

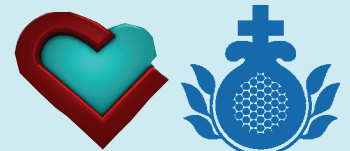
HOSPITALLER-MISSIONARY WEEK  
17-23 October 2011

WORLD DAY WATCHWORD:

"...even so I send you"

INSTITUTIONAL WATCHWORD:

"HOSPITALITY: Mission and Fidelity"



## PRESENTATION:

**“Cure the sick there, and say to them,  
‘The Kingdom of God has come near to you.’”**

Lk 10, 9

This year, once again, we are reaching out to each and every one of you – Co-workers, Volunteers, Sisters and Brothers – to invite you to take part in Hospitaller Missionary Week. And we are doing so together with the whole Church which, under the theme “*So I send you*” wishes to be the bearer of the Good News of Jesus to every corner of the earth.

After his Resurrection Jesus sent out his disciples to pass on to others the joy that comes from meeting the Risen Christ. As members of a great family whose distinctive feature is mercy, we also have this commitment to handing on this love of God for humanity through our Hospitaller work, by means of simple and daily acts of welcome, outreach and understanding, particularly during this Week of Prayer, and we wish to call to mind the most deprived and disadvantaged areas of human life (health, education, livelihoods, etc...) and to enable people to receive the Good News of the Gospel, which is a path, and is all about life, liberation and healing.

We intend to bear these in mind and in our prayers, for we are committed to be by their side, by all those are living *in situ*, accompanying these disadvantaged people in their day-to-day struggle to improve the quality of of their lives, and to imbue them with the sense of universal brotherhood which the Gospel is urgently rallying us around.

In his message for World Mission Day, Benedict XVI reminds us that we cannot reconcile ourselves to the thought that there are still people who have never heard Jesus’ Message of salvation. It is task that involves all of us. This opportunity to celebrate the Week of Hospitaller-Missionary Prayer is one occasion more to enable the meeting with Jesus to continue transforming our lives, leading us towards genuine freedom, for it is only from this meeting that we can proclaim His love for all those who suffer. **“*In this way hospitality becomes a tool of evangelization, both in terms of witness and word, and the structures of hospitality become, for the whole community, the sign and the place of the proclamation of total liberation in the Gospel sense of the term.*”**(1)

Our hope is that that thanks to the joint efforts of us all we shall succeed in attaining new goals in our Hospitaller-Missionary commitment.

**I greet you all in prayer, and in the marching orders we have received to live the MISSION IN FIDELITY to the Gospel, through the service of Hospitality.**

(1) Charter of Hospitality of the Hospitaller Order of St John of God, 2.3.3



## FIRST WEEK OF THE PSALTER

### MORNING PRAYER/EVENING PRAYER

#### Monday 17th: **HOSPITALITY, Detachment and sharing**

##### INSTITUTIONAL TEXT:

“With the profession of poverty, we detach ourselves from earthly goods in order to be more open in the following Jesus who, though he was rich, for our sake became poor. Through his incarnation, he shared in our nature, experiencing our weakness and hardships. In this way he taught us the path of true freedom.

“Like Jesus, we dedicate ourselves to proclaiming the Kingdom to the poor; on the basis of our poverty, we can enter into communion with the weak and understand their situation existentially; we work for their development and advancement, with an evangelical commitment against every form of injustice and the manipulation of people; and we help carry out the duty of awakening consciences in the face of the drama of suffering and misery.” *(Const. OH. 2, N° 12b,c)*

**Other texts:** *(Const. OH. 2, N° 14a); (Const. OH. 2, N° 14c); (Const. HSC. N° 20); (Const. HSC. N° 24).*

##### SOCIAL TEXT

*“A community has solid foundations when it tends toward the integral promotion of the person and of the common good. In such cases, law is defined, respected and lived according to the manner of solidarity and dedication towards one's neighbour. Justice requires that everyone should be able to enjoy their own goods and rights; this can be considered the minimum measure of love. Social life becomes more human the more it is characterized by efforts to bring about a more mature awareness of the ideal towards which it should be oriented, which is the ‘civilization of love’.*

*“A society that wishes and intends to remain at the service of the human being at every level is a society that has the common good — the good of all people and of the whole person — as its primary goal. The human person cannot find fulfilment in himself, that is, apart from the fact that he exists “with” others and “for” others. This truth does not simply require that he live with others at various levels of social life, but that he seek unceasingly — in actual practice and not merely at the level of ideas — the good, that is, the meaning and truth, found in existing forms of social life. No expression of social life — from the family to intermediate social groups, associations, enterprises of an economic nature, cities, regions, States, up to the community of peoples and nations — can escape the issue of its own common good, in that this is a constitutive element of its significance and the authentic reason for its very existence.” *(Compendium SDC N° 391 and 165)**

##### PRAYER

And God made friendship, love, harmony, shared dreams and our daily bread. And God blessed them and said, "I know the origin and the driving force of the Community, of solidarity, of all the power which comes to it, and of union. I hear the cry of those who have no voice. I know poetry and prose, song and speech, and poems of love”.

And God saw that it was good.

We shall be a single people built on sound foundations, a family that never gives in, a family with a single heart, seeking, day by day, the path of solidarity through Hospitality.

AMEN

**Tuesday 18th : Feast of St Luke.**

## **HOSPITALITY, Instrument of the Kingdom**

### **INSTITUTIONAL TEXT**

“Our hospitality has its source in the life of Jesus of Nazareth: anointed and sent by the Spirit to bring the Good News to the poor and to heal the sick, he performs and presents his acts of healing as a messianic sign of the coming of the Kingdom of God. In his message he reveals to us the heavenly Father's merciful love, faithfulness, trust and lovingkindness towards his children; he announces that he has been sent by him to bring life; aware of his mission, he dedicates himself with preference for the weak, [P. 37] the sick and sinners, whom he receive and welcomes with words and gestures of deep understanding and humanity; he suffers with those who suffer; he identifies himself with the poor, the sick and those in need, raising them to the status of living signs of his presence, so that anything we do to one of them he takes as being done to him.” *(Const. OH, 2, N° 20)*

“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. nº 13)*

**Other texts: (HSC. Doc XIX Capitulo General N° 10); (Const. OH. 1, N° 3), (HSC. Const. N° 60)**

### **SOCIAL TEXT**

“Faced with resignation or falling back on custom, we are called to be builders of hope, especially for the poor and the disinherited in our world. This is why, among other things, we have to support any initiatives which emerge from our own people, as small steps towards their achieving personal dignity and self-esteem, by organising the community and underpinning the culture of a whole people. Viewed in this way, the projects which we implement must be actions which not only improve people's living standards, but also enable us to progress forward, enabling us to become aware that things can be changed.

“Cooperation is ultimately bound to be a process of rebuilding hope, sowing utopia and experiencing a foretaste of the Kingdom of God.” *(Cf. “Los desafíos de la Pobreza a la acción evangelizadora de la Iglesia”. José Manuel Madruga y Ana de Felipe).*

### **PRAYER**

Lord, teach us not only to love ourselves, not only to love our friends, and not only to love those who love us. Teach us to think of others, and to love those whom no one else loves.

Lord have mercy on all the world's poor. Do not allow us to live happily in isolation, but let us feel the anguish of global poverty and misery, and free us from our self-centredness.

We shall be a single people built on sound foundations, a family that never gives in, a family with a single heart, seeking, day by day, the path of solidarity through Hospitality.

### **AMEN**



## Wednesday 19th: HOSPITALITY, Fidelity to daily life

### INSTITUTIONAL TEXT

“We feel that we are the responsible custodians of the gift of hospitality, which gives our Order its characteristic identity. This binds us to live our charism with fidelity, preserving, deepening and constantly developing it within the Church. Our openness to the Spirit, to the signs of the times, and to people's needs, will show us how we are to incarnate it creatively in any given time or situation” (Cf. *Const. OH. 1, N° 6a*)

“Every day we put into action and renew our commitment to a preferential option for Christ so that our gift of self to Him involves our whole existence.” ( *Direc. HSC N° 13*)

**Other texts** (*Const. HSC. N° 9*); (*Const. OH. 4, N° 53 a,b*)

### SOCIAL TEXT

“Fidelity to man requires *fidelity to the truth*, which alone is *the guarantee of freedom* (cf. Jn 8:32) *and of the possibility of integral human development*. For this reason the Church searches for truth, proclaims it tirelessly and recognizes it wherever it is manifested. This mission of truth is something that the Church can never renounce. Her social doctrine is a particular dimension of this proclamation: it is a service to the truth which sets us free. Open to the truth, from whichever branch of knowledge it comes, the Church's social doctrine receives it, assembles into a unity the fragments in which it is often found, and mediates it within the constantly changing life-patterns of the society of peoples and nation.” ( *Caritas in veritate N° 9*)

### PRAYER

Lord, you are the God of Memory, the God of Hope. Every day you make all things new, you recreate life in heaven and on earth, until the day of the fullness of the kingdom which has begun to shine out among us.

Grant us the strength of adults and the hope of children.

We shall be a single people built on sound foundations, a family that never gives in, a family with a single heart, seeking, day by day, the path of solidarity through Hospitality.

### AMEN

## Thursday 20th: HOSPITALITY, Peace-builders

### INSTITUTIONAL TEXT

“We are called by Jesus to live with him as friends, and thus we encourage one another to fulfil the lord's command to love one another as He loves us, and strive to maintain the unity which the Spirit creates in the bond of peace.

“Hospitality, which we have received as a gift, means that we must live our brotherhood with simplicity: we therefore help one another and forgive each other's weaknesses; we vie with one another in mutual respect, we are grateful to one another; [P. 49] and we identify ourselves with our brothers in their needs, afflictions and joys.” (*Const. OH. 3, N° 36*)

**Another text:** (*Const. HSC N° 51 y 54*)



## SOCIAL TEXT

*“Peace is a value and a universal duty founded on a rational and moral order of society that has its roots in God himself, “the first source of being, the essential truth and the supreme good”. Peace is not merely the absence of war, nor can it be reduced solely to the maintenance of a balance of power between enemies. Rather it is founded on a correct understanding of the human person and requires the establishment of an order based on justice and charity.*



*“Peace is built up day after day in the pursuit of an order willed by God and can flourish only when all recognize that everyone is responsible for promoting it. To prevent conflicts and violence, it is absolutely necessary that peace begin to take root as a value rooted deep within the heart of every person. In this way it*

*can spread to families and to the different associations within society until the whole of the political community is involved. In a climate permeated with harmony and respect for justice, an authentic culture of peace can grow and can even pervade the entire international community. Peace is, consequently, the fruit of “that harmony structured into human society by its Divine Founder and which must be actualized by men as they aspire for ever greater justice”. Such an ideal of peace “cannot be obtained on earth unless the welfare of man is safeguarded and people freely and trustingly share with one another the riches of their minds and their talents”. (Compendium SDC N° 494 and N° 495)*

## PRAYER

Lord, we wish to remember your goodness which has never betrayed the hope of those who struggle for your cause. You stand by the side of all. And men and women no longer live in enmity, and the Earth shall no longer be hostile to the feet that walk upon it, because humanity and the Earth have been inhabited and filled with the freely-given presence of our God.

We shall be a single people built on sound foundations, a family that never gives in, a family with a single heart, seeking, day by day, the path of solidarity through Hospitality.

## AMEN

## Friday 21: HOSPITALITY, Active discernment

### INSTITUTIONAL TEXT

*“True fidelity to our charism requires us to preserve the identity of our Congregation, as well as being open to new forms of hospitaller apostolate according to different circumstances of time and place. Available for any work or service which may be entrusted to us in any part of the world, we place the interest of the Kingdom above our own personal interests.” (Const. HSC . N° 66)*

*“We pay constant attention to the signs of the times, always interpreting them in the light of the Gospel, so that our hospitaller apostolate may always be in harmony with the values and requirements of the Kingdom. The attitudes of service and openness which are feature of our mission lead us to collaborate with other organisations in the Church or society in the field of our specific apostolate.” (Const. OH. 3, N° 45d,e)*

**Other texts: (Const. OH. 1, N° 6b); (Direc. HSC. N° 66)**

## **SOCIAL TEXT**

*“Various circumstances may make it advisable that the State step in to supply certain functions. One may think, for example, of situations in which it is necessary for the State itself to stimulate the economy because it is impossible for civil society to support initiatives on its own. One may also envision the reality of serious social imbalance or injustice where only the intervention of the public authority can create conditions of greater equality, justice and peace. In light of the principle of subsidiarity, however, this institutional substitution must not continue any longer than is absolutely necessary, since justification for such intervention is found only in the exceptional nature of the situation. In any case, the common good correctly understood, the demands of which will never in any way be contrary to the defence and promotion of the primacy of the person and the way this is expressed in society, must remain the criteria for making decisions concerning the application of the principle of subsidiarity.”(Compendium SDC N° 188)*

## **PRAYER**

O God of Mercy, truth and beauty, God the Creator of nature and of humankind, hear our voice and grant us the power of discernment, and the strength we need to be able to respond to adversity at all times with a total dedication to justice, to meeting others' needs by sharing our own, and to respond to war by bringing peace.

We shall be a single people built on sound foundations, a family that never gives in, a family with a single heart, seeking, day by day, the path of solidarity through Hospitality.

## **AMEN**

## **Saturday 22nd: HOSPITALITY, Constructive confidence and trust**

### **INSTITUTIONAL TEXT**

*“I have placed my trust in Jesus Christ alone: God before all things and above all the things of this world... we must give thanks to Our Lord Jesus Christ, who shows so much mercy towards us, giving us food, drink, clothing and everything else, although we do not deserve it...Jesus Christ has arranged things much better than I deserved... place your hope solely in Jesus Christ; for he will give you comfort and consolation, even if you are now in difficulty, because in the end everything will turn out for your greater consolation and glory if you suffer it for Jesus Christ.”(SJD 2 and 3 DS).*

*“Jesus is our strength and joy. Let us trust in Him, for His Heart will be the place of our repose. There we shall find peace, the remedy for our continual defects and frequent sins; there is our health, our guide and strength. We are worth nothing, we are nothing, but we shall be able to do everything in Jesus. He will teach us and will give strength to imitate His great meekness in all the circumstances of life. What peace we would experience if we humble ourselves before the divine Heart, and if we mould our heart in sweet imitation of the meekness which flows from it!.” ( St B. Menni, Letter 348)*

**Other texts: (Const. OH. 2, N° 12<sup>a</sup> and N° 17c); (St B. Menni, Letter 762)**

### **SOCIAL TEXTS**

*“Looking to the heart of Mary, to the depth of her faith expressed in the words of the Magnificat, Christ's disciples are called to renew ever more fully in themselves ‘the awareness that the truth about God who saves, the truth about God who is the source of every gift, cannot be separated from the manifestation of his love of preference for the poor and humble, that love which, celebrated in the Magnificat, is later expressed in the words and works of Jesus’. Mary is totally dependent upon God and completely directed towards him by the impetus of her faith. She is “the most perfect image of freedom and of the liberation of humanity and of the universe” (Compendium SDC N° 59)*

## PRAYER

Sister pilgrim of the Poor of Yahweh, prophetess of liberated poor, mother of these disadvantaged peoples, Mother of all the men and women of this one and only world, because you are the Mother of God-made-Man, pray to Him, who became Poor, to communicate to us the wealth of His Love, that His Church strips herself of all her other riches, without ambiguity.

We shall be a single people built on sound foundations, a family that never gives in, a family with a single heart, seeking, day by day, the path of solidarity through Hospitality.

**AMEN**

## **SUNDAY 23rd: XXX SUNDAY IN ORDINARY TIME HOSPITALITY, Justice and Charity**

### INSTITUTIONAL TEXT

“The spirit of poverty demands responsibility in the administration of goods, and the avoidance of ill use as well as of non-productivity, for our property is the property of the poor. We should follow the oft-repeated teaching of the Church in this matter: ‘A man should regard his lawful possessions not merely as his own, but also as common property, in a sense that they should accrue to the benefit not only of himself but of others’. Let us see that our possessions accrue to the better assistance for the sick, adequate endowment for the centres and careful advancement of the personnel. Let us place the glory of the Institute in the justice and charity of its members and in evangelical detachment from our possessions.” (*Dirac. HSC N° 25*)

**Other texts: (Const. OH. 3, N° 49); (Const. HSC. N° 25).**

### SOCIAL TEXT

“Love presupposes and transcends justice, which “must find its fulfilment in charity”. If justice is “in itself suitable for ‘arbitration’ between people concerning the reciprocal distribution of objective goods in an equitable manner, love and only love (including that kindly love that we call ‘mercy’) is capable of restoring man to himself”.

“*Only love can completely transform the human person.* Such a transformation does not mean eliminating the earthly dimension in a disembodied spirituality. Those who think they can live the supernatural virtue of love without taking into account its corresponding natural foundations, which include duties of justice, deceive themselves. “Charity is the greatest social commandment. It respects others and their rights. It requires the practice of justice and it alone makes us capable of it. Charity inspires a life of self-giving: ‘Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it’. (Lk 17:33)”

*(Cf. Compendium SDC N° 206 and N° 583)*

## PRAYER

Lord, awaken your people; come and teach us justice and fraternity. Bring us encouragement and the insights we need to promote, build up and preserve unity, to make Your love visible, to enable us to love one another passionately, to build the civilisation of love.

We shall be a single people built on sound foundations, a family that never gives in, a family with a single heart, seeking, day by day, the path of solidarity through Hospitality.

**AMEN**



## OTHER TEXTS



### COMBATING POVERTY

*“At the beginning of the New Millennium, the poverty of billions of men and women is ‘the one issue that most challenges our human and Christian consciences’.* Poverty poses a

dramatic problem of justice; in its various forms and with its various effects, it is characterized by an unequal growth that does not recognize the ‘equal right of all people to take their seat ‘at the table of the common banquet’. Such poverty makes it impossible to bring about that *full humanism* which the Church hopes for and pursues so that persons and peoples may “be more” and live in conditions that are more human.

*“The fight against poverty finds a strong motivation in the option or preferential love of the Church for the poor.* In the whole of her social teaching the Church never tires of emphasizing certain fundamental principles of this teaching, first and foremost, the *universal destination of goods*. Constantly reaffirming the principle of *solidarity*, the Church's social doctrine demands action to promote “the good of all and of each individual, because we are *all* really responsible for *all*”. The principle of solidarity, even in the fight against poverty, must always be appropriately accompanied by that of *subsidiarity*, thanks to which it is possible to foster the spirit of initiative, the fundamental basis of all social and economic development in poor countries. The poor should be seen “not as a problem, but as people who can become the principal builders of a new and more human future for everyone”. (*Compendium SDC N° 449*).

### FOREIGN DEBT

*“The right to development must be taken into account when considering questions related to the debt crisis of many poor countries.* Complex causes of various types lie at the origin of the debt crisis. At the international level there are the fluctuation of exchange rates, financial speculation and economic neo-colonialism; within individual debtor countries there is corruption, poor administration of public monies or the improper utilization of loans received. The greatest sufferings, which can be traced back both to structural questions as well as personal behaviour, strike the people of poor and indebted countries who are not responsible for this situation. The international community cannot ignore this fact; while reaffirming the principle that debts must be repaid, ways must be found that do not compromise the “fundamental right of peoples to subsistence and progress”. (*Compendium SDC N° 450*).

### MORE HUMAN DEVELOPMENT AND SOLIDARITY

*“A more human development in solidarity will also bring benefit to the richer countries themselves.* In these countries “one frequently observes a sort of existential confusion, an inability to live and to experience properly the meaning of life, even though surrounded by an abundance of material possessions. A sense of alienation and loss of their own humanity has made people feel reduced to the role of cogs in the machinery of production and consumption and they find no way to affirm their own dignity as persons made in the image and likeness of God”. Rich countries have shown the ability to create material well-being, but often at the expense of man and the weaker social classes. “One cannot ignore the fact that the frontiers of wealth and poverty intersect within societies themselves, whether developed or developing. In fact, just as social inequalities — even to the point of lives of misery and poverty — exist in rich countries, so, in parallel fashion, in the less developed countries one often sees manifestations of selfishness and a flaunting of wealth which is as disconcerting as it is scandalous”. (*Compendium SDC N° 374*).

**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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