samaritan gestures of hospitality. The mission to which Christ send us shapes the whole of our lives, because we not only are on a mission, but we are mission.

2. Witnesses to Hospitality in community

"Come and see... and they believed" (Jn 4,29)

3. The very same dynamism which "moved" the Samaritan woman to leave her well and tell others about the way she had been transformed by her encounter with Jesus, and the compassion which "moved" the Samaritan man to dismount from his own mount to attend to his wounded neighbour, urge us to be transformed into witnesses to Hospitality in the fraternal life and the apostolic mission.¹³

Mindful of the fact that the fruitfulness of the Religious life depends on the quality of fraternal life in community,¹⁴ we accept that this dimension is a fundamental pillar underpinning our hospitaller life and the practical way we evangelise. This legacy has been handed down to us by the "first community"¹⁵ and was the great dream that our foundress, the venerable María Jo-

¹¹ Cf. MENNI B., *Letters of the Servant of God*, C. 587.

¹² Cf. POPE FRANCIS, Bull of Indiction of the Extraordinary Jubilee of Mercy. *Misericordiae Vultus*, 2 y 13.

¹³ Cf. POPE FRANCIS *Apostolic Letter to all consecrated people on the occasion of the Year of Consecrated Life*, II.3; POPE JOHN PAUL II, Post-synodal Apostolic Exhortation *Vita Consecrata* (hereafter VC), 51.

¹⁴ Cf. CIVCSVA, *Fraternal Life in Community*, 55.

¹⁵ Cf. GIMÉNEZ VERA M.A., *Relación sobre los orígenes de la Congregacion* (hereafter RMA), p. 56.

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sefa Recio, bequeathed to us through her words and witness.¹⁶ Today, we are called to humanise our communities by redeeming such fundamental values as simplicity, poverty, readiness to serve, welcome, mutual esteem and appreciation, forgiveness, joy and gratitude in the service of the sick.¹⁷

4. The Congregation is becoming increasingly more plural, enriching itself and reaching out to universality, and to the diversity of cultures, where the charism is revealing its different faces and nuances. This is throwing down two great challenges to us, such as: the need to appreciate the value of inculturation and to enhance interculturality.

Our Hospitaller missionary mandate commits us to move ever onward more boldly with the revitalisation process, renewing the style and configuration of our communities, so that their life project and mission will be driven by the prophetic power that the Church and the world expect of us.

3. In a continuing formation process

"If you knew the gift of God" (Jn 4,10)

5. In order to live faithfully our vocation and charism, with a Samaritan lifestyle, we need to adopt a permanent attitude of purification, growth, maturity, and transformation making changes in the different dimensions that constitute us as consecrated women. The whole purpose of formation is "to help us to grow in the human, Christian, religious and hospitaller dimensions having as a goal" to reach (...) the maturity of Christ "preparing ourselves to carry out, with competence and fidelity, the mission to which we have been called"¹⁸

¹⁶ Cf. RMA, p. 240.

¹⁷ Cf. *Const.* 51.

¹⁸ *Const.*, 72.

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Seen from this perspective, formation is a pathway to remain faithful to the calling we have received, and as a gift and a duty¹⁹ that requires us to agree responsibly to live in a state of a permanent quest and readiness. Following the example of the Samaritan woman and the Samaritan man, we must allow ourselves to be educated, provoked and enlightened by life and history, by what we do, proclaim and celebrate, by the poor and the excluded, by those who are near, and by those who are far away.²⁰

6. The analysis of our present situation informs us that we need to develop “*continuing formation culture*”,²¹ seeing formation as an integrating and performative, renewing and revitalising process, which by acknowledging and appreciating the value of the contribution of women will foster maturity and enhance the anthropological and charismatic dimensions. Its special place is our own community and mission, because daily life is our first school.

The Church’s guidelines and the current state of the Congregation require us to respond by offering high quality, wisdom and effective initial formation, with a greater impact on the human, spiritual, charismatic and professional dimensions of our lives, taking due account of all the different cultural contexts. It is essential to reflect on the state of our formation, updating our structures, methods and contents, in order to help bring about a gradual process of configuration with the mind of Jesus.²²

7. The digital age and the new technologies are a reality in today’s culture which also affect us. They offer advantages in terms of sharing information, facilitating communications, ap-

¹⁹ Cf. *Const.*, 93.

²⁰ Cf. CIVCSVA. *New Wine in New Wineskins*, 35 c.

²¹ CIVCSVA. *New Wine in New Wineskins*, 35b.

²² Cf. CIVCSVA. *New Wine in New Wineskins*, 35 d and e.

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prenticeship and learning, making online formation possible, and enhancing the globalisation of knowledge.²³ But they also pose challenges and risks, such as the dehumanisation of relationships, fake news and forms of potential dependence. All these aspects are particularly likely to affect the way we live our Hospitaller consecration. This makes it necessary for the use of these media to form part of all our formation programmes in order to take our place responsibly in this “new information and communications age”.

4. Proclaiming the Living Water

“Lord, give me this Water” (Jn 4,15)

8. As human beings we are called to fulfil ourselves as persons by performing a specific mission. As believers, we know that God configures us with Christ through baptism and commits us to following Him in a specific vocation within the Church community. Like the Samaritan woman we feel driven to proclaim to others the beauty of our vocation and the joy of being disciples of Jesus in the hospitaller consecrated life.

Our communities are the place where it is possible for us to invite others to become disciples of Jesus Christ, the Good Samaritan. In our communities, young people must find a place in which to experience a transcendental sense of life, the joy of the consecrated vocation, the beauty of a mission in the Church, fraternal accompaniment in discernment and in the witness of freely given service to needy and sick people. Pope Francis is encouraging us in this pastoral project by saying that, “Wherever there is life, fervour and a desire to bring Christ to others, genuine vocations will arise”.²⁴

²³ Cf. SISTERS HOSPITALERS SCJ., *Formation in Our Hospitaller Identity according to the Identity Framework of the Institutio*, 18.

²⁴ EG 107.

9. We are called to embody a form of pastoral which is based on a mission that commits us to becoming “bold and creative in this task of rethinking the goals, structures, style and methods of evangelization”²⁵ of our vocational pastoral youth in order to suit contemporary culture and the real-life situations in which the young people live.

The Proclamation of our vocation springs from the dynamism of the Hospitaller Charism and fidelity to the call we have received. It is a requirement of the mission that goes beyond a mere model response to the call: “go and do the same”²⁶

Today we make a clear and decisive option, to commit ourselves to the vocational pastoral youth wherever we are present. This entails setting up community environments which bear witness to healthy human and spiritual self-fulfilment, a powerful experience of God, and a commitment to the mission; and it also makes us duty-bound to urge others, implicitly and explicitly, to set out along this same path. The origins of our history offer us with a genuine pastoral model to enlighten us.²⁷

²⁵ EG 33.

²⁶ Lk 10,37

²⁷ Cf. RMA p. 142-143.

1. Communities on a samaritan mission

	WE SEEK	WE PROPOSE
1. Seekers after the living water	To be credible witnesses to God's Hospitality by reviving the founding experience of our vocation, personally and in community.	<ol style="list-style-type: none"> 1. Identification and implementation of the processes which will lead us to listen to, welcome and contemplate the Word, sharing it and holding it as the criterion for discernment and action. 2. Deepening the theological and charismatic sense of the mission which will lead us to rediscover the Lord in the faces of the sick. 3. Embarking throughout the Congregation on a spiritual process which will drive us forward to revitalise our vocational identity by revising the Constitutions.
2. Witnesses of hospitality in the community	To reconfigure our communities with different life and mission projects.	<ol style="list-style-type: none"> 4. Embarking on a discernment process on our communities in order to foster a renewed style of life and mission. 5. Setting up intercultural and intergenerational communities which will experience communion in diversity, manifest the richness of the embodiment of the charism, and be a sign of universal fraternity.

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	WE SEEK	WE PROPOSE
3. In a continuing formation process.	To foster a continuing formation culture which will generate renewal processes.	<ol style="list-style-type: none"> 6. Implementation of gradual and systematic, accompanied and comprehensive formation processes tailored to suit the different cycles of life, formation stages, personal and community situations. 7. Preparation of formation programmes that will emphasys on human maturity from the female point of view, the use of social media, and the value of silence and interculturality.
4. Proclaiming the living water	To develop a Vocational Pastoral Youth that invites people to follow Jesus on a specific mission in the Church.	<ol style="list-style-type: none"> 8. Ensuring that everyone is committed personally and as a community to make us bold and creative in our Vocational Pastoral Youth promotion work. 9. Reconfiguration of the communities according to different projects of life and mission which will give priority to the experience of God and the service of the sick. 10. Revision of the "General Guidelines for Vocation Pastoral Promotion" to adapt the contents, the structures and the methods to present reality.

II.

**ANIMATION AND GOVERNANCE
AS A SERVICE**

II. Animation and governance as a service

1. Obedient to the Spirit

"Do this and you will live" (Lk 10,28)

10. The religious community, following the example of the early Church, must "persevere in the communion of the same Spirit".²⁸ It is this Spirit that weaves into the unity of one single body the various different ministries that exist in the community and leads us to recover the Gospel-inspired sense of the exercise of authority and religious obedience.

Like the Samaritan man, we are also called to look at life with contemplative eyes, to discover that the path to surrendering to God and to our fellow men and women runs through the rationale of love and receptiveness to the Spirit.

11. The deep and accelerated changes, at sociocultural level and in the religious life itself, are showing us a new style of life and of understanding relations that challenge our way of being, sharing and doing, and are asking us for a change in the animation and governance of the Congregation at every different levels and sphere.

Authority in the consecrated life is, above all else, a spiritual authority; it is a call to "Build in Christ a fraternal community" in which the "spirituality of communion" is fostered, and each of the members is helped to feel that they have been sent to cooperate in Jesus's mission.²⁹

Today we must embody Jesus' own passion to do His Father's will,³⁰ and His attitude of service: "He came to serve and not to be served".³¹ "Authority is always synonymous with service, humility, love; it means entering the logic of Jesus who kneels to wash the Apostles' feet."³²

²⁸ II VATICAN COUNCIL II, Decree *Perfectae Caritatis* (hereafter PC), 15; cf. Hch 2, 42.

²⁹ CIVCSVA, *The service of authority and obedience*, 13, 17, 19, 20, 23.

³⁰ Cf. Jn 4, 34.

³¹ Mk 10, 44; cf. Mt 20, 27; Lk 22, 24; Jn 13, 14-15.

³² POPE FRANCIS, *Address to the participants in the Plenary Assembly of IUSG*, 8 May 2013.

12. Our foundress, the Venerable Maria Josefa Recio, is the model of this ministry of authority to the service to the fraternity and the mission.³³ Pope Francis also tells us that, “whoever serves with authority is called to orientate with evangelical clarity the path we have to carry out together, helping to seek the face of God, as a priority. It is important to overcome the danger of becoming managers of the routine (...) no longer having the courage to point out the purposes of authentic consecrated life”.³⁴

Giving visibility to a Church of communion also calls to mind an organisational model which fosters co-responsibility, dialogue and subsidiarity.³⁵ This demands personal and community discernment³⁶ through detachment, spiritual wisdom and human skills. In this way, we can succeed that our governments will foster participation, loyalty, transparency and coherence.

2. Formation and accompaniment in the service of animation and governance

“And when he saw him, he had compassion.” (Lk 10,33)

13. The 20th General Chapter expressed the need to accompany the superiors to enable them to exercise their mission with leadership and a forward-looking vision.³⁷ When we see the state of the service of community and apostolic spiritual animation of the communities and the Provinces, we find a wide range of different facts which, together with the requests by the sisters who take on this service, require us very carefully to cultivate this ministry.³⁸ This is even more urgently needed in

³³ Cf. *RMA* 233, 257.

³⁴ *CIVCSVA, Keep Watch*, 12.

³⁵ Cf. *Const.* 99, 100.

³⁶ Cf. *Const.* 31, 126, 140.

³⁷ Cf. SISTERS HOSPITALLEERS SCJ, XX Chapter Document *Recreating hospitality*, 13.

³⁸ Cf. SISTERS HOSPITALLEERS SCJ, *General Formation Plan*, 300.

II. Animation and governance as a service

places where the hospitaller presence is more recent or which is more distant from the Head Offices of the General or Provincial government.

We must systematically train the people who are being given this mission today, to enable them to acquire the skills to be able to “be supportive” to the sisters who are entrusted to them and guiding the Hospitaller mission. Accompaniment must encourage everyone to undertake this service in a spirit of humility, support sincere constructive dialogue, and help to discern God’ will in life and in the sending to the mission, individually and in community.

14. The universal character of the Congregation demands, also, creative skill to respect each culture in the task of animating, and to recreate it, by making it fruitful by sowing the seed of the Gospel and our charismatic tradition.³⁹ To improve and continuously learn how to exercise authority to make it increasingly more Gospel-like and more embodied in contemporary circumstances, we deem it crucial to monitor developments which include the necessary evaluation both of the style of animation and the practical performance of the functions specific to animation.

3. Revising the governance and organisational structures

“He went to him and bandaged his wounds” (Lk 10, 34)

15. Pope Francis’s invitation “to be bold and creative (...) in rethinking the goals, structures, style and methods”,⁴⁰ also applies to the organs and the praxis of governance and the organic structure of the Congregation itself. In order to adjust to today’s realities and be able to place more emphasis on a style

³⁹ Cf. CIVCSVA. *New Wine in New Wineskins*, 35, 36, 37.

⁴⁰ Cf. CIVCSVA. *New Wine in New Wineskins*, 19.

II. Animation and governance as a service

of animation and governance which is not merely limited to the way we perform administrative tasks, but which animates the life and mission of the Congregation, we need to revise not only the way we perform this service, but also the organisational structures which underpin it which, in some cases, are no longer fit for the purposes for which they were originally created. There is a need to find other participatory and representative structures to comprehensively accompany the different realities existing within the Congregation.

16. Another aspect to be considered in connection with the reorganisation of the structures of government is the need to guarantee the autonomy of General, Provincial and Local authority according to the principle of subsidiarity in each case. This is the only way to guarantee co-responsibility.

The evaluation carried out in the reorganisation process is weighing up the changes currently taking place in the Congregation's organic structure. The amalgamation of the Provinces of Spain and Latin America, the beginning of this process in Africa, are expressions of "one body" which, as a response to the real state of the Congregation, is attempting to adapt in order to better serve the needs of the communities and the hospitalier Mission.

17. The Pope's invitation with which we opened this section, our plural reality today and the structural reorganisation described here raise a number of fundamental issues regarding the mission, what it means, what it offers, and the languages it uses to make its understandable, useful and eloquent. It is a deep interpellation to us which is not easy, although it is enlightening. In this regard we must urgently reflect and take decisions regarding our Hospitaller Centres and some organic structures within the Congregation.

4. The reorganisation of the economic/financial area

"Then he brought him to an inn, and took care of him"

(Lk 10,34)

18. "The economic dimension is intimately connected with the person and the mission. Through the economy very important choices for life will pass through, revealing the evangelical witness, attentive to the needs of our brothers and sisters."⁴¹ The Magisterium of the Church urges us to "combine the primary charismatic-spiritual dimension with the economic dimension and with efficiency, which has its own *humus* in the administrative tradition of the Institutes which does not tolerate waste and which is attentive to using resources properly".⁴²

This plan and administrative practice form part of the tradition of our Congregation and has done so since it was founded. The 1882 Constitution says that sound management doubles the resources of charity to do good to our neighbour.⁴³ Hard work, austerity and transparency, which are so deeply rooted in our history, continue to be necessary today. We all participate in the Congregation's economy through our work, the different ways we work together, our own life of poverty according to the Gospel and our commitment to the hospitaller mission.⁴⁴

19. Reality, however, shows that our communities and Hospitaller Centres are growing in some countries in Africa and Asia. In these continents the initial projects require the cooperation of the rest of the Congregation for the sharing of goods.

⁴¹ CIVCSVA, *Guidelines for the administration of assets in Institutes of Consecrated Life and Societies of Apostolic Life*. Presentation 2014.

⁴² POPE FRANCIS, *Message of Pope Francis to the participants in the International Symposium on the management of ecclesiastical goods of Institutes of Consecrated Life and Societies of Apostolic Life at the service of the humanum and of mission in the Church*, 8 March 2014.

⁴³ SISTERS HOSPITALLERS SCJ., *1882 Constitutions*, 24.

⁴⁴ Cf. *Const.* 23, 21, 24.

II. Animation and governance as a service

Human development, Gospel-inspired fraternity and the social teaching of the Church consider that their sustainability and their future depend on their financial autonomy. This requires us to coordinate the way we use resources and to make progress establishing projects which will become self-sustaining and self-financing.

Sound hospitaller management reveals that the sharing of goods is certain, faithful, fruitful and takes place by giving a clear and comprehensible image of the economic and financial situation, by ensuring sound resource allocation, and by bearing witness to the fact that the principle of free giving and the rationale of giving itself find their rightful place in financial management.⁴⁵ In our management of assets, we must seek ways and appropriate channels through which to develop the life and mission of the Congregation wherever we are in the world.

20. Formation in economics/financial management in tune with our charism is crucial if we are to ensure that the decisions taken on the mission are “innovative and prophetic”.⁴⁶ The Congregation needs well-trained sisters willing to exercise their hospitaller ministry, serving the mission through their work in the economic and financial area. The Church’s guidelines on the administration of goods help us respond with renewed boldness and prophecy to the challenges of our age, and to continue being a prophetic sign of God’s merciful love.⁴⁷

⁴⁵ POPE FRANCIS, *Message of Pope Francis to the participants in the International Symposium on the management of ecclesiastical goods of Institutes of Consecrated Life and Societies of Apostolic Life at the service of the humanum and of mission in the Church*”, 8 March 2014.

⁴⁶ CIVCSVA, *Circular Letter Guidelines for the administration of assets in Institutes of Consecrated Life and Societies of Apostolic Life*, 3.

⁴⁷ Cf. CIVCSVA, *Circular Letter Guidelines for the administration of assets in Institutes of Consecrated Life and Societies of Apostolic Life*, Introduction.

II. Animation and governance as a service

	WE SEEK	WE PROPOSE
1. Obedient to the Spirit	To embody a Gospel-driven and charismatic style of animation and governance.	<ol style="list-style-type: none"> 1. Identification and application of the features of the Gospel-driven and hospitaller style of animation and governance that respond to the reality of our life and mission. 2. Training of sisters and communities in spiritual discernment and to apply it when making decisions.
2. Formation and accompaniment at the service of animation and governance	To embark on a process of training-accompanying and evaluating the sisters in this service.	<ol style="list-style-type: none"> 3. Implementation of a continuing formation programme in animation and governance for the sisters who will be taking on this service, and to those exercising other animation or leadership services. 4. Elaboration of guidelines which will guarantee the accompaniment and evaluation of the service of animation and governance.

II. Animation and governance as a service

	WE SEEK	WE PROPOSE
3. To revise structures of governance and organisation	To continue the process of revitalisation and restructuration by reorganising the government structures and adapting the presences to the congregational reality.	<ol style="list-style-type: none"> 5. Consolidation of the new Provinces of Spain and America, take forward the same process in Africa and embark on a study of the other structures. 6. Reorganisation of the governance structures and the information/communication channels between different levels. 7. Implementation of a co-responsible and participatory style of governance, establishing the areas of intervention and the functions of the Councillors at all levels.

II. Animation and governance as a service

	WE SEEK	WE PROPOSE
4. To reorganise the economic/financial area	To manage economic resources and drive fundraising using Gospel-driven and charismatic criteria.	<ol style="list-style-type: none"> 8. Reorganisation of the area of economic management at general and provincial government levels. 9. Updating the Accounting Plan and general administrative procedures as a mean of ensuring better economic and financial oversight. 10. Definition of a policy for managing the Congregation's financial patrimony. 11. Study of the patrimonial goods of the Congregation by updating the real estate patrimony and allocating it to the Stable Patrimony. 12. Preparation of sisters in the financial economic dimension to manage it in accordance with the charism.

III.

**THE MISSION OF HOSPITALITY
GOES FORTH**

 III. *The mission of hospitality goes forth*

1. The evangelising dimension of the mission

"Water welling up to eternal life" (Jn 4,14)

21. The evangelising dimension of the mission runs across everything that defines us and gives meaning to the hospitality which, as the Hospitaller Community, we have to continue over time. "The hospitaller project has been at the service of evangelisation from the very outset and throughout history. By its witness, the hospitaller project becomes part of the process proclaiming the Good news of the Kingdom and makes relevant Jesus' healing mission through the "service of charity". Our mission continues to narrate in history and in a credible way, the evangelical model that underpins our Hospitality through the Hospitaller gestures. Like the Samaritan, we do not walk on by: we look at and we see; we let ourselves be moved and take action, in a spirit of compassion and solidarity. In a word, we are *hospitallers*."⁴⁸

The Hospitaller Community insistently voices its concern, heeding the pleas of men and women living on the outer fringes of existence⁴⁹ and is committed to liberating them. Pope Francis has invited us to experience "the drive to go forth and give, to go out from ourselves, to keep pressing forward in our sowing of the good seed".⁵⁰

22. We wish to continue making our foundational spirit present in the way we welcome in and care for sick people and the most vulnerable, with a preference for the area of mental health. We do this with the boldness that urges us on to respond to the signs of the times and to embody Hospitality today, as yesterday and for ever. This fidelity to our charism and the creative response we are being asked to make, urge us to ensure that "we

⁴⁸ SISTERS HOSPITALLERS SCJ, *Identity Framework of the Institution* (hereafter *MII*), 25.

⁴⁹ Cf. *EG*, 30, 46, 53, 63.

⁵⁰ *EG*, 21

III. The mission of hospitality goes forth

do not leave things as they are".⁵¹ Like the Samaritan woman, when we welcome in the living water of Hospitality we feel the urgent need to allow its overflow in the performance of our mission, quenching God's thirst and radiating hope.⁵²

The fast pace of change taking place around us may lead us to live responding to emergencies and not focusing on distant horizons, falling back on daily routine. But we have to commit to seeking all together a life which is meaningful, a life of prophetic testimony.⁵³ The Hospitaller project is the channel through which we show that we are the Church of communion and solidarity⁵⁴ and a way of living mutual hospitality among ourselves and with those with whom we are in contact with.

2. Lay Hospitallers on the move

"Whoever drinks the water I give them will never thirst"
(Jn 4, 13)

23. The dynamism of the hospitaller mission is calling out to everyone to minister to the sick. Across the years, some people have developed a particular sensitivity to the hospitaller charism discovering in it a new meaning for their lives. In many places in the congregational geography, groups of Lay Hospitallers have been set up, seeking to live their Christian faith with the commitment to serving the people for whom we care in our centres or who are present around us.

The Church says that this path of communion and collaboration should be encouraged because it enables the charism

⁵¹ CIVCSVA, *Proclaim*, 47.

⁵² Cf. *EG*, 86.

⁵³ Cf. CIVCSVA. *New Wine in New Wineskins*, 8

⁵⁴ Cf. II VATICAN COUNCIL, Dogmatic Constitution *Lumen Gentium*, 1, 3, 4, 9 and Pastoral Constitution *Gaudium et Spes*, 32, 40, 44, 45, 93; SISTERS HOSPITALLERS SCJ, *III*, Presentation, p. 8, n. 4.

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to be radiated, generating new apostolic dynamism and “more intense cooperation between consecrated persons and the lay people in view of the Institute’s mission”.⁵⁵

24. The stated desire of these groups who are asking to be welcomed, trained and accompanied, throw down a challenge to us to create an appropriate climate to enable them to develop their lay vocation and to give unity and meaning to this process, while respecting the diversity which enriches the evangelising dimension of the hospitaller mission.

There are other people who, without explicit reference to the Christian faith, also desire to participate in the hospitaller charism and spirituality. The Congregation welcomes and accompanies them, enabling them to fully commit themselves to suffering humanity.

3. Co-responsible for the same mission

“Go and do the same” (Lk 10,37)

25. The Hospitality that we practise makes us co-responsible for the same mission – the mission of serving suffering people. We do this by appreciating the value, respecting and integrating many different people, vocations, cultures and ways of understanding life.⁵⁶ This is a manifestation of the shared mission.

The 19th General Chapter document, “Hospitaller Mission: Good News of God’s Healing for men and women of today”, tells us that “when speaking of a Shared Mission we do not only mean a specific place where we perform our work, but also a space of communion, being part of the

⁵⁵ VC. 55.

⁵⁶ Cf. *MII*, 7.

III. The mission of hospitality goes forth

same charism".⁵⁷ The 20th General Chapter document also says that it "requires us to share one and the same project and the sense of mission which it encompasses".⁵⁸

26. But we also see that a model of shared mission is now being developed and consolidated which is enabling different embodiments of our foundational charism: as consecrated women, as lay people, and as people of goodwill.⁵⁹ This development is giving rise to the need to clarify the concept of shared mission so that we can all understand its meaning. We all need to draw close to the wellspring of Hospitality to enlighten and direct the shared mission, strengthening the opportunities to meet, communicate and mutual enrichment and take on the joint responsibility for seeking the most appropriate and urgent decisions needed in the hospitaller mission.

Co-workers are a fundamental component part of our Institution and share the mission, mainly through their specific skills and roles. But one can see in a general and global sense that there is a need to consolidate the hospitaller identity and culture in all the people who are playing a part in the same project. "It is urgently necessary today to provide training in this identity, with all it entails, as a pathway to ensure that Hospitality has a future."⁶⁰

27. This training is necessary at every level but it demands a special emphasis on the people who take on posts of responsibility.⁶¹ Training initiatives that promote the internalisation and

⁵⁷ SISTERS HOSPITALLERS SCJ., *The Hospitaller Mission: Good News of God's Healing for men and women of today. 19th General Chapter*, 25.

⁵⁸ SISTERS HOSPITALLERS SCJ., *Recreate Hospitality: Paths of Revitalisation*, 24.

⁵⁹ Cf. 49.

⁶⁰ SISTERS HOSPITALLERS SCJ., *Formation in our Hospitaller Identity. General Plan*, 10.

⁶¹ Cf. *MII*, 14.

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experience of hospitaller values and foster a sense of belonging, will help us to make visible the identity that defines us, and in an age of universal relativism and radical social and cultural changes, to safeguard our fidelity to the culture of our Institution which underpins our specific mission.

Consolidating the dynamics of the shared mission and strengthening our hospitaller identity also entail a commitment to the organisation that will ensure that our Co-workers are welcomed and promoted by careful selection, accompaniment in the process of integration, updating their professional skills, clearly defining their functions, duties and responsibilities, and paying a fair remuneration for their efforts. In addition to this, we must promote our own management style, healthy labour relations, and wholesome working conditions.

4. The analysis and sustainability of our Centres

"I will reimburse you for any extra expense you may have when I return" (Lk 10, 35)

28. Our analysis of the Institution shows that in our centres the hospitaller model is being implemented and developed at different levels. Faced with this fact, we reaffirm that holistic care for the person, their re-integration into society, and the defence of their personal dignity are indispensable conditions which make up the very basis of our model.

We consider a co-responsible duty to respond, in all contexts, to the current challenges based on the founding charism inspiration and in accordance with the hospitaller values⁶². We do this by continuing to move forward along the path that was begun by St Benedict Menni, the icon combining "**science and charity**", and by being faithful to the legacy which he

⁶² Cf. *MII*, 41.

III. The mission of hospitality goes forth

bequeathed to us regarding how to plan and perform our Hospitaller mission: creative compassion, organisational ability, innovative boldness, and a forward-looking vision.

For the sustainability of our centres, and according to the specific circumstance in each one of them, we must combine the Gospel, charismatic, relational and economic dimensions, while always ensuring quality. The rules and procedures laid down are a necessary resource for organising and managing our centres by ensuring that they bear the hospitaller brand, whose ultimate purpose is always to care for the person.⁶³

29. Bearing in mind the restructuring and revitalising process on which the Congregation is currently engaged, it is crucially important to critically analyse the situation of all the centres in their various environments in the light of the charism, of the present state of the Institution as it is today and the environmental conditions. In Asia and Africa we are finding new possibilities, as well as new challenges. This means that we have to make the Mission sustainable in these places and consolidate it at every level. In Europe and South America we are questioning ourselves how to respond in the present moment to our hospitaller work, in accordance with the charism and its continuity in time. This suggests the need to set up foundations or other structures which will make possible to continue the mission, while guaranteeing the identity of the hospitaller model.

All this makes it necessary to discern the viability and the future of our centres and activities, by reference to the following benchmarks: fidelity to the charism and mission, evangelising dynamism, the sense of Church's belonging, the needs of the sick and the resources of the Congrega-

⁶³ Cf. SISTERS HOSPITALLERS HSC., *Basic requirements of the Hospitaller Centre*.

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tion. It is equally important to maintain a global and wide-ranging vision of the world of suffering, particularly mental suffering, as our presence in different continents demands, sensitivity to different cultures, and a readiness to care for the most disadvantaged people in the field where we serve.⁶⁴

5. Solidarity and international cooperation

"He took out two denarii and gave them to the inn-keeper"
(Lk 10,35)

30. We are increasingly becoming a more international Institution in different contexts in terms of possibilities and resources. The presence of centres and projects in the developing countries or in places with urgent needs, continue to require solidarity and support to ensure their sustainability and the continuity of the mission.

We are called to move away from "solidarity-based assistance" to "fruitful solidarity" which tries to administer resources responsibly and effectively, and to take every appropriate means to care for our "common home" and those who live in it, reaching out to others who are in need.⁶⁵

31. Through solidarity and institutional cooperation we share our financial resources, and exchange knowledge, professionals and technologies, to foster a sense of belonging and the universality of the Congregation. We know that there will always be borderline situations which will require the sharing of goods in order to make possible to implement concrete projects in line with the spirit of hospitality.

By his words and his example, St Benedict Menni is urging us on to develop a sensitivity towards sharing our goods as an

⁶⁴ Cf. *MII*, 83.

⁶⁵ POPE FRANCIS, Encyclical Letter, *Laudato si*, 1.

III. The mission of hospitality goes forth

ethical duty and a demonstration of the fact that we all belong to one and the same congregational body.⁶⁶

We recognise that the spirit of solidarity and cooperation must pave the way “to a true encounter with the poor and a sharing that becomes a way of life.... Blessed are the open hands that embrace the poor and help them: they are hands that bring hope ... they are hands that call down God’s blessing upon their brothers and sisters”.⁶⁷

⁶⁶ Cf. MENNI B., C. 89, 800.

⁶⁷ POPE FRANCIS, *Message for the First World Day of the Poor, 19 November 2017*.

III. The mission of hospitality goes forth

	WE SEEK	WE PROPOSE
1. The evangelising dimension of the mission	Reinforce the sense of evangelisation through the hospitaller mission as the expression of our charism and mission in the Church and for the world.	<ol style="list-style-type: none"> 1. Promotion of the values of the Gospel in every sphere and at all the levels of the organisation to enhance the evangelising dimension of the hospitaller mission. 2. Updating the Congregation's Pastoral Care of the Sick model, adapting it to the different cultures and features of the beneficiaries. 3. Developing communication policies which will give visibility to the Hospitaller Project and sensitise society to include the less favoured people. 4. Drawing up indicators to evaluate the impact of hospitaller values in different areas of management. 5. Opening projects that respond to new needs that involve mental suffering, using our own resources or in cooperation with other organizations.

III. The mission of hospitality goes forth

	WE SEEK	WE PROPOSE
2. Lay Hospitallers on the move	To drive forward the integrated development of Lay Hospitallers throughout the Congregation.	<ol style="list-style-type: none"> 6. Drafting common general criteria for the identity and membership of Lay Hospitallers as a guideline to be followed by the various groups. 7. Design a training and accompaniment itinerary and institute general and provincial coordination structures to accompany the Lay Hospitallers.
3. Co-responsibility on the mission	To consolidate the Shared Mission process, by identifying the different ways of performing it.	<ol style="list-style-type: none"> 8. Definition of the shared mission model which will clearly set out the basis, scope and the means for consolidating it in practice. 9. Fostering identification with the Institution by all our Co-workers according to the General Hospitaller Identity Formation (Training) Plan and the respect for different life choices.

III. The mission of hospitality goes forth

	WE SEEK	WE PROPOSE
4. Analysis and sustainability of the centres	To analyse the Hospitaller Centres with a forward-looking vision to direct decision-making in coherence with the hospitaller identity.	<ol style="list-style-type: none"> 10. Study the viability of our centres using the foundational criteria as a benchmark, and setting up global strategies for ensuring the best implementation. 11. Setting up study and reflection groups to help the Congregation take the best decisions on the most important issues affecting its life and Mission. 12. Design and deploy an integrated system for evaluating the centres, taking account of the implementation of the Congregation's rules and guidelines. 13. Revision of the linkage between the Congregation and the juridical structures created and/or managed by the Congregation, and to create others which will make possible to improve the management of our hospitaller centres.

III. The mission of hospitality goes forth

	WE SEEK	WE PROPOSE
5. Solidarity and international cooperation	To enhance solidarity and international cooperation in the Institution.	<p>14. To restructure and enhance the professional standards of the Development Cooperation Service, the Benedict Menni Foundation and other similar entities in order to foster hospitaller solidarity.</p> <p>15. To create and coordinate an inter-centre cooperation network for the exchange of people, knowledge, resources and other things between different centres of the Congregation and with other similar entities.</p> <p>16. To enhance the culture of solidarity, involving the whole Hospitaller Community in cooperation actions, and in sensitising society.</p>

EVALUATION

Evaluation

Mindful of the fact that evaluation is a means of ensuring that we are moving forward towards our proposed goals, this Chapter has provided an evaluation method that measures the degree of accomplishment of what WE PROPOSE in order to achieve what WE SEEK.

This evaluation will help us to continue growing consistently and with innovative forward planning, both in our congregational life and in the hospitaller Mission. The evaluation is also "a source of wisdom" because it is not merely a matter of making appraisals, but is also a methodology for, learning and discernment. The review and revision process is not merely to see whether or not the proposals have been achieved. Evaluation properly performed must be a mean of identifying strengths, shortcomings and also failures. It is an exercise which entails more than measurement alone, because it reveals where to consolidate, redress and improve.

The final evaluation is therefore not enough in itself; what is necessary is to introduce it into the working process itself in order to sharpen oversight, and ensure that daily emergencies wherever they occur do not lead us to overlook the commitments laid down by this Chapter Plan. Evaluation therefore takes place in three stages:

- The annual evaluation carried out by the management of each centre, community and province.
- The three-year evaluation in preparation for the Provincial Evaluation Assembly.
- The six-year evaluation in preparation for the General Chapter.

For the evaluation to bear fruit, the Government requesting it must issue the relevant guidelines.

Our Founder paid close attention to factors which basically implied this intention and pursued similar purposes, even though in his age no such methodology existed. Let us remember his proposal to show "diligence in complying with guidelines"⁶⁸; his requirement to "submit a report at the end of each year"⁶⁹; his insistence on having "auditors" even though he was actually only referring to administration which he himself undertook in such great detail; and remembering that one of his personal qualities was that he ensured excellent organisation and management based on an evaluation-appraisal of the situation, and the decisions he took as a result.

⁶⁸ Cf MENNI B., C 713, 7.

⁶⁹ Cf. MENNI B., Cartas particulares. Carta de proyección personal, en LIZASO F., *Perfil Juandediano*, p. 305, 5.

Evaluation

	WE SEEK:	WE PROPOSE:
EVALUATION	To find out how far the Chapter Document has been implemented and the results achieved.	<ul style="list-style-type: none"> – To perform the evaluation with the support of a standard evaluation tool: <ul style="list-style-type: none"> → An annual evaluation carried out by the management of each centre community and province. → The three-year evaluation in preparation for the Provincial Evaluation Assembly. → The six-year final evaluation in preparation for the General Chapter. – To provide the Government's response to the three-year evaluation by laying down relevant guidelines.

TABLES

Tables

I. COMMUNITIES ON A SAMARITAN MISSION

	WE SEEK	WE PROPOSE
1. Seekers after the living water	To be credible witnesses to God's Hospitality by reviving the founding experience of our vocation, personally and in community.	<ol style="list-style-type: none"> 1. Identification and implementation of the processes which will lead us to listen to, welcome and contemplate the Word, sharing it and holding it as the criterion for discernment and action. 2. Deepening the theological and charismatic sense of the mission which will lead us to rediscover the Lord in the faces of the sick. 3. Embarking throughout the Congregation on a spiritual process which will drive us forward to revitalise our vocational identity by revising the Constitutions.
2. Witnesses of hospitality in the community	To reconfigure our communities with different life and mission projects.	<ol style="list-style-type: none"> 4. Embarking on a discernment process on our communities in order to foster a renewed style of life and mission. 5. Setting up intercultural and intergenerational communities which will experience communion in diversity, manifest the richness of the embodiment of the charism, and be a sign of universal fraternity.

Tables

	WE SEEK	WE PROPOSE
3. In a continuing formation process.	To foster a continuing formation culture which will generate renewal processes.	<ol style="list-style-type: none"> 6. Implementation of gradual and systematic, accompanied and comprehensive formation processes tailored to suit the different cycles of life, formation stages, personal and community situations. 7. Preparation of formation programmes that will emphasys on human maturity from the female point of view, the use of social media, and the value of silence and interculturality.
4. Proclaiming the living water	To develop a Vocational Pastoral Youth that invites people to follow Jesus on a specific mission in the Church.	<ol style="list-style-type: none"> 8. Ensuring that everyone is committed personally and as a community to make us bold and creative in our Vocational Pastoral Youth promotion work. 9. Reconfiguration of the communities according to different projects of life and mission which will give priority to the experience of God and the service of the sick. 10. Revision of the "General Guidelines for Vocation Pastoral Promotion" to adapt the contents, the structures and the methods to present reality.

*Tables***II. ANIMATION AND GOVERNANCE AS A SERVICE**

	WE SEEK	WE PROPOSE
1. Obedient to the Spirit	To embody a Gospel-driven and charismatic style of animation and governance.	<ol style="list-style-type: none"> 1. Identification and application of the features of the Gospel-driven and hospitaller style of animation and governance that respond to the reality of our life and mission. 2. Training of sisters and communities in spiritual discernment and to apply it when making decisions.
2. Formation and accompaniment at the service of animation and governance	To embark on a process of training-accompanying and evaluating the sisters in this service.	<ol style="list-style-type: none"> 3. Implementation of a continuing formation programme in animation and governance for the sisters who will be taking on this service, and to those exercising other animation or leadership services. 4. Elaboration of guidelines which will guarantee the accompaniment and evaluation of the service of animation and governance.

Tables

	WE SEEK	WE PROPOSE
3. To revise structures of governance and organisation	To continue the process of re-vitalisation and restructuration by reorganising the government structures and adapting the presences to the congregational reality.	<ol style="list-style-type: none"> 5. Consolidation of the new Provinces of Spain and America, take forward the same process in Africa and embark on a study of the other structures. 6. Reorganisation of the governance structures and the information/communication channels between different levels. 7. Implementation of a co-responsible and participatory style of governance, establishing the areas of intervention and the functions of the Councillors at all levels.

Tables

	WE SEEK	WE PROPOSE
4. To reorganise the economic/financial area	<p>To manage economic resources and drive fundraising using Gospel-driven and charismatic criteria.</p>	<ol style="list-style-type: none"> 8. Reorganisation of the area of economic management at general and provincial government levels. 9. Updating the Accounting Plan and general administrative procedures as a mean of ensuring better economic and financial oversight. 10. Definition of a policy for managing the Congregation's financial patrimony. 11. Study of the patrimonial goods of the Congregation by updating the real estate patrimony and allocating it to the Stable Patrimony. 12. Preparation of sisters in the financial economic dimension to manage it in accordance with the charism.

III. THE MISSION OF HOSPITALITY GOES FORTH

	WE SEEK	WE PROPOSE
1. The evangelising dimension of the mission	Reinforce the sense of evangelisation through the hospitaller mission as the expression of our charism and mission in the Church and for the world.	<ol style="list-style-type: none"> 1. Promotion of the values of the Gospel in every sphere and at all the levels of the organisation to enhance the evangelising dimension of the hospitaller mission. 2. Updating the Congregation's Pastoral Care of the Sick model, adapting it to the different cultures and features of the beneficiaries. 3. Developing communication policies which will give visibility to the Hospitaller Project and sensitise society to include the less favoured people. 4. Drawing up indicators to evaluate the impact of hospitaller values in different areas of management. 5. Opening projects that respond to new needs that involve mental suffering, using our own resources or in cooperation with other organizations.

Tables

	WE SEEK	WE PROPOSE
2. Lay Hospitallers on the move	To drive forward the integrated development of Lay Hospitallers throughout the Congregation.	<ol style="list-style-type: none"> 6. Drafting common general criteria for the identity and membership of Lay Hospitallers as a guideline to be followed by the various groups. 7. Design a training and accompaniment itinerary and institute general and provincial coordination structures to accompany the Lay Hospitallers.
3. Co-responsibility on the mission	To consolidate the Shared Mission process, by identifying the different ways of performing it.	<ol style="list-style-type: none"> 8. Definition of the shared mission model which will clearly set out the basis, scope and the means for consolidating it in practice. 9. Fostering identification with the Institution by all our Co-workers according to the General Hospitaller Identity Formation (Training) Plan and the respect for different life choices.

	WE SEEK	WE PROPOSE
4. Analysis and sustainability of the centres	<p>To analyse the Hospitaller Centres with a forward-looking vision to direct decision-making in coherence with the hospitaller identity.</p>	<ol style="list-style-type: none"> 10. Study the viability of our centres using the foundational criteria as a benchmark, and setting up global strategies for ensuring the best implementation. 11. Setting up study and reflection groups to help the Congregation take the best decisions on the most important issues affecting its life and Mission. 12. Design and deploy an integrated system for evaluating the centres, taking account of the implementation of the Congregation's rules and guidelines. 13. Revision of the linkage between the Congregation and the juridical structures created and/or managed by the Congregation, and to create others which will make possible to improve the management of our hospitaller centres.

Tables

	WE SEEK	WE PROPOSE
5. Solidarity and international cooperation	To enhance solidarity and international cooperation in the Institution.	<p>14. To restructure and enhance the professional standards of the Development Cooperation Service, the Benedict Menni Foundation and other similar entities in order to foster hospitaller solidarity.</p> <p>15. To create and coordinate an inter-centre cooperation network for the exchange of people, knowledge, resources and other things between different centres of the Congregation and with other similar entities.</p> <p>16. To enhance the culture of solidarity, involving the whole Hospitaller Community in cooperation actions, and in sensitising society.</p>

EVALUATION

	WE SEEK:	WE PROPOSE:
EVALUATION	<p>To find out how far the Chapter Document has been implemented and the results achieved.</p>	<ul style="list-style-type: none"> – To perform the evaluation with the support of a standard evaluation tool: <ul style="list-style-type: none"> → An annual evaluation carried out by the management of each centre community and province. → The three-year evaluation in preparation for the Provincial Evaluation Assembly. → The six-year final evaluation in preparation for the General Chapter. – To provide the Government's response to the three-year evaluation by laying down relevant guidelines.



Sisters Hospitallers

GENERAL GOVERNMENT