

# Formation manual on the philosophy and values of the Order



# The formation of the co-workers



HOSPITALLER ORDER OF SAINT JOHN OF GOD  
General Curia

Rome, 2012

# **“THE FORMATION OF THE CO-WORKERS”**

**Formation manual on the philosophy and values of the Order**

*Hospitaller Order of St John of God*

*General Curia*

*Rome, 2012*

Dedication:

This manual is dedicated to the co-workers of  
the Hospitaller Order of St John of God

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## Presentation

The Mission entrusted to the Hospitaller Order of St John of God, to reveal the merciful love of God for the sick, the poor and for all vulnerable people in general, is expanding and growing thanks to the efforts and commitment of all the members of the St John of God Family. Every day, Brothers and Co-workers in the Order's Centres and facilities all over the world are faithfully carrying forward the Hospitality project launched by our founder and the source of our inspiration, St John of God.

Providing formation for the members of the Order is crucially important to guarantee its future and its mission. Personal development and the strengthening of the whole Order are the main purposes we wish to pursue. Formation must therefore be comprehensive, holistic, and be able to provide all our members with the technical, human, ethical and spiritual formation and training they require to make their lives meaningful and a source of great personal satisfaction, and to enable the Order to take its mission of Hospitality forward, consistently with its principles, ethos and values.

One of the fundamental challenges facing the St John of God Family is upholding *the spirit and the ethos of the Order* throughout time. As the LXVI General Chapter made clear in 2006, conveying the values and ethos of the Order to our Co-Workers is a major priority. And one of the most important ways of achieving this is through Formation.

Throughout its history, the Order has always demonstrated its concern for the formation of its members. From the outset, it was very careful to provide formation for the Brothers in each phase of their life, and now we have the document, *"Formation Programme for the Hospitaller Brothers of St John of God"* which lays down basic criteria and guidelines for this purpose, in accordance with the indications of the Church and the Order.

Concern to provide formation for our Co-workers has always existed, and this concern has increased as the numbers of our Co-workers have risen. Every Province in the Order is conscious of the need to foster the formation of our Co-workers, and many of them have designed action programmes for that very purpose. In the present Sexennium, the General Government deemed it necessary to publish a document for the whole Order, which I am now pleased to present to you: *"The formation of the Co-workers: formation manual on the philosophy and values of the Order"*.

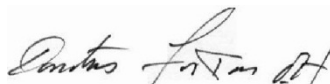
As the title indicates, this is a *guide*, whose main purpose is to help the officials in the Provinces with the responsibility for planning, designing, programming and running formation courses for the Co-workers, according to the principles, values and ethos of the Order. In it, you will find guidelines and suggestions for this part of the formation process that we consider to be crucial to the formation of our Co-workers. We know that professional and technical education and training is being planned and provided throughout the Order today, and this must obviously be incorporated and integrated into the contents of this document.

It should be noted that this document was envisaged in particular for the Co-workers employed in our Centres with whom we have plan, run and evaluate formation programmes on the philosophy, ethos and values of the Order, consistently with the times, and with their needs, motivation and commitment to the Order. Some of the indications in the document may of course prove valuable for other people who cooperate with us in one capacity or another. For our Volunteers, a specific formation plan will have to be designed.

In 2008, the General Government set up a Commission to write this document, and I should like to take this opportunity to thank all its members for their hard work and dedication over these years: Brothers José Maria Bermejo and Julián Sánchez Bravo, as the Commission coordinators, and Giovanna D’Ari, Bridget Doogan, José Maria Galán, Julio Vielva, and Brothers Eugeniusz Kret and Paul-Marie Taufana.

It is a document that everyone has been looking forward to receiving, and I hope that it will prove useful to the Order’s Provinces and Centres to plan and provide formation for our Co-workers. In many parts of the Order, *Schools of Hospitality* have been run during the Sexennium to provide formation in the philosophy, ethos and values of the Order. I am sure that this document will give a powerful impetus to the existing *Schools of Hospitality* and lead to their establishment where they do not yet exist.

May St John of God continue to inspire us, so that his spirit can continue to live on through each and every one of us, as members of the St John of God Family.



Brother Donatus Forkan  
Superior General

## Introduction

The Order has always promoted a continuous development model in relation to formation. Formation is a key element of the Order's life, a lifetime's travelling companion, a support for times of difficulty and a means of renewing energy and inspiration. The Order's 'Programme of formation for the Hospitaller Brothers of St John of God'<sup>1</sup> offers a lifelong religious formation process, and says, "The formation process must therefore give both the candidates and the Brothers undergoing formation, considerable space to internalise and reflect on the Order's charism and spirituality in the light of the path that our founder took. It is a challenge to the Order to educate, form and train the Brothers, to bear witness to the Gospel of mercy in contemporary society with creative fidelity".<sup>2</sup>

The Order is equally keen to provide formation for its co-workers.

With the management of a large number of centres and services in over 50 countries mainly in the hands of co-workers, it is necessary to share responsibility for the mission of hospitality. This necessity was clearly set out in the Declarations of the LXVI General Chapter: Programme for the Sexennium 2006-2012.

To enable the Order to continue to practise its tradition of hospitality, it is vital to ensure that those entrusted with working in its centres and services have an appropriate understanding of its mission and charism. At a point in history where there are few Brothers, it is therefore essential to expect co-workers to engage in an on-going formation process centred on the organisation to which they belong.

It is essential for the future of the Hospitaller Order of Saint John of God to lay down guidelines for this formation process in order to make it possible to hand on its core principles and values to co-workers. The Order wishes to offer guidance for the formation journey in the hope that it will support personal and professional growth and development with the ultimate goal of leading them to practise hospitality in the manner of Saint John of God.

The General Council commissioned the development of this manual to be used, in the main, by those in the provinces of the Order who are responsible for planning, implementing and evaluating the organisational formation of co-workers.

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<sup>1</sup> "Programme of formation for the Hospitaller Brothers of St John of God", 2000.

<sup>2</sup> *op. cit.* no. 24



## **The structure of the manual**

This manual is a tool designed to support on-going formation. The manual will be regularly updated to reflect the operating environment of the Order. In doing this the need to ensure that co-workers practise their professions according to the core principles and values which the Order has been renewing and offering society since 1538 remains.

Although the formation of the Brothers is clearly defined and structured, this is not the case with the organisational formation of co-workers. Throughout the Order there are formation programmes that are being offered to co-workers, but there is no guidance on what should be common themes throughout these programmes.

A cohesive framework for the organisational formation of co-workers is needed. This framework will offer flexibility to allow it to be adapted to different operating contexts within the provinces, whilst maintaining a number of common objectives.

Human resources policies, procedures and practices will be a critical to the organisational formation process. These will need to take account of the objectives and strategies of formation that are set out in this manual and be consistent with them. Those responsible for leading organisational formation must also take account of human resources policies, procedures and practices when planning, implementing and evaluating the formation process.

The manual:

- Begins by setting out the objectives fundamental principles and sources of inspiration in terms of the profile of the co-worker.
- Lays down guidelines, contents, levels and stages for the beneficiaries of organisational formation.
- Provides a strategy and suggested methodology.
- Concludes with a series of recommendations to support the provinces to develop and implement an organisational formation plan.
- Offers a number of open-ended appendices to be completed in the future: the core principles, values of hospitality and very concrete programmes from provinces and services, which offer ideas to those responsible for formation.

- Ends with a glossary that has been drawn up bearing in mind other glossaries already included in the Order's documents.

This manual **must** be regularly updated when instructed by the General Curia.

## **1. Objectives, fundamental principles and sources of inspiration. The profile of the co-worker**

### **1.1. Objectives:**

The general objective of organisational formation is:

- To support co-workers to develop the values and qualities needed when caring for the sick and needy, and to embrace these alongside their professional values. In order to do this, the Provincial Curia and the Order's services must develop criteria, rules and standards to ensure compliance with the Order's values, which will guide the selection of those who will accompany co-workers on their formation journey.<sup>3</sup>

The operational objectives are:

- To spread an understanding of the importance of St John of God's message to the contemporary world.
- To provide co-workers with formation in the style of care practised by the Hospitaller Order of St John of God.
- To foster the co-workers' alignment with the work of the Hospitaller Order by internalising the Order's core principles and the values of hospitality.
- To generate a sense of belonging to the organisation based on their relationship with the Order.
- To provide specific formation to all those who express a wish to become more deeply imbued with the charism and spirituality of the Order.

### **1.2. Fundamental principles and sources of inspiration**

There are many sources of inspiration for the formation of the co-workers in the Order including the biography of St John of God and his letters, and the essential documents of the Order, such as the Constitutions and the General Statutes. It is important to take account of practically every text, document and declaration of the most recent General Chapters, and the messages of the general superiors referring directly or indirectly to the importance of formation and the role of cooperation between the Brothers and the co-workers.

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<sup>3</sup> Cf. General Statutes of the Hospitaller Order of Saint John of God, No. 23.

Every text, document and declaration of the General Chapters directly or indirectly addresses the importance of formation and of collaboration between the Brothers and co-workers. For this reason, rather than providing a comprehensive list, a brief overview of the key texts follows. These document the beginnings of the Order until the present day. Against this backdrop it is possible to trace the history of hospitality, map the continuing development of how it is understood and gain a clearer understanding of the background to the creativity that exists in the Order's services and centres.

Here are a few of the Order's most important documents:

- The biographies of St John of God (from Francisco de Castro's 1585 biography to the most recent ones)
- The Letters of St John of God
- The Constitutions (from the original 1585 Constitutions to the current 1984 version)
- *Humanisation* Bro. Pierluigi Marchesi. 1981
- *The Hospitality of the Brothers of St John of God Towards the Year 2000*. Bro. Pierluigi Marchesi 1986
- *Servant and Prophet*. Bro. Brian O'Donnell 1990
- *John of God Lives On*. General Curia 1991
- *Brothers and Co-workers United to Serve and Promote Life*. General Curia 1992
- *John of God, Called to the New Hospitality* . Bro. Pascual Piles 1996
- *The Charter of Hospitality of the Hospitaller Order of Saint John of God*. General Curia, 2000
- *The Path of Hospitality in the Manner of St John of God. The Spirituality of the Order*. General Curia, 2004
- *The Changing Face of the Order*. Bro. Donatus Forkan. 2009
- *The General Statutes of the Hospitaller Order*. November 2009

Before embarking on his mission of charity, St John of God visited Guadalupe, making the pilgrimage to ‘visit the Virgin Mary and ask her to assist and help him once again in the new way of life that he was contemplating’<sup>4</sup>. According to other sources he also wanted to learn the art of nursing and adopt what was a scientific and innovative approach in his time. Throughout his life he always served his co-workers, entrusting important duties to them that would ease the suffering of the people in their charge, and raise the funds needed to sustain them. In his first letter to the Duchess of Sessa he mentions his ‘companion Angulo’<sup>5</sup> several times, demonstrating that he believed structured co-working, based on equal dignity and mutual respect to be enriching.

From the outset, then, the Hospitaller Order of Saint John of God practised complementarity at its very core. St John of God considered everyone as his brothers and sisters. For him, his brothers and sisters were his benefactors, the poor, and the companions who helped him realise his vision of ‘looking after someone’.

### **1.3. The profile of the co-worker**

The starting point for all formation must always be an understanding of the characteristics of the people who will be required to engage in the formation process as part of their on-going professional and personal development. Among the considerations will be the diversity of the co-workers. This diversity includes differing professions, personal qualities and motivations, closeness to, or distance from the Church, faith perspective and employment status among others.

The ‘co-workers’ are all those who work in or with the Order's services. Each one, although an individual, will experience taking part in the events and activities promoted by the Order in pursuit of the same end.

“The co-workers can be linked to the charism, the spirituality and the mission of the Order at one or several of these levels:

- by competently performing their professional duties;
- by endorsing the mission of the Order, based on their own human values;  
and/or religious convictions;
- through their commitment to the Catholic faith.”<sup>6</sup>

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<sup>4</sup> Maestro Francisco de Castro. “Historias de la Vida y Santas Obras de Juan de Dios...”. Año 1585

<sup>5</sup> St John of God, Letters: 1<sup>st</sup> Letter to the Duchess of Sessa.

<sup>6</sup> General Statutes of the Hospitaller Order of Saint John of God, No. 22.

In order to adequately tailor the organisational formation programmes, account must always be taken of the characteristics of the individuals engaging in the formation process. These characteristics make up the professional profile which will underpin the formation process.

The desired **profile** of the areas to be developed in co-workers includes:

- Their technical skills
- Their sense of responsibility
- Their ability to establish and maintain human relationships
- Their emotional grounding
- Their professional vocation
- Their empathy with hospitality practised in the manner of St John of God.

To achieve this profile, the following **attitudes** have to be cultivated:

- |                        |                                 |
|------------------------|---------------------------------|
| • Self-assurance       | • Empathy                       |
| • Self-discipline      | • Self-worth                    |
| • Reflectiveness       | • Thankfulness                  |
| • Willingness          | • Realism                       |
| • Self-denial          | • Positivity                    |
| • Resilience           | • Joy                           |
| • Wisdom               | • Service to the sick and needy |
| • Acceptance of others | • Faithfulness                  |
| • Self-awareness       | • Mercy                         |
| • Active listening     | • Compassion                    |
| • Assertiveness        | • Extending a helping hand      |

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>• Flexibility</li> <li>• Respect</li> <li>• Leadership</li> <li>• Understanding</li> </ul> | <ul style="list-style-type: none"> <li>• Goodness</li> <li>• Simplicity</li> <li>• Generosity</li> </ul> |
|---|--|

This profile and attitudes will be embraced by co-workers in a way that will range from a minimum standard for all, to optimum level of performance where the desired attitudes are all in evidence. This means that there are basic qualities and capabilities required for working with the Order, which all co-workers will be expected to demonstrate. The Order then wishes all co-workers to aspire to and attain the optimum level of performance that embraces the qualities and capabilities described in the profile and leads to an approach to day to day performance at work, which demonstrates the attitudes listed above. The development of the co-worker from the basic level to optimum performance is achieved through a formation process.

In practice, the desired profile and attitudes are described below. The capabilities needed for working in the Order’s services are set out and an illustration is given of what would be expected at each of three levels of performance. The capabilities and the levels within them provide a useful tool for setting performance objectives with co-workers and evaluating performance against these objectives.

The capabilities and levels are:

***Capability One***

***Organisational awareness: being aware of the purpose of the Hospitaller culture and the context in which it operates***

Level 1: Demonstrates an understanding of the Hospitaller story and their role within it.

Level 2: Demonstrates a thorough understanding of the Hospitaller story in their work.

Level 3: Applies the core principles and values of hospitality in their daily work, and demonstrates a strong sense of belonging.

## ***Capability 2***

### ***A focus on the sick and needy - the people who use the services***

Level 1: Commits to continually improve their work with the people who use the services.

Level 2: Strives to meet, and where possible surpass, the needs and expectations of people who use the services.

Level 3: Works with others to meet, and where appropriate surpass, the needs and expectations of people who use the services.

## ***Capability 3***

### ***Flexibility: Being adaptable and open to change***

Level 1: Adapts their own approach to the demands of the work environment.

Level 2: Is open minded and flexible in dealing with circumstances as they arise and can manage a degree of uncertainty.

Level 3: Promotes a culture which embraces change while acknowledging and listening to different points of view and the anxieties of others. Is able to adapt to a variety of situations while understanding and appreciating different and opposing perspectives.

## ***Capability 4***

### ***Teamwork: Being able to work with others to contribute to providing holistic care and support***

Level 1: Understands the importance of the Hospitaller values and holistic care. Respects and relates well to people with varied roles and from diverse backgrounds.

Level 2: Demonstrates how collaborative working across boundaries is leading to improved outcomes for people who use the services.

Level 3: Actively seeks opportunities to work with others, within and beyond the organisation.



### **Capability 5**

#### ***Resilience: Persisting in pursuing goals, despite obstacles and setbacks***

Level 1: Perseveres with difficult tasks.

Level 2: Is able to deal with difficulties by keeping them in perspective.

Level 3: Is recognised for their ability to overcome adversity and find positive outcomes.

### **Capability 6**

#### ***Empathy: The ability to share the sentiments and perspectives of others***

Level 1: Shows sensitivity and seeks to understand the perspective of others.

Level 2: Is aware of and understands unspoken thoughts, concerns, or feelings and is able to help individuals to voice these safely.

Level 3: Is actively embedding a culture of empathy in the workplace. Is recognised for their empathic approaches to people in a range of situations. Makes sure that other co-workers are supported to express and deal with their own feelings which arise from working in challenging situations and conflicting values and needs.

### **Capability 7**

#### ***Confidence: Knowing you are able to do your job well***

Level 1: Is confident that they have the knowledge, skills, values and understanding to carry out their role.

Level 2: Is confident that they can apply their knowledge, skills, values and understanding in practice while seeking support appropriately.

Level 3: Is confident in promoting the practice of Hospitality in order to make a significant difference to people who use the services, and to society in general.

### **Capability 8**

#### ***Awareness of impact on others: Being aware of how others perceive you and your behaviour***

Level 1: Is aware of how their own values, attitudes and cultural assumptions impact on others.

Level 2: Reflects on the impact their values and cultural assumptions are having on others and takes action to strengthen relationships and avoid discrimination.

Level 3: In offering hospitality, is aware of their own and other people's feelings, rights and wishes and is able to use this awareness to strengthen relationships and improve outcomes.

### **Capability 9**

#### ***Accurate self-assessment: Knowing your own strengths and limitations***

Level 1: Is aware of their strengths and areas for improvement.

Level 2: Is open to positive and constructive feedback from others and aware of the need for on-going self-evaluation.

Level 3: Uses feedback from a range of sources to more accurately assess their own capabilities. Makes best use of personal strengths and those of others and finds ways to overcome limitations.

### **Capability 10**

#### ***Leadership: Inspiring and guiding individuals and groups***

Level 1: Shows initiative in achieving goals.

Level 2: Will take on roles that involve motivating and leading others.

Level 3: Is able to motivate and lead others to achieve identified goals. Supports others to feel valued for their contribution. Is recognised for their significant contribution to the services and to the Order.

### ***Capability11***

#### ***Ethical conduct: Using an ethical framework, aligned to the Order's Charter of Hospitality, to guide professional conduct***

Level 1: Is able to demonstrate a consistent approach to the appliance of the code of ethics of the order and their profession.

Level 2: Is able to recognise conflicts or ethical dilemmas arising from their practice, and seeks the appropriate advice.

Level 3: Is able to resolve complex ethical situations arising from their practice and can rationally justify decisions taken. Is able to advise on the ethical aspects of care according to the guidelines set out in the Charter of Hospitality of the Hospitaller Order of St John of God.

### ***Capability 12***

#### ***Pastoral Care: Attending to the spiritual and religious needs of others***

Level 1: Identifies the spiritual and religious needs of the sick and needy people and ensures these are met by someone with the appropriate skills.

Level 2: Takes account of spiritual and religious needs when working with those who use the services and offers appropriate spiritual care. Accesses specialised pastoral support if needed.

Level 3: Demonstrates expertise in meeting the spiritual and religious needs of others when working with those who use the services and accesses specialist spiritual and religious support services if appropriate and where needs are complex.

## The co-worker's profile

ATTITUDES		CAPABILITIES	RESULTS
Technical skills	Self-assurance Self-discipline Reflectiveness	Capabilities 7, 9, 11 &12	The co-worker has the expertise required for their role, is committed to on-going self-evaluation and is able to act as a model of hospitality for others.
Sense of responsibility	Willingness Self-denial Resilience Wisdom	Capabilities 5 & 11	The co-worker is able to anticipate and intervene to prevent problems. When obstacles and setbacks occur the co-worker responds by taking appropriate and timely action. The co-worker seeks help when needed and has access to, and knowledge of, a range of resources to address a wide variety of situations.
The ability to establish and maintain human relationships	Acceptance of others Self-awareness Active Listening Assertiveness Flexibility Respect Leadership	Capabilities 3, 4, 8, 10, 12	The co-worker is aware of and monitors their own feelings, attitudes and behaviour and those of others and is able to respond to these in ways that are mutually helpful. The co-worker demonstrates the Hospitaller values in their relationships with others in all situations.
Emotional grounding	Understanding Empathy Self-awareness Self-worth Appreciation Realism Positivity Joy	Capabilities 6 & 9 & 12	The co-worker has a positive outlook and knows him/herself well. The co-worker is self-assured and self-sufficient and well developed inter and intra personal skills. As a result, others can rely on them to respond with hospitality.
Professional vocation	Service to the sick and needy Faithfulness	Capability 2	The co-worker puts the needs of others first and feels called to act by serving those in need, in a way that nurtures, sustains, heals, guides, reconciles and empowers.

Empathy with Hospitality in  
the manner of St John of God

Mercy  
Compassion  
Outreach  
Kindness  
Simplicity  
Generosity

Capabilities 1, 2, 11  
& 12

The co-worker has a clear idea of the value of their contribution to the mission and is able to support others in their search for a sense of belonging. The co-worker's commitment to the practice of hospitality in the manner of St John of God is evident in the way they live and work. Those who come in contact with them experience this distinctive expression of hospitality. The Hospitaller culture has been embraced and becomes a 'way of being'.

## SUMMARY

The purpose of organisational formation is to support co-workers to incorporate the qualities that are needed to care for the sick and needy into their professional practice and to help them to integrate their own professional values with the qualities needed to provide care and support in the manner of Saint John of God.

The Order's texts, documents or declarations directly or indirectly address the importance of formation and cooperation between Brothers and co-workers.

The formation plan must take account of the diversity of personal and professional characteristics of the beneficiaries of formation.

The profile of the co-worker includes areas for development, attitudes, and capabilities to steer the formation process.

## QUESTIONS

1.1. Do you know the Order's teaching regarding co-operation between the Brothers and the co-workers? What are the key points?

1.2. What is the range of diversity among your co-workers in your province?

1.3. How will a formation programme for the co-workers help to make sure that the culture, values and ethos of the Order will be handed down to future generations?

1.4. What do we want to achieve in the services in our province with regard to the culture, ethos and values of the Order?

1.5. What is our vision of the outcome of the formation process?

1.6. What attitudes and behaviours reveal that the co-workers are performing their tasks in the manner of St John of God?

Use the profile of the co-worker as a starting point for planning organisational formation.

## **2. Emphasis of formation, beneficiaries of formation, contents, stages and levels**

The formation provided to co-workers must be on-going and structured from the induction period to the time they retire from work and should offer them clearly defined formation pathways depending on their posts and their levels of responsibility.

### **2.1. Emphasis of formation: The formation of the co-worker is centred on the Order's mission**

The expression of the Order's mission of offering hospitality to the sick and needy in the manner of St John of God, gives meaning to all the work performed in its services.

The formation of co-workers must be centred on:

- **Knowing** the current significance of the message of St John of God;
- **Offering** those who suffer or are in need, a radical welcome that is professional and takes account of the holistic needs of the person and is appropriate to the time and place, as an act of witness to the Gospel;
- **Aligning** with the ways of working within the service.

Managers and leaders within the Order must develop a new art of management that is consistent with the mission.

### **2.2. Beneficiaries of formation**

The number and diversity of the services in fifty different countries, and the fact that co-workers managing them greatly outnumber the Brothers, makes it necessary to have different ways of sharing the 'Hospitaller mission', according to different places and circumstances.<sup>7</sup>

This can add complexity to planning for formation of co-workers. There are a number of differences among the people working within the Order including: different sensitivities, employment relationship, a variety of skills and responsibilities and degree of alignment to the Hospitaller values. Despite these differences, all of them contribute to offering hospitality by reaching out to the people who use the Order's services. All of them can and do participate, in one way or another, in the Order's mission. Consequently, all co-workers will take part in the formation process.

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<sup>7</sup> Declarations of the 66<sup>th</sup> General Chapter, 2006.

In order to meet the needs of a range of beneficiaries, the formation process needs to identify the groups who will need a formation plan. This can be based on the nature of their contractual ties with the Order, their posts, and their areas of responsibility. Each province will need to sort their co-workers into groups.

These groups are:

- Beneficiaries according to their employment relationship:
  - Those directly employed by the Order
    - Casual/temporary
    - Permanent
  - Those employed indirectly
    - Subcontracted personnel/consultants/agency staff etc
- Beneficiaries according to their responsibility:
  - Co-workers
  - Middle management co-workers
  - Senior management co-workers
- Beneficiaries according to their linkage to the values of hospitality:
  - Universal values
  - Religious values

When planning formation programmes, while it is important to establish these different groups in terms of developing a formation plan that meets their particular needs, all beneficiaries should share a number of common themes as this would allow them to share a common language.

### **2.3. Contents**

According to the topics and the beneficiaries, the contents are:

#### **2.3.1. For co-workers directly employed by the Order**

The formation provided for everyone must be humanist in its approach, have a universal perspective and avoid any references to personal religious preference. While humanist in its approach, the formation process must be clear about the meaning and significance of



the religious character of the organisation. This will be covered in a general way or in greater depth depending upon the beneficiaries.

The formation process will centre on developing knowledge of the identity of the organisation and transmitting the way in which it offers Hospitality.

Those in management roles should have an in depth understanding of these aspects.

#### **A. The basics: St John of God and his work**

- **St John of God:**
  - The biography of St John of God
  - St John of God's Letters
  - The values of Hospitality
  - St John of God's Hospital: The House of God
  
- **The Hospitaller Order of St John of God:**
  - The constitutions of the Hospitaller Order of St John of God throughout history
  - The mission of the Hospitaller Order
    - How the Order views the evangelisation of the world of suffering
  - The Brothers of St John of God:
    - Identity, consecration, community and mission
    - Brothers and co-workers
    - Animation and governance style
  - The history of the Hospitaller Order
    - Key aspects
    - Key characters on whom to focus
    - Interpreting the mission
  - The current relevance of the Hospitaller Order
    - The universality of the Order
    - The government
    - The province
    - The care model

- The charism of hospitality
  - Anthropological, philosophical and religious approach to suffering
  - Anthropological, biblical and theological bases of hospitality

**B. Practical applications: the hospitality culture:**

- Core principles and values of the hospitality culture
  - Human values
  - Christian values
  - The values of hospitality
- The Order's style of care
  - The Charter of Hospitality: The Hospitality of St John of God in the Hospitaller Order
  - The first constitutions of the Granada hospital
- Working on the basis of hospitality
  - The anthropological significance of work: vocational, technical, human, psychological, legal and ethical dimensions
  - Contractual or psychological bonds between co-workers and the Hospitaller Order
  - Professionalism
  - Being person-centred
  - Humanisation
  - Ethics and bioethics
  - Professional and personal advancement

**2.3.2. For people indirectly employed by the Order: subcontracted personnel/ consultants/agency staff etc**

The practice of subcontracting or outsourcing services by the Order's services varies from one place to another and is subject to the legislation of each country.

The subcontracted or outsourced services normally include catering, cleaning, security and maintenance.

The subcontracting/outsourcing of clinical and care services is not customary although

there may be professionals working in the services under a contract with other organisations who have a different contractual relationship from those directly employed by the Order.

The responsibility for organisational formation, for those not directly employed by the Order, lies with the company to which they belong, although they work alongside the Order's co-workers.

It is important to be clear on how subcontracted personnel undergo formation in the core principles and values of hospitality, knowledge of the service in which they work and its organisational procedures. Consideration of a commitment to training could be included in the criteria for reaching agreement on an outsourcing contract.

**2.3.3. For co-workers with managerial responsibilities: in addition to the contents of paragraph 2.3.1 and 2.3.4**

**C. Developing charismatic management**

- The foundations of the Church's social teaching and its application to hospitality
- Management and hospitality: meaning, relationships, practical contents and evaluation
- Leadership for hospitality

**2.3.4. For co-workers wishing to go further in the perspective of the faith, and for co-workers with managerial responsibilities: in addition to the contents of paragraph 2.3.1 and, where applicable, 2.3.3**

Co-workers wishing to learn more about the charism of hospitality will also be offered programmes with a religious focus. This will involve voluntary formation with a religious focus for co-workers who wish to use their role to participate in the charism and spirituality of the Order and as an enhancement to their professional life.

Co-workers with senior or middle management responsibilities must be given formation programmes on the spirituality of the Order and the religious significance of work. This needs to be specifically designed for those with a responsibility for the formal leadership and management of the services. These formation programmes aim to enable managers and other co-workers in posts of responsibility to understand the Order as a religious entity. This is crucial to managing the work of the services, enabling the achievement of its purpose and carrying out the mission of the organisation.

#### **D. The spirituality of the Order**

- The essence of the word 'spirituality' and ways of living it that have relevance to today's world
- The Constitutions of the Order
- The Path of Hospitality in the Manner of St John of God. The Spirituality of the Order

#### **E. The religious sense of our work: mercy, charity and hospitality**

- Pastoral theology in the world of suffering and healthcare
- The identity and mission of the laity in the Church
- The laity as agents of evangelisation in the world of care provision
- Ways of enabling co-workers to participate in the charism, spirituality and mission of the Hospitaller Brothers of St John of God

#### **2.4. Stages of formation and the human resources cycle**

When planning formation programmes and activities, consideration must be given to the stage in the employment experience of the co-worker and of the level of responsibility at which they operate.

The key stages in the co-worker's experience are:

- Induction
- Probation
- Temporary or casual employment
- Permanent employment
- Termination of employment

Levels of responsibility:

- Co-workers
- Middle management co-workers
- Senior management co-workers

Combining the different groups and the key stages in the employment experience, specific organisational formation processes need to be developed at three levels as follows:

- Co-workers:
  - Induction
  - Temporary employment
  - Permanent employment
- Middle management co-workers:
  - Induction and probation
  - Permanent employment
- Senior management co-workers:
  - Induction and probation
  - Permanent employment

## **2.5 Levels according to the breadth and depth of the contents**

All forms of initial and on-going formation must be planned according to the posts that the co-workers occupy, and their level of responsibility. Formation should take the form of a gradual apprenticeship. This will require a structuring in terms of contents.

**Initial formation** must be planned to ensure familiarity with the founder, St John of God, the mission of the Order, its history, philosophy and charism and the particular nature of the service in which the co-worker is employed. This initial formation can be organised into two levels:

### **Level I. Raising Awareness**

The aim is to awaken the co-workers' interest in the organisation by enabling them to experience the work of the founder and his followers both throughout history and in the present. At this level co-workers will begin to understand the relevance of the Order's principles, values and models of offering care and support.

### **Level II. Building Awareness**

The aim is to build on level one by offering the opportunity to experience that knowledge and understanding, and share it with other co-workers. For a few days, away from their

workplace and with colleagues, they will further their learning and become immersed in a culture that gives meaning to their daily work

*Building on level II **on-going formation** will aim to deepen the co-worker's understanding of St John of God, the mission of the Order and its history, philosophy and charism. Levels III and IV detail what this should cover.*

### **Level III. Deepening Awareness**

The co-workers will become immersed in the knowledge imparted in Level I and experienced in Level II. At this level, they will internalise the knowledge and experience. The formation process at this stage will examine the culture of hospitality at a personal and group level, and reflect on its relation to the co-worker's life. As far as possible, they will come to know Granada, Spain and have the opportunity to experience the beginnings of the Hospitaller Order of St John of God. At this level the organisation equips the co-workers to evaluate their knowledge, feelings and conduct in relation to the manner of St John of God.

### **Level IV. Advanced study**

The co-workers will operate from an up-to-date understanding of the charism and mission of the Hospitaller Order of St John of God. Having gained familiarity with the organisation at Level I, experienced certain features of it at Level II, internalising their understanding at Level III, now, at Level IV, they have to make daily progress on their Hospitaller Journey.

**This is a lifelong task.**

Formation can be provided through formal and informal activities and programmes. Formal programmes will set out objectives, beneficiaries, methodologies and resources. These will be timetabled activities and will have a formal evaluation. It is also recognised that there are a number of more informal activities relating to the life of services. These may not have the explicit aim of offering formation in respect of the identity and mission of the Order, but since they express the culture of hospitality they are also formative for the co-workers.

The formation process also requires shared conversation between the Brothers and the different groups of co-workers to support the sharing of values and strengthen everyone's sense of belonging to the 'St John of God Family'.<sup>8</sup>

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<sup>8</sup> Circular Letter of Bro. Donatus Forkan on the Year of the Family of St John of God , 8 March 2011

**Formation pathways in the manual for the organisational formation of the  
co-worker of the Hospitaller Order of St John of God**

Temporary co-workers	<ul style="list-style-type: none"> <li>• St John of God and the Hospitaller Order</li> <li>• The Hospitaller culture: values, style of care, working with hospitality</li> </ul>	Induction	I. Raising awareness
		Probation	II. Building Awareness

Permanent co-workers	<ul style="list-style-type: none"> <li>• St John of God and the Hospitaller Order</li> <li>• The Hospitaller culture: values, style of care, working on the basis of hospitality</li> </ul>	Beginning of permanent contractual employment	III Deepening awareness
		Permanent employment	IV Advanced study
<b>Directly employed</b>	<b>General for other co-workers</b>		

Subcontracted personnel/ consultants/ agency staff	<ul style="list-style-type: none"> <li>• St John of God and the Hospitaller Order</li> <li>• The Hospitaller culture: values, style of care, working on the basis of hospitality</li> </ul>	Induction	I. Raising Awareness
<b>Responsibility</b>	<b>Specific for intermediate and senior management</b>		

Middle management	Saint John of God and the Hospitaller Order <ul style="list-style-type: none"> <li>•The Hospitality culture</li> <li>•Developing charismatic management: the social teaching of the Church applied to hospitality, Hospitaller management, Hospitaller leadership</li> </ul>	Beginning of responsibility	I. Raising Awareness
		Probation	II. Building awareness
		Permanent employment	III. Deepening awareness
		Permanent employment	IV. Advanced study

Senior management	Saint John of God and the Hospitaller Order <ul style="list-style-type: none"> <li>•The Hospitality culture</li> <li>•Developing charismatic management: the social doctrine of the Church applied to hospitality, Hospitaller management, Hospitaller leadership</li> </ul>	Beginning of responsibility	I. Sensitisation
		Probation	II. Basic
		Permanent employment	III. In-depth study
		Permanent employment	IV. Advanced study
<b>Linkage to the Order's values</b>	<b>General according to linkage to values</b>		

Universal values	<ul style="list-style-type: none"> <li>• Spirituality in holistic care</li> <li>• Ethics and bioethics</li> </ul>	Probation	I. Raising Awareness
		Temporary employment	II. Building awareness
		Beginning of permanent contractual employment	III. Deepening awareness
		Permanent employment	IV. Advanced study

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Religious values	<ul style="list-style-type: none"> <li>• Spirituality in the Order</li> <li>• Religious meaning of work: mercy, charity, hospitality</li> </ul>	Probation	I. Raising awareness
		Temporary employment	II. Building awareness
		Beginning of permanent contractual employment	III. Deepening awareness
		Permanent employment	IV. Advanced study

## SUMMARY

The formation provided to co-workers must be on-going and structured from the induction period to the time they retire from work and should offer them clearly defined formation pathways depending on their posts and their levels of responsibility.

Formation processes must take account of the breadth and depth of what they aim to cover. By doing this, awareness raising programmes and activities can awaken the co-workers interest in hospitality; awareness can then be built to strengthen the foundations of hospitality; more in-depth and advanced bespoke programmes then make it possible to make on-going progress, and to embrace hospitality as a way of being.

The co-worker with managerial responsibilities must develop a new art of management, according to the Order's mission.

Voluntary programmes with a religious focus will be offered to co-workers wishing to participate in the charism and spirituality of the Order as part of their professional commitment, and as an enhancement to their work.

## QUESTIONS

- 2.1. What does the practice of hospitality in the contemporary world mean?
- 2.2. How are we going to convey the importance of formation in the culture of the Order, and the values and ethos, to the co-workers who will be taking part in the formation programmes and activities?
- 2.3. What resources do we have at our disposal, and what do we require?
- 2.4. How many formation pathways do we need to cater for the diversity of the beneficiaries we have in our province?
- 2.5. Do the contents of the current organisational formation programmes meet the objectives that this manual is proposing?
- 2.6. How many in-depth levels do we have in our organisational formation plan?
- 2.7. What programmes and activities are we currently offering to provide formation in charismatic management to senior and middle managers?
- 2.8. Do you have any voluntary activities for co-workers wishing to embrace a religious sense and meaning within the work they perform in the services?

## 3 Strategy and methodology

### 3.1. Strategic considerations:

#### 3.1.1 The challenge is clear

Corporates, organisations and social entities need to pass on their organisational culture to those who are working in them in order to achieve a corporate identity and the sense of belonging. This helps to lead the members of the organisation towards performing the corporate mission through an appropriate professional commitment to the principles and values of their organisation. The Hospitaller Order of St John of God also aims to hand on its organisational culture, the Hospitaller culture, to its co-workers to ensure that its mission of hospitality continues to be carried out in the manner of St John of God and of the Order.

What do we have to convey? Centuries' old competence possessed by the Brothers; expertise; a way of doing things; a style of reaching people; a belief in welcoming and accompanying people; a style of caring for and supporting people; a commitment to respecting each person's identity and expectations.

The Hospitaller Order wishes to 'transmit' and hand on its distinct organisational culture and believes that this will lay the foundations for close and equal co-operation between the Order and its co-workers in the long-term. Transmitting the culture is a priority for the organisation. There is a belief that this will build a relationship of trust and that it offers the opportunity of building relationships that transform lives. It is felt that this transformation occurs in the interactions between the donor and the receiver and the receiver and the donor. The relationships built in these interactions seek to establish a covenant with those for whom the organisation cares and supports.

Within the organisational culture there is a focus on handing on the style and manner of St John of God, its founder. This sets hospitality in the framework of working relationships and aims to integrate the organisational culture, values and ethos with the co-workers' professional life.

The Hospitaller culture consists of principles, values, a mission, a charism, and certain rules and standards.

Principles are an essential benchmark in the life of all organisations. The Order has set out its core principles in its General Statutes.<sup>9</sup> Values refer to certain qualities which are

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<sup>9</sup> General Statutes of the Hospitaller Order of St John of God, no. 50.

universally appreciated by people, social systems and practices: honesty, transparency, loyalty, justice, respect, etc. For the Brothers of St John of God, these values are hospitality, respect, quality, spirituality and accountability.<sup>10</sup> The rules and standards are linked to the values, but they go much further in terms of their mandatory nature. Membership of a professional organisation, with a work contract, imposes certain rules including the way work has to be performed in a particular setting. The expectation of compliance with the core principles and Hospitaller values, and the need to work within the rules and standards which define the style of the organisation, need to be clearly set out in the relationship between the co-worker and the Order.

How can a focus on quality that incorporates the core principles and values of hospitality be maintained? What must be done to ensure that the co-workers' 'professional conduct' is consistent with the culture of the Order?

The values promoted by the General Council<sup>11</sup> are universal in character and are therefore consistent with the human values and regulations in force in different countries. This is seen particularly with regard to caring for people admitted to health and social care services.

It is clear therefore that this desire to offer development to co-workers in the core principles and values of hospitality is reasonable and valid. The Hospitaller Order intends to ensure that all its co-workers conduct themselves in their daily work, according to standards which foster the style and manner of Saint John of God.

By incorporating its universal values into what the Order expects from its co-workers, it gives them contractual status in terms of the co-worker's performance. This makes it reasonable to measure the degree to which these are implemented in practice.

Above and beyond professional work performed well, based on universal values, the Order accepts the possibility that co-workers may wish to voluntarily endorse the charism, spirituality and mission of the Order through their commitment to the Catholic faith. This commitment is not specific to their employment as such, but transcends it, so that although the Order wishes to encourage and support it, commitment to the Catholic faith is not required as part of the employment agreement.<sup>12</sup>

The fact that the Order feels called to develop an area within the Church alongside practising Catholic co-workers in its services is by no means an obstacle to deciding to

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<sup>10</sup> Circular Letter of Bro. Donatus Forkan on the Order's Values, 11 February 2010.

<sup>11</sup> Circular Letter of Bro. Donatus Forkan on the Order's Values, 11 February 2010.

<sup>12</sup> Cf. General Statutes of the Hospitaller Order of St John of God, no. 22.

establish the St John of God family as a healing community,<sup>13</sup> with all those who, in one way or another, have ties to it, in order to perform their apostolic work.

The St John of God family is made up of all the people and groups who take their inspiration from the ideal of St John of God and work in communion with the Order.<sup>14</sup>

To promote the St John of God family, an organisational formation plan is needed for the co-workers. To be successful, formation must become a priority for the provinces.

### **3.1.2. Formation for developing capabilities**

It is important to give the formation process a high profile by considering it to be a **vehicle** for the **creation, maintenance and development** of capabilities.

Those with specific responsibility for the formation of the co-workers must develop a vision of the outcomes that they expect from the formation process. Part of this vision could include the attitudes and conduct that would be expected and would demonstrate a way of working that is consistent with the manner of Saint John of God.

Corporate training today tries to generate capabilities in their co-workers and not merely give them a package of skills and knowledge.

The concept of developing capabilities requires the development of **knowledge, skills and understanding** of what is being done. Simply imparting knowledge is not sufficient within a transformative vision of formation.

The concept of developing capabilities is key to achieving a high quality service. This is achieved by co-workers practising their particular profession in the manner of St John of God, who are capable of using their knowledge, skills and understanding in a way that is demonstrably consistent with the expectations of the Order.

It is for this reason that a specific set of capabilities have been identified and articulated. These can be measured through integrating them with existing tools and processes that may already be in use.

This manual has listed, in section 1.3, the main capabilities which the co-worker of the Hospitaller Order of St John of God must develop and employ.

### **3.1.3. Tools to support the transmission of the values**

In transmitting the Hospitaller values the following are essential:

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<sup>13</sup> Brothers and Co-workers United to Serve and Promote Life. 1992. No. 56.

<sup>14</sup> Cfr. Estatutos Generales de la Orden Hospitalaria de San Juan de Dios. Glosario.

- The involvement of the Brothers, who support the transmission of the Hospitaller values.
- Involvement and active participation of all the co-workers. Every member of the St John of God Family needs to take part.
- A creative approach to methodology, developing procedures, developing human resource processes and programme content.

To facilitate the transmission of Hospitaller values a formation plan is essential. This plan is the basis of a tool for ensuring that there is real intent with regard to the transmission of values and acts as a standard for the development of professional, values-based performance.

In saying this, it is clear that the cultural, religious, political, financial and organisational context of the province will impact the formation process and these factors must be taken into account when developing the plan.

#### **3.1.4. The need to identify evaluation methodologies**

How can we evaluate the impact on professional practice of formation programmes and activities?

Evaluating formation involves:

- Evaluating the formation programme: checking to see whether the planned formation activities are of a high quality and will support co-workers in reaching their objectives.
- Evaluating whether the formation needs have been identified appropriately.
- Evaluating the outcome of formation by checking to see whether their learning has impacted their professional practice.

Human resource management tools need to be made available and used to evaluate the degree to which the capabilities expected by the Order are being put into practice.

### **3.2. Remarks regarding the methodology**

#### **3.2.1. General guidance**

When considering appropriate and effective methodologies, it is important to look at a number of different ways of ensuring that formation is effective and impacts those who undergo the process.

The formation process will support co-workers on a journey where they will experience activities and processes that encourage reflection on self, relationships with others, the mission and values of St John of God and the practice of Hospitality in their daily work of service. When opportunities for reflection are created, it is possible to impact the beliefs, attitudes and behaviour of the co-worker. When co-workers are offered space for reflection this provides opportunities to discover the hospitality that is within them. This can create awareness of their own values as well as a realisation that they can be the bearers of the Order's values. This in turn can lead to a growing sense of belonging as they discover that they too can be a follower of Saint John of God by following the path of hospitality.

A high premium needs to be placed on experiential learning and there is also a need to capitalise on the accumulated wisdom of long-serving Brothers and co-workers who have a unique contribution to make as mentors and role models. The Hospitaller values must be communicated in a clear, simple and memorable way if they are to support co-workers on their Hospitaller journey. If this is to be achieved, formation in the Hospitaller values needs to take a holistic view of the co-worker that encompasses professional, human and spiritual dimensions. .

Responsibility for implementing organisational formation processes lies with managers who in turn report to the provincial in relation to this responsibility.

Within the life of the organisation there are a number of opportunities for inclusion in the formation plan:

### **1. The use of the human resources cycle**

The employment experience of each co-worker needs to be led and underpinned by the values of the Order. At each stage of this cycle, there are opportunities for formation either explicitly and directly, or implicitly through the experience the co-worker has of others in the organisation.

#### *Recruitment and selection*

At this stage, it is possible to explore through discussion with potential co-workers, their own value system and its compatibility with those of the Order. It is also possible to offer a range of reading material to allow potential co-workers to become familiar with the Order's stories.

### *Induction*

A number of methodologies can be used at this stage to immerse the new co-worker in the tradition of hospitality. These can include written information, interactive workshop sessions and interaction with Brothers and other co-workers who have a deep understanding of the Order and its mission.

### *Probationary Period*

This offers a period of time to ensure through coaching, mentoring, work shadowing and supervision that the co-worker is given every opportunity to reach a desired level of understanding that enables them to make a commitment to continue their service with the Order.

### *Performance Management*

Performance review and development models within the Order should have, as their basis, personal and professional growth. As the person responsible for reviewing, rewarding and developing the co-worker, line managers therefore are a potential resource for on-going formation. Their attitudes and values will be 'contagious' and they should keep this in mind in their daily work. The importance of line-managers cannot be underestimated and it is vital that they are supported to be living models of the 'Hospitaller way of being' that the Order wishes to promote.

## **2. Hospitaller Manager Development Programmes**

Programmes that are designed to nurture, inspire, support and sustain co-workers at all levels through their Hospitaller journey, have a place in the wider formation process. It is vital that those delivering such programmes have a deep understanding of the Hospitaller way, are charismatic, and have an understanding of methodologies that take account of the diverse nature of how people learn.

The decision to use a programme as a means of supporting the co-worker on the Hospitaller journey should be taken as part of on-going formation activities. The impact of the programme should be discussed with line-managers and further support needed to embed the aims of the programme planned for.

## **3. Storytelling**

The stories surrounding the life of St John of God and those who followed him, form the basis of the Hospitaller way of being. To tell or re-tell the story, to search for its meaning, to respond to its invitation to hospitality will engage co-workers in a way that is likely to



inspire and motivate them to take up the challenge of service in the manner of St John of God.

#### **4. Traditions and culture**

The experience of being part of the St John of God family will also contribute to the formation process of co-workers. Attending events, celebrations, ceremonies, conferences etc, will foster a sense of belonging and illustrate those things that the Order places value on.

Events and practices that provide interactive opportunities for participation, collaboration and consultation will also convey a message that each co-worker has a contribution to make and through encouraging openness to the voices of others, again, there are opportunities for formation.

#### **5. Meetings, networks and other forums**

In the day-to-day life of the organisation, there are many forums that have the potential to make a contribution to the formation process. These can include;

- Team meetings
- Discussion forums
- Action learning sets
- Networks
- IT networks

These groups can create space for reflection, debate and discussion on the mission and ensure that teams are focussed on deciding on action that is underpinned by the Hospitaller way. Co-workers who are part of such teams and groups will continue to deepen their understanding of the Hospitaller way of being.

#### **3.2.3. Implementation process**

The Implementation of any formation process should begin with the identification of the formation needs. It is vital that these are specific to the environment that the co-worker will be operating in. In planning the formation process there must also be consideration of a range of learning and teaching methodologies.

Three key factors must be considered:

### **A. Selection of formators:**

The appropriate selection of Brothers and co-workers is paramount. They must be people who consistently live out the message that they wish to convey to others. They should be witnesses to hospitality and have training and experience in up to date learning and teaching theories and methodologies if they are to ensure that their work is both meaningful and effective. The Charter of Hospitality states, in relation to formation 'instructors and teachers who are capable of understanding the health issue and at the same time have leadership in areas of contemporary philosophical, theological, pastoral and spiritual thought are a scarce commodity today, and efforts must be made to set up teams and to enhance the qualities of different individuals working on a common programme'.<sup>15</sup>

The values of the Order offer are a critical factor in the appropriate selection of formators.

### **B. Designing organisational formation plans:**

These need to be well planned, systematic, evaluated and able to encompass all co-workers.

### **C. Careful evaluation**

It is considered essential that formation programmes are evaluated in a meaningful way with a view to using feedback for continuous improvement. The province formation plan must detail the methodology for evaluation of all its programmes and activities. This evaluation will have as its focus the impact of the particular formation activity on the co-worker and on the Hospitaller culture in general.

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<sup>15</sup> Charter of Hospitality of the Hospitaller Order of Saint John of God. Rome. 2000. No. 6.1.1.

## SUMMARY

Respect for the core principles and values of hospitality and the performance of work according to the Hospitaller standards, must form part of the contractual obligations entered into between the co-worker and the Order.

In order to foster the St John of God family, an organisational formation plan is needed for the co-workers. Formation must be a priority in each province.

In transmitting the Hospitaller values the following are essential: involvement and participation of the Brothers, who support the transmission of the Hospitaller values and involvement and active participation of all co-workers. Every member of the Saint John of God family needs to take part; a creative approach should be taken to methodology, developing procedures, developing human resources processes and programme content.

The organisational policy for transmitting Hospitaller values must be accompanied by a new way of managing formation plans. The Order's desire to hand on its values requires the formation plan to become a means whereby the values can be incorporated into professional attitudes in the form of standard.

Human resource management tools need to be made available and used to evaluate the degree to which the capabilities expected by the Order are being put into practice.

The formation process must offer co-workers experiences and activities that encourage them to reflect on themselves, their relationships with others, and the mission and values of hospitality in their daily work. If this is to be achieved, formation in the Hospitaller values needs to take a holistic view of the co-worker that encompasses professional, human and spiritual dimensions.

## QUESTIONS

- 3.1. What is the cultural, religious, political, financial and organisational context in our province and what impact does this have on the provision of services and the development of our organisation?
- 3.2. What are the values of hospitality that our province has adopted and what does this mean in practice?
- 3.3. Is organisational formation included in the human resource policies in our province?
- 3.4. Who are the formation officials, organisers and facilitators of the activities in the organisational formation programme?
- 3.5. How can we be sure that those with responsibility for leading others in their formation process have the necessary experience and are kept up-to-date with the latest theories and practice regarding personal, professional and organisational development?
- 3.6. Do we have an appropriate selection process and provide initial and continuing formation for your formators, not only on the contents, but also on the best learning and teaching methodologies to be applied?
- 3.7. What is the main method used in our province to transmit Hospitaller values? Use this manual as a basis for considering new and creative methodologies.
- 3.8. If we believe that education is 'transforming people through a series of personal encounters', what opportunities do we have in our province to provide space for this to happen?
- 3.9. How are we going to monitor and evaluate the impact of the formation programme on the people who use the services?
- 3.10. How do our co-workers react to organisational formation? Is it appreciated? Do we evaluate the results your expected outcomes? Does the management do this or is it done by the Provincial Council?
- 3.11. How do we intend to demonstrate respect for the wide diversity of beliefs held by our co-workers while offering formation in the universal values and religious values to those who wish to adopt a perspective of faith?

#### **4. Recommendations for those responsible for the formation process**

1. Develop an organisational formation plan for gradual implementation in the province and services.
2. Ensure that each service co-operates with the formation process and that the process impacts on the life of the services.
3. Appoint a formation co-ordinator for the province and for each region. These co-ordinators should meet frequently to share practice and monitor progress towards the outcomes of the organisational formation plan.
4. Carefully select those who will deliver formation programmes and activities – whether Brothers, co-workers or people from outside the Order. Evaluate the formation they provide.
5. Consider carefully the profile of those delivering formation programmes and activities. They must be credible witnesses of hospitality in all they say and do. They should have a deep sense of belonging to and empathy with the Order.
6. Offer initial and on-going formation for those delivering formation programmes and activities.
7. Those who deliver formation programmes and activities must be willing to accept feedback on the contents and methodologies.
8. Develop an organisational formation process that is experiential rather than intellectual in the main. Include programmes and activities that will be interesting for the participants.
9. Share the formation plan with participants including information on the purpose, objectives, contents, timescales etc.
10. Use the formation pathways set out in this manual with regard to the stages and levels. Be clear about what is mandatory and what is optional.
11. Although the Order is a religious organisation ensure that the language used and the attitudes demonstrated is inclusive at all times.
12. When delivering formation programmes and activities that bring people from a number of services together, choose a space that is outside their service. Attention should be given to making it a reflective space. It should be quiet,

attractive and welcoming. Ensure participants are welcomed and that their needs are attended to.

13. Use every opportunity to use events, programmes and activities in the life of the Order, province and service to enhance the organisational formation process.
14. Reflect upon and seek feedback about any resistance from Brothers and put strategies in place to address this.
15. Allocate resources to the implementation of the formation process.
16. At the provincial chapter, evaluate the organisational formation process and ensure that a plan is developed for the four year period.

## 5. Appendices

### 5.1. The Order's core principles<sup>16</sup>

The core principles that characterise our services mean that:

- We affirm that the centre of interest is the person being assisted;
- We promote and defend the sick and needy person's rights, taking account of their personal dignity;
- We commit ourselves to the defence and promotion of human life from conception until natural death;
- We recognise the right of people in our care to be suitably informed about their situation;
- We promote holistic care, based on team work and an appropriate balance of technology and humanisation in therapeutic relationships;
- We observe and promote the ethical principles of the Catholic Church;
- We consider that the religious and spiritual dimensions are essential in offering healing and salvation, respecting other creeds and life choices;
- We defend the right to die with dignity and that the just wishes of those who are dying must be respected and attended to;
- We give maximum attention to the selection, formation and accompaniment of the personnel of all our Apostolic Works, not only taking into account their preparation and professional competence but also their sensitivity to human values and the rights of the individual;
- We observe the requirements of professional confidentiality and we take care that they are respected by those who come close to the sick and needy;
- We value and promote the qualities and the professionalism of the Co-workers, encouraging them to take part actively in the mission of the Order and, in keeping with their capacities and areas of responsibility, making them participants in the decision making process in our Apostolic Works;
- We respect the freedom of conscience of the people we assist and our Co-workers but we require that the identity of our Apostolic Works is respected;
- We reject the pursuit of material gain; therefore we observe and require that just economic and remuneration norms be respected.

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<sup>16</sup> General Statutes of the Hospitaller Order of Saint John of God, No. 50.

## 5.2. The values of the Hospitaller Order of St John of God<sup>17</sup>

- HOSPITALITY
  - Hospitality is our core value which is expressed and embodied in the four guiding values of quality, respect, responsibility/accountability and spirituality.
- QUALITY
  - We understand quality as excellence, professionalism, holistic care, awareness of new needs, a model of union with our co-workers, a model of John of God care, welcoming architecture and furnishings, and cooperation with third parties.
- RESPECT
  - We understand respect to mean respect for our neighbour, humanisation, the human dimension, mutual responsibility towards our co-workers and Brothers, understanding, a holistic vision, fostering social justice, civil and human rights and involving family members.
- RESPONSIBILITY
  - We understand responsibility to signify faithfulness to the ideals of St John of God and the Order, ethics (bioethics, social ethics, management ethics), safeguarding the environment, social responsibility (for Europeans: the European Union), sustainability, justice, the fair distribution of resources.
- SPIRITUALITY
  - We understand spirituality to signify the pastoral care of the sick, evangelisation, offering spiritual care to the members of other faiths, cooperation with parishes, dioceses and other religious denominations.

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<sup>17</sup> Circular Letter of Bro. Donatus Forkan on the Order's Values, 11 February 2010



### **5.3. Examples of programmes to provide formation on the Order's values: European value projects of the Brothers of St John of God. Dublin 2012.**

#### **The General Hospital**

#### **Literacy programme in the manner of St John of God**

Implementing centre: the St John Calibita Fatebenefratelli General Hospital with organisational support from the Order's formation arm: the Fatebenefratelli International Foundation.

Project objectives: To raise awareness of the Order's charism among the lay staff and in Fatebenefratelli facilities, to give a context to the message of St John of God to meet the present health care requirements of the sick and suffering.

Brief description of the project: The project forms part of the European initiative to raise awareness among the lay staff and the Fatebenefratelli facilities.

The initiative includes an organic three-year formation plan for:

- Medical and non-medical staff
- Permanent staff
- Fixed-term medical staff
- Visitors, scholarship-holders, trainees
- Outsourced company personnel
- Volunteers

The aim is to define a pathway able to use and involve all the resources which make it possible to achieve the service's purposes. The project began with the involvement of the managers due to their posts of responsibility make them key witnesses to what it means to be, and to work in, the Order's services.

Initiatives – Documentation:

- The Charter of Hospitality
- The Path of Hospitality in the Manner of St John of God: the Order's Spirituality
- Record of the 2/21 October 2006 General Chapter
- Minutes of the Europe Regional Conference, 1-5 September 2008
- DVD - Welcome to Granada: my life at the service of the sick

Postal and e-mail address of the implementing entity:

Ospedale Generalizio

Fondazione Internazionale Fatebenefratelli

Lungotevere de' Cenci 5/7 00186 Roma

[s.lanfredi@fondazionefatebenefratelli.it](mailto:s.lanfredi@fondazionefatebenefratelli.it)

## **Lombardy-Veneto Province**

### **Giving visibility to St John of God's style outside the Order's centres**

Project implementing centres:

- The Order's Lombardy-Veneto General Hospital
- The Fatebenefratelli International Foundation

Project objectives: To give visibility to St John of God's style outside the Order's services

Short description of the project: To implement the project, it has been proposed that the Milan Diocese (I.R.C. Service to teach the Catholic faith) incorporate St John of God – and the work of the Brothers of St John of God in Italy – into the curricula for the teaching of the Catholic faith in upper secondary state schools at the cultural level, and not for vocations promotion.

The proposal was extended to include the officials of the I.R.C. Service of the Dioceses of Rome and Brescia, which accepted the proposal and circulated it among their teachers.

If put on the curriculum, the message will be received and will be further disseminated locally.

Teachers were asked to draw up the project in 2010 and implement it in the 2010/2011 school year. A report on the work will be given to the Fatebenefratelli reference persons.

Postal and e-mail addresses of the implementing entity:

Provincia Lombardo Veneta Fatebenefratelli

Via Cavour, 2

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Ospedale Generalizio/Fondazione Internazionale Fatebenefratelli

Lungotevere de' Cenci 5/7 00186 Roma

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**Lombardy-Veneto Province**

**Charismatic Management – Course for all the senior executives of the Province and the Brothers**

Project implementation centre: the Lombardy-Veneto Province of the Hospitaller Order of St John of God

Project objectives: to inform the executives of our services about, and enable them to participate in, the spirit of St John of God, and thereby positively perform their role to meet all the needs of the person.

Brief description of the project: following the 2009 (3-day) course on 'The organisational culture of hospitality' run for the Brothers and the local and central management of the province dealing with matters referring to technical skills and competence, the human profile, the ethical profile and the religious dimension, it was planned in 2010 to run a (2-day) course to provide information on and show the feasibility of moving from the charism to pastoral care giving practical consideration in 2011 to charismatic policies and economic straits, together with changes in health care and health care policies with a charismatic slant. The course will comprise classroom lessons, group work and improving the work of the services by applying what has been learned.

- The 2009 course was given assistance from the Faculty of Psychology from Padua University
- The 2010 course is being run by the Provincial Pastoral Care Commission
- The 2011 course will be run by the Provincial Continuing Formation Commission

Postal and e-mail address and of the implementing entity:

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Via Cavour, 2  
20063 Cernusco sul Naviglio (MI)  
e-mail: [gassi@fatebenefratelli.it](mailto:gassi@fatebenefratelli.it)

## **General Hospital**

### **Charismatic Management Workshop**

Project implementation centre: St John Calibita (Fatebenefratelli) Hospital with organisational support from the Order's formation arm: the Fatebenefratelli International Foundation.

Project objectives: To build and test innovative models of the hospitality culture by comparing experiences and excellence in terms of welcoming the sick and their families.

Brief description of the project: The project has been implemented thanks to the active involvement of all co-workers in implementing the values of the Order on behalf of those in its care. The project is being implemented by involving everyone in theoretical and practical awareness-raising and self-assessment sessions, professional training schemes and experimenting with management models.

The following indicators have been designed to assess the experience:

- Organisational indicators: surveying and appraising the current state of ongoing procedures and of the use of our facilities;
- Clinical/care indicators: to measure or assess the diagnostic, treatment, care process;
- Hospitality indicators: surveying and appraising the level of satisfaction with the people who use the services/carers of the effectiveness of hospitality.

Experimental areas: Assisting patients with neck of femur fracture (Orthopaedics and Traumatology)

- Patient care in the radiotherapy waiting room (Physical Medicine and Radiotherapy)
- Patient care in cardiology and outpatient follow-up (Cardiology)
- Rehabilitation of sight-impaired patients (Ophthalmology, Social Services, Psychology)
- Welcome in a critical area: open reanimation (Resuscitation and Intensive Care, Social Services, Bioethics Service, Healthcare Professions Directorate, UVO Terminal Patient Home Care, Oncology)
- Telemedicine to support advanced cancer patient care (Oncological Telemedicine, Social Services, Ryder Ryder)

- Multimodal care for frail elderly patients (Medical Disciplines Department and Nursing Sciences)
- Towards the school of hospitality (experimental group on the comprehensive care of the sick)
- Hospital admissions welcome (prior and medical director)

Postal and e-mail address:

Ospedale Generalizio

Fondazione Internazionale

Fatebenefratelli

Lungotevere de' Cenci

5/7 00186 Roma

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## Rome Province

### Social Balance Sheet of the Fatebenefratelli Services

Proposing FBF Province:

The Rome Province of the Brothers of St John of God

Project objective: To produce a tool for communicating and reporting to all the organisation's stakeholders on the results of missions and their added value produced with social fallout.

Key Words: social balance sheet, social accounting, accountability, corporate social responsibility

The 'social balance sheet' is not only an instrument for communication on corporate social responsibility, but has the value of offering social legitimation of the organisation's existence and reporting on its work in terms of its mission objectives and organisational role.

The benefits of producing a social balance sheet in FBF facilities:

- Reporting organisational activities enhanced by characterising parameters (the value added by the humanisation of the service)
- Reporting on the organisation's ancillary activities (e.g. research, formation/training, voluntary service, etc)
- Reporting financial results (as added-value, benchmarking vs regional cost standards).
- Use of the social balance sheet for the recognition of the 'position' of the FBF entity in organisational negotiations.
- Use of the social balance sheet as a corporate marketing tool.

Postal and e-mail address of the implementing party:

Dott. Roberti Giovanni – Direzione Sanitaria Aziendale – FBF

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[roberti.giovanni@fbfrm.it](mailto:roberti.giovanni@fbfrm.it)

**West European Province – Great Britain**

**Hospitaller Manager Development Programme – Great Britain**

Name of Province/centre:

West European Province of Saint John of God – Great Britain

Project Objectives:

“Hospitality is not to change people but to offer them space where change can take place ...” Henri Nouwen.

The primary objective of the programme is to develop Hospitaller managers for now and for the future by offering a space where people embrace the Order’s distinctive charismatic management style.

Description of the project: In line with our mission plan priority: ‘Sustaining and developing a values-led culture’, a bespoke, experiential programme, based on the Order’s charism of hospitality, has been designed. The programme aims to build self-awareness, confidence, competence, knowledge and skills in practising a Hospitaller, values-led approach that will make a difference to their work in the services. The importance of facilitation as a means of achieving the Order’s charismatic style of management is emphasised throughout the programme.

In our mission plan we state that we want everyone who comes into contact with Saint John of God Hospitaller Services to experience compassion, hospitality, justice, respect and trust, and that we intend to take practical steps to make the values active in everything we do and say. We say we will seek to equip all parts of the charity with the means to work together to achieve this. It is our belief that our programme will contribute to the achievement of these aims.

“Since we all share the same aim (even though each person should follow his own particular path according to God’s wishes), it is a good thing if we encourage one another.” Saint John of God

Postal and email address:

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England

Email: [enquiries@sjog.org.uk](mailto:enquiries@sjog.org.uk)

## **West European Province – Great Britain**

### **Taking Part – Great Britain**

Name of Province/Centre: West European Province of Saint John of God – Great Britain

Project Objectives: This is an initiative led by pastoral care to keep the people who use Saint John of God Hospitaller Services at the centre of all we say and do, and ensure their voices are heard.

Description of the project: Taking Part offers opportunities to engage people in consultation and participation, and consists of people who use the charity's services and staff who want to make sure people have a greater involvement in all aspects of the services they receive and how these services are delivered. It aims to give people a voice that will influence and improve services.

Taking Part is a forum for people to link up, to talk and share information about issues that are important to them and in the words of some of the group, "to tell the governors so that they can change the way things are done which leads to real change for people using the services."

To date Taking Part has been able to influence:

- how concerns and suggestions to improve services are dealt with;
- information about people's rights and how they can raise concerns and suggestions for improvements;
- the development and delivery of a staff awareness session which highlights what it is like for people to speak up about the services.

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Co Durham, DL1 4XZ

England

Email: [enquiries@sjog.org.uk](mailto:enquiries@sjog.org.uk)

**Saint John of God Community Services Limited, West European Province**

**Our Values in Practice – Rights Review Committees for People with Intellectual Disabilities**

Name of Province/Centre:

Saint John of God Community Services Limited, West European Province of Saint John of God

Objectives of the Project:

1. The establishment and development of Rights Review Committees within all intellectual disability services which are underpinned by the Constitution and General Statutes of the Hospitaller Order of Saint John of God (Charter of Hospitality, 2004)
2. To engender and nurture a human rights based culture within all our services
3. To ensure a human rights-based approach to high quality service provision through:
  - Dissemination of best practice and our Charter of Rights
  - Consideration of the environment of support
  - Opportunities for choice and personal growth
  - Acting in the best interest of the person
  - Ensuring freedom from harm
  - Upholding due process
  - Ensuring consent
  - Education of staff and services users regarding rights and responsibilities

Description of the Project:

A Rights Review Committee is established in each service to act as a support to individuals and staff when they consider an action unfair, limiting or restrictive.

The purpose of the committee is to lead the service in safeguarding, supporting and allowing for the exercising of the rights of people availing of its services and supports. It serves to assist management in ensuring human rights practices and protections are evident and effective within services. It upholds the UN Convention on Rights for People with Disabilities.

## Ireland, Europe and United Nations – ‘Uphold My Rights’

The role of the Rights Review Committee is to review, present or propose formal or informal restrictions imposed by the service and to determine if the benefits and the risks have been adequately balanced to ensure that the least restrictive, most therapeutic approach has been taken. In this way, the committee acts as a stabilising force that minimises the conflict that can arise when balancing individual safety and personal growth. It also acts as an interface between group/organisational needs and preferences and those of the individual.

Contact details of implementing province:

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## **French Province**

### **Charismatic Management for Middle Management**

#### Targets:

- History of the Hospitaller Order of Saint John of God
- The values of the Order, their meaning in everyday practice, complying with the law
- Charismatic management

#### Audience:

- Middle management co-workers of the St John of God hospitals and services

#### Resources:

- DVD
- History of St John of God
- Reflection on the individual meanings of the values, the statutory framework, the values in the management context, charismatic management, the values in the management of services.

#### Evaluation:

- Evaluation methodology in four typical levels. D. Kirckpatrick

#### Introduction:

- Willingness to transmit and share the values within the services of St John of God

#### Order of Saint John of God:

- Organisation
- Objectives
- Presence of the Order in today's socio- medical and healthcare work worldwide

#### History:

- Saint John of God's life: from Juan Ciudad to major stages development

The values of the Order:

- Charter of Hospitality of the Order
- Five core values: definition

Understanding of the values:

- Comparison with the main monotheistic religions
- Philosophical conceptions
- Values and statutory context
- The law of 2002 and 2006
- Compliance values/law
- Hospitality and professional practice

The charismatic management:

- Professional stance and analysis of practice
- Transmission of the values
- Application of the values in the organisation of our services

**French Province**

**Ethics Symposium: multi-culturalism, multi-disciplinary and ethical considerations**

Location:

- Domaine Saint Joseph in Sainte Foy Les Lyon, 9th and 10th February, 2011

Audience:

- Members of the Provincial Ethics Committee and Ethics committees of the services and Brothers

Education:

- Video media
- Lessons
- Workshops
- Exchanges

Aim:

- Sharing experiences and giving support to caregivers

Evaluation:

- Assessment methodology in Type D 4 levels. D. Kirckpatrick

Introduction:

- A strongly felt need on the part of the Ethics Committee to bring all the members of the various ethics groups of our services together to reflect on the taking into account of multicultural and multidisciplinary aspects in the care of the patient. These disciplines are important for the continuing improvement of hospitality in the style of Saint John of God.
- Reflection based on the Charter of Hospitality.

Objectives:

- To achieve holistic care (comprehensive care according to the spirit of Saint John of God)
- Multidisciplinary approach (Law 2002)

- Anthropological approach (the importance of taking into account both the client's and caregiver's culture in a medical environment)
- Concept of 'humanity' (give tools to care-givers to improve assistance for patients)
- To take a step back to reflect on our professional practices
- Application of the five values of the Order in daily life (personal and professional)
- Reporting and coaching to other care-givers

Programme:

- What the Charter of the of Hospitality says (Bro Alain-Samuel OH (Provincial) and Father Jean-Luc Ragonneau s.j)
- Improving professional performance by practising a creative hospitality (experiences of co-workers)
- Multi-disciplinarity, calls for an ethical reflection (Dr Michel Geoffroy)
- In healthcare, is account taken of what the patient has to say by the multidisciplinary team (Nicolas Brun)
- Care faced with the multidisciplinary approach: a path towards excellence (Dr Alain Epelboin, doctor and anthropologist)
- Case study (members of ethics groups and lecturers)



## **French Province**

### **The Foundation, a legal structure to serve hospitality**

Why a foundation?

The creation of a foundation has a triple objective:

- To make the charism of our founder come alive in our health and medico-social structures
- To transmit this charism, as a richness to the co-workers
- To make the charism of Saint John of God permanent through works, as works of the Church

With the help of the Institute of Hospitality, this foundation represents the best legal structure to bring to life, transmit and perpetuate the charism of hospitality.

This juridical structure will reinforce links and a sense of belonging to the culture and identity of the Hospitaller Order of Saint John of God services and with the Order.

Through the sharing and optimisation of resources, economic, financial, pastoral and human, the foundation will make the province's services more supportive of each other.

It will also optimise the benefits of service and care to people who are at the heart of the services, allowing them to be better represented at local and national levels.

Methodology:

- To accompany the boards of directors and management in this plan to regroup (multiple meetings, discussions, lessons etc). Topic: The Charter of Hospitality of the Order
- Setting up of a steering committee and support to be provided by expert consultants (lawyers, advice on organisational development)
- General meetings at regular intervals
- Information and communication to the people who use our services, co-workers, Ministry of Health and external partners

- The Provincial Council, steering committee, chairmen and management to work closely together on different topics (communication, 'sharing', human resources, vocational training, finances, etc).

Calendar:

- January 2008/September 2009: Meetings and formation for members of the Provincial Council, presidents and management on the Charter of Hospitality of the Order
- October 2009: Validation of the 'Foundation' project by the Chairmen of the Boards of Directors, and establishment of a Steering Committee
- November 2009/January 2011: Works on various files (consulting, organisational development, legal and financial issues, etc)
- 1<sup>st</sup> semester 2011: Communication to staff representatives (Trade Union)
- 2<sup>nd</sup> semester 2011: Recruitment of a managing director (CEO), presenting the Foundation. Project file at the Ministry of Interior, meetings with different government partners to make the implementation of this project easier
- 1<sup>st</sup> semester 2012: launching of the Foundation

**French Province**

**Hospitaller Days, formation sessions needed for the transmission of the charism of hospitality**

Calendar:

- Two annual sessions

Audience:

- Hospitaller Brothers and Sisters and their co-workers.

Education:

- Lectures and practice sessions

Evaluation:

- Satisfaction questionnaires and surveys

2009/2011 themes

- Spiritual religious and philosophical needs of our clients
- Facing death
- Accompanying families and care-givers in situations of suffering
- To improve communication among care-givers and people using the services
- Hospitality and ethics
- Affectivity and sexuality

Objectives:

- Vocational training that includes considerations taken from the Charter of Hospitality (including lessons in theology)
- Multidisciplinary and inter-organisational workshops
- To develop a professional approach to daily work according to the Hospitality of Saint John of God

- To develop the sense of belonging to the Hospitaller family and the culture of our services

Lecturers:

- Experts in the topics chosen (philosophers, anthropologists, theologians, ethicists, doctors, healthcare managers, psychologists and Hospitaller Brothers and Sisters
- Lecturers of international or national renown

Inventory of needs:

- Reflection with the participants on the topics of future sessions
- These topics should respond to the new emerging needs of their professional practices and seek to enhance the quality and creativity of hospitality.

## **Polish Province**

### **St. John of God Order Integrating Group Meetings in Polish Province**

Every year, the Polish provincial organises meetings of Brothers and partners whose main goals are:

- handing down the Hospitaller values
- extending the knowledge about the history and the Order's charism
- widely understood integration

Since 2008 about 300 participants have attended the two-day meetings.

Every year the events are becoming richer and richer.

The last one – titled 'The Changing Face of the Order' - took place on the 25-26th of September 2010 in Myczkowce.

The programme of the meeting involved:

- common prayers and participation in the Mass
- lectures
- the final of the knowledge competition regarding Blessed Eustach Kugler life
- a great sport tournament
- integrating meeting

Our experiences in this field show that such a formula of the meeting, 'Spirit, Education and Sport' is approved by Brothers and partners and it fulfils the goals.

In 2011 we would like to enrich our group meeting with interactive activities to practise handing down the knowledge about the Hospitaller services.

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## **Austrian Province**

### **'Living Hospitality Today'; series of seminars for co-workers, aimed at strengthening the ethos and values of Saint John of God in our services**

Provincial Curia in collaboration with all our services in Austria

#### Objectives:

- getting acquainted with Saint John of God and to be inspired by him
- getting in touch with the treasure of Saint John of God hospitality
- developing charismatic responsibility

#### Method / Contents:

- Living with the Brothers: Mass, liturgy of the hour, meals, informal chat in the evening of the first day
- Lectures: hospitality – our charism, living and celebrating our faith, working in a Catholic organisation, our values
- 'The Changing Face of the Order' video message of the Prior General Brother Donatus Forkan
- Workshop – 'Hospitality Today', 'Vision 2020'
- Values projects
- Handbook of Saint John of God Hospitality

#### Organisational Details:

- Duration: two days
- Participants: co-Workers holding responsibility (15-20 people)
- Facilitated by 1 moderator and 1 lecturer
- Three seminars per month, in Vienna (for the eastern region), Graz (for the southern region) and Linz (for the western region of Austria)

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**Austrian Province**

**Not born in life**

Krankenhaus der Barmherzigen Brüder St. Veit/Glan

Responsible service:

Krankenhaus der Barmherzigen Brüder St. Veit/Glan

A-9300 St. Veit/Glan, Spitalgasse 26

Tel. +43(0)4212/499-0

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[www.barmherzige-brueder.at](http://www.barmherzige-brueder.at)

Objectives: The aim of the project was to turn our attention to the mentoring and support of parents who have lost their child during pregnancy.

Description: The dedication of the first palliative department of the Order of Saint John of God in Austria in 2004 and the new oncological focus have changed the attendance of moribund patients in our hospital.

As we are faced also with stillborn children at our Department of Obstetrics and Gynaecology, we turn our attention to parents, who have lost their child. Mentoring and supporting these parents asks for empathy, intuition and tactfulness on the part of doctors, nurses and midwives. The pain and desperation of these parents seems to be never ending.

If diagnosis is already known, a professional management is introduced as a main principle of 'hospitality'. The mentoring process during pregnancy is carried out by only one doctor and one nurse, as one-to-one care. In the case of a stillborn child, pastoral care, ethics commission and psychologists are involved. Every six months, a solemn funeral for stillborn children is held. Everyone is admitted, regardless of the religious denomination. All concerned families are invited in written form to this ceremony.

There is also a memorial place at the cemetery of Obermühlbach for all parents who are not able to bury their child. This place gives them the opportunity to rest and commemorate their lost infant.

**Provinzübergreifendes Projekt zwischen dem Johannes von Gott-Pflegezentrum in Kainbach bei Graz und den Barmherzigen Brüdern Reichenbach**

**Your heart shows you the way**

Interprovincial project of the Hospitaller Brothers of Saint John of God in Kainbach bei Graz (Austria) and in Reichenbach (Bavaria)

Project goals:

- To make people aware of the life of Saint John of God by up-to-date musical arrangement of liturgical elements
- To strengthen and open the community of the family of Saint John of God

Description of the project: Peter Weinhappl (deacon in the Johannes von Gott-Pflegezentrum Kainbach) und Markus Bieder (member of the band 'Klimmstein') were asked by the provincial of the Austrian Province to compose a modern Mass about Saint John of God. The first performance of this Mass with the title "Dein Herz zeigt dir den Weg" ("Your heart shows you the way") took place in Kainbach on September 12th, 2010. Young people especially are very enthusiastic about the mixture of pop, rock, classical, jazz and Spanish folk music elements. In spring and summer 2011, co-workers from Kainbach (Austria) und Reichenbach (Bavaria) as well as the 'Reichenbacher Klosterspatzen' (residents choir) will go on a tour through Austria and Germany, performing the Mass in Salzburg, Vienna (Stephansdom), Reichenbach, Straubing, Gremsdorf, Graz and Thal bei Graz. A CD of the Mass is available at the price of € 10 (see contact below).

Contact:

*Austria:* Peter Weinhappl: [peter.weinhappl@bbkain.at](mailto:peter.weinhappl@bbkain.at)

*Germany:* Uli Doblinger: [pastoralreferent@barmherzigereichenbach.de](mailto:pastoralreferent@barmherzigereichenbach.de)



## **Austrian Province**

### **Clinical Ethics Consultation Service**

Brothers of St. John of God, Austria Ethics Service at the Provincial Ethics Commission

Objectives:

- Case consultation: In ethically critical decisions, clinicians are provided with systematic support according to international standards for clinical ethics.
- Policymaking: Policies (recommendations, guidelines, codices, etc.) regulate complex and/or frequent ethics issues and provide the decision-makers with orientation.
- Education: Clinical ethics issues and methods are a fixed part during training and development as well as within leadership development in all services of the Brothers of St. John of God, Austria.

Short project description:

Background: Clinicians often have to rely on their individual conscience when making ethically difficult decisions in patient care. Many of them would appreciate a shared decision-making process in which questions and worries can openly be articulated and which creates a common commitment to the decision at stake. Starting in the 1970s in the U.S., structures and processes of clinical ethics consultation have been developed to meet this need. Since some years, ethics consultation has been intensified in Europe, too.

Goal: The Brothers of St. John of God, Austria have decided to install a systematic ethics consultation service according to international standards in their services. This is a logical consequence when it comes to implement the 2010 newly-edited Ethics Codex in clinical practice.

Method: Based on the decision by the Provincial Ethics Commission, in each service a clinical ethics committee is installed, which promotes the local ethics activities. On the provincial level, a central ethics office coordinates these activities and nurtures them. On the international level, exchange on ethics is realised by networking within the scientific community (publications, congresses, research projects).

Core functions:

(1) Case consultation: The clinical team gets systematic support when it comes to an ethically difficult decision (e.g., limiting intensive care at the end of life). A team-external

person, who is trained accordingly, will facilitate the decision-making process within the clinical team (and sometimes the patient and their relatives).

(2) Policymaking: For complex and/or frequent ethical issues, written recommendations, guidelines, codices, etc. provide the clinicians with a structured orientation which is based on academic evidence and acknowledges the operative processes within the services.

(3) Education: An ethics perspective is integrated into the regular training and personnel development; moreover, special ethics education is offered through different formats (e.g., seminars, ethics cafés, workshops). Special attention is paid to leadership development.

Conclusion: The implementation of a systematic ethics consultation service according to international standards contributed to the development of the organisational culture, especially regarding hospitality's dimensions of respect and responsibility.

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## **Austrian Province**

### **Involvement of relatives of our patients**

Responsible Institution:

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Goals:

- Involvement and support of the patients' family members in the hospital and after discharge
- Improvement of the connection between family members and the medical staff/ psychological and social services
- Integration of the patients' personal environment into the 'hospitality' of our hospital

Description: Following the instructions of the School of Hospitality of the Order of St. John of God, held in Granada in 2009, we tried to find new fields where we could reach a higher standard of ethical and Christian values, and our special idea of hospitality in the sense of St. John of God.

We established a working group of eight interested and engaged members of our staff to develop a programme for the 'Involvement of the patients' families'. The group was assembled multidisciplinary. At first we developed a short questionnaire to analyse the present situation.

Then we discussed the results and organised another discussion with experts from all relevant groups in our hospital. Our aim is to build a supporting network between all medical, psychological, social and spiritual interventions that we can make and the patients' familiar, social and medical environment at home. Our role model is our very successful 'ambulant palliative care unit'.

We decided to produce a hand-out to explain our ideas in simple words and give a list with all relevant, useful and necessary telephone-numbers. From January 2011 this folder is given to all interested patients and their family members.

As a result of our discussions, we developed a 'code of behaviour' for all people working in our house. This is posted on prominent places, wherever there is a contact between us and our patients and clients.

## **Austrian Province**

### **Involvement of our Patients' Family Members**

Krankenhaus der Barmherzigen Brüder Linz, Internal Ward 42

Objectives:

- Improvement in the communication between doctors / nurses and the patients' relatives
- Discussion training
- Decision on structure and time for the conversation with relatives

Description: The way we treat our patients' relatives is often not really satisfactory, not as caring as it could be. Sometimes we consider them annoying and don't even start to think about the positive impact they can have on our patients' recovery – a fact we learn e.g. from palliative medicine.

After analysing the present situation, our team dealt with this topic for six months. In two seminars in the evenings we learnt how to communicate well in difficult situations. Together we worked out a list of measures we will take in order to improve our way of relating to our patients' relatives. A new flyer reminds us, the patients and their families, what we are trying to do in this respect.

List of measures: Reflecting and working on this aspect has changed our attitude towards the family members of our patients. Now we understand better how dear and important they are to our patients and the kind of anxieties and troubles they have to bear.

Points clarified:

- Nurses give advice about nursing care services
- Doctors give medical advice
- This can be easily communicated
- It's been decided that medical information is given at 3:00 pm
- We avoid longer informative talks during the ward rounds, and talks with the Palliative Care Team now take place either before or after our ward rounds if possible.

- If we explain something to our patients' family members, we no longer do it standing in the corridors. A new suite has been installed for this purpose.
- The list of interpreters has been updated by the Nursing Department.
- A flyer available for everyone to see, gives a résumé of all measures we have taken.

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## **Bavaria Province**

### **Hospital Care & Hospitality assessment**

Klinikum St. Elisabeth, Straubing, Bavaria/Germany

Aims of the project: Hospitality is the core value of the Hospitaller Order of Saint John of God and its co-workers and can be described by the concepts of quality, respect, responsibility and spirituality. Taking the core value of hospitality seriously meant for us developing means to assess continuously its reality in our service. The aim of this project was to assess the feasibility of a continuous assessment of hospitality in the setting of an acute care hospital of 435 beds with special focus on the practical translation of findings into managerial decisions.

Project description: 'Therefore by their fruits ye shall know them' (Matthew 20,7). This well-known verse meant for us, that assessing hospitality in hospital care means an unrelenting effort to assess and further improve medical and nursing results, as well as assessing how to address spiritual needs of patients and respond to them. In our effort to continuously assess medical and nursing results we used standardised somatic in-hospital indicators to evaluate results on a quarterly basis. To assess non-somatic aspects of hospitality in hospital care we developed a standardised patient questionnaire. The methodology used is modelled on widely used questionnaires (reporting technique, 4 grade scale, answer at home after dismissal) and was widened to include questions to highlight different aspects of hospitality, resulting in a questionnaire of about 75 questions. Somatic indicators and non-somatic results from patient questionnaires were then used to assess on a quarterly basis how well the organisation lived up to its vow of hospitality and were presented to a broad internal and external audience to discuss further improvements.

Methods used: The quality indicators used to assess somatic results of the treatment of patients were the patient safety indicators (PSI) from the US Agency for Healthcare Research and Quality (AHRQ) and the German inpatient quality indicators (G-IQI) from the German initiative for quality medicine (IQM).

The standardised patient questionnaire used a web-based software (EvaSys) to develop a structured questionnaire which was then distributed to patients at their admission with a free envelope to send in their anonymous answers after being discharged.

The processing of the questionnaire was automated with the use of high volume duplex scanning stations. The data of the survey collected was then processed and automatically generated a report in PDF format. In addition univariate analysis (histograms, pie, line and

bar charts) was performed as well as profile lines. Survey data could also be exported for further advanced analysis and reporting to SPSS.

We assessed hospitality in its 'quality' dimension combining somatic quality indicators and specific questions in the patient's questionnaire. The hospitality aspect 'respect' was solely assessed by questionnaire, as well as the aspect 'spirituality'. In this first approach to try to assess hospitality the aspect 'responsibility' was only indirectly assessed in the patient's questionnaire.

Results: Over a period of six months about 10,000 questionnaires were distributed to patients with free envelopes to send in the questionnaire after completing it at home after dismissal. The response rate of this continuous survey was 30% in 2010 with 3045 questionnaires returned. The demographic characteristics of the patients who returned the questionnaire matched the characteristics of the inpatient population and did not show any systematic bias. With a positive evaluation of 98% the questionnaire showed, despite its length, a high acceptance among patients. The automated processing was critical in securing a quarterly analysis of the results and their internal discussion together with the somatic quality indicators. The focus on the hospitality aspects 'quality' and 'respect' were critical in gaining a broad support of the medical and nursing staff. Doctors and nurses experienced hospitality not as a theoretical concept, but as a part of their daily work in the organisation directly linked to the overall effort of the service to live up to its vow of hospitality. In an annual patients meeting (attended by several hundred former patients) all results were made public and discussed between patients and staff, making clear that the numbers generated by the survey were not the end but the beginning of a patient-centred reflection of the service. First results of the questionnaire linked to the aspect 'spirituality' show that only a fraction of patients wished to be visited by a chaplain and from those visited, expectations and needs seemed only partially addressed. Although sobering, these results are not surprising and in line with the results of other services.

Discussion: The project showed that aspects of hospitality could be continuously assessed using somatic quality indicators and patient survey. The high acceptance of the method by patients and co-workers underscores the feasibility. The quarterly analysis of results appears to be critical to ensure a timely recognition of changes and a translation into managerial decisions at the level of the organisation. The first results of the questionnaire underscore the medical and nursing quality of services. However the assessment of the answers concerning the aspect 'spirituality' made apparent, that a systematic embedding of hospitality with its aspect 'spirituality' in a global concept of spiritual care in the hospital – with a differentiated assessment of spiritual needs at the admission and a wider range of offers of spiritual support during the stay is urgently needed. In designing and



putting new spiritual offers into place, the present survey will be an important guide for the whole organisation to make sure that measures taken do reach patients and make a difference when comparing results in time.

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## **Bavarian Province**

### **Pilgrimage to Granada “Following the traces of St. John of God”**

- The Bavarian Province of the Brothers of St. John of God invites its co-workers to a pilgrim journey following the traces of St. John of God.
- This pilgrimage takes place every two years with 20 to 30 participants.
- The visit to Granada takes four or five days.

The target group are co-workers of the Brothers of Mercy from all areas and levels.

Brothers of the Hospitaller Order, supported by further persons, will play the role of the tour guides. Previous travelling companions were Brother Rudolf Knopp, Brother Leodegar Klinger, Brother Eduard Bauer, Brother Karl Wiench and Don Cristobal Navarro Fuentes.

Contents: • Common services • The stations of St. John of God • Tour to the Alhambra • Visit the Albaicin • Trip to Las Alpujarras in the Sierra Nevada • Time to communicate with the other participants and to explore Granada.

Visits to places associated with Saint John of God: Casa de los Pisa (House of Pisa, today's museum) • Puerta Elvira (Elvira Gate) • Plaza del Triunfo (Triumph Square) • Hospital Real (Royal Hospital) • Plaza Bib-Rambla (Square Court) • Casa de los Tiros (House of Venegas) • Calle Lucena (Lucena Street) • Cuesta los Gomel (Gomel-house on the slope) • Rio Genil (Genil River) • Hospital San Juan de Dios (John-of-God Hospital) • Calle San Juan de Dios (Street of St. John of God) • Basilica San Juan de Dios (Basilica of St. John of God) • Iglesias Hieronymus (Hieronymites Church)

Purpose of this journey is the lively debate about the life of the religious founder John of God. As a result, co-workers are encouraged to see themselves as a part of the family of St. John of God.

- Information about the founder, the structure of the Order, as well as global religious personalities and work of the Hospital Order.
- Identification with the philosophy and the values of the Hospitaller Order.

The journey is perceived by the co-workers as a great appreciation of their work:

- ‘I’m impressed about where the Order has services.’
- ‘Since the trip I can communicate more clearly the goals of the Order to my staff.’

- 'To know how exhausting it was for John of God to care for the sick, motivates me in my own commitment.'
- 'I am honoured to be a part of this pilgrimage.'
- In addition to the visit of important stages of life of the founder and information about the Order, the co-workers can also experience what 'the family of the Hospitaller Order' means.

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Barmherzige Brüder,

Bayerische Ordensprovinz KdöR

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## **Bavarian Province**

### **Training 'Hospitality got to the point'**

The Kostenz department for advanced training of the Bavarian Province of the Hospitaller Order of St. John of God organises the training 'hospitality got to the point' for co-workers without a managerial position. This training takes place in two blocks of three training days each.

For the first time, the training will take place in October 2011 and then once a year.

The target group is co-workers of the Brothers of St. John of God without a managerial position.

Speakers are the Brothers of the Bavarian Province - Brother Eduard Bauer, Brother Seraphim Schorer and Brother Matthaëus Lange. CEOs will also participate. The training is accompanied by Kerstin Laumer from the Kostenz department for advanced training. Dr. Bernhard Bleyer will chair the training.

Contents:

- Short presentation of the Hospitaller Order and the locations of the Bavarian Province
- Life story of St. John of God – what characteristics did John of God have?
- Explanation and description of hospitality
- Team work: what does hospitality mean for co-workers? When do they have a communal spirit?
- Biblical pictures that describe hospitality
- Stories from the Brothers of St. John of God of their own calling
- How to bring hospitality into the working environment: as a Brother and as a co-worker
- Film 'St. John of God in Granada'
- What does John of God have to do with my life?
- Short introduction of the Charter of Hospitality

- Human resources policy: skills of the co-workers (Section 5.3.3.4, p. 73.): professional competence, human expertise, ethical expertise, religious aspect – group work
- Values of the Hospitaller Order and the Bavarian Province
- Specific questions to the representatives of the Brothers of St. John of God and to a CEO of the GmbH

Purpose of the training is the debate about hospitality. The importance of hospitality is to be understood. The participants deliberate how to convert hospitality into the various services of the co-workers. The co-workers are to be electrified by the personality of St. John of God. Especially through the exchange and the opinions of the Brothers of St. John of God, the participants will learn about the alignment of the Order and will get an insight on how to implement the 'philosophy of the Hospitaller Order of St. John of God'.

The conference centre in Kostenz offers the ideal setting for the participants in which they can learn something about 'active hospitality'.

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Mitglied des Netzwerkes Qualität in der Fortund

Weiterbildung der verbandlichen Caritas

Barmherzige Brüder Kostenz,

Fortbildungsreferat

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## **Portuguese Province**

### **Present and Future of Values Education of ISJD Saint John of God Portuguese Province**

#### Present:

- Mission and Organisational Philosophy – Hospitaller Values Education

#### General Objective:

- Promote the inclusion of Hospitaller values in pastoral care.

#### Specific Objectives:

- Identify the special assistance of the centre in the specific context of ISJD and in the general context of the Hospitaller Order.
- Understand the mission and charism of the Hospitaller Order
- Understand the Hospitaller values (compassion, hospitality, justice, respect, trust) in the context of today's societies
- Introduce the values of Hospitaller Order in daily care practice.

#### Recipients:

- All co-workers

#### Method:

- First lesson – charism and Order mission
- Second Lesson – Hospitaller values
- Third Lesson – the values are revealed in mission

#### Appreciation:

- The assessment will be continuous according to the participation and evaluation sheet realisation of each student in the session.
- Individual report
- Future: Hospitality School- Educational Plan of Culture and Hospitaller Identity

- St. John of God way to attend, care and treat
- Hospitality School Project

Recipients:

- Executives
- Administrative directors
- Medical directors
- Nurse directors
- Human resource chiefs
- Other co-workers

First Theme: the culture, the heritage and the Hospitaller identity. Addressing the identity question, values and philosophy of the Order's principles.

Second Theme: ethical questions. A bioethics approach of the rights and duties of the assisted person, the rights and duties of the care-giver

It is expected that the spread and multiplication of this action take place through the 'cascade' methodology.

Quality Certification:

- Knowledge evidence of all co-workers of the: mission/vision/values
- Brothers and directors training – Advisory Council
- Seminar for all co-workers of the services
- Graphical editing of a bookmark with these concepts

**Spanish and Portuguese Interprovincial Commission**

**Formal training in ethics and bioethics in the provinces of the Hospitaller Order of Saint John of God in Spain and Portugal**

Justification:

- Bioethics is a method that blends the moral pluralism in democratic societies in matters related to life and health
- Bioethics is the subject of an educational activity, teaching and research
- Bioethics must continually update the style of care in the Order

Challenges of bioethics in Europe today:

- Promote and protect the life and limits obligation to preserve one's own life and do not threaten the lives of others
- Ethics policy of protection and care of children, seniors and adults with physical, mental and psychological handicap
- Ethical behaviour in palliative care
- Welcoming migrants and homeless people
- Ethical commitments in order to resources of the biosphere

Recipients and training levels

- Target: Brothers, co-workers and volunteers, other persons
- Levels: awareness – basic – deepening – advanced

Objectives:

- Raise awareness among the co-workers in our services about ethics in management, research and care to the sick and needy in particular and about life in general
- Endorse reflection and ethical debate in the Order's healthcare and research by the Bioethics Committees
- Promote ethics and bioethics training as an essential part of training plan of the Order



#### Contents:

- Professional Ethics, Philosophical Ethics, Anthropology, Theological Ethics, Clinical Ethics, Social Ethics and Legislation
- The Charter of Hospitality
- Codes of Institutional Ethics

#### Media of Work:

- Bioethics Committees or Institutional Ethics Commissions.
- Committees for Research Ethics (IRBs)

#### Methodology:

- Specific training programs: beginners, basic, in-depth, advanced
- Integration among health care plans, clinical guidelines, protocols and quality assessment
- Conferences, teaching, research and publications
- Bioethics Institute

#### Expected Results:

- The professional must be sensitive to the rights of the people using the services and consider the ethical implications of their actions.
- They must respect the fundamental rights of people using the services, professionals, of the Order as an organisation and freedom of conscience.
- Ethical position of the Order under the Charter of Hospitality and Christian ethics is respected.

#### Evaluation:

- Provincial Council
- Steering Committees
- People using the services
- Professionals

**Castile Province**

**The formation of Values Castilla / Provincial Commission of formation / Foundation “San Juan de Dios”**

Aims of the project:

- To promote the knowledge and awareness of the Hospitaller Order and its founder by the new co-workers of the organisation
- To share the style of care in the manner of Saint John of God
- To understand the essence of values and criteria the Order wishes to implement in its services
- To reflect on the characteristics of leadership in accordance with the values of the Order
- To stimulate the communication between co-workers and Brothers
- To promote the dissemination of the Order’s philosophy and culture

Brief description of the project: It involves the execution of three courses on formation of values. Each of the courses corresponds to a different level of specialisation.

‘Introduction to Organisational Culture’ contents:

- History and values of the Hospitaller Order
- Organisational structure of the province
- Presentation of the services
- Attention to the spiritual dimension of the individual in the Order
- Presentation of the Ethics Committee of the Province
- Bioethics topics: right to privacy and confidentiality

‘Management and values in the Hospitaller Order’ contents:

- Values and leadership in the Hospitaller Order

- Management and charism. Characteristics of charismatic management
- Assistance quality. Concept. Dimensions. Demands. Evaluation.

'Conference for the staff on health care organisation' contents:

- Quality as a requirement of hospitality
- Challenges of bioethics in connection with Christian faith
- Ethical aspects of hospitality
- Saint John of God and his values
- Sharing experience between staff members and brothers

**Aragon Province**

**Award for the Best Hospitality Initiative**

Hospitaller Order of St John of God

Province of Aragon – San Rafael

**Objective:** The purpose of the Award for Best Hospitality Initiative is to encourage the participation of all the members of the Hospitaller family involved in all of our services throughout the province in the design and development of educational projects, social welfare and promote and disseminate the values and principles of hospitality in the style of St John of God. Hospitality, the Order's distinct value, is expressed through the quality and responsiveness of our service and management; respect for everyone who comes to our services and facilities, and spirituality to guide each person in his search for meaning.

**Description:** The award was established by the provincial group in charge of the learning and development and will be held in 2010-2011 for the second year. All the services of the Province can submit their projects in the form of a written report and then a multidisciplinary jury composed of professionals from different services will choose the top ten hospitality initiatives.

Of particular note in this second year is that of each selected project, a three-minute video has been made and was posted on the provincial portal so everyone could watch them and vote for the best hospitality initiative. They are small audiovisual pieces that explain the project to vote. The verdict of the winning project is the result of popular vote (40%) and of jury decision (60%).

The ten videos will be shown at all the services during the feast day of St John of God, and the winning project will be announced. Following this, the videos may be used for purposes of outreach, advocacy, information, fundraising, etc.

**Results:** The production of the videos will help promote our organisation to all members of the Hospitaller family (volunteers, co-workers, Brothers and benefactors) and the general public.

curia@ohsjd.es · [www.ohsjd.es](http://www.ohsjd.es)

## **Andalusia Province**

### **Awareness Programme on organisational values of the Andalusian Province**

Our identity: Encounters in Granada

- The hospitality needs people who find out in Saint John of God and in the Order a style of care that gives meaning to their professional practice
- The co-workers of the Hospitaller Order of St John of God can grow personally and professionally by taking part in the culture of hospitality

Audience:

- Co-workers at the beginning of their role with the Order

Objectives:

- Discover Saint John of God as a model for the way of hospitality
- Discover and experience the principles and values of the Hospitaller Order of St John of God
- Learn about the Order's mission in the Andalusian Province and the rest of the world
- Reflect on how to incorporate the principles and values of the Order into professional practice

Contents:

- Life of Saint John of God
- Fundamental principles of the Hospitaller Order of St John of God
- The culture of hospitality

Means:

- Experiences of living together and mutual acceptance among Brothers and co-workers
- Experience of the path of Saint John of God in Granada, visiting the Basilica of Saint John of God and the Archive – Museum of Pisa.
- Conferences, work groups and dialogue

Expected outcomes:

- Acknowledgment of Saint John of God as model of hospitality
- Promoting the sense of belonging to the Order both in and beyond the workplace
- Feeling called to the principles, values and mission of the Order today

Evaluation:

- Satisfaction survey of participants
- Assessment of the organising group

## 6. Glossary.

*CoH: Charter of Hospitality*

*GS: General Statutes (Glossary)*

*PF: Programme for the formation of the Brothers of St John Of God (Glossary)*

*CC: Code of Canon Law*

### **CAPABILITY**

The term ‘cabaility’ is used here in the sense of the ability or quality of an individual to perform a particular action. It is very close to the idea of ‘competency’ and is sometimes used as its synonym, and in other cases it is understood as a condition for having competency, and the basis for acquiring it.

### **CHARISM**

A gift of the Holy Spirit which enriches and prepares and equips that person to perform a service on behalf of others (PF).

Theologically speaking, a ‘charism’ is any form of presence of the Spirit which enriches believers and enables them to serve others (CH).

### **CHARISM OF THE ORDER:**

A gift of the Holy Spirit, which communicates to us the attitudes of kindness and self-giving, and configures us with the compassionate and merciful Christ of the Gospel, to announce and make the Kingdom present through our service and ministry to the poor, the sick and the needy (PF).

The **charism of hospitality** with which St John of God was enriched by the Holy Spirit was embodied in him as a seed which was to remain alive in men and women throughout time, extending the merciful presence of Jesus of Nazareth and serving all those who suffer in the manner of St John of God. The Hospitaller Brothers, who are consecrated in hospitality, directly participate in the charism of St John of God. The co-workers also participate in the same charism as an ‘irradiation’ of it (CI 1.2).

## **CHARISMATIC MANAGEMENT**

The combination of the two terms 'management' and 'charismatic' might seem strange, and even incompatible, at first sight.

The adjective 'charismatic' with its powerful spiritual and religious overtones might seem to be irreconcilable with the noun 'management' which suggests cold and rational economic language. But our Order has deliberately chosen this expression to refer to a daily reality which has to be projected and experienced day by day in our services and facilities and services by combining a high quality and efficient style of management with the values of the Order, namely, hospitality, quality, respect, accountability, responsibility and spirituality. Charismatic management is therefore not just one more type of management style, but the specific style of management peculiar to our own Order.

The concept of efficient management is often tarnished by a negative image of process which is only interested in profit, completely forgetting the person.

Efficient management may often be uncomfortable but it is not fair to accuse it of indifference or certainly not immorality, if its aim is to offer a better service to sick and needy people. Another important aspect of charismatic management has to do with our co-workers, because it is only through charismatic management that we can ensure that our centres, facilities and services will succeed in preserving the warmth and the friendliness of a family-style undertaking, while implementing the most modern management structures (G.S.).

## **CO-WORKERS**

The term 'co-workers' within the Order is used to imply an underlying attitude according to which those who cooperate with the Order are not viewed merely as employees, but as joint participants, and as such have joint responsibility for performing the Order's mission. The level of co-responsibility varies according to the position that each of them occupies within a service.

The term 'co-workers' is also used in a very broad sense to include not only the individuals and the professional staff in the Order's services but also includes volunteers and benefactors (G.S.).

## **COMPETENCE**

This term refers to all the knowledge, skills, attitudes and motivations which enable an individual to effectively perform a given activity in a dynamic manner, for example, the



competence to perform their functions or respond to a specific demand in a specific working environment.

## **CULTURE**

The set of values, beliefs, models of life and customs which give people their particular character throughout the course of their history. It is the way in which a group of people live, think, feel and organise themselves, and celebrate and share their lives. In every culture there is an underlying system of values, meanings, and views of the world which are expressed in language, gestures, symbols, rites and lifestyles (P.F.).

## **CURIA - GENERAL AND PROVINCIAL CURIAS**

The term 'Curia' means the house, the home and the domicile, but above all with reference to the ecclesiastical and religious hierarchy: the pope, bishops, provincial superiors and superiors general and those of equivalent status.

The Curia is also the home of the councillors and other persons helping the persons just mentioned in the governance of the Order.

The General and Provincial Curia are the permanent places of governance, animation, contact, coordination and reference for people inside and outside the Order, including the authorities. Any change of address must be notified to every person affected (G.S.).

## **HOSPITALITY**

The main feature of **the mission of the Order is hospitality**, is based on the life and work of our founder, St John of God. The Order's Charter of Hospitality put it in these terms: "His Hospitaller attitudes were surprising, disconcerting, but they acted as beacons to point the way to new paths of care and humanity towards the poor and the sick. He created from nothing an alternative model for the citizen, the Christian, and the Hospitaller serving those who were abandoned by all. This prophetic hospitality was a leaven of renewal in the world of care and in the Church. The model created by St John of God also acted as a critical conscience and guide to sensitise others to take up new attitudes and practise new ways of aiding the poor and the deprived."

We also use the term '**Charism of Hospitality**' to refer to the gift of the Spirit which gave John of God the capacity to devote his life entirely to serving his neighbour. This Charism is now shared and practised by the whole St John of God Family (G.S.).

## **HOSPITALLER FAMILY OF ST JOHN OF GOD**

Across the ages, a deep communion has been established between the Order, which is a juridically recognised religious institute in the Church, and its co-workers. This aspect is specifically documented in the second chapter of the General Statutes. The individuals and groups who take their inspiration from the ideals of St John of God make up the St John of God family (G.S.).

## **HUMANISATION**

One core element of our mission is humanisation. It was present at the very beginning through the service and the work of John of God, but it acquired a new and wonderful meaning thanks to the document on humanisation written by the Superior General, Brother Pierluigi Marchesi. When we speak of humanisation in the Order, we use the term to mean a style of care, rehabilitation and also management, whose centrepiece is the human person (G.S.).

## **IDENTITY**

The typical features of a person or organisation without which they would cease to be what they are. Identity expresses what we are, and at the same time it expresses what differentiates us from others (G.S.).

## **ORGANISATIONAL FORMATION**

The expression 'organisational formation' means formation or education focusing upon the organisation itself, and its culture and values. It is intended above all to ensure that the persons receiving it are well acquainted with the organisation and share and internalise its style of care.

## **LAITY**

By divine institution, the faithful in the Church include sacred ministers who, in Canon Law, are also called clerics; the other members of the faithful are collectively termed the laity (CC).

## **LAY PERSON**

A baptised Christian who performs his or her mission in the realities of the world: the family, politics, business, etc. It refers to a person with a secular status but is more

specific, in the sense that the term 'lay' is used in another sense to apply to Religious who do not have the ordained ministry.<sup>18</sup>

## **MANAGER**

Managers are the personnel who are responsible for administration and management. Every organisation must appoint people to occupy these posts. Managers are also those who occupy administrative posts at a higher level, following the instructions and guidelines handed down by the organisation for which they work, making decisions within these general guidelines.

## **MANUAL**

In this context, the manual is a document laying down guidelines or policies over a specific matter or directed to steer some type of activity.

## **MENTOR**

A mentor is a person who advises or guides others in some particular aspect, drawing on personal experience and knowledge. The mentor is expected to be an expert in a particular subject area, and a kind of leader and must have a certain ability to communicate along with skills in guiding and counselling. The mentor is a teacher, guide or facilitator to enable the apprentice or follower to develop their own capabilities and skills.

## **MIDDLE MANAGERS**

These are people holding posts or responsibility liaising between the functional units of the organisation and the management team. Their profile usually means that they are people who have become an expert in a particular working area and the same time skilled in leadership and team management. They hold an important position in the organisation even though they are only occasionally required to take major decisions; they are responsible for organising and evaluating the work of their teams. They are required to direct the objectives and strategy within their organisation. Some of their main functions include:

- taking action to put into practice the **strategic policies** laid down by management;

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<sup>18</sup> De Pedro A. Diccionario de términos religiosos y afines. Editorial Verbo Divino. Ediciones Paulinas. Estella (Navarra) 1990.

- leading **working teams** to continually produce improvements by analysing and optimising procedures and line-managing people so that by working together they can achieve the best possible results.

They occupy a key position in the organisation. Their training/formation, leadership skills and their commitment to the work and mission of the organisation are crucial.

### **MISSION OF THE ORDER**

“Serving the Church in the assistance of the sick and those in need, with a preference for the poorest”. (CH 1.3)

“Evangelising the world of pain and suffering by promoting healthcare and/or social centres and institutions which provide comprehensive assistance to the human person” (CH 1.3).

### **PROGRAMME**

This is the concrete and partial implementation of a plan. The programme sets out the specific objectives in order to fulfil the plan in a given place and at a given time, indicating the people who are responsible, their activities and the resources to be used (FP).

### **SCHOOLS OF HOSPITALITY**

Conveying and transmitting the Order's values to the members of the St John of God family is one of the most important tasks facing the Order today. The future of the Order's services makes it crucial for co-workers to identify with the ideals of the Order. In order to promote this commitment the provinces have implemented specific formation programmes which are normally known as ‘Schools of Hospitality’ (G.S.).

### **VALUES OF THE ORDER**

**Hospitality** is the core value which is developed and takes the form of four guiding values: equality, respect, responsibility/accountability and spirituality.

**Quality**, which means excellence, professionalism, comprehensive and holistic care, sensitivity towards the new needy, a model of union with our co-workers, St John of God's care model, a welcoming structure and environment, cooperation with third parties.

**Respect**, which means respect for others, humanisation, mutual responsibility between Co-workers and Brothers, understanding, holistic vision, the promotion of social justice, participation and the involvement of family members.

**Responsibility/accountability**, which means fidelity to the ideals of St John of God and the Order, ethics (bioethics, social ethics, management ethics), respect for the environment, social responsibility, sustainability, justice, the fair distribution of our resources.

**Spirituality**, which means pastoral service, evangelisation, spiritual help for members of other religions, ecumenism, collaboration with parishes, dioceses, other confessions. (G.S.).