



# REVISION OF CONSTITUTIONS

## WAY OF REVITALIZATION

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## ESPIRITUALITY



Rome, 2019-2021

## Constitutions and Spirituality

*"We receive this spirit from the Heart of Jesus abandoning ourselves trustfully to Him, trying to think, love and desire as He does. We find the strength to persevere in our vocation of charity, in celebrating, receiving and adoring the Eucharist, a constant source of communion, life and love, and in living the mystery of the Trinity and in assiduous contemplation of the passion".*

(Const. 7)

**Along the Spiritual Path** we are proposing to pursue, we are seeking to deepen our identity as Hospitallers. Today we are addressing the first theme: our: **Hospitaller spirituality**. This spirituality esse

ntially runs throughout the text of our Constitutions, but now we have an opportunity to complete a number of aspects of it that have not been sufficiently developed, focusing on the fundamentals, and expanding our understanding of it in terms of their necessary existential dimension.

This sheet offers us food for thought based on the articles of the Constitutions that sum up the spiritual experience which was lived and transmitted by our Founders. We are invited to revisit the deepest sense of the mystery of Jesus, in a climate of discernment, prayer and dialogue, in all its different aspects: the mystery of the Incarnation, the mystery of the Trinity, the Easter mystery, the mystery of the Eucharist, the mystery of the Heart of Jesus, the mystery of the Divine Samaritan and Mary, our Mother.

There are the four key moments on which to work individually and as a community.

### **Suggested methodology for the First Week:**

1. *Present the fact sheet as a whole.*
2. *Present the work of the first week, the enlightenment.*
2. *Dedicate time daily to personal reflection.*
3. *Set a date for the community meeting to share the reflection.*
4. *Summarise, in the meeting the two or three aspect that can help us in the renewal.*

## **I Week: Lighting**

Spirituality is not merely a matter of time spent on worship and pious practices<sup>1</sup>. Spirituality is a cross-cutting aspect of our whole existence, our vocation, consecration and mission; it is "the life of the Spirit which makes us live and express our understanding of creation, of God,

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<sup>1</sup> FRANCIS, Apostolic Exhortation *Evangelii Gaudium*, Rome, 2014, n. 78.

of the human person and history in the light of His Word and through daily contact with people who suffer"<sup>2</sup>.

The definition of spirituality as "an existential pathway which structures the person, makes fraternity possible and that the profits to serve our suffering brothers and sisters"<sup>3</sup> shows us that it is not something static and theoretical, but a process of gradually identifying our lives with the life of Jesus, the divine Samaritan of humanity.

## ➤ In the light of the Word – Life according to the Spirit

**Living according to the Spirit:** in his letter to the Galatians, Paul tells us that we have to choose between two paths: one according to the Spirit which leads to life, and the other, according to the flesh, which leads to death. Both are in conflict with each other, and it is up to us to decide which path we wish to follow. Paul adds that it is the Spirit who is acting in us, and therefore "if you are led by the Spirit, you are not under the Law" (Gal 5,18).

**Embodied spirituality:** our spirituality is expressed in the attitudes and responses we make in our lives, through works of mercy and compassion. We have been called by Jesus to translate His very acts and words in history. Paul identifies the actions or fruits which bring life according to the Spirit as: "*love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.*" (Gal 5,22-23). We summarise this by referring to the "ministry of charity"<sup>4</sup>.

**New women in the Spirit:** in his letter to the Ephesians (4,22-24) Paul invites us to clothe ourselves with the new self, created according to the likeness of God in true righteousness and holiness (Eph 4,24). By giving up whatever is old in us, and opening ourselves up to accept the novelty of Jesus Christ in His mystery of mercy and goodness, we continue His healing mission.

**The spirit of adoption:** It is the Lord who has granted us "*a spirit of adoption, when we cry, 'Abba! Father!'*" (Rm 8,15). This life in the Spirit is transformed into a song of unending praise to God, a liturgical hymn of joy and gratitude for the charisma we have received (Eph 5,19), a Hospitaller mysticism that unifies and gives meaning to our life and mission. We are daughters of God, heirs of his Kingdom of hospitality. We find Him in all creation and particularly in the most vulnerable and defenceless people to whom we have been sent to reveal the compassion of God.

## ➤ In the light of our spiritual heritage

Working on the theme of our Hospitaller spirituality as a new section of our Constitutions, we will refer to texts concerning the main mysteries in the life of Christ, which are the particular sources of inspiration for our charismatic way of life.

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<sup>2</sup> HSC, *Document of the XVIII General Chapter*, Rome, 2000, Presentation a).

<sup>3</sup> *Idem*, n. 8.

<sup>4</sup> *Const.* 60.

## **The Mystery of the Trinity**

The Mystery of God the Father, Son and Holy Spirit is very dear to our spirituality, expressing the indwelling of God in each person, as a loving source of all things, and as the compassionate and merciful God who sent his Son to save us from sin and misery. His Spirit is the wellspring of our charism and was the dynamic agent at work in His Church at the birth of our Congregation.

*"This supernatural love sprang from the Heart of Jesus and was communicated by the Holy Spirit to my poor heart and to the heart of all my daughters (...) fruit of this Divine Spirit was the foundation of our Congregation. It is this love of charity which now wants to spread much more than we imagined the (...) This love knows no limits, it cannot say enough..."<sup>5</sup>.*

In our Constitutions, the daily experience of the Mystery of the Trinity runs through many of their essential dimensions: The aim of the Congregation is to glorify God the Father by reproducing in ourselves the sentiments of the Heart of the Son by the action of the Spirit (n. 3). Profession is the gift of ourselves to God, the Spirit guarantees our fidelity, and we make the option for Christ (n. 12). Chastity is a gift from the Father by the action of the Spirit, to become like Christ (n. 16). From intimacy with the divine persons will spring the light to discern the imprint of God on all creation, especially on the sick, living images of Christ (n. 36).

## **The Heart of Jesus**

Our founders were people who had been graced with a personal and profound experience of the living person of Jesus. Jesus occupied the very centre of their lives, desires, and mission.

The Mystery of the Heart of Jesus expresses this experience in which the infinite mercy of God is what marks out the identity of the Congregation and its mission in the Church. We are called to make the gift of His love present in the world.

*"We may all live the same spiritual life in the Heart of Jesus, trying to think, love and hope in union with Him. Then we should be able to say that our life is hidden in this Divine, loving Heart"<sup>6</sup>.*

This letter written in 1904 highlights the central place of the person of Jesus; without Jesus there is no spirituality. The spirituality of living this gift of His mercy, with Him and like Him, is an aspect that unites us with all the sisters. Spirituality is life; it is a process which continues to identify us with our Lord in every dimension of our being. It is dynamic, and lasts for the whole of our lives.

*"We are poor and wretched, but Jesus is our strength and joy. Let us trust in Him, for His Heart will be the place of our repose"<sup>7</sup>.*

Mindful of the great mercy of God, our poverty is always present. Our frailty and our sin are accepted by Our Lord. He Himself is freely-given and restoring love

*"Our happiness in this life consists only in imitation of the heart of Jesus who sacrificed himself for love of all people"<sup>8</sup>.*

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<sup>5</sup> Letter 587,2.

<sup>6</sup> Letter 587.1.

<sup>7</sup> Letter 348.

This Mystery of this Heart of Jesus must be personally configured and express self-giving and service for love in all our relationships and service to our neighbours, whoever they may be. Living in the merciful love of God makes us happy.

*"In calling you God says to you: 'You are important to me, I love you, I am counting on you'. Jesus says this to each one of us! Joy is born from that! The joy of the moment in which Jesus looked at me. Understanding and hearing this is the secret of our joy. Feeling loved by God, feeling that for him we are not numbers but people; and we know that it is he who is calling us." Pope Francis directs our attention to the spiritual foundations of our humanity, to see what is given to us gratuitously by free divine sovereignty and free human response (...).*

*"Vocation is always an initiative of God. It is Christ who called you to follow him in the consecrated life and this means continuously making an 'exodus' from yourselves in order to centre your life on Christ and on his Gospel, on the will of God, laying aside your own plans, in order to say with St Paul: It is no longer I who live, but Christ who lives in me (Ga 2, 20)"<sup>9</sup>.*

The Pope invites us to a personal encounter with Our Lord, to experience His love as the basis and the driving force to make an exodus from ourselves. He is our spiritual foundation.

#### – **The Mystery of the Incarnation**

*"Yes, God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life". (Jn 3,16-17).*

Through this Mystery of the Incarnation and birth of the Son of God in flesh and blood, God became human, and entered history, sharing our human vicissitudes, and nothing that is human is alien to Him. God is in the world, among the people, walking and talking, making friends and suffering, dying for human wickedness, and rising from the dead. Everything taken on by Him becomes sanctified. He identifies with the poor, the suffering, and accepts everything done for the smallest ones as being done to Him.

This mystery is very important in a spirituality which is called to make the compassionate and merciful Christ present in the world and to find Him in the face of all that is human and in the signs of the times.

*"(...) With the Church we confess a human God and venerate Mary as the Virgin of the Incarnation, in whom the Heart of Jesus was formed. With our daily experience as mothers, sisters and friends of the poor, we bear witness to the Church of the value of this mystery; salvation encompasses the whole person; the body of the person with mental disabilities is the presence of a God who, through the incarnation does not hesitate in becoming one of us (...) contemplate the man created "a little lower than a God, crowned with glory and splendour" (Ps 8,6), and are the spiritual place in which we encounter the living image of Jesus (...)"<sup>10</sup>.*

God lives in the world, in history, in people, in problems, and in difficulties. An apostolic spirituality like ours draws its inspiration from the apostles who, called by Jesus, went with him through towns and villages, with the people, the poor and needy, as friends, learning

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<sup>8</sup> Letter 587.2.

<sup>9</sup> CIVCSVA, *Rejoice*, Message from the teaching of Pope Francis, Claretian Publications, 2014, pp. 17-18.

<sup>10</sup> HSC, *Document of the XVIII General Chapter*, Rome, 2000, n. 26.

from him and discovering His Gospel: praying, sharing, learning, walking and resting, encountering difficulties and problems, sometimes wanting to rest but unable to, praying alone with the Master and learning about his work as a Good Samaritan.

– **Jesus, the divine Samaritan**

*"We follow Christ, virgin, poor and obedient, who passed through this earth as a divine Samaritan for all humanity, doing good to all"<sup>11</sup>.*

This Mystery of Christ characterises our life, our consecration and our mission, because it is He whom we follow. Jesus' great act of healing is salvation, and the healings of the sick and needy are signs that He is the saviour of all men and women.

*"Go to Jesus, He is the doctor, medicine, balm and remedy for all your faults and infidelities"<sup>12</sup>.*

It is not only a matter of imitating the Good Samaritan of the parable, but the fact that the mystery of Jesus, the divine Samaritan, ensures that we allow ourselves to be healed, comforted and forgiving by His merciful love.

*"Since this Pious Institute deals primarily with poor mentally ill women as well as with women from wealthier backgrounds, and in both instances care for their spiritual, as well as their bodily health, they thereby participate, albeit humbly and in so far as it falls to them, in the great work of our Divine Saviour, which Holy Mother Church always pursues, namely, the Glory of God, the Salvation of souls, and the good of humanity"<sup>13</sup>.*

The practice of Hospitality all forms part of the same saving mission of Christ, to which the contribution makes its, albeit humble, contribution. The mission is not ours, but God's who performs it in Christ through the Holy Spirit. The Church continues the mission of Christ in history. Moreover, this text emphasises preference for the poor sick people without minimal resources of their own, but without any discrimination for everyone in great need because they all suffer from the same sickness.

– **The Eucharist and the washing of the feet**

*"The Eucharist, the paschal sacrifice which associates us with the death and resurrection of Christ, is the centre of our personal and community life of prayer and a bond of union with the ecclesial community"<sup>14</sup>.*

Father Menni constantly referred to the Eucharist, and made the first sisters aware of the importance of receiving and adoring Jesus in the Eucharist. María Angustias in her *account of the Origins* said that what was most important to them was to lovingly take part in the daily Eucharist, praise and worship to the "Eucharist guest". *"I assume that what most distinguishes whoever is fighting under the banner of our Father is her daily participation in their loving Jesus in the Blessed Sacrament"<sup>15</sup>.*

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<sup>11</sup> *Const.* 39.

<sup>12</sup> *Letter* 452.

<sup>13</sup> BENEDICT MENNI, *Constitutions of 1882*, n. 5.

<sup>14</sup> *Const.* 37.

<sup>15</sup> *RMA* 211.

In the washing of the feet, we contemplate the acts of welcome, service and humility. To take the side of Jesus and share in His own spiritual life we need to learn from Him the same attitudes of detachment, is the expression of love taken to extremes, and our total self-giving to the Father and to our neighbours. The practice of Hospitaller charity in the perspective of a loved made service fulfils the command of Our Lord Jesus Christ: "I have set you an example that you also should do as I have done to you." (Jn 13,15).

*"Indeed, if we look at ourselves we have to acknowledge that we are unworthy of such a grace. But our Lord tells us that if we do not eat of the bread of life, which is the Blessed Sacrament, we cannot have part with Him or live the spiritual life which He gives to our souls and by which His Divine Blood is applied to us if we place no obstacle in the way. Saint Peter did not want to allow the Divine Master to wash his feet until he heard Jesus say it was necessary if he wished to have part with Him, and similarly Our Lord says to us:"<sup>16</sup>.*

The mystery of the Eucharist occupied a central position and the first hospitaller community. María Angustias said that Jesus in the Sacrament "is the Master of the house, everything is at His service, and all the time and care is dedicated to Him". They learnt from Jesus in the Blessed Sacrament the acts of hospitality, love which serves others and which gives life "drop by drop".

*"When we had been given these special favours we asked our Father to have perpetual adoration. But because we were so few, he limited it to the day time only. We all wanted to stay to adore Him at least that first night. By divine mercy we continued to practise charity with fervour in helping the poor insane patients"<sup>17</sup>.*

The presence of Our Lord in the Blessed Sacrament unify our very being as Hospitaller women and enables us to contemplate through our work, keeping our hearts united to the Heart of Jesus and serving him as His "living images".

*"As we had the happiness of adoring our Jesus in the Blessed Sacrament both day and night we were giving the opportunity of raising our hearts to heaven in holy contemplation. This holy raising of our spirit will help us to prevent the tasks of the active life from depriving us of the fruit of a holy, recollected life. For if we strive to unite prayer and activity we shall be acting like the two sisters in the Gospel where one helped the other"<sup>18</sup>.*

We can very clearly see how essential the centrality of the Eucharist is for our Hospitaller spirituality. In the Eucharist we find the light and the strength for our mission. The practice of Hospitality prolongs the Eucharist into daily life. The liturgy of love goes out around the sick person<sup>19</sup>.

## – The Easter Mystery

Our Founders embodied the Easter mystery of Jesus in their lives. Father Menni in his apostolic mission, by travelling the world, healing the sick, forgivingly responding to slanders, and dying alone. María Josefa in her silent hospitaller service, in the loving service to her

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<sup>16</sup> Letter 712.

<sup>17</sup> RMA 213.

<sup>18</sup> RMA 141.

<sup>19</sup> Cf. HSC, *Document of the XIX General Chapter*, Rome, 2006, n. 15.

sisters, in giving life for the love of charity. María Angustias in her humble and silent life, in chronic illness which restricted her work, in being misunderstood and forgotten.

Our founders saw in the Cross of Jesus, in His Death and Resurrection, as the one and only place to recover the fullness of life. The Cross is the supreme act of love and life. In the Cross, Christ enacted what he had announced with his word.

Authentic joy is in fruitfulness, and this requires death in order to produce life. Fr. Menni constantly recommended reviving this experience of joy<sup>20</sup>.

*"My daughters, much courage, joy and confidence in the Heart of Jesus; may these fill your hearts this Easter". "I am always thinking of you as the loving Father of you all. I am writing this letter to greet you for Easter. I fervently desire that you may all rise to new life with an increase of fervour and generosity towards Our Lord, whom we are obliged to serve ever more faithfully"*<sup>21</sup>.

Another of the manifestations of the experience of the Easter mystery in our origins can be gathered from the great care with which the sisters treated the sick which, as María Angustias said, "for us she represented our beloved Jesus when he was clothed as a madman for love of his creatures."<sup>22</sup>; and then they saw the continuation of Our Lord's Passion and when they recovered, they saw new life.

We know that this mystery of the life of Christ, which is the reason for our faith, as Paul said, is not very often found in the writings of Father Menni. In his day, spirituality placed greater stress on the cross and sacrifice. But we can certainly discover it in his life and his words which always directed towards life. Today we find this set out clearly in our Constitutions, when we say: "*By our charism we are called to witness that the compassionate and merciful Christ of the Gospel still lives among us*"<sup>23</sup>.

#### – **Our Lady of the Sacred Heart of Jesus**

Mary was considered by Father Menni as the true Foundress of the Congregation; she is the most faithful disciple of Christ; who contemplates the sentiments of the Heart of her son in silence and prayer. She is the "teacher" who points the way to be able to identify with Him. She is a unique model for the life and mission of the Sisters Hospitallers<sup>24</sup>.

Encountering Mary, contemplating her as our Mother, Mistress and Model, access to penetrate the mystery of the woman who, in the simplicity and humility of her life, listened, welcomed in and embodied the mystery of God. God who filled her with His grace and from her, the joy and the praise she hymned in the Magnificat burst forth. As María Angustias wrote: "It is essential for me, and I feel it pulsing in my heart, to begin by wondering at the mercy of Our Lord in the wonderful works of his grace"<sup>25</sup>.

*"In her virginal arms Our Lady is carrying Blessed Jesus who is showing us His Divine Heart, inviting us with open arms and by his attitude to go to Him, for this Divine Heart*

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<sup>20</sup> DEALINA ALVES AND M<sup>a</sup> CONCEPCIÓN OCHOTORENA, *Charisma and Spirituality*, Rome, 1984, p. 136.

<sup>21</sup> Letter 525,1.2.

<sup>22</sup> RMA 201.

<sup>23</sup> Const. 5.

<sup>24</sup> *Charisma and Spirituality*, p. 139.

<sup>25</sup> RMA p. 39.

*is the Spring and Source of all graces, and Mary draws them from there to enrich us with them*<sup>26</sup>.

*"What joy, my daughters, what joy to be able to invoke Mary! Anyone who invokes her is sure of salvation. So, let us call upon her my daughters, invoke her always with faith and trust that she may obtain for us the grace of serving with great humility and great fidelity Her Divine Son Jesus, loving Spouse of our souls"*<sup>27</sup>.

It is she who presents to us her Son, and she is the measure by which we know him because he is the centrepiece of her whole life. And it is also She who teaches us to live with self-giving and dedication at the service of the One who is the centrepiece of our lives. Standing faithfully at the foot of the cross of her Son was a lesson to us of the strength and perseverance of a mother standing by the sick until the very end.

Presently, we will be discovering what really pleases Mary, namely, that women must be authentic Hospitaller Sisters configured with Jesus her Son.

*"Yes, my daughters take care in that, because that Queen of Heaven would not be pleased if you merely offered her some prayers, some hymns, or some imaginary desires. What Mary wants is Works; that is behaviour suitable for religious who ought to try to take advantage of every occasion to imitate Jesus, meek and humble of heart. But this cannot be attained except by a spirit of abnegation and of prayer, observing holy silence. Because a soul who does not try indeed to observe holy silence will never be a true religious"*<sup>28</sup>.

We conclude with María Angustias: *"Let us give honour and glory to our loving Mother and Lady of the Heart of Jesus, loving her with all our strength, and uniting our heart with hers for all eternity"*<sup>29</sup>.

## ➤ In the light of the Magisterium of the Church

The theology of the Second Vatican Council has valued and drawn out and clarified the value of the profound significance of apostolic spirituality: *"The conciliar magisterium was also opened to recognising a variety of forms of consecrated life. For the first time at such an authoritative level, apostolic institutes received clear recognition of the principle that their apostolic action belongs to the very nature of consecrated life"*<sup>30</sup>. In this way, our Congregation participates in this apostolic spirituality, which incorporates all the dimensions of life.

**Configured by the Spirit:** Quoting from *Dei Verbum*, the Church states that *"The Spirit creates Christians according to the mind of Christ, guides us towards the whole truth, enlightens minds, infusing love in hearts, strengthening weakened bodies, revealing knowledge of the Father and the Son and gives all people the joy of accepting and believing in the truth"*<sup>31</sup>.

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<sup>26</sup> Letter 432,14.

<sup>27</sup> Letter 432,13.

<sup>28</sup> Letter 398,2.

<sup>29</sup> RMA p. 34.

<sup>30</sup> SCIVCSVA, *Keep watch*, Message from the teaching of Pope Francis, Roma, 2014, n. 4.

<sup>31</sup> SCIVCSVA, *Proclaim*, Message from the teachings of Pope Francis, Rome, 2016, n. 37.

This makes it clear that living according to the Spirit transforms life, leading to *"a life in the image of Christ"*<sup>32</sup>.

**Committed by the Spirit:** With the presence of the Holy Spirit, *«the cosmos arose and groaned with the gestation of the Kingdom. The Risen Christ is present, the Gospel is the power of life, Church signifies Trinitarian communion, authority is a service that brings liberation, the mission of Pentecost, the liturgy is a moral and foretaste and human endeavour becomes divine»*<sup>33</sup>. Hospitaller spirituality runs through all these errors because the power of the spirit enlivens everything.

**Led by the Spirit:** Benedict XVI urges us to take risks, seeking new horizons, moving beyond what is familiar to us. "We must overcome the temptation to limit themselves to what we already have or believe we have as our own, and safe: it would be a death foretold, as far as the presence of the Church in the world is concerned, for she cannot cease to be missionary driven by the widespread dynamism of the Spirit"<sup>34</sup>.

**Committed by Spirit:** Ours is an apostolic spirituality which, as Pope Francis has said, is typical of *"evangelisers who pray and work.... Mystical notions without a solid social and missionary outreach are of no help to evangelization, nor are dissertations or social or pastoral practices which lack a spirituality which can change hearts... we must reject the temptation to offer a privatized and individualistic spirituality which ill accords with the demands of charity, to say nothing of the implications of the incarnation"*<sup>35</sup>. To respond to the calls of the Spirit and the provocations of the present world we need a genuinely Gospel-inspired and charismatic spirituality.

## ➤ **Community prayer**

*To listen to God and bring to Him our insights, desires and concerns we propose a period of community prayer. Each community must organise the event according to their particular situation but it would be a good idea to take advantage of this week of **Enlightenment** to strengthen this climate of discernment and praise. You can use a time of celebration already scheduled and give it up as appropriate the spiritual motivation.*

## **II Week: Revision**

### **Suggested methodology:**

1. Present the objective of the Second week.
2. Motivate the reflection and evaluation of personal and community life.
3. Prepare to share in community.
4. Set the date for the community meeting

<sup>32</sup> JOHN PAUL II, Apostolic Exhortation pos-sinodal *Vita Consecrata* [VC], Rome, 1996, n. 14.

<sup>33</sup> *Anunciad*, 37.

<sup>34</sup> Benedicto XVI, *Homilía en Oporto*, 14 mayo 2010.

<sup>35</sup> FRANCIS, Apostolic Exhortation *Evangelii Gaudium*, Rome, 2013, n. 262.

## ➤ **Revision of personal and community life**

The light of the reflection already completed, let us dedicate the time to contemplate the mercy of God and review our personal and community life. These questions may help us:

1. What ideas, aspects, enlightenment, desires, had filled my heart during last week's reflection?
2. Is the infinite mercy of the Lord configuring my personal life, the shared mission, serving the people who are suffering and our view of the world?
3. What does experiencing our spirituality bring to the life and evangelising dynamism of the Church?
4. ¿ What contributions can give us more life and enrich the theme of spirituality in the Constitutions?

**Sharing in community:** hold a community meeting to share two or these aspects which will help us to move forward along this path of revitalisation.

## ➤ **Slam of joy and hope** (Sal 32 adapted)

United, Lord, we say that you are great and wonderful,  
united, we proclaim your goodness;  
the best part of our heart is reserved for you.

Your Word is sincere and fills our hearts with joy;  
your works are great and run through with truth;  
you, our God, love justice and the law  
and the whole earth is drenched in the rain of your goodness.

Your Word of Life made the heavens;  
the breath of your mouth has breathe to all that exists;  
the waters of the deep find refuge in your gentle hands,  
and the mountains and valleys and unceasingly hymn your name.

O God, we feel small in your sight;  
may all beings praise and wonder at your name.  
You have Words of life without end;  
words that become deeds;  
You alone, Lord, have the power to do what you say.

Your plan of salvation embraces the whole world,  
And frustrates the plans of the nations;  
Your project, Lord, is being accomplished in History,  
step by step, even though blind humanity does not wish to discover it.  
We are happy, for we are your people and you are our God!

You contemplate our soil;  
 Your fatherly heart loves each and every one of us;  
 You rejoice in the good of humanity and its progress;  
 You grieve at the wickedness of humanity and our backsliding.  
 You have fashioned our hearts out of fragile clay,  
 and you see all the deeds of every man and woman.

Your eyes, full with love and kindness, take care of the work of your hands,  
 and all of us who hope in the triumph of Your Love, will require it.  
 United, we sing, and united we look forward in our faith  
 to the coming of new heavens and a new earth;  
 to the coming of your Kingdom.

May you, God of mercy,  
 be our help and our shield in the process of History.  
 In You we trust, and believe in the presence of the Risen Jesus.  
 May your deep love for us, O Lord our God,  
 Be the reason for our hope.

**III Week: Input**

**Suggested methodology:**

1. Present the work of the Third Week.
2. Motivate responsibility for revising the texts of the Constitutions.
3. Share and take up the aspects of change which are driving our charism today.
4. Record the situations for changes to each number in the grid.
5. Forward the summary to the Province the following week.

**Hospitaller spirituality in the Constitutions**

Constitution Number	Input
<p><b>6 Our «first rule»</b></p> <p>We live the hospitaller spirit uniting contemplation and apostolic action, faithful to the "first rule" which our Father gave us: «pray, work, endure, suffer, love God and be silent».</p>	
<p><b>7 Characteristic of our spirituality</b></p> <p>We receive this spirit from the Heart of Jesus abandoning ourselves trustfully to Him, trying to think, love and desire as He does.</p> <p>We find the strength to persevere in our vocation</p>	

<p>of charity, in celebrating, receiving and adoring the Eucharist, a constant source of communion, life and love, and in living the mystery of the Trinity and in assiduous contemplation of the passion.</p>	
<p><b>36 Trinitarian life</b></p> <p>From the very beginning of the Congregation there has been a deep living awareness of the mystery of the Trinity. Faithful to this spirit, we should live in constant adoration and praise of the Blessed Trinity so as to become a pleasing dwelling-place of the Father, Son and Holy Spirit.</p> <p>From this intimacy with the divine persons will spring the light to discern the imprint of God on all creation, especially on the sick, who are living images of Christ.</p>	
<p><b>37 Eucharistic spirituality</b></p> <p>The Eucharist, the paschal sacrifice which associates us with the death and resurrection of Christ, is the death and resurrection of Christ, is the centre of our personal and community life of prayer and a bond of union with the ecclesial community.</p> <p>Full and active sharing in the daily Eucharist nourishes our souls with God's Word and renders our praise and thanksgiving more effective.</p> <p>The offering of ourselves to the Father, through Christ, with Him and in Him in the unity of the Holy Spirit gives new value to our self-giving.</p> <p>When we receive the body of our Lord in this same sacrifice, we increase our communion with Him and our union with our brothers and sisters.</p> <p>The presence of Jesus in the Eucharist, the memorial of his continual gift, calls for our contemplation and adoration. Faithfull to the spirit of the Congregation in the practice of adoration we thanks Him, adore Him, express our love for Him and allow ourselves to be loved by Him, our treasure, our strength, our all.</p>	
<p><b>42 Devotion to the Passion of the Lord</b></p> <p>The work of redeeming mankind and the perfect</p>	

<p>glorification of God were achieved by Christ, Our Lord, especially in the paschal mystery of his death and resurrection. In contemplating the passion of Christ our love for Him increases and we find the strength to bear our own cross, and we learn to love, to pardon and to surrender ourselves.</p>	
<p><b>43 The Heart of Christ</b></p> <p>The opened Heart of Christ, from which sprang life for the Church, is a symbol of God's eternal love and of his infinite mercy. Our Congregation, born of that divine Heart, draws from the essence of its spirituality. Responding to Jesus' invitation, to find in Him rest and strength in our trials and weakness, we model our heart in humility and meekness and thus we become fitting instruments to bring consolation and hope to those who suffer.</p>	
<p><b>68 Mary, model of the hospitaller</b></p> <p>Mary, who protects and looks with pleasure on our Congregation, is the first Hospitaller. She received Jesus in her womb and accompanied him even to the cross.</p> <p>She leads us to the source of living water which springs up in the Heart of Christ, and clothes us with sincere compassion, so that we can take her maternal love to those who are suffering.</p> <p>She teaches us to discover the needs of others, even when they themselves do not disclose them, and to deal with them effectively.</p> <p>From her fortitude and perseverance at the foot of the cross we learn to stay close to the sick person until the end.</p>	

## IV Week: Celebration

### **Methodology:**

1. *It is very important to celebrate the steps along the path.*
2. *Organise a celebration for prayer, and another one for celebrating.*
3. *And by returning sheet number.*