

HOSPITALLER-MISSIONARY WEEK
14-20 October 2013

WORLD DAY THEME :

Faith + Love = Mission

INSTITUTIONAL THEME:

Mission = Hospitality



PRESENTATION:

**“The mission consists of experiencing consolation
and giving it to the people”**
**“People need words, but above all they need the consolation
and mercy of God”**
(Pope Francis)

Dear Co-Workers, Volunteers, Sisters and Brothers:

after the hiatus last year for the celebration of our General Chapter, we are once again inviting you to take part in the Week of Missionary Prayer viewed in terms of Hospitality. We are inviting you together with the whole of the universal Church is the Year of Faith clause to an end, and following the beatification on October 13 in Tarragona (Spain) of the **24 Hospitaller Brothers, witnesses to FAITH and Mercy.**

The proposed theme **FAITH + Love = Mission**, is embodied in our service of Mercy and compassion, in the different forms in which it is expressed far and wide throughout the five continents, and through so many daily, sometimes concealed, acts of this consoling, humanising and healing response which is the hospitality we have received as a gift and which we wish to donate to others.

To help and support you in this week of prayer, shared with the guests in our houses, our co-workers, volunteers and so on, we are offering you this booklet containing a few sentences or appeals which Pope Francis has directed to all men and women of goodwill through the meeting in Rome with young Religious and seminarians in July this year.

Trusting the with the efforts of all we shall succeed in attaining new goals in our Hospitaller-Missionary commitment.

**We greet you all united in prayer, sent to live
the MISSION FAITHFUL to the Gospel,
through Hospitality.**

MORNING PRAYER/EVENING PRAYER

Monday 14th: Texts on FAITH.

Theme for the day: Hospitality: Gift and Response

BIBLICAL:

“Faith is the realization of what is hoped for and evidence of things not seen. Because of it the ancients were well attested. By faith we understand that the universe was ordered by the word of God, so that what is visible came into being through the invisible. By faith Abel offered to God a sacrifice greater than Cain's. Through this he was attested to be righteous, God bearing witness to his gifts, and through this, though dead, he still speaks. By faith Enoch was taken up so that he should not see death, and "he was found no more because God had taken him." Before he was taken up, he was attested to have pleased God.

But without faith it is impossible to please him, for anyone who approaches God must believe that he exists and that he rewards those who seek him....” (Hebrews 11)

INSTITUTIONAL:

“As a family gathered together in the name of the Lord, our community is, because of its nature, the specially favoured place where the experience of God should be able to reach its fullness and be communicated to others.

In our community we live our faith as a personal response of love to God, who has loved us first, and we express this by accepting with simplicity his salvation, which gradually transforms our lives and calls on us to show this in our behaviour.

Our life as believers, open as it is to Father's revelation and to communion with him through Christ in the Holy Spirit, enables us to share in the trinitarian mystery in faith, hope and love.

“This participation is the source of the contemplative attitude of our life.” (Const. OH. 27)

“Vocation is a dynamic reality which we accept and nourish with increasing fidelity, in union with God, living out our charism and being open to continual renewal.

Giving thanks to God and in a spirit of sisterly co-responsibility who have received the same gift, we endeavour to the utmost to strengthen our vocation and choice.

Convinced that we are called to persevere in the Congregation, we respond to God's fidelity with our own generous and joyful fidelity.

In difficult moments we repeat: “My Jesus, I do not trust myself, I trust in your Heart and I abandon myself to you” (Const. HSC 95)



SOCIAL:

“With her social doctrine not only does the Church not stray from her mission but she is rigorously faithful to it. The redemption wrought by Christ and entrusted to the saving mission of the Church is certainly of the supernatural order. This dimension is not a delimitation of salvation but rather an integral expression of it. The supernatural is not to be understood as an entity or a place that begins where the natural ends, but as the raising of the natural to a higher plane. In this way nothing of the created or the human order is foreign to or excluded from the supernatural or theological order of faith and grace, rather it is found within it, taken on and elevated by it. “In Jesus Christ the visible world which God created for man (cf. Gen 1:26-30) — the world that, when sin entered, ‘was subjected to futility’ (Rom 8:20; cf. Rom 8:19-22) — recovers again its original link with the divine source of Wisdom and Love. Indeed, ‘God so loved the world that he gave his only Son’ (Jn 3:16). As this link was broken in the man Adam, so in the Man Christ it was reformed (cf. Rom 5:12-21)”. (CSDC n°64)

Tuesday 15th: Texts on LOVE.

Theme for the day: Hospitality: Conversion and Communion

BIBLICAL:

“If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing.

Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth.

It does not rejoice over wrongdoing but rejoices with the truth.

It bears all things, believes all things, hopes all things, endures all things. Love never fails. If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing. For we know partially and we prophesy partially, but when the perfect comes, the partial will pass away.

When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things.

At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known.

So faith, hope, love remain, these three; but the greatest of these is love.” (1 Corinthians 13)

INSTITUTIONAL:

“Following and serving our Lord Jesus Christ is the main concern of our lives; we want to love him above all the things of this world and for the love of him and his goodness we want to do good and offer loving assistance to the poor and those in need..” (Const. OH. 4c)

“We receive this spirit from the Heart of Jesus abandoning ourselves trustfully to Him, trying to think, love and desire as He does.

We find the strength to persevere in our vocation of charity, in celebrating, receiving and adoring the Eucharist a constant source of communion, life and love, and in living the mystery of the Trinity and in assiduous contemplation of the passion.” (Const. HSC 7)

SOCIAL:

“Social and political charity is not exhausted in relationships between individuals but spreads into the network formed by these relationships, which is precisely the social and political community; it intervenes in this context seeking the greatest good for the community in its entirety. In so many aspects the neighbour to be loved is found “in society”, such that to love him concretely, assist him in his needs or in his indigence may mean something different than it means on the mere level of relationships between individuals. To love him on the social level means, depending on the situations, to make use of social mediations to improve his life or to remove social factors that cause his indigence. It is undoubtedly an act of love, the work of mercy by which one responds here and now to a real and impelling need of one's neighbour, but it is an equally indispensable act of love to strive to organize and structure society so that one's neighbour will not find himself in poverty, above all when this becomes a situation within which an immense number of people and entire populations must struggle, and when it takes on the proportions of a true worldwide social issue.” (CSDC n°208)

Wednesday 16th: Texts on HOPE.

Theme for the day: Hospitality: Joy and Contagion

BIBLICAL:

“... In this sense it is true that anyone who does not know God, even though he may entertain all kinds of hopes, is ultimately without hope, without the great hope that sustains the whole of life (cf. Eph 2:12). Man's great, true hope which holds firm in spite of all disappointments can only be God—God who has loved us and who continues to love us “to the end,” until all “is accomplished” (cf. Jn 13:1 and 19:30). Whoever is moved by love begins to perceive what “life” really is. He begins to perceive the meaning of the word of hope that we encountered in the Baptismal Rite: from faith I await “eternal life”—the true life which, whole and unthreatened, in all its fullness, is simply life. Jesus, who said that he had come so that we might have life and have it in its fullness, in abundance (cf. Jn 10:10), has also explained to us what “life” means: “this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent” (Jn 17:3). Life in its true sense is not something we have exclusively in or from ourselves: it is a relationship. And life in its totality is a relationship with him who is the source of life. If we are in relation with him who does not die, who is Life itself and Love itself, then we are in life. Then we “live”.” (Benedict XVI. Spe Salvi No.27)



INSTITUTIONAL:

“Our mission brings us in constant contact with the suffering of mankind; hence contemplation of the Passion of Christ, the “man of sorrows”, holds a most important place in our spirituality: in it we discover the salvific significance of pain; from it we receive strength and consolation in trials and weakness; and, lastly, with it we learn the way of presenting the Lord as the sign of hope and life to those who suffer.” (Const. OH 33)

“By our consecrated life we show forth the love which God has for all people; we are a message of hope and we witness that the world cannot be transformed without the spirit of the beatitudes” (Const. HSC 13)

SOCIAL:

“Christian hope lends great energy to commitment in the social field, because it generates confidence in the possibility of building a better world, even if there will never exist “a paradise of earth”. Christians, particularly the laity,



are urged to act in such a way that “the power of the Gospel might shine forth in their daily social and family life. They conduct themselves as children of the promise and thus strong in faith and hope they make the most of the present (cf. Eph 5:16; Col 4:5), and with patience await the glory that is to come (cf. Rom 8:25). Let them not, then, hide this hope in the depths of their hearts, but let them express it by a continual conversion and by wrestling ‘against the world-rulers of this darkness, against the spiritual forces of wickedness’ (Eph 6:12)”. The religious motivation behind such a commitment may not be shared by all, but the moral convictions that arise from it represent a point of encounter between Christians and all people of good will. (CSDC n° 579)

Thursday 17: Text on RESPONSIBILITY

Theme for the day: Hospitality: Shared commitment

BIBLICAL:

“...There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work.

Now to each one the manifestation of the Spirit is given for the common good.. . Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many... If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

Now you are the body of Christ, and each one of you is a part of it. And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? Now eagerly desire the greater gifts. And yet I will show you the most excellent way.” (1 Corinthians, 12, 4-7; 12-14; 26-31)

INSTITUTIONAL:

“we live in awareness of the joy and responsibility of being a community, and share in the manifestations of this; there are times set aside for dialogue, review and evaluation, in which we place Christ at the centre and allow the Spirit to guide us in order to discern the will of the Father for the community and for each individual;” (Const. OH 38b-c)

“By our charism we are called to witness that the compassionate and merciful Christ of the Gospel still lives among us. The hospitality which is our mark is expressed: in personal, fraternal, sincere and gratuitous love for the sisters in our own community; in an attitude of deep kindness and tenderness, and in patient, continuous, self-sacrificing and joyful service of the sick, who are living images of Jesus; in welcoming with a simple, humble life-style, everyone who comes to us”.(Const. HSC 5)



SOCIAL:

“Authentic social changes are effective and lasting only to the extent that they are based on resolute changes in personal conduct. An authentic moralization of social life will never be possible unless it starts with people and has people as its point of reference: indeed, “living a moral life bears witness to the dignity of the person”[250]. It is obviously the task of people to develop those moral attitudes that are fundamental for any society that truly wishes to be human (justice, honesty, truthfulness, etc.), and which in no way can simply be expected of others or delegated to institutions. It is the task of everyone, and in a special way of those who hold various forms of political, judicial or professional responsibility with regard to others, to be the watchful conscience of society and the first to bear witness to civil social conditions that are worthy of human beings.” (CSDC n°134)

Friday 18t: Texts on READINESS.

Theme for the day: Hospitality: Outreach and Self-giving

BIBLICAL:

“In the sixth month of Elizabeth’s pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin’s name was Mary. The angel went to her and said, “Greetings, you who are highly favored! The Lord is with you.”

Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, “Do not be afraid, Mary; you have found favor with God. You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over Jacob’s descendants forever; his kingdom will never end.”

How will this be," Mary asked the angel, "since I am a virgin?"

The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. For no word from God will ever fail."

"I am the Lord's servant," Mary answered. "May your word to me be fulfilled." (Luke 1, 26-38)

INSTITUCIONAL:

"Like the early Christian community, we place our personal possessions in common.

We share what we are and what we have with our Brothers in the community: the fruit of our work helps to meet common needs; we live in a spirit of openness, availability to others, and service, as testimony to the spiritual communion which unites us and to the dependency implicit in poverty. All this enables us to accept what we receive from others with simplicity and gratitude. (Const. OH 14a)

"To live our charism faithfully requires: an intimate union with God; a vision of faith to discern in the sick person Christ, who accepts as done to himself whatever we do to the person in need; meekness and love, so that the sick person may see in us the Christ who comforts and cares for him; an attitude of disinterested and joyful service; a respect for the person and a defence of their rights; a true mother's attentiveness; a special dedication to those who suffer most, the most disabled and the least attractive; an availability in any service even at the risk of one's own life; a professional training and up-dating; centres, where we have them, adapted to the needs of all people, times and places." (Const. HSC 62)

SOCIAL:

"The promotion of peace in the world is an integral part of the Church's mission of continuing Christ's work of redemption on earth. In fact, the Church is, in Christ, a "sacrament' or sign and instrument of peace in the world and for the world". The promotion of true peace is an expression of Christian faith in the love that God has for every human being. From a liberating faith in God's love there arises a new vision of the world and a new way of approaching others, whether the other is an individual or an entire people. It is a faith that transforms and renews life, inspired by the peace that Christ left to his disciples (cf. Jn 14:27). Moved solely by this faith, the Church intends to promote the unity of Christians and a fruitful cooperation with believers of other religions. Differences of religion must not be a cause of conflict; the shared quest for peace on the part of all believers is a vital source of unity among peoples. The Church calls on individuals, peoples, States and nations to share her concern for re-establishing and consolidating peace, placing particular emphasis on the important role of international law. (CSDC n°516)



Saturday 19th: Texts on MISSION.

Theme for the day: **Hospitality: Announcing and Denouncing**

BIBLICAL:

“Two virtues are needed to proclaim the Gospel: courage and patience. They are in the Church of patience. They suffer and there are more martyrs today than in the early centuries of the Church. More martyrs. Our brothers and sisters. They suffer. They carry the faith until martyrdom. But martyrdom is never a defeat: martyrdom is the highest rank of witness that we have to give. We are all on the way to martyrdom. We are small martyrs: we give up this, do that ... they, poor things, give up their life, but they give it up for love for Jesus, to witness Jesus. A Christian must always have this attitude of meekness, humility, the attitude that they have, trusting in Jesus, entrusting themselves to Jesus.” Pope Francis, 28-05-2013.

INSTITUTIONAL:

“The mission of proclaiming the Gospel to all people, which the Church has received from its Lord, is ours, too, as Brothers of Saint John of God.

We are conscious of our duty to spread the Good News, and hence we keep the missionary spirit constantly alive.

We carry out the hospitaller apostolate by constantly increasing the effectiveness of our presence in mission areas, particularly in less favoured countries, where we try to distinguish ourselves:

through the apostolic spirit which urges us not only to prepare people's minds, through the witness of our charity, to accept the Gospel message, but also to co-operate actively whenever the opportunity presents itself in making the mystery of Christ known to those who do not know it; through willingness to co-operate with Church and lay institutions which are working for the development of a more human and dignified type of life and to play a part, above all, in the improvement of overall public health; through our recognition of the value of indigenous traditions and our acceptance of these traditions, thus helping our integration in the cultures of different countries.” (Const. OH 48)

“The Church, sent by God to all people, is missionary by her very nature. Her aim is the evangelisation of all nations. Just as Christ went through the cities curing sickness and infirmity as a sign that the kingdom was at hand, so we do the same in the exercise of our hospitaller mission. We cultivate apostolic availability and we accept with joy being sent to any part of the world, according to the needs of the Church and the project of the Institute.” (Const. HSC 65)

SOCIAL:

“Persons with disabilities are fully human subjects, with rights and duties: “in spite of the limitations and sufferings affecting their bodies and faculties, they point up more clearly the dignity and greatness of man”. Since persons with disabilities are subjects with all their rights, they are to be helped to participate in every dimension of family and social life at every level accessible to them and according to their possibilities.

The rights of persons with disabilities need to be promoted with effective and appropriate measures: “It would be radically unworthy of man, and a denial of our common humanity, to admit to the life of the community, and thus admit to work, only those who are fully functional. To do so would be to practise a serious form of discrimination, that of the strong and healthy against the weak and sick”. Great attention must be paid not only to the physical and psychological work conditions, to a just wage, to the possibility of promotion and the elimination of obstacles, but also to the affective and sexual dimensions of persons with disabilities: “They too need to love and to be loved, they need tenderness, closeness and intimacy”, according to their capacities and with respect for the moral order, which is the same for the non-handicapped and the handicapped alike.” (CSDC n°148)

BIBLICAL:

"The Lord appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground.

He said, "If I have found favour in your eyes, my lord, do not pass your servant by. Let a little water be brought, and then you may all wash your feet and rest under this tree. Let me get you something to eat, so you can be refreshed and then go on your way—now that you have come to your servant." . "Very well," they answered, "do as you say." (Genesis 18,1-5).

INSTITUTIONAL:

"Attracted by the person of Jesus, especially in his attitudes towards those who are weakest, and anointed with the same Spirit, we consecrate ourselves to hospitality in order to carry out Christ's instruction to care for the sick.

Having by the person of Jesus, especially in his attitudes towards those who are weakest, and anointed with the same Spirit, we consecrate ourselves to hospitality in order to carry out Christ's instruction to care for the sick.

Having given our lives to the love of God in serving the poor and those in need, we announce the Kingdom as Jesus did. He has not eliminated suffering; nor has he wished to reveal its mystery fully; however, illuminated by faith and united with the suffering Christ, the person who suffers knows that, with his or her pain, he or she can contribute to the salvation of the world.

Thus we render our assistance to the sick and our service to those in need as a proclamation and sign of the new and eternal life won by Christ's redemption." (Const. OH 21)

"Gathered together by the Spirit, in the Church we are an apostolic community which has received the charism of hospitality and we continue in our age the redeeming work of Christ. Sent by the same Spirit, we reveal the salvation of God in this world through the holy ministry of charity, in union with and following the example of Jesus, who reached down to suffering humanity to cure its infirmities." (Const. HSC 60)

SOCIAL:

"The Church's love for the poor is inspired by the Gospel of the Beatitudes, by the poverty of Jesus and by his attention to the poor. This love concerns material poverty and also the numerous forms of cultural and religious poverty. The Church, "since her origin and in spite of the failing of many of her members, has not ceased to work for their relief, defence and liberation through numerous works of charity which remain indispensable always and everywhere". Prompted by the Gospel injunction, "You have received without paying, give without pay" (Mt 10:8), the Church teaches that one should assist one's fellow man in his various needs and fills the human community with countless works of corporal and spiritual mercy. "Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God", even if the practice of charity is not limited to almsgiving but implies addressing the social and political dimensions of the problem of poverty. In her teaching the Church constantly returns to this relationship between charity and justice: "When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice". The Council Fathers strongly recommended that this duty be fulfilled correctly, remembering that "what is already due in justice is not to be offered as a gift of charity". Love for the poor is certainly "incompatible with immoderate love of riches or their selfish use" (CSDC n°184)

Pope Francis
Rome, 6-7 July
To young Religious and seminarians

How many missionaries do this! They sow life, health and consolation in the peripheries of the world.

“I would like a more missionary and less tranquil church”

“Where does the mission come from?”

“The mission is grace”

“It is God who chooses, God who gives the mission”

CONSOLATION

“The style of the one who is sent: the joy of consolation, the cross and prayer”

“A torrent of consolation and of maternal tenderness”

“As a mother consoles her child”

“Called to take God’s consolation to all”

“We must feel God’s consolation and pass it on to others”

“I have met consecrated people who are afraid of God’s tenderness and consolation. Never be afraid of Our Lord’s consolation”

“Comfort, comfort my people”

“The mission consists of experiencing consolation and giving it to the people”

“People need words, but above all they need the consolation and the mercy of God”

“Fearlessly bear witness to the joy of Christ’s consolation”

ACROSS

“At times of trial and darkness the light is already there, and working”

“The fruitfulness of the Gospel proclamation is measured neither by success nor by failure according to the criteria of human evaluation, but by becoming conformed to the logic of the Cross of Jesus, which is the logic of stepping outside oneself and spending oneself, the logic of love”

“The cross, always the cross with Christ”

PRAYER

“The labourers for the harvest are not chosen through advertising campaigns”

“The Church is not ours, but God’s, as Benedict XVI has said”

“How often consecrated people think that the church belongs to us”

“Evangelisation is done on your knees. Always be men and women of prayer”

“The vocation is not a job”

“The risk of activism is an ever-present danger”

“Let yourselves be led by the Holy Spirit”

PRAYER:

O Lord,
your voice continues to resound in our ears:
"The harvest is great ... but the workers are few..."
"Go and make disciples...
baptising them... teaching them ..."
"I am with you until the end of the world..."
We trust in your word ,
we open up our hearts to your missionary message
and we pray to you with the strength of the faith we have received.
May this Missions Day
be a "new Pentecost of love".
May our Communities
be missionary, and reject the temptation
to become inward-looking,
and may the new Churches in the mission
co-operate with the other more needy ones
and give of their poverty;
May young people, the sick and consecrated men and women
participate in the missionary commitment,
and may those who are called with a missionary vocation
respond to it with generosity,
and may we, as baptised members of the faithful,
participate in the Church's missionary work
responding responsibly for your missionary marching orders.
We pray this with Mary, Queen of the Missions.
Amen

**HOSPITALLER ORDER
OF ST JOHN OF GOD**

**SISTERS HOSPITALLERS
OF THE SACRED HEART
OF JESUS**

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