

# *Sponsorship - A Call to Serve*



**Sisters of the Holy Family of Nazareth  
Holy Family Province**

**January 2019**



January 2019

Dear Sisters and Partners in Mission,

The spirit of responsiveness to the needs of the People of God characterizes all the ministries of the Sisters of the Holy Family of Nazareth particularly our sponsored ministries which are addressed in this document, *Sponsorship – A Call to Serve*. In times of change, challenge or uncertainty, God's People depend upon strong institutions to which they can turn for support, guidance, care and a firm commitment to preserving cherished values. This responsiveness has been and continues to be our reason for being.

Sponsorship as a concept is multi-layered and at times may seem quite complex. Actually, it is a term used to describe a relationship of love and service which insures fidelity to the mission of the Church and the Congregation. This relationship calls us to be courageous and creative as we fulfill our mission to families, especially to those experiencing both the visible and hidden poverties of the world. It also challenges us to venture out to the peripheries where the needs of families are most urgent.

For us as Sisters of the Holy Family of Nazareth in Holy Family Province and for you, our partners in mission, *Sponsorship – A Call to Serve* is a much-needed resource to help us move ahead and continue planning for the future together.

May Jesus, Mary and Joseph continue to guide all our endeavors to extend the Kingdom of God's Love and to enrich the world with the spirit and charism of our foundress, Blessed Frances Siedliska.

In the Holy Family,

*Sister Kathleen Maciej*

Sister Kathleen Maciej, CSFN  
Provincial Superior

**Family is the heart of our mission**

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# INTRODUCTION

## FOREWORD

The purpose of this work is to define and explore the meaning of sponsorship as it is generally accepted in the Catholic Church in the United States, and in light of the heritage and present reality of the Sisters of the Holy Family of Nazareth. Since its first sponsored ministry in America, established in 1887, the congregation in the United States has planted and cultivated the seeds of its mission in the rich soil of Catholic tradition. As the number of sponsored ministries grew and institutions flourished, each one has been committed to answering the needs of the family of God in its own time and place.

The many transitions that have shaped sponsorship as we know it today are particularly reflected in the changes witnessed in our ministries in recent years. While some movement in the concept and development of sponsorship has been subtle and seemingly undetectable, other efforts have been more profound, providing direction, like veritable signposts, pointing to the promise of a more certain future for the sake of those served.

The sisters on whose shoulders we stand, and the lay partners who have joined us on the way as co-ministers and friends in the Lord continue to nurture a legacy where “family is the heart of our mission.” The mission envisioned by Blessed Mary of Jesus the Good Shepherd (Frances Siedliska), foundress of the Congregation of the Sisters of the Holy Family of Nazareth, finds a dwelling place in ministry. Like her, we offer our prayer in thanksgiving to God for the many and varied expressions of the Nazareth mission in ministry, blessings that have shaped our ministries today and help fashion the works of the Church for tomorrow.

We thank God for all those individuals, too numerous to mention, whose time and talent have contributed to this document. No effort, no matter how great or how small, has gone unnoticed. To the provincial administrations, former and current, who have offered us their wholehearted support in this endeavor, we are grateful. We especially wish to acknowledge the United States Catholic Health Association (CHA) whose constant and groundbreaking work in sponsorship guides our way in the pages that follow.

We sincerely hope that what is found here may be a gratifying learning experience for you, our readers, and, even more so, a source of pride in the Nazareth mission that upholds and sustains the congregation and its sponsored ministries. Nazareth in America indeed has deep roots and continues to grow strong.

As you read this work, we invite you to recognize more fully and better appreciate the ministry of sponsorship in its myriad forms. Sponsorship is a gift to our ministries just as the sponsored ministries themselves are gift to the Church in the building up of the family of God.

*Sisters Janice Fulmer, Kathleen Ann Stadler, Loretta Theresa Felici,  
Maria Kruszewski, Patricia Ann Koschalke and Sally Marie Kiepura*

# CONGREGATION OF THE SISTERS OF THE HOLY FAMILY OF NAZARETH

## **Charism Statement**

**(The Acts of the Seventeenth General Chapter, 1983)**

*We, the Sisters of the Holy Family of Nazareth, are called to extend the Kingdom of God's love among ourselves and others by living the spirit of Jesus, Mary and Joseph whose lives were centered in the love of God and one another. We witness to this love through dedicated service to the Church, especially in ministry to the family.*

## **Mission Statement**

**(The Acts of the Eighteenth General Chapter, 1988)**

*We, the Sisters of the Holy Family of Nazareth, an international apostolic Congregation, believe that the Holy Family of Nazareth:*

- *three persons in communion with God and one another,*
- *obedient and faithful to the will of God,*

*reveals to us the profound reality that God is present in the most simple and ordinary experiences of human life.*

*This vision, which so captivated our Foundress, Frances Siedliska (Mary of Jesus the Good Shepherd), is the source and inspiration for our life and service. Sharing in Jesus' mission of spreading the kingdom of God's love, we engage in a variety of ministries with and in the Church.*

*Mindful that it is in an environment of love that persons come to the fullness of life, we witness a family spirit among ourselves, and are dedicated to the moral and religious renewal of family life. We are committed to creating communities of love and hope which celebrate the oneness of the human family.*

# BEGINNINGS

## FOUNDATIONAL STORY

Frances Josephine Anne Siedliska was born on November 12, 1842 at her family estate at Roszkowa Wola, near Warsaw, Poland. Because her family was of nobility, Frances spent her childhood amidst ease and comfort. She describes her parents as being among the distinguished nobility who were honored and esteemed. Despite external signs of wealth and recognition, *God did not reign in our home*, says Frances.

Frances' education, including the arts, was entrusted to tutors. By the time she had completed her studies, she had acquired a thorough knowledge of Latin, French and German, a broad understanding of history, literature, the natural sciences, and proficiency in the fine arts especially music. (Rutkowska)

On the insistence of her godmother, Frances was given some preparation for her First Holy Communion. As she came to learn the truths of the faith and the love of God which they revealed, her mind and heart, ever reflective, became captivated by these religious realities. Her profound intellect grasped their full implications: if God existed and loved her, then she must love God in return. (Rutkowska)

Thus began Frances' search for God and to find some response to the question of meaning and purpose for her life. Through intense prayer and openness of mind and spirit, Frances discovered God's love enfolded in the simple lives of Jesus, Mary, and Joseph in their home at Nazareth. In imitation of these people whose lives were centered in God and one another, Frances founded the Congregation of the Sisters of the Holy Family of Nazareth in 1875. In religious life, Frances is known as Mother Mary of Jesus the Good Shepherd.

As the industrial revolution took hold in Western Europe, the family home and workplace became separated. Services traditionally rendered in the family, such as religious and secular education, were quickly becoming the responsibility of the Church and the government. The founding period of the congregation (1875-1890) coincided with great waves of immigrants seeking to make a new home in the United States of America. The Sisters of the Holy Family of Nazareth worked to assure the moral and religious integrity of family life, so threatened by the uprooting and resettling of the immigration process. (Meyer, 49) Father Anthony Lechert in 1893 noted that no other congregation had as an aim *to bring the spirit of love to the Christian family*. (Leonczak, 5)

Long before Vatican II, Mother Mary embodied the challenge expressed in the preface of the *Pastoral Constitution of the Church in the Modern World* as she urged her Sisters to "make the joys and hopes, the griefs and anxieties of all people of this age, especially those who are poor or in any way afflicted" their own.

Mother Mary's upbringing gave her a breadth of vision and exposure to a variety of values, cultures, spiritualities and traditions. It was her explicit desire that her congregation be open to

vocations from and service to any and all nationalities. Mother Mary admitted women from a variety of ethnic backgrounds.

The theology of the People of God, journeying together under one God, was not as yet articulated in ecclesiastical documents, but was a guiding principle in Mother Mary's sense of mission. (Meyer, 50) She was open to all, provided they came with the right intention. She was convinced that if faith and love of God reigned in the hearts of people no language, nationality, age, former position, or status in the world would be a barrier to the unity of minds and hearts that were to reign in the congregation. (Rutkowska)

Mother Mary was convinced that by gaining citizenship in the United States, she and her Sisters could be more effective in their ministry. She became a naturalized citizen on July 26, 1897.

At her death in 1902, the congregation had already transcended the barrier of nationality and had become universal in intent and in reality. Long before multinational corporations flourished, the Sisters of the Holy Family of Nazareth had a well-established system for international communication and accountability that laid the groundwork for future expansions. (Meyer, 50)

Mother Mary was beatified on April 23, 1989, by Saint Pope John Paul II at a Mass in Saint Peter's Square, Vatican City. Through beatification, she was officially recognized by the Church as a woman who lived a life of virtue and selfless dedication to God.

*The founding charism  
and particular mission of the ministry,  
within that of the Church,  
is a gift to the Church  
and reveals an aspect of the face of Jesus ...  
that would otherwise remain unseen.*

*(Connors, 33)*

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**SOURCES:**

Connors, Sister Kelly, PM. "Catholic Identity in New Sponsorship Models." *Health Progress* 98 (May-June 2017): 31-33.

Leonczak, Sister M. Anzelma, CSFN. *The Bond of Unity in Nazareth-I*, 1969.

Meyer, Sister Cynthia, CSFN. "Nazareth Embracing the Third Millennium." *Essays in Honor of the American Centennial of the Sisters of the Holy Family of Nazareth*, 1986.

*Pastoral Constitution on the Church in the Modern World*. Vatican II, December 7, 1965.

Rutkowski, Sister M. Neomisia, CSFN. "A Photograph of Mother," January 2, 1975.

# **MISSION IN AMERICA**

In 1885, Mother Mary of Jesus the Good Shepherd (Frances Siedliska), as she is known in religious life, took half of her newly founded congregation to the United States. This was Mother Mary's response to the invitation of Father Vincent Barzynski, CR, who was the superior of the Polish mission in Chicago. It was his hope that the sisters would come to Chicago to teach and care for the children of Polish immigrant families. The eleven sisters accompanying Mother Mary arrived in New York on July 4, 1885, and went directly by train to Chicago.

Initially, the sisters taught and prepared children for the reception of the sacraments, but very soon they also engaged in health care and ministered to the young in child care institutions. As time passed the sisters offered their services in numerous other ministries as the needs of families changed and as a response to the call of the Church.

## **GROWTH AND CHANGE IN THE UNITED STATES**

Sacred Heart Province was established in 1885 in Chicago, IL. Within four years the congregation had spread to Pennsylvania and then to other states across the United States. Within fifteen years of arriving on American shores, the sisters had opened 21 convents in four states: 18 parish schools, an academy, hospital and orphanage. As the congregation grew in the United States, reorganization was needed to administer better the daily needs of the sisters and ministries. In 1918, two additional provinces were formed from Sacred Heart Province, which by now was headquartered in Des Plaines, IL. They were Immaculate Conception Province, Philadelphia, PA and St. Joseph Province, Pittsburgh, PA. In 1938, the Sacred Heart Vicariate was formed in Dalhart, TX which later became Sacred Heart Vice-Province in 1962 in Wichita Falls, TX and was established as Blessed Frances Siedliska Province, Grand Prairie, TX in 1993. Immaculate Heart of Mary Province was formed in Riverhead, NY from Immaculate Conception Province in 1959. The province was relocated to Monroe, CT in 1962. Each province had its own administration which guided the sisters in keeping the mission of the congregation always at the forefront of their service to the Church and society. As part of an international congregation, the provincial administrations were responsible to the general administration in Rome, Italy. Each province also had its own main house, the provincialate, which served as a place for the sisters to come together on a regular basis for retreats, meetings, celebrations and eventually for retirement.

Each of the five provinces missioned sisters to various parishes, healthcare and social service ministries. They established schools, orphanages, hospitals, and a variety of other ministries to meet local needs. The sisters of Sacred Heart Province (Des Plaines) engaged in education at various parishes and established hospitals to meet the needs of immigrants and others. In Immaculate Conception Province (Philadelphia) the sisters helped families primarily through educating the children in parish schools, as well as in province-established facilities. They opened a home to care for orphaned children and established a hospital to meet the needs of the sick. The sisters of St. Joseph Province (Pittsburgh) also focused on education. They ministered in hospitals and engaged in various social services such as caring for orphaned children. In

Immaculate Heart of Mary Province (Monroe) the sisters ministered to families by educating children and caring for them when their parents were unable to do so. In Blessed Frances Siedliska Province (Grand Prairie) the sisters also educated the young while many other sisters were engaged in caring for the sick in hospitals.

Generally, during the years prior to 1960, religious life was flourishing in the United States. Many young women entered the Congregation of the Sisters of the Holy Family of Nazareth at that time. These women were formed for religious life according to the charism and vision of Mother Mary. She had wanted the sisters to live in deep union with God and at the same time to be of service to others. Their preparation included the study of theology, prayer and meditation and other topics that would help to deepen their relationship with God. Gradually, they were also introduced to other studies that would prepare them for service to God's people in areas such as teaching, nursing, social service and other professions. Much of this occurred because of required professional credentialing.

The Second Vatican Council which opened in October 1962 had a great impact on religious life. Among other things, this Council encouraged vowed religious women and men to reflect more deeply on their lives to ensure that they were truly living according to the charism of their founders and that they were adapting to the needs of the time. This created the opportunity for religious to review their rules and regulations, their ways of living and ministering and even their style of clothing. In time these reflections brought about many significant changes in religious life that were totally unexpected. By the end of the 60s, numerous vowed religious left their congregations. During the 1970s and afterwards fewer women and men entered vowed religious life.

The five provinces of the Sisters of the Holy Family of Nazareth were impacted by the changes that resulted after the Second Vatican Council. The smaller number of new candidates as well as the numbers who left rather unexpectedly gradually affected the sisters in various ways. For example, they could no longer continue to staff the same number of places where they served; the number of ministries sponsored changed dramatically; local communities became smaller; community living changed; more laywomen and men ministered with them. At the same time sisters began taking on different ministry positions such as religious education directors, pastoral care ministers, and family life coordinators. The sisters also gave more attention to developing an associate program for lay people who were interested in being more connected with the sisters and the charism of Mother Mary.

Over time, the five provinces had become significantly smaller. In 2007, after much prayer, discernment, and planning, the five provinces merged into one new province, Holy Family Province. Its headquarters were established in Des Plaines, IL, a suburb of Chicago, the place where the congregation had its infancy in the United States.

## **FAMILY MINISTRY**

The Holy Family always greatly inspired Mother Mary. She saw in Jesus, Mary and Joseph their complete surrender to God. The simplicity of their lives, living as an ordinary family and totally surrendering to God, drew Mother Mary to establish her community in a similar manner. She desired that the sisters would have the Holy Family as their model and that they would live community life in a way that would be an example for families. She encouraged the sisters to give themselves fully to God and to live with one another in loving relationships. It was her hope that the sisters' dedication to God would be expressed both by the example of their lives in community and in a variety of services to the family.

Over time, Mother Mary's reflection on the Holy Family and family life moved her to guide her sisters to place the renewal of family life as the focus of their ministry. She knew that loving families who were spiritually strong were essential to both the Church and society.

Family ministry is so important in the mission of the Sisters of the Holy Family of Nazareth that it is addressed in the Constitutions of the congregation:

*Acknowledging that holy, healthy families are central to the transformation of the world, we commit ourselves and our resources to enhancing the quality of family life through all of our ministries. We promote the rights of the disadvantaged and the powerless and denounce forms of injustice that erode the integrity and sanctity of family life. (Covenant of Love, par. 5.4)*

Today family ministry continues to be very important as the sisters engage in a variety of ministries. There is a profound recognition that any person encountered in ministry is a member of a family and not a lone entity. Service to the individual has an impact on the others in their lives. With this in mind, the sisters know that every ministry is actually family ministry. At the same time the sisters also choose ministries that provide direct family service when it is needed and feasible.

*Sponsorship is a ministry  
that holds a heritage and accepts responsibility  
for the integrity  
of the organizations it sponsors.*

*(Casey, "Sponsorship as a Unique Ministry")*

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### **SOURCES:**

Casey, Sister Juliana, IHM. "Sponsorship as a Unique Ministry." CHA's Canon Law Sponsorship Institute, 2005.  
Congregation of the Sisters of the Holy Family of Nazareth. *Covenant of Love*. Rome, 2002.  
Kielanowicz, Sister Marie, CSFN. Presentation for Resurrection Health Care Sponsors' Meeting, 2011.  
*SPONSORSHIP - Nazareth Embracing the Third Millennium*. St. Joseph Province Handbook, 2001.

## **HOLY FAMILY PROVINCE VALUE STATEMENTS**

The Sisters of the Holy Family of Nazareth in Holy Family Province adopted the following *Value Statements* in 2017 as part of the work of province planning. The Value Statements capture the essential elements of Nazareth spirituality in Gospel living and give expression to the sisters' life and mission.

### **FAITHFUL LISTENING**

Faithful listening: a way to claim and celebrate our identity in life and ministry; a way to hear the voices (new and old) within our hearts and within our world as a call to growth and development; a way to let God's Spirit overshadow us and our mission; a way to be open to taking risks for the sake of mission.

### **LOVING RELATIONSHIPS**

"Love" is the very heart of Nazareth, modeled on the relationship among Father, Son and Spirit in the Trinity and among Jesus, Mary and Joseph in the Holy Family. The selfless, life-giving love of an infinitely generous God compels us to form loving, compassionate and reverential relationships in our personal, communal and ministerial lives. Since the family is the first school of love, we are committed to the strengthening of family life in whatever ways we are able.

### **RECOGNIZING GOD IN THE EVERYDAY**

We are building God's reign of love in our world, step by step, moment by moment, here, in this place. The people we encounter are the sons and daughters of God. We must know and believe that. The more we recognize that God is in the daily, the more compassionate and caring we become. We endeavor to act from a transformed consciousness.

*... the sponsors have the opportunity  
and obligation  
to proclaim the Gospel.  
Their oversight is a key  
to the integrity of the mission.*

*(Gottmoeller, 14)*

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#### **SOURCES:**

Gottmoeller, Sister Doris, RSM. "A Sponsor's Identity is Priestly, Prophetic, Royal." *Health Progress* 98 (May-June 2017): 13-16.

**SPONSORED MINISTRIES OF THE SISTERS OF THE HOLY FAMILY OF NAZARETH IN THE UNITED STATES – A CHRONOLOGICAL HISTORY**

Because the sisters desired to meet the needs of families in light of the charism and mission of Mother Mary and the caring ministry of the Church, they chose to sponsor certain facilities like schools, hospitals and childcare institutions when they were needed. According to Sister Juliana Casey, IHM: “Sponsorship exists for a purpose. It exists to hold, develop and shape institutions in order to serve people who are in need.” Below is a chronological list of ministries sponsored by the Sisters of the Holy Family of Nazareth in the United States:

**A CHRONOLOGICAL HISTORY**

- 1887-1988 .....Holy Family Academy.....Chicago, IL
- 1887-1964 .....Holy Family Academy Grade School .....Chicago, IL
- 1894 .....Saint Mary of Nazareth Hospital.....Chicago, IL
  - 2001-2011 ---- merged into Resurrection Health Care sponsored by the Sisters of the Resurrection with CSFN becoming the second co-sponsor of Resurrection Health Care*
  - 2003----- Saint Mary of Nazareth Hospital merged with St. Elizabeth Hospital to become Sts. Mary and Elizabeth Medical Center*
  - 2011-2015 ---- Resurrection Health Care merged with Provena Health to form Presence Health; five co-sponsoring congregations including CSFN*
  - 2015-2018-----sponsorship of Presence Health transferred to PJP – Presence Health Ministries; CSFN is a Participating Entity*
  - 2018----- merged into Ascension Health*
- 1900 .....Holy Family Institute .....Emsworth, PA
  - 1992----- Holy Family Foundation – Subsidiary of Holy Family Institute*
  - 2014 .....Nazareth Prep – Subsidiary of Holy Family Institute*
- 1903-1986 .....Saint Mary of Nazareth School of Nursing.....Chicago, IL
- 1911-2013 .....St. Mary’s Villa (for Children and Families).....Ambler, PA
  - 2000-2001 ---- managed by Holy Family Institute*
  - 2001-2013 ---- became subsidiary of Holy Family Institute*
- 1921-1962 .....St. Joseph Hospital .....Clayton, NM
- 1927-1971 .....Mt. Nazareth Academy .....Pittsburgh, PA
- 1928 .....Nazareth Academy High School.....Philadelphia, PA

1929-1953 .....Loretto Hospital .....Dalhart, TX

1931-1968 .....Nazareth Hospital .....Mineral Wells, TX

1935-1996 .....Bethania Hospital.....Wichita Falls, TX

1935-1996 .....Mercy Hospital (Mercy Regional Health System) .....Altoona, PA  
*1996-2003-----merged into Bon Secours Health System and became Bon Secours-Holy Family Hospital; CSFN co-sponsorship with the Sisters of Bon Secours*  
*2003-----transfer of sponsorship to the Sisters of Bon Secours*

1936-1942 .....St. Joseph Home for the Aged .....Conshohocken, PA

1936-1943 .....Villa Nazareth High School .....Des Plaines, IL

1937-1965 .....Christ the King Hospital.....Vernon, TX

1937-1970 .....Holy Cross Hospital .....Taos, NM

1937 .....Mother Frances Hospital .....Tyler, TX  
*1995-2016 ---- merged with Trinity Clinic to create Trinity Mother Frances Health System; CSFN as sole sponsor*  
*2016-----Trinity Mother Frances Health System merged into CHRISTUS Health; CSFN became the third co-sponsor of CHRISTUS*

1940-1995 .....Nazareth Hospital .....Philadelphia, PA  
*1995-----transfer of ownership of Nazareth Hospital to the Franciscan Health System*  
*1996-2018-----Catholic Health Initiatives (CHI) created; CSFN became a co-sponsor of Catholic Health Initiatives through the Sisters of St. Francis of Philadelphia, a founding sponsor of CHI; PJP – Catholic Health Care Federation; CSFN as Participating Congregation*

1941 .....Nazareth Academy Grade School .....Philadelphia, PA

1947 .....St. Leonard’s Home .....Hollidaysburg, PA

1951-1988 .....De Lourdes College .....Des Plaines, IL

1953 .....Villa Immaculata House of Prayer.....Riverhead, NY

1954 .....Holy Family College.....Philadelphia, PA  
*2002-----granted University status; now Holy Family University*  
*1975-----Alpha House*

1961 .....Holy Family Medical Center .....Des Plaines, IL

1989-1999 ---- *affiliated with Rush University Medical Center*  
 2001-2011 ---- *merged into Resurrection Health Care;  
 CSFN became the second co-sponsor of  
 Resurrection Health Care*  
 2011-2015 ---- *Resurrection Health Care merged with Provena Health  
 to form Presence Health - five co-sponsoring congregations  
 including CSFN*  
 2015-2018 ---- *sponsorship of Presence Health transferred to  
 PJP – Presence Health Ministries; CSFN is a  
 Participating Entity*  
 2018 ---- *merged into Ascension Health*  
 1965-1980 .....Marian Heights Academy.....Monroe, CT  
 1971 .....Mt. Nazareth Learning Center .....Pittsburgh, PA  
 1973-1995 .....St. Joseph Retreat Center .....Des Plaines, IL  
 1974-1977 .....Nazareth House of Prayer.....Cleveland, OH  
 1974-2011 .....Nazarethville .....Des Plaines, IL  
     2011 ---- *merged into Resurrection Health Care*  
     2011-2015 ---- *Resurrection Health Care merged with Provena Health  
     to form Presence Health - five co-sponsoring congregations  
     including CSFN*  
     2015-2018 ---- *sponsorship of Presence Health transferred to  
     PJP – Presence Health Ministries;  
     CSFN is a Participating Entity*  
     2018 ---- *merged into Ascension Health*  
 1975-2005 .....St. Augustine Academy .....Lakewood, OH  
     1987-2005 ---- *Holy Family Learning Center*  
 1981-2011 .....Holy Family Health Center .....Des Plaines, IL  
     2001-2011 ---- *merged into Resurrection Health Care; CSFN became  
     the second co-sponsor of Resurrection Health Care*  
     2001-2011 ---- *became Holy Family Nursing and Rehabilitation Center*  
 1982-1991 .....Nazareth House of Prayer .....Schiller Park, IL  
 1982-1992 .....Dayspring House of Prayer .....Meadowbrook, PA  
 1993 .....Nazareth Housing Services.....Pittsburgh, PA  
 1993 .....Sisters Place .....Clairton, PA  
     – *co-sponsorship*  
 1995-2002 .....Nazareth Family Services .....Pittsburgh, PA

1996 .....	Nazareth Family Foundation .....	Pittsburgh, PA
1997-2013 .....	Nazareth Spiritual Life Center .....	Monroe, CT
2000 .....	The City of God Foundation .....	Pittsburgh, PA
	– <i>co-sponsorship</i>	
2005 .....	The Community at Holy Family Manor .....	Pittsburgh, PA
	1971----- <i>Mt. Nazareth Learning Center</i>	
	1993----- <i>Nazareth Housing Services</i>	
	2005----- <i>Holy Family Manor</i>	
2010 .....	Nazareth Retreat Center .....	Grand Prairie, TX
2014 .....	The Family Center .....	Philadelphia, PA
	– <i>jointly sponsored by Holy Family Province</i>	
	and <i>Holy Family University</i>	

*Sponsorship asks and renders accountability.  
It asks its leaders how they can do more  
to care for those who are poor.  
It renders accountability to the Church,  
and it also renders  
an account to the community.*

*Sponsors are accountable to the communities  
in which their organizations find themselves.*

*(Casey, "Sponsorship as a Unique Ministry")*

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**SOURCES:**

Casey, Sister Juliana, IHM. "Sponsorship as a Unique Ministry." CHA's Canon Law Sponsorship Institute, 2005.  
Holy Family Province Archives. Des Plaines, Illinois.

# **CATHOLIC SOCIAL TEACHING**

The longing for justice has always been a central element in the major faith traditions. In the Judeo-Christian tradition, it has been a strong and central theme from earliest biblical times. Without work for justice, declared the 1971 Synod of Catholic Bishops, we do not have true Gospel living. The opening lines of *The Church in the Modern World (Gaudium et Spes)* of the Second Vatican Council declared the centrality of justice for all peoples by stating:

*The joys and hopes, the sorrows and anxieties of the women and men of this age especially those who are poor or in any way oppressed, these are the joys and hopes, the sorrows and anxieties of the followers of Christ.*

Catholic social teaching highlights the focus on God's relationship with humanity and humanity's relationship with one another. Therefore, ministries in the tradition of the Catholic Church demonstrate commitments that include the following major themes of Catholic social teaching. These themes are drawn from statements of the U.S. Catholic Bishops as well as from other Church documents and resources.

The U.S. Catholic Bishops' statement *Sharing Catholic Social Teaching: Challenges and Directions* published in 1998 identifies seven major themes.

## **Life and Dignity of the Human Person**

The dignity of the human person flows from his/her creation in God's image. All social laws, practices, and institutions must protect, not undermine, human life and human dignity – from conception through natural death.

## **Call to Family, Community, and Participation**

Human dignity is realized in community with others and with all of creation. People realize their dignity and human potential in their families and communities. The family is the basic cell of society; it must be supported. Government has the mission of protecting human life, promoting the common good of all persons, and defending the right and duty of all to participate in social life.

## **Rights and Responsibilities**

The Church upholds both personal responsibility and social rights. The right to life is fundamental and includes a right to food, clothing, shelter, rest, medical care and essential social services. Every person has the right to raise a family and the duty to support them. Human dignity demands religious and political freedom and the duty to exercise these rights for the common good of all persons.

## **Option for the Poor and Vulnerable**

The Church follows the example of the Lord who identified himself with the poor and the vulnerable (cf. Mt 25:31-46). Giving priority concern to the poor and the vulnerable strengthens

the health of the whole human family. The human life and dignity of the poor are most at risk. The poor have the first claim on personal and social resources. In the pastoral, *Economic Justice for All*, the U.S. Catholic Bishops state: "The obligation to provide justice for all means that the poor have the single most urgent economic claim on the conscience of the nation."

### **The Dignity of Work and the Rights of Workers**

Work is an extension of the person, her/his gifts, talents and education. Workers have rights to decent work, just wages, safe working conditions, unionization, disability protection, retirement security and economic initiative. The economy exists for the human person; the human person does not exist for the economy. Labor has priority over capital. Through work, people are provided with an opportunity to contribute to the common good.

### **Solidarity**

The Church speaks of a *universal* common good that reaches beyond the nation's borders to the global community. Solidarity recognizes that the fates of the peoples of the earth are linked. Solidarity requires richer nations to aid poorer ones, commands respect for different cultures, demands justice in international relationships, and calls on all nations to live in peace with one another.

### **Care for God's Creation**

Good stewardship of the earth and of all its creatures (including human beings) is a complex challenge. Humans are part of creation itself, and whatever is done to the earth ultimately is done to all people. Earth and humanity must be in partnership for their mutual survival. Humanity must live in harmony with the rest of creation and preserve it for future generations. They need to use earth's resources with care and in a way that allows for regeneration and sustainability.

*Sponsorship,  
at root,  
derives from the mission of the Church.  
The Church's mission  
is that of Jesus ...*

*(One Vine, Different Branches, 1)*

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#### **SOURCES:**

Catholic Health Association of the United States (CHA). *One Vine, Different Branches: Sponsorship and Governance in Catholic Ministries*. Catholic Health Association, 2007.

NETWORK. *Shaping a New World* (Resource).

U.S. Catholic Bishops' statement *Sharing Catholic Social Teaching: Challenges and Directions*. Washington, D.C., 1998. The summary of these themes also draws from statements of the U.S. Catholic Bishops on *A Century of Social Teaching* (1991) and *Political Responsibility: Proclaiming the Gospel of Life, Protecting the Least Among Us, and Pursuing the Common Good* (1995), as well as from other Church documents.

# FOUNDATION OF SPONSORSHIP

## A BRIEF HISTORY of SPONSORSHIP

Sponsorship is a call to serve and a heartfelt response to that call. It is a call that is marked by God's urging and recognition of need, and responses that have invariably taken the form of service to those in need. (*Core Elements for Leaders of Catholic Ministry: A Reflection Guide*, 6)

Responses to a need were carried out by individuals or small groups. The numbers grew, and religious congregations were established and small works developed into recognized ministries carried out in the name of and as an extension of the mission of the Catholic Church. These ministries frequently took on the characteristics of the religious congregations that had founded them. Thus, hospitals were known as "a Mercy hospital," "a Franciscan Hospital," "a Nazareth Hospital" and were characterized by the presence of religious in every aspect of these organizations from the president to the cook. No one questioned who owned and operated the institutions. Community needs increased, educational methods became more sophisticated, and Catholic institutions continued to grow and develop. (*One Vine, Different Branches*, 11)

The Second Vatican Council affirmed the important role of the laity in the life of the Church and recognized that there is one universal call to holiness that is received by all persons in Baptism. Vatican II challenged the faithful to a new conception of Church that required a greater involvement in a diverse and pluralistic society. At the same time, congregations experienced a loss of members. This loss increased the concern about the control and the influence that the founding congregations would be able to exercise over their institutions. Concerns sparked dialogue about how the ministries would remain ministries, and how they could be recognized as faithful to their mission, to the intent of the founders, and to the Church. (*One Vine, Different Branches*, 12)

The term sponsorship then came into use as a way of recognizing the important role that founding congregations must continue to exercise within their ministries as well as a growing separation between the roles of governance and sponsorship. (*Core Elements for Leaders of Catholic Ministry: A Reflection Guide*, 6)

## SPONSORSHIP DEFINED

**Sponsorship of a ministry is a formal relationship between an authorized organization, such as Holy Family Province, and a legally formed system, entered into for the sake of promoting and sustaining Christ's ministry to the people in need.** It is a dynamic approach to providing ministry, particularly complex ministry, on an institutional scale.

- **Ministry:** A corporate work as distinguished from the work of individuals
- **A formal relationship:** One guaranteed by civil and canon law
- **Authorized:** Approved by the diocesan bishop or an office of the Holy See
- **Organization:** A religious institute, a group of institutes (co-sponsors), a diocese, or some other canonical entity, such as a ministerial public juridic person. It is

characterized by perpetuity and formal rights and responsibilities. While an entire institute or diocese may be regarded as a sponsor, specific individuals – a board or corporate member – are always designated to carry out the duties of sponsorship.

While sponsorship is a formal, legal relationship in the context of the above definition, those two adjectives cannot fully capture the purpose of sponsorship, the experience of sponsorship, or the accomplishments of sponsorship. Sponsorship is a dynamic approach to providing ministry on an institutional scale.

All developments – all moments – in the evolution of sponsorship have been and must continue to be grounded in the dynamics of call and response, and in the commitment of sponsorship to the service of community. Sponsors act not only in the name of the institution, but on behalf of the faith community engaged in continuing the ministry of Jesus. (*Sponsorship: Resources for Sponsors*, 9)

## **QUESTIONS THAT FORM the BASIS for the THEOLOGY of CATHOLIC SPONSORSHIP**

### **1. How did Catholic sponsorship in the United States begin?**

The beginnings of Catholic sponsorship started in the eighteenth and nineteenth centuries when missionary pioneers set up Catholic apostolic works around the nation. Religious institutes, predominantly women's congregations, founded hospitals and other works of mercy. As congregations managed the institutions, and Catholics saw these works as representing the Catholic Church, four characteristics virtually assured Catholic identity:

- Called by Christ and ongoing formation of religious in their communities
- Ongoing community growth/ability to provide adequate leadership and staffing for the future
- Charisms rooted in theology
- Structural ties to the Catholic Church (*Sponsorship: Resources for Sponsors*, 11 – 13)

### **2. What has changed prompting the creation of new structures?**

The Second Vatican Council (1962-1965) ushered in a new era in the Roman Catholic Church. It signaled a new openness to the world that favored collaboration with others. Religious courageously sought to increase their collaboration with laity, other religious institutes and other Christians and non-Christians whenever it would further their ministry(s). Forces outside the Church also have had significant influence on structures. The sexual revolution, cultural and demographic shifts, and a decline in the number of women and men entering religious life have contributed to the evolving structures. (*Sponsorship: Resources for Sponsors*, 14 – 15)

### **3. How are changes in Church and society affecting sponsorship?**

Catholic institutions are making far-reaching changes in the way they structure their institutions. These changes include, in part, separate incorporation of facilities from the founding institutes; collaborative movements which provide a forum for discussions between representatives of health care, social services, education and other ministries;

the predominance of lay women and men serving in executive leadership of organizations. (*Sponsorship: Resources for Sponsors*, 16)

#### 4. What is Catholic identity?

An institution is Catholic in the faith and values it professes, in the manner by which it carries out its work and in its relationship with the Catholic Church. By definition, catholicity requires the institution to be in a relationship of communion, i.e. ‘unity with’ the diocesan bishop(s). (*Sponsorship: Resources for Sponsors*, 17)

#### 5. Which premises form a basis for the theological grounding of sponsorship?

Three basic premises provide the basis in response to this question.

- The first premise is that ***the Church is a communion founded upon relationships***. Communion ecclesiology stresses the interconnectedness that lies at the heart of the Church. It emphasizes the spiritual communion between human beings and God; it stresses the need for visible unity, such as in participation at Eucharist and in sacramental life; and it promotes a healthy interplay between unity and diversity within the Church and among the local Churches that comprise the universal Church.
- The second premise is that ***the Church is sacrament***. Through its institutional ministries – its schools, health care facilities, social service agencies, and others – the Catholic Church extends and represents Jesus’ care for the young, the sick, the poor, and the abandoned.
- The third premise is that ***hierarchical communion structures Church governance***. Structurally, the Catholic Church is a community with headship given to the Bishop of Rome. Bishops exercise oversight (in the sense of ‘vigilant concern’) of all ministries within their dioceses.

These three theological premises relate to sponsorship in the following ways:

- Sponsorship preserves, promotes and symbolizes communion.
- Sponsorship is rooted in and strengthened by Baptism, Eucharist, and the Church.
- Communion undergirds the structures of ecclesial governance and the accountability implicit in sponsorship. (*Sponsorship: Resources for Sponsors*, 21-23)

#### 6. In conclusion

Currently, those who sponsor tend to be members of religious institutes or a combination of religious and laity. Vowed religious continue to make unique contributions stemming from the witness of their way of life, even as laypersons assume leadership roles in the ministries. The laity are demonstrating their own commitment to Christ’s works, as well as their competencies, formation, experiences and spiritual gifts. As partners in ministry dedicated men and women are constructing emerging models of sponsorship and clarifying the sponsor’s role, ushering the ministry into the future. The collaboration of laity and religious in ministry is an effective demonstration of the complementarities of spiritual gifts enriching the family of God. (*Sponsorship: Resources for Sponsors*, 26)

*The sponsor is ...  
responsible for protecting  
and assuring the fidelity  
of apostolic works  
and compliance with canon law.*

*(One Vine, Different Branches, 13)*

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**SOURCES:**

Catholic Health Association of the United States (CHA). *Sponsorship: Water Will Find a Way: The Ministry of Sponsorship Will Find a Way*. A Collection of Selected Readings from Health Progress. Catholic Health Association, 2005.

Catholic Health Association of the United States (CHA). *Sponsorship: Resources for Sponsors*. Catholic Health Association, 2005.

Catholic Health Association of the United States (CHA). *Core Elements for Sponsorship: A Reflection Guide*. Catholic Health Association, 2006.

Catholic Health Association of the United States (CHA). *Core Elements for Leaders of Catholic Ministry: A Reflection Guide*. Catholic Health Association, 2007.

Catholic Health Association of the United States (CHA). *One Vine, Different Branches: Sponsorship and Governance in Catholic Ministries*. Catholic Health Association, 2007.

# **CORE ELEMENTS for SPONSORSHIP**

The word *core* might best suggest why these elements are important for those who are leading ministries in a society where margins and management might easily become the emphasis of organizational activities. These elements are not competencies or qualifications that leaders in Catholic ministry should use as a means of separating themselves from their partners or leaders of non-faith-based institutions, but instead, as distinctive ways in which they critically and constructively engage life. (*Core Elements for Leaders of Catholic Ministry: A reflection Guide*, 19)

The core elements for sponsorship that follow were aptly articulated in *Core Elements for Sponsorship: A Reflection Guide* by the Catholic Health Association (CHA) in 2006.

## **I. MISSION ORIENTED**

Sponsors are faithful to the call to build upon the legacy given in the Church's rich history and heritage of commitment to the common good, as expressed through works of justice, mercy and compassion.

### **Suggested Evidences ...**

1. Participate in and/or approve the mission of the organization to ensure that it is identified as Catholic and continues the ministry of the Church.
2. Participate in and/or approve the formulation of the vision and values of the organization.
3. Participate with board and management in the creation of the strategic plan.
4. Ensure that organizational policies reflect Catholic social teaching and are lived out.
5. Select and/or approve system board members, sponsors, and CEOs who are committed to the Gospel-based ministry.
6. Expect regular status reports on, and encourage incorporation of, diversity at all levels of the organization.
7. Collaborate in the development of succession plans for board leadership and sponsors.

## **II. ANIMATED**

Sponsors encourage, inspire, and challenge the ministry to be true to the mission of Jesus.

### **Suggested Evidences ...**

1. Link and ground the heritage of the organization with the Gospel and the faith that nurtures the ministry.
2. Ensure the future vitality of the ministry through nurturing and promoting the mission and supporting difficult decisions (steward resources and assets).
3. Celebrate all good work, paying special attention to achievements in living out the mission.

4. Ensure that the organization is being challenged to advocate social justice and further sustain the mission both internally and externally, with special attention to those most in need.
5. Participate in formative experiences to sustain and nourish one's spirituality in service to mission.

**III. THEOLOGICALLY GROUNDED**

Sponsors engage in theological reflection about the ministry and articulate the principles of a Catholic ministry, especially in the context of a pluralistic society.

**Suggested Evidences ...**

1. Participate in and contribute to programs that provide grounding in scriptural, Christological, ecclesiological and sacramental foundations of Catholic ministry, ensuring that adequate resources are allocated for educational opportunities.
2. Engage in theological reflection about the ministry.
3. Continue in the development of a mature, personal spirituality based on the foundations of Catholic beliefs.
4. Articulate theological foundations to and for the ministry and to a pluralistic society.

**IV. COLLABORATIVE**

Sponsors initiate relationships marked by mutuality, respect, and integrity for the sake of the ministry.

**Suggested Evidences ...**

1. Build trust with those in governance, management, and at all levels of the organization based on recognition of the common call to holiness, service and respect for differing gifts.
2. Exercise dialogue skills, listening, theological reflection, and ethical decision-making processes.
3. Maximize participation with governance in decision-making (giving credence to subsidiarity and principles such as confidentiality, etc.).
4. Ensure that culturally appropriate programs and services are available within the organization and to communities being served.

**V. CHURCH RELATED**

Sponsors, in communion with Church leadership, work in mutually respectful and accountable relationships for the common good.

**Suggested Evidences ...**

1. Hold accountable governance and management for the adherence to ethical and religious directives.
2. Practice open and honest communication with the organization and Church leadership to preserve and promote communion.
3. Engage in and provide continuous opportunities for education for the board/bishop, etc., on ethical issues facing the ministry.

## VI. ACCOUNTABLE

Sponsors give an account to the Church, the communities served, and the congregation(s) and diocese(s) regarding the quality of service and the ministry's integrity and fidelity to the mission.

### Suggested Evidences ...

1. Consistently practice truthful and prudent communications at all levels of the organization and with bishops, the Church and the communities served.
2. Act in accordance with civil and canonical requirements (remain accountable to the Church/canon law).
3. Model transparency by willingly acknowledging when excellence is achieved and mistakes are made.
4. Expect and support policies that require high standards and pursuit of excellence.
5. Submit reports to the Church and to the congregation(s).
6. Approve articles of incorporation and bylaws.
7. Accept recommendations for alienation of property/mergers/dissolutions and forward requests to the bishop.

*Today, we have come to recognize  
that the relationship we call sponsorship  
is itself a vital ministry in the Church.*

*(Grant, 38)*

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### SOURCES:

Catholic Health Association of the United States (CHA). *Core Elements for Sponsorship: A Reflection Guide*. Catholic Health Association, 2006.

Catholic Health Association of the United States (CHA). *Core Elements for Leaders of Catholic Ministry: A Reflection Guide*. Catholic Health Association, 2007.

Grant, Mary Kathryn. "Reframing Sponsorship: The Time Has Come to Make Sponsorship Itself a Ministry." *Health Progress* 82 (July-August 2001): 38-40.

# RESERVED POWERS AND RESPONSIBILITIES

To help the Church in realizing its mission, the Code of Canon Law is interpreted in legal corporate documents, notably the ministry’s bylaws, so that certain governance powers are reserved to the Member, that is, the sponsor of a ministry or those delegated by the sponsor.

In essence, reserved powers fulfill the canonical responsibilities generally indicated in Book V of the Code of Canon Law and bridge together civil and canonical requirements. A number of reserved powers of sponsors have been identified. The most common are: amendments to governing documents, purchase or sale of property, institutional mission and identity, merger or consolidation, and dissolution of property.

For those ministries that are not legally incorporated, the sponsor necessarily exercises an even greater number of responsibilities for the ministries due to a much more simplified structure.

The mirror image depicted below outlines canon law relative to religious life and parallel to the practical functions of civil law in the corporate world.

## A COMPARISON BETWEEN CANON LAW AND CIVIL LAW

<u>CANON LAW</u>	<u>CIVIL LAW</u>
<b>Congregation</b>	<b>Civil Corporation</b>
<b>Recognized by Rome...<i>Pontifical</i></b>	<b>Given existence by the State</b>
<b>Governed by Constitutions</b>	<b>Governed by Certificate of Incorporation and Bylaws in accordance with State Law</b>
<b>Responsible Entity: <i>Provincial Administration</i></b>	<b>Responsible Entity: <i>Board of Trustees</i></b>
<b>Changes with election/chapter</b>	<b>Elected by Member</b>
<b>Use of assets controlled by canon law</b>	<b>Use of assets controlled by Attorney General and non-profit law</b>
<b>Canon law describes duties of ‘canon stewards’...<i>Provincial Administration</i></b>	<b>Non-profit law imposes fiduciary duties on Board of Trustees and Members for use of assets for public charitable purposes</b>
<small>(as formulated by Rosemary Corsetti, Esq., and used in <i>SPONSORSHIP – Nazareth Embracing the Third Millennium, 14</i>)</small>	

**SOURCES:**

*SPONSORSHIP - Nazareth Embracing the Third Millennium*. St. Joseph Province Handbook, 2001.

# TYPES OF SPONSORSHIP

## **MINISTRIES THAT REPORT TO THE PROVINCIAL SUPERIOR AND COUNCIL**

Some ministries sponsored by the Sisters of the Holy Family of Nazareth fall directly under the provincial superior and council. Although the term sponsorship is not found in the Code of Canon Law, it is generally accepted that within the Church, sponsorship entails three important elements: (1) the use of one's name; (2) the exercise of certain governance responsibilities that arise from this use; and (3) some form of accountability to Church authorities. Not surprisingly, then, this entails elements of "quality control." Traditionally, sponsorship referred more to a position of corporate strength and independence through ownership and some form of control via reserved powers. Today, however, as new relations are established with other providers, the involvement of sponsors may rely more on their ability to influence than to control. (Smith, Brown, Reynolds, 19)

The most common forms of sponsorship in the past derived from direct dominion over the property and the active presence and involvement in operations of many persons identified with the sponsor (for example, religious on staff). The name of the sponsoring institute was often found in the name of the institution and its members were directly involved in the delivery of the service. (Smith, Brown, Reynolds, 23)

This is true of the following CSFN ministries:

**Nazareth Retreat Center** – The Retreat Center was formed in 2010 and is located in Grand Prairie, Texas. Following the example of the Holy Family, the staff welcomes all with respect and openness. They strive to create a sense of 'coming home' for each retreatant through deep listening and responding to Christ's presence among us. They extend on-going prayer and hospitality to further the spirit of Nazareth. [www.nazarethretreats.org](http://www.nazarethretreats.org)

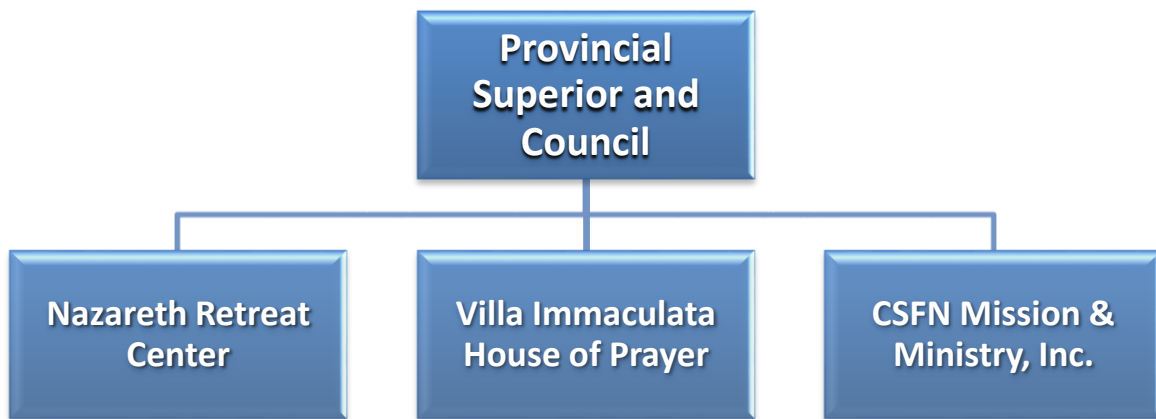
**Villa Immaculata House of Prayer** – The House of Prayer is located in Riverhead, New York and is owned and staffed by the Sisters of the Holy Family of Nazareth. Villa Immaculata is set on a high bluff overlooking Long Island Sound and located on beautiful spacious grounds. The House of Prayer offers a homelike setting for overnight retreats for individuals or very small groups. (Villa Immaculata House of Prayer Brochure)

**CSFN Mission & Ministry, Inc. (MMI)** – CSFN Mission & Ministry, Inc. (MMI) is a Pennsylvania non-profit corporation and is organized and operated exclusively for religious, charitable, educational and other such purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986 to promote and support, directly or indirectly, the interests and purposes of the organizations affiliated with the Sisters of the Holy Family of Nazareth, Holy Family Province.

MMI serves as the Corporate Member of various U.S. incorporated Holy Family Province sponsored ministries. The MMI Board of Directors is responsible for providing heightened

oversight over key strategic actions to be taken by the corporations. The board fulfills this responsibility through appropriate monitoring and exercise of reserved powers in areas that include mission and philosophy, governance, finance, and planning. The provincial superior and provincial council of Holy Family Province serve as the Members of MMI. The President of MMI is an invited guest of the sponsored ministry boards and serves on select standing and ad hoc committees.

Assisting ministries operating in the tradition of the Sisters of the Holy Family of Nazareth, MMI is primarily committed to working with sponsored ministry leaders in the governance and mission activities of the organization to insure the best practices of Church and civil law.



**MINISTRIES THAT REPORT TO CSFN MISSION & MINISTRY, INC. (MMI)**

The following sponsored ministries are organized under the MMI umbrella:

**Holy Family Institute** – Holy Family Institute was founded in 1900 in Emsworth, PA, a suburb of Pittsburgh, and provides help, healing and support to children and families in western Pennsylvania. Holy Family has developed a wide range of programs to help children and families in their communities. Today, the majority of services include education of behaviorally challenged children, counseling and supporting families to function as healthy units in their home, preparing youth and young adults for their future through workforce development, offering drug and alcohol addiction counseling to children and youth and making outpatient mental health counseling available to families and children living in the community but in need of specialized help. [www.holyfamilyinstitute.org](http://www.holyfamilyinstitute.org)

**Nazareth Prep** - Founded on the campus of Holy Family Institute in 2014, Nazareth Prep is an affordable and innovative co-educational Catholic high school focused on college and career readiness. Through a rigorous, yet personalized college

preparatory program and a unique real-world corporate internship program, students pursue pathways to build future-ready skills. [www.nazarethprep.org](http://www.nazarethprep.org)

**Holy Family Foundation** - The Foundation was incorporated in 1992 in Pennsylvania and includes all fundraising efforts in support of Holy Family Institute's numerous educational and social service programs as well as those of Nazareth Prep.

**Holy Family University** – Founded in 1954, Holy Family University, Philadelphia, PA, is a comprehensive four-year co-educational institution granting doctoral, master, baccalaureate and non-degree programs in the liberal arts and professions. Through the curriculum and various activities, concerted efforts are made to deepen the students' awareness of the modern family as a most important social unit. The university witnesses to the dignity of each person and the oneness of the human family and educates students to assume lifelong responsibilities towards God, society, and self. [www.holyfamilyuniversity.org](http://www.holyfamilyuniversity.org)

**Alpha House** - A nursery, pre-k and kindergarten opened in 1975, Alpha House is operated by Holy Family University. It is an academic program that offers before care and after school programs in addition to its curriculum. The early childhood programs are well-defined and structured to include the academic, physical, spiritual and organizational development of young children who learn by teacher guidance and individual self-exploration. [www.alphahouse.org](http://www.alphahouse.org)

**Nazareth Academy Grade School** – Nazareth Academy Grade School is a private co-educational Catholic school for students in grades one through eight. Opened in 1941 in Philadelphia, PA, the grade school strives to witness a family spirit while forming a community of faith serving the Church in the 21<sup>st</sup> century. Its mission is to spread the Kingdom of God's love by creating an environment where all are committed to promote academic excellence and Christian values. Demonstrating God's love for those in need is a hallmark of Nazareth Academy Grade School. [www.nazarethacademygradeschool.org](http://www.nazarethacademygradeschool.org)

**Nazareth Academy High School** – Nazareth Academy High School is a private Catholic college preparatory high school for girls in Philadelphia, PA. Since its founding in 1928, the academy has been known for its strong academic curriculum with a variety of music, sports and extra-curricular activities that enables the students to become well-rounded faith-centered women. Each student is encouraged to achieve academic excellence and become a life-long learner in a global society. [www.nazarethacademyhighschool.org](http://www.nazarethacademyhighschool.org)

**Nazareth Family Foundation** – The Nazareth Family Foundation was established as a non-profit corporation organized under the laws of Pennsylvania. The corporation was originally incorporated as Mercy Hospital in 1909. Mercy Hospital had been a ministry sponsored by the Sisters of the Holy Family of Nazareth and had as its intended purpose to address the health, education and welfare needs of people in Altoona and the surrounding counties in Central Pennsylvania. When the sisters entered into a co-sponsorship relationship with the Bon Secours Sisters, proceeds from the transfer of Mercy Hospital assets to the Bon Secours Health System

were used to establish the Nazareth Family Foundation in 1996. In the tradition of the Sisters of the Holy Family of Nazareth, Nazareth Family Foundation exists to fund programs and services which create communities of love and hope, celebrate the oneness of the human family, enhance the quality of family life, promote the rights of the disadvantaged and denounce forms of injustice that erode the integrity of the human family. [Nazareth Family Foundation Brochure]

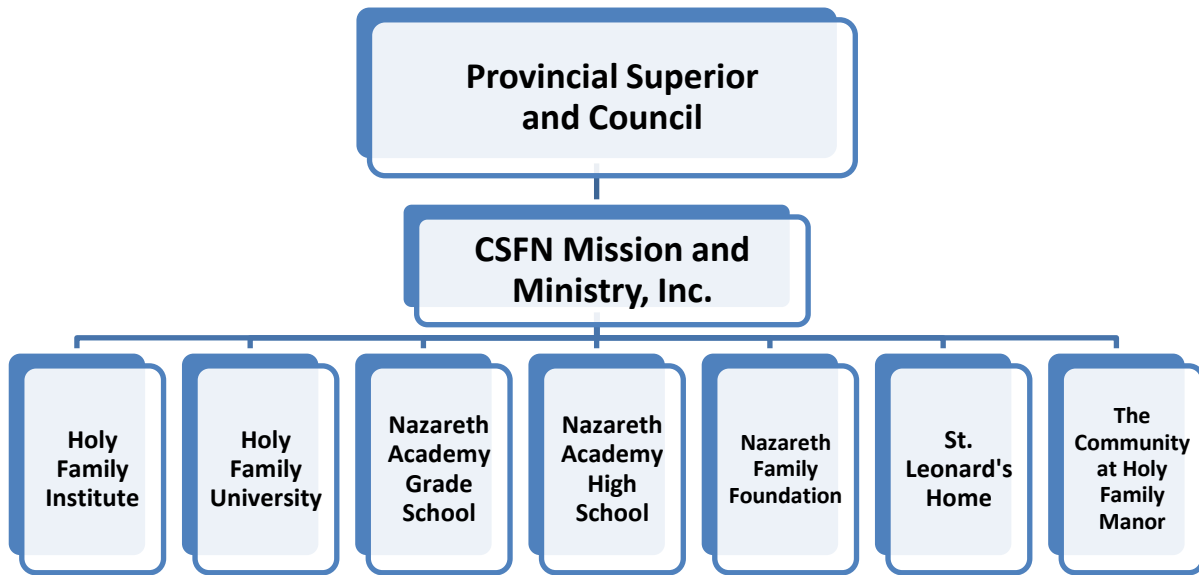
**St. Leonard's Home** – St. Leonard's is a licensed personal care facility in Hollidaysburg, PA, that provides care and personal assistance for persons aged sixty-two and older who can no longer live alone and who need assistance with some activities of daily living. Since 1947 the ministry offers a family-like environment in which seniors are encouraged to maximize their quality of life, maintain relationships with family and friends, and participate as fully as possible in the spiritual, social and wellness activities available in the facility and the surrounding local community. [www.stleonardshome.org](http://www.stleonardshome.org)

**The Community at Holy Family Manor** – The Community at Holy Family Manor was formed in 2005 in Pittsburgh, PA, to support and nurture families by providing essential services designed to empower families to fulfill their role in Church and society. Three programs are under The Community at Holy Family Manor umbrella: Holy Family Manor, Mt. Nazareth Learning Center and Nazareth Housing Services. [www.thecommunityatholyfamilymanor.org](http://www.thecommunityatholyfamilymanor.org)

**Holy Family Manor** - Holy Family Manor is a licensed personal care home with a Memory Care Unit in place. Caring for the whole person – body, mind and spirit – the Manor boasts of a safe environment managed by a caring organization and designed for multi-generational use. [www.thecommunityatholyfamilymanor.org](http://www.thecommunityatholyfamilymanor.org)

**Mt. Nazareth Learning Center** - Mt. Nazareth is a center for learning and development for children from six weeks to four years of age. Begun in 1971 in Pittsburgh, PA, the curriculum follows the choice-based theory of the Pennsylvania Keystone Stars program. The Center uses group activity and play to establish and promote learning while providing opportunities for the social development of children. [www.thecommunityatholyfamilymanor.org](http://www.thecommunityatholyfamilymanor.org)

**Nazareth Housing Services** - Nazareth Housing Services helps lower income families have comfortable, safe and healthy housing. Established in 1993 in Pittsburgh, PA, Nazareth Housing helps homeowners evaluate maintenance problems, determine the scope of needed work and consider alternative solutions. In addition to housing counseling, Nazareth Housing Services provides direct financial assistance and/or helps homeowners find additional financial resources. [www.thecommunityatholyfamilymanor.org](http://www.thecommunityatholyfamilymanor.org)



### MINISTRIES THAT ARE CO-SPONSORED

Sponsorship can be defined as a mutually beneficial relationship between a religious congregation and its incorporated institutions. When two or more congregations develop a relationship which includes their incorporated institutions, it is called **co-sponsorship**.

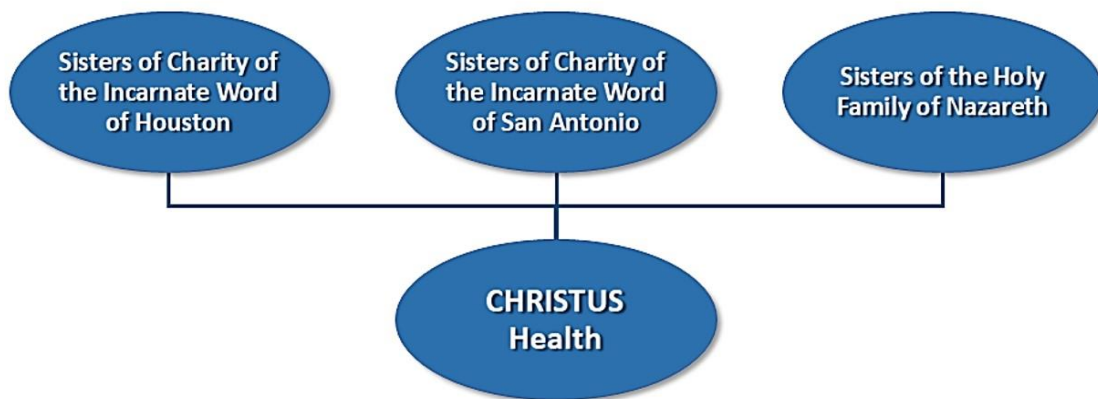
The purpose of **co-sponsorship** is to preserve Catholic ministry in a highly competitive and rapidly changing environment. There are several models used in **co-sponsored** relationships. The **co-sponsorship** may be a complete merging of governance and ministry funds or a sharing only of the governance but not merging the assets. Members of religious congregations of different charisms working together for common goals create a synergy that energizes the mission. Through joining congregational expertise and ministerial and financial resources, they create a dynamic system which is large enough to be a moral force in society now and into the future.

While there is no universally accepted definition of sponsorship in Catholic ministry, the Church maintains that sponsorship has the responsibility to ensure that a particular Church ministry remains true to Catholic values and the sponsor's charism. However, the Catholic character and mission of the work take on more importance than the particular charism of the original sponsoring institutes in a co-sponsored relationship. (Smith, Brown, Reynolds, 25)

A sponsor (one who exercises sponsorship or **co-sponsorship**) acts as the steward of a given ministry on behalf of the Church and assumes an obligation to care for, to nurture, and to advance this ministry to promote Christ's mission. Sponsorship has little if any meaning if it is not related more particularly to the mission and ministry of the Church. The Church's mission is threefold: to teach, to sanctify, and to serve. In a Catholic context, sponsors must be able to articulate what they consider to be the non-negotiables for the Catholic ministry, yet be flexible enough to choose between total control at one end of the spectrum and at the other, having some

presence, with the potential to influence. The process demands a commitment to collaboration with others in order to make a smooth transition to new forms of service delivery. Institutes are now coming together to further as one the mission of Christ. (Smith, Brown, Reynolds, 22)

**CHRISTUS Health** – CHRISTUS Health is a co-sponsored ministry of the Sisters of the Holy Family of Nazareth, Holy Family Province. Created to extend the healing ministry of Jesus Christ, CHRISTUS Health is an international health system that has ministries in the U.S., Mexico, Chile and Colombia. When Trinity Mother Frances Health System, sponsored by the Sisters of the Holy Family of Nazareth, became part of CHRISTUS Health in 2016, the Sisters of the Holy Family of Nazareth became a third sponsoring congregation in addition to the two founding congregations, the Sisters of Charity of the Incarnate Word of Houston and the Sisters of Charity of the Incarnate Word of San Antonio. As a co-sponsor, the sisters have one seat on the Members board and one seat on the system board. The province also participates at other governance levels of the organization. [www.christushealth.org](http://www.christushealth.org)



**Sisters Place** – Sisters Place was founded in 1993 and is located in Clairton, PA. It is a co- sponsorship with twelve other religious congregations committed to serving the needs of the poor. The mission of Sisters Place is to assist families toward self-sufficiency by providing housing and supportive services to single mothers or fathers and their children. [www.sistersplace.org](http://www.sistersplace.org)

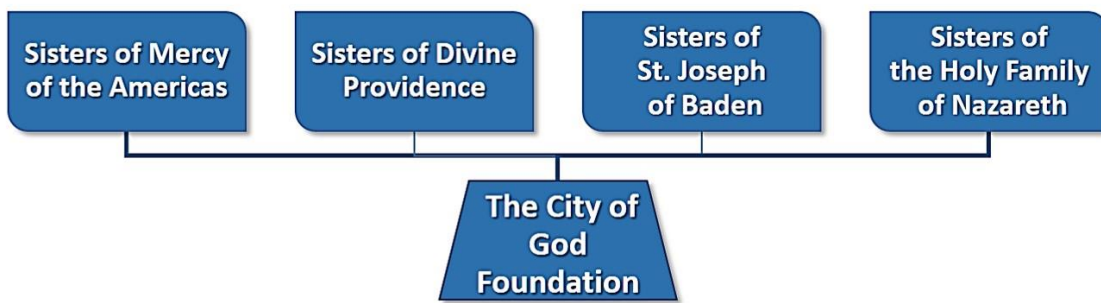


*[names of congregations are listed below.]*

**SISTERS PLACE MEMBERS**

- OSB**.....Benedictine Sisters of Pittsburgh
- OSF** .....Sisters of St. Francis of the Providence of God
- RSM** .....Sisters of Mercy of the Americas
- CDP**.....Sisters of Divine Providence
- CSSF**.....Felician Sisters of North America
- SC** .....Sisters of Charity of Seton Hill
- OSF** .....Sisters of St. Francis of the Neumann Communities
- OSBM** .....Sisters of the Order of St. Basil the Great
- CSJ** .....Sisters of St. Joseph of Baden, Pennsylvania
- SCN**.....Sisters of Charity of Nazareth
- OSF** .....School Sisters of St. Francis
- SHS** .....Sisters of the Holy Spirit
- CSFN** .....Sisters of the Holy Family of Nazareth

**The City of God Foundation** – The City of God Foundation is a co-sponsored foundation established in 2000 in Pittsburgh, PA. The Foundation exists to promote the human dignity and well-being of low-income persons, especially single parent families, women of all ages and dependent children. It supports efforts that serve the marginal and the poor, that promote the development of peaceful, empowering communities, and that protect the environment. It will also consider projects from across the country and around the world that are directly connected to the four sponsoring congregations as well as similar efforts endorsed by the congregations. The foundation’s primary area of concern is funding projects of the Sisters of St. Joseph of Baden, PA, Inc.; Sisters of Mercy of the Americas the New York, Pennsylvania, Pacific West Community, Inc.; Sisters of Divine Providence, Marie de la Roche Province; and the Sisters of the Holy Family of Nazareth, Holy Family Province. (The City of God Foundation Publication)



**PUBLIC JURIDIC PERSON (PJP)**

Sponsorship offers a rich but complex vehicle through which the mission of Christ can be carried forward. As new possibilities present themselves, the sponsorship relationship continues to evolve. Canonists and those who work with them in shaping the ministry for the future must be

able to adapt to changing needs, maintaining what is core and creatively facilitating the emergence of the new. (Smith, Warren, Reynolds, 141)

The decline in the number of clergy and religious suggested a need for greater collaboration between and among similar institutions. Structures to formalize and ‘institutionalize’ such collaboration tend to be more complex than those involving a single institution and/or single sponsor. In addition, as lay people, many of whom may have no connection to any of the original founding religious institutions, assume more leadership roles in these collaborative ventures, greater intentionality in sharing mission and charism as well as greater clarification regarding structures, expectations and limits is essential. (Smith, Warren, Reynolds, 139)

Partnership marked efforts within the area of sponsorship as a new millennium unfolded. The establishment of separate **public juridic persons** to maintain sponsoring relationships into the foreseeable future has gained momentum in theoretical discussions and concrete decisions. A number of institutes have come together to sponsor their works jointly and to operate intercongregational systems grouped together under a single **juridic person**, distinct from the institute itself. (Smith, Warren, Reynolds, 15)

**Juridic persons** are creations of canon law that enable people to come together to perform a work they would be unable to do on their own. **Public juridic persons** operate in the name of the Church; their temporal goods are ecclesiastical goods; they represent the Church in the same sense as a diocese or religious congregation. (Morrisey, 10)

Religious congregations and dioceses, among other entities, are **juridic persons** by virtue of canon law itself. Other **juridic persons** are established by a decree of the Holy See or a diocesan bishop and governed by statutes that are approved at the time juridic personality is conferred. When a local bishop establishes a **PJP**, its accountability is to the bishop; when the Holy See establishes the **Public Juridic Person**, it is pontifical and its accountability is to a designated body within the Holy See. (Morrisey, 10-11)

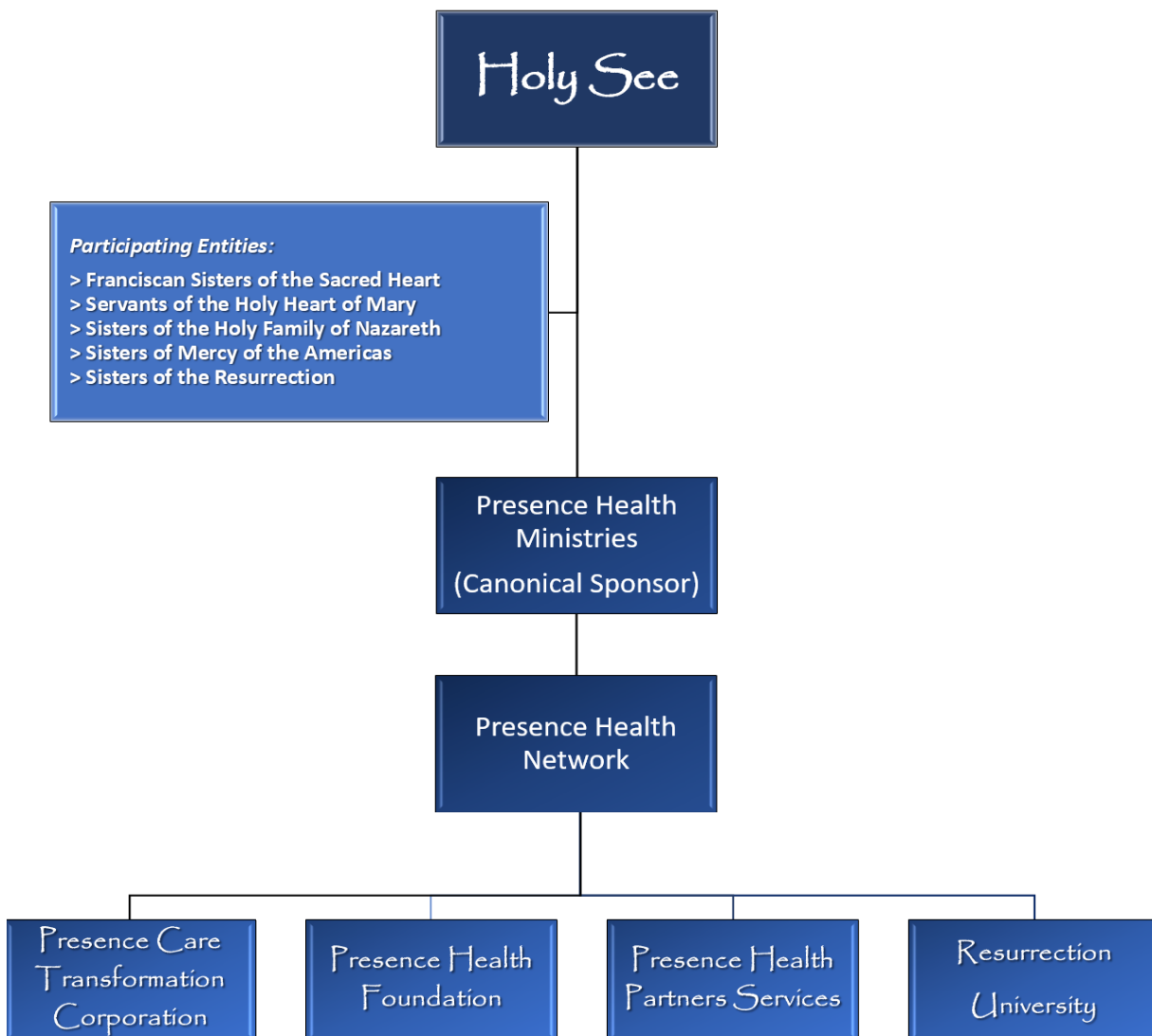
Currently the Sisters of the Holy Family of Nazareth are collaborating with other congregations under a single **Juridic Person** in Presence Health Ministries (IL).

**Presence Health Network** – Presence Health Ministries is a Ministerial Public Juridic Person erected in 2015 and serves as the canonical sponsor of Presence Health. Inspired by the healing ministry of Jesus Christ, Presence Health provides compassionate, holistic care with a spirit of healing and hope in the communities they serve. In 2011, the health system came together as the result of a merger between Provena Health and Resurrection Health Care, formerly a co-sponsored ministry of the Sisters of the Holy Family of Nazareth and the Sisters of the Resurrection.

The original sponsors, and now the Participating Entities of Presence Health Ministries, are five congregations: Franciscan Sisters of the Sacred Heart, Servants of the Holy Heart of Mary, Sisters of the Holy Family of Nazareth, Sisters of Mercy of the Americas and Sisters of the Resurrection.  
[www.presencehealth.org](http://www.presencehealth.org)

The canonical statutes identify the participating entities and describe their roles: “The Participating Entities shall include each founding Entity, along with any Institute of Consecrated Life, a province or regional community thereof, or any other juridic person canonically responsible for Apostolic Works which agrees to accept the purpose of Presence Health Ministries and is approved as a Participating Entity by the Members of Presence Health Ministries, unless and until its withdrawal as a Participating Entity. These Participating Entities have the right to appoint a Participating Entity representative to act on behalf of the Participating Entity:

- to submit names of persons to be considered to govern the juridic person;
- to receive the annual report to the Holy See;
- to assure effective communication between the Participating Entities and the public juridic person.” (Canonical Statutes of Presence Health Ministries)



As of March 2018, Presence Health became part of Ascension Health, joining together to make patient care more accessible for Illinois residents. Presence Health has added its medical centers, outpatient facilities and most other sites of care to the integrated health system of AMITA Health, a joint venture of Ascension's Alexian Brothers Health System and Adventist Midwest Health, part of Adventist Health System. The skilled nursing, and assisted and independent living facilities of Presence Life Connections are now part of Ascension Living, Ascension's senior care subsidiary.

*Through new models of sponsorship,  
congregations and dioceses must strive  
to ensure an enduring Catholic presence  
in sponsored ministries,  
continuity with the sponsor's purpose,  
and long-term stability of the ministry.*

*(One Vine, Different Branches, 4)*

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**SOURCES:**

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Smith, Rosemary, SC, Warren Brown, OMI & Nancy Reynolds, SP. *Sponsorship in the United States Context: Theory and Praxis*. Canon Law Society of America, 2006.

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# ***DISCERNING THE FUTURE OF SPONSORSHIP***

## **SPONSORING A MINISTRY**

The provincial superior and council begin discernment by considering their ability to fulfill canonical responsibilities regarding sponsorship. Evidence of the valid and vital expression of the Nazareth charism and mission is critically important to the process. At the same time, province resources, such as finances and personnel, need to be evaluated to ensure sustainability of ministry and member obligations. Then, the province, through its leadership, will be able to come to a better sense of direction in the discernment of its evolving role in the sponsorship of a ministry.

It is understood that the ministry leadership will be engaged with the provincial leadership in mutually discerning the future of a ministry using the appropriate criteria guidelines for sponsorship.

*Part of the responsibility of sponsorship  
is to ensure  
that the ministry will endure,  
and it is critical for the sponsors  
to know  
what the future looks like  
and how the organization  
will respond in a manner consistent  
with Catholic tradition.*

*(Smith, 11)*

## **CRITERIA FOR SPONSORSHIP OF A NEW MINISTRY**

*Any work undertaken in the “name of the Church” must meet a number of conditions articulated in canon law and derived from doctrinal commitment and values.*

**Evaluate the following criteria with “YES” or “NO”:**

1. The new ministry has a spiritual purpose. (Canon 114)
2. The new ministry answers a need that is perceived as being in harmony with the purposes of the Church. (Canon 114)
3. The new ministry will be recognized as an apostolic activity by the diocesan bishop. (Canon 394)
4. The new ministry work is one of quality – outstanding compared to similar institutions. (Canon 19)
5. The new ministry has sufficient means, such as finances or personnel, to achieve its purpose. (Canon 114)
6. The new ministry is expected to have certain perpetuity. (Canon 114)
7. Those who have been entrusted to carry out this new ministry do so as good stewards, caring for the work and its assets. (Canon 114)
8. The new ministry will be committed in its corporate decisions to the preferential option for the poor, in particular to providing high quality care to those who would otherwise be deprived of it.
9. The new ministry will be a not-for-profit service or commodity, and not simply a service or commodity to be exchanged for profit.

**To reflect the mission and purpose of the Sisters of the Holy Family of Nazareth, the ministries are expected to create an environment where those who serve and those who turn to the ministry for support will find a culture consistent with founding principles and values.**

10. The new ministry will profess and demonstrate focus on families and the needs of families.
11. The new ministry will fashion an atmosphere of FAITHFUL LISTENING where the dignity of the human person is respected and an individual’s joys and hopes, fears and pains can be placed in trust.

12. The new ministry will create LOVING RELATIONSHIPS that welcome both friend and stranger with unbiased acceptance and an opportunity to know the unconditional love of God.
13. The new ministry will be a place where one can take pause from the world's chaos and RECOGNIZE GOD IN THE EVERYDAY challenges and blessings of life.

**CRITERIA FOR CONTINUING TO SPONSOR A MINISTRY**

**Evaluate the following criteria with:**

- 3 - Meets/exceeds expectations**
- 2 - Moving toward expectations**
- 1 - Needs discernment for future sponsorship**

1. The ministry continues to have a spiritual purpose. (Canon 114)
2. The ministry continues to answer a need that is perceived as being in harmony with the purposes of the Church. (Canon 114)
3. The ministry continues to be recognized as an apostolic activity by the diocesan bishop. (Canon 394)
4. The ministry work continues to be one of quality – outstanding compared to similar institutions. (Canon 19)
5. The ministry continues to have sufficient means, such as finances or personnel, to achieve its purpose. (Canon 114)
6. The ministry continues to have certain perpetuity. (Canon 114)
7. Those who have been entrusted to carry out this ministry continue to do so as good stewards, caring for the work and its assets. (Canon 114)
8. The ministry continues to be committed in its corporate decisions to the preferential option for the poor, in particular to providing high quality care to those who would otherwise be deprived of it.
9. The ministry continues to operate as a not for profit service or commodity, and not simply a service or commodity to be exchanged for profit.
10. The ministry continues to profess and demonstrate focus on families and the needs of families.

11. The ministry continues to fashion an atmosphere of FAITHFUL LISTENING where the dignity of the human person is respected and an individual's joys and hopes, fears and pains can be placed in trust.
12. The ministry continues to create LOVING RELATIONSHIPS that welcome both friend and stranger with unbiased acceptance and an opportunity to know the unconditional love of God.
13. The ministry continues to be a place where one can take pause from the world's chaos and RECOGNIZE GOD IN THE EVERYDAY challenges and blessings of life.

### **CRITERIA FOR CHANGE IN TYPE OF SPONSORSHIP**

*Studies and recommendations for change will be brought to the sponsor. The Cultural Assessment of the ministry is of critical importance to the review. A Cultural Assessment is a scientific approach to culture, based on in-depth research of what drives high-performing organizations over time. It aims to create a common "baseline" across the organization(s) being considered. It focuses both on outcomes of organizational health and corresponding management practices. It provides objective, quantified, and benchmarked data. It ensures that insights are actionable versus just descriptive. It provides a consistent, analytical basis for culture and for identifying practices that influence how an organization functions.*

**Following studies and recommendations for a change in type of sponsorship provided by the Board of Trustees of the given sponsored institution, questions to consider are:**

- *What is your reaction to the Cultural Assessment provided by the ministry?*
- *What do the results imply about the potential for the alignment between two or more organizations?*
- *What, if anything, in this assessment still gives you concern and uneasiness?*

**Evaluate the following criteria with "YES" or "NO":**

1. The ministry can better continue with its spiritual purpose. (Canon 114)
2. The ministry can better answer a need that is perceived as being in harmony with the purposes of the Church. (Canon 114)
3. The ministry will continue to be recognized as an apostolic activity by the diocesan bishop. (Canon 394)
4. The ministry work can be one of greater quality – outstanding compared to similar institutions. (Canon 114)

5. The ministry will have greater means, such as finances or personnel, to achieve its purpose. (Canon 114)
6. The ministry will continue to have certain perpetuity. (Canon 114)
7. Those who have been entrusted to carry out this ministry will continue to do so as good stewards, caring for the work and its assets. (Canon 114)
8. The ministry will continue to be committed in its corporate decisions to the preferential option for the poor, in particular to providing high quality care to those who would otherwise be deprived of it.
9. The ministry will continue to be a not for profit service or commodity, and not simply a service or commodity to be exchanged for profit.
10. The ministry will continue to profess and demonstrate focus on families and the needs of families.
11. The ministry will continue to fashion an atmosphere of FAITHFUL LISTENING where the dignity of the human person is respected and an individual's joys and hopes, fears and pains can be placed in trust.
12. The ministry will continue to create LOVING RELATIONSHIPS that welcome both friend and stranger with unbiased acceptance and an opportunity to know the unconditional love of God.
13. The ministry will continue to be a place where one can take pause from the world's chaos and RECOGNIZE GOD IN THE EVERYDAY challenges and blessings of life.

*As sponsors,  
we believe in a future of possibility,  
and as a ministry that serves that future,  
we believe that somewhere, sometime,  
all of these relationships  
will be celebrated  
as gifts of grace.*

*(Casey, "Sponsorship as a Unique Ministry")*

## **CRITERIA FOR DISCONTINUING SPONSORSHIP**

**Evaluate with: “TRUE” or “NOT TRUE”:**

1. The ministry no longer has a spiritual purpose. (Canon 114)
2. The ministry does not answer a need that is perceived as being in harmony with the purposes of the Church. (Canon 114)
3. The ministry no longer continues to be recognized as an apostolic activity by the diocesan bishop. (Canon 394)
4. The ministry work no longer is one of quality – it no longer is outstanding compared to similar institutions. (Canon 114)
5. The ministry does not have sufficient means, such as finances or personnel, to achieve its purpose. (Canon 114)
6. The ministry can no longer continue to have certain perpetuity. (Canon 114)
7. Those who have been entrusted to carry out this ministry can no longer continue to do so as good stewards, caring for the work and its assets. (Canon 114)
8. The ministry no longer is committed in its corporate decisions to the preferential option for the poor, in particular to providing high quality care to those who would otherwise be deprived of it.
9. The ministry may no longer be a not-for-profit service or commodity, and simply a service or commodity to be exchanged for profit.
10. The ministry no longer continues to profess and demonstrate focus on families and the needs of families.
11. The ministry no longer continues to fashion an atmosphere of FAITHFUL LISTENING where the dignity of the human person is respected and an individual’s joys and hopes, fears and pains can be placed in trust.
12. The ministry no longer continues to create LOVING RELATIONSHIPS that welcome both friend and stranger with unbiased acceptance and an opportunity to know the unconditional love of God.
13. The ministry no longer continues to be a place where one can take pause from the world’s chaos and RECOGNIZE GOD IN THE EVERYDAY challenges and blessings of life.

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### **SOURCES:**

Casey, Sister Juliana, IHM. “Sponsorship as a Unique Ministry.” CHA’s Canon Law Sponsorship Institute, 2005.  
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# ***DISCERNMENT PROCESS***

Prayer is the foundation for any discernment. It must initiate, sustain and complete the process. It is important from the outset that all involved in the discernment agree to accept the outcome and to support it as God's Will. To make a decision regarding the future of a sponsored ministry the following discernment process is recommended. Participants will:

## **Phase One**

1. State the issue or question clearly.
2. Reflect on the congregation's heritage and tradition by means of its foundational statements throughout the process.
3. Reflect on the history and current reality of the ministry making use of its foundational statements throughout the process.
4. Explore sponsor and ministry expectations and identify underlying assumptions.
5. Study, review and reflect on all relevant data gathered in pursuit of an informed decision.

## **Phase Two**

1. In prayerful reflection pay attention to your feelings, initial inclinations and personal insights.

2. Share your feelings, initial inclinations and personal insights and appreciate those of others through active listening.
3. Prayerfully consider the appropriate criteria guidelines found in the sponsorship document.
4. Share your own feelings, inclinations and personal insights including the pros and cons surfaced in your discernment and appreciate those of others through active listening.
5. Prayerfully consider and assess alternatives and associated implications for future direction.
6. Reflect on all that has gone before to arrive at a personal conviction regarding the resolution of the issue in question.
7. Share your personal conviction and appreciate those of others through active listening.
8. Prayerfully make a communal decision in a shared sense that it is God's Will at this point in time.

*Discerning what is the will of God,  
what is good and pleasing and perfect,  
goes to the heart  
of the sponsorship role.*

*(Gottemoeller, 14)*

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**SOURCES:**

Gottemoeller, Sister Doris, RSM. "A Sponsor's Identity is Priestly, Prophetic, Royal." *Health Progress* 98 (May-June 2017): 13-16.