

## Guide for Sponsors in Catholic Health Care

AN EXPLANATION OF PURPOSE, QUALIFICATIONS, STRUCTURES AND COMPETENCIES

*When the day of Pentecost arrived,  
they were all together in one place.  
And suddenly there came from heaven  
a sound like a mighty rushing wind,  
and it filled the entire house where they were sitting.  
And divided tongues of fire appeared to them  
and rested on each one of them.  
And they were all filled with the Holy Spirit  
and began to speak in other tongues  
as the Spirit gave them utterance.*

ACTS 2:1-4

# Introduction

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The Scriptures are filled with examples of call. God called Noah to build an ark and save his people; God called Moses from the burning bush, and Moses responded, “Here I am.” God called kings (David and Solomon) and prophets (Isaiah, Ezekiel and Jeremiah).



In almost every case, the recipient of this call was confused (Samuel had to hear the Lord’s call three times in the night before he understood), and sometimes, outright reluctant (Jeremiah protested he was too young, Moses worried that he was slow of speech, and a nobody besides — “Who will listen to me?”). Despite their misgivings and feelings of inadequacy, God called them nonetheless and gave them what they needed. Their call became their vocation.

The tradition of call continues in the Christian Scriptures. Simon Peter is the first one to be called by Jesus in all of the synoptic Gospels; Matthew, Andrew, James and John are also mentioned by name. But Jesus called the tax collector, and many others. Later, he called the apostle Paul in such a dramatic way that it knocked him to the ground. At Pentecost, the Spirit descended on a group to enable them to carry out the ministry together.

Jesus was very blunt about how demanding discipleship would be, but when he said, “Come, follow me,” they did so. They accepted a call to a new ministry, which became for them a vocation.

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Sponsors are being called to a new ministry too, one that did not even have a name until recently. We are only now beginning to understand the demands of this ministry, but we know that for us, like the disciples, it is a specific way of preaching the Gospel. Those of you who are or who may become involved in Catholic health care as a sponsor have no doubt had many important “vocational moments” in your life. These moments created you as the person you are. Serving as a sponsor is yet another moment in that vocational journey.

Our hope is that this guide will help you and the sponsor body you are part of to understand more fully how Catholic health care is a Gospel ministry.

# How to Use This Guide and Who Can Benefit From It

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This guide will be most useful if it is used in a group, with a facilitator who can lead participants, provide clarifications and answer questions. Since it is relatively brief, it does not include all the history and complexity of sponsorship today. There are a variety of sponsorship models; therefore, the guide will need to be adapted to the particular structure and culture of each ministry.

This guide builds on CHA's *Core Competencies of the Sponsor* and attempts to clarify what we have learned about the development of sponsorship in Catholic health care. It was developed with consultation from canon lawyers, sponsors and other leaders.<sup>1</sup> Our hope is that it will provide guidance for sponsor members themselves as they grow into fuller awareness of their call, as well as for those who recruit them, form them and assess their effectiveness. We hope that it will also assist leaders in their understanding of the distinct responsibilities of the sponsor body and the governance board.

**New members of sponsor bodies** will find this guide useful as they become acquainted with their duties and accountability. **Seasoned members of sponsor bodies** may find it to be a good refresher, especially as newer models of sponsorship continue to evolve. They may also use it for ongoing formation activities. **Traditional religious sponsor members** may find this useful as they relate to boards, executive teams and bishops in new ways, or as they consider establishing a new juridic person for their ministries, or begin a process of transitioning from one model of sponsorship to another. **Prospective sponsor members** may use this to better understand the role of sponsor which they are being asked to consider.

**CEOs and other senior executives** who relate regularly to the sponsor will gain a clearer understanding of the role of sponsor and some ideas about how the sponsor affects their own roles.

**Health care associates** may use the guide to grow in understanding of the sponsor's role in Catholic health care.

**Board members** may benefit as they build relationships with new sponsoring entities that differ from the traditional religious sponsors with which they are more familiar.

**Bishops and diocesan liaisons for health care** may use this guide to clarify their own roles as members of sponsor bodies or to understand the ecclesial role of sponsors that have a presence in their dioceses and have significant numbers of lay people serving on the sponsor body.

Finally, **mission leaders**, especially those whose job description includes sponsor relations, will find helpful guidance on how they relate to the sponsor and support the sponsor in their responsibility for mission and Catholic identity.

# Evolution of Sponsorship

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Sponsorship itself is not new. It has existed *de facto* for centuries, but the term is not found in canon law. Until recently, it was an implicit function of those who founded our apostolic works of education, health care and social services. The founders were mostly religious institutes of women and men. Since they were officially recognized by the Church, the works they sponsored were Church works.

The notion of sponsorship became more explicit in the United States in the 1970s when membership in religious institutes began to decline and their priorities began to shift. The term continued to be used as a way of acknowledging the important role that founding religious institutes wanted to continue to play in their ministries. When advisory boards took on fiduciary responsibilities, the religious sponsors were recognized legally as “members” who exercised influence through reserved powers. When we speak of sponsor, this refers to a group not individual persons.

Sponsorship began to reflect the new emphasis on the role of the laity in the life and mission of the Church that was a hallmark of the Second Vatican Council. The evolution of sponsorship may be the single most important example of the new role of the laity called for by the Council.

Pope St. John Paul II understood this emerging direction of sponsorship of ministry when he said, “Participation of the laity often brings unexpected and rich insights into certain aspects of the charism, leading to more spiritual interpretation of it and helping to draw from its directions for new activities for the apostolate.”<sup>2</sup>

The term sponsorship came into wide usage in Catholic health care after 1991 when Catholic Health Care Federation, the first public juridic person (PJP) that was not a religious congregation, was established. This new model made the idea of sponsorship explicit and created a need to explain it and show how it differs from older, more traditional models. The use of juridic person as sponsor has grown since 1991. For a full list of Catholic health ministry juridic persons see the Sponsorship page at the CHA website ([chausa.org/sponsorship/overview](http://chausa.org/sponsorship/overview)).

Sponsorship today is more than just a juridical or organizational construct. It is an unprecedented new opportunity for all sponsor members to deepen their own spiritual lives and for Catholics to realize their baptismal call in a vocation of leadership. They answer this call in order to continue the healing ministry of the Church in the spirit of the founders. It is also a moment when the Church recognizes new gifts of the Spirit for a new time and is calling on lay persons to accept these gifts in service to the Church's healing ministry and to the common good of all people.

*“The laity, dedicated as they are to Christ and anointed by the Holy Spirit, are marvelously called and prepared so that ever richer fruits of the Spirit may be produced in them.”*

**DOGMATIC CONSTITUTION ON THE CHURCH, CHAPTER IV, NO. 34**

# Sponsorship Defined

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Sponsorship is not explicitly named or defined in canon law, and our understanding of the term is evolving. CHA has for some years used the following definition, which sees sponsorship as a relationship. It is the basic definition we will operate from in this guide.

*“Sponsorship is a structured relationship through which the sponsor, in the name of the Church, directs and influences a ministry that meets an apostolic need and furthers the mission of Jesus.”*

More simply stated, sponsorship involves a relationship to the Church. It refers to the oversight and guidance of a ministry undertaken on behalf of the Church and through the lens of the charisms of the founders.<sup>3</sup> PJPs are an important way to preserve these ministries for the future.

## SPONSORSHIP – A RELATIONSHIP TO THE CHURCH

Apostolic works often transcend the abilities and life span of individual persons. To afford continuity and stability over time, the legal system of the Catholic Church, like other legal systems, creates artificial entities known as juridic persons on which the law confers certain rights like those of natural persons (e.g., the right to make contracts, own property, incur debts) and on which the law imposes certain obligations (Code of Canon Law, c. 113.1 and 2).

These entities are defined in much the same way as a corporation is defined in Anglo-American law: An ecclesiastical juridic person is an artificial person, distinct from natural persons who establish it, administer it, or for whose benefit it exists. It is constituted by ecclesiastical authority for an apostolic purpose (c. 114.2), with a capacity for continuous existence and with canonical rights and duties conferred upon it, either by universal law or by decree of Church authority that constitutes it (either a diocesan bishop, a conference of Bishops or the Holy See, c.114.1).

Juridic persons fulfill “in the name of the Church,” the mission entrusted to them in view of the common good according to the norms of law (c. 116.1). This means that the activities of the public juridic person (PJP) are the work of the Church and not simply the work of the individuals who act on behalf of the group.

A PJP consists of persons who are authorized to act on its behalf, either by law or by special statutes. Its property is Church (ecclesiastical) property or “goods” (c. 1257.1) and it is governed by the canons in Book V of the *Code of Canon Law* on temporal goods. It participates in the mission of the Church and is recognized as Catholic.

In turn, it must maintain communion with the Church and is subject to some degree of oversight by ecclesiastical authority. A public juridic person is a structure connecting a ministry to the Church.

Juridic person is the generic term for a type of Church corporation. These can be associations of persons, as in the case of a religious institute, or an association of things, such as the assets of an educational or health care ministry. The latter has come to be referred to as a ministerial juridic person or MJP, or a ministerial public juridic person (MPJP), to indicate that it was founded primarily for a ministerial purpose rather than for the sanctification of its members as a religious institute might be. Although ministerial juridic person (MJP) is not a recognized title in the *Code of Canon Law*, it is now being used to describe PJPs established for the oversight of Catholic health care ministries. This document will use MJP to distinguish juridic persons established for the purpose of the health ministry from other juridic persons such as dioceses, parishes or religious orders.

The relationship of sponsored works to the Church is treated in various parts of the *Code of Canon Law* but especially in canons 113–123 on juridic persons. For instance:

- ✦ “The purpose of juridic persons must be in keeping with the mission of the Church and transcend the purpose of individuals involved” (c. 114.1).
- ✦ Such purposes must pertain to “works of piety, of the apostolate, or of charity, whether spiritual or temporal” (c.114.2).
- ✦ The juridic entities “fulfill in the name of the Church, according to the norms of the precepts of law, the proper function entrusted to them in view of the public good” (c. 116. 1).
- ✦ Sponsored works are “Catholic works” rather than just “works of Catholics.” This means that they are undertaken in the name of the Church (c.116.1) with all the guarantees of the Church behind them. Works of Catholics are good things done by Catholics that do not carry this same “official” stamp.

*“Juridic persons are constituted either by the prescript of law or by special grant of competent authority given through a decree. They are aggregates of persons (universitates personarum) or of things (universitates rerum) ordered for a purpose which is in keeping with the mission of the Church and which transcends the purpose of the individuals.” (c. 114.1)*

# Qualities to Be Found in Sponsored Works of the Church

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There are certain qualities that are necessary for an apostolic activity to be a work of the Church. These works function “in the name of the Church” (c.116.1).

These qualities named below are not spelled out, as such, in one place in the *Code of Canon Law*, but are derived from canonical principles that are interspersed throughout the Church’s legislation. They include:

- ✦ First, a sponsored work must have a **spiritual purpose** (c.114). Such a purpose can be either a work of piety, a work of the apostolate, or a work of charity. Canon 676 speaks of lay religious institutes participating in the pastoral mission of the Church through the spiritual and corporal works of mercy. It is not difficult to see how the health care or educational ministries fit into a number of these categories of “mercy.”
- ✦ Second, a work carried out in the name of the Church must **answer a need**. Canon 114 even speaks of a juridic person pursuing a “genuinely useful purpose.” Of course, something that was a particular need in the past might not be so today because of changing circumstances. Regular community health needs assessments help us monitor real needs that require action. Serious social events such as a pandemic may suggest a new need or a new focus on an existing need.
- ✦ A third condition mentioned in the Code is that the undertaking has **sufficient means** to achieve its purposes (cc.114.3 and 610). The necessary means are not limited to financial assets; a spirit of faith and a willingness to work diligently are also part of the necessary means. Likewise, an adequate number of qualified personnel is a prerequisite.
- ✦ Fourth, works carried out in the name of the Church are expected to have a certain **perpetuity or stability**. We are not involved in fly-by-night operations. It takes a long time to nurture a bud so that it becomes a tree in full bloom. The establishment of an MJP is a way of insuring perpetuity and stability.

- ✦ Fifth, Canon 116.1 refers to a task or mission that has been “entrusted” to those who are to carry out a work. Those who have been so “entrusted” are to carry out their tasks as **good stewards**, caring for the work and its assets (c.1284.1). The responsible stewardship of the temporal goods entrusted to a work of the Church and the resulting need for appropriate accountability are major components of good sponsorship.
- ✦ A sixth, and very important characteristic, is found in Canon 806.2, which applies to Catholic education and might be applied analogously to Catholic health care. It requires that works in the name of the Church, under the supervision of a diocesan bishop (cc. 394 and 678), be carried out according to standards that make it a **work of quality**, at least as outstanding as those in other similar institutions. Indeed, if an activity is not of the highest quality, serious questions ought to be asked about whether it should continue. Regular evaluations by outside entities such as Press-Ganey and the Joint Commission monitor the quality of Catholic health care. In addition, quality is necessary to assure the sacramental potential of health care.<sup>4</sup>
- ✦ In addition, a work of quality calls for **special preparation**. Canon 229.1 refers indirectly to preparation. Just as we would not let a physician practice who has not been prepared, duly licensed, and who remains up to date, so too, those in charge of mission and related areas must be prepared and remain well-informed. All leaders and associates should participate in appropriate formation programs that strengthen them spiritually for the ministry of health care, beginning with sponsor members themselves.

These principles, found in various parts of the Code, can serve as guidelines for those MJPs that are carrying out their mission in the name of the Church. This mission is not just a personal activity; rather, it is part of a much larger plan, one that participates directly in the Church’s mission to preach the Gospel, and one that will eventually lead those sharing in it to the fullness of life in faith and in joy.<sup>5</sup>

# Models of Sponsorship

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The general requirements for sponsorship may be met in a number of ways. Today, ministerial juridic persons that sponsor works of the Church are generally in one of following five categories:

- ✦ **Congregational** This is the most traditional model in which a religious institute or a group of religious institutes retain official sponsorship of a Church work such as an educational or health care institution. This model does not require the establishment of a new MJP because the congregation or institute is already a public juridic person, recognized by the Church.
- ✦ **Diocesan** Dioceses are public juridic persons, too, and serve as sponsors of educational or health care ministries.
- ✦ **Distinct** In this model, a new MJP is established as sponsor that is distinct from the governing board of the civil corporation. Sponsor members do not serve on the governing body of the civil corporations.
- ✦ **Mirror** This model involves establishment of a new MJP that consists of the same group of persons who constitute the governing board of the civil corporation. This one group acts variously in different capacities as it exercises its civil and canonical responsibilities.
- ✦ **Hybrid** In this model, the canonically established MJP is a distinct sponsoring body whose members also serve on the governing board of the civil corporation. Hence, the governing board of the civil corporation is made up of all members of the sponsoring body as well as members who serve solely on the governing board of the civil corporation.

In each model, the relationship between the sponsor board and the civil governing board is unique. The division and overlap of responsibilities between these two bodies can vary widely. In a mirror structure, all members serve in both capacities and, therefore, require competencies as both governing board members and sponsors.

# Essential Responsibilities of the Sponsor

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A sponsor of a Church ministry has specific duties that are usually referred to as “reserved powers.” Sponsor duties differ somewhat from one ministry to another, but virtually all of them specify some duties in the following general categories. This list is not prescriptive, but descriptive of what is found in the statutes and bylaws of many existing ministerial juridic persons.

These responsibilities include:

- ✦ Ensure fidelity to Church mission and teaching with special attention to service to persons who are poor and marginalized;
- ✦ Ensure proper understanding of and conformity to the *Ethical and Religious Directives for Catholic Health Care Services* (ERDs);
- ✦ Ensure fidelity to the ministry’s mission, vision and values to foster healing, act with compassion, and promote wellness for all persons and communities;
- ✦ Approve or modify the ministry’s mission statement and bylaws;
- ✦ Ensure, oversee and assess formation activities throughout the ministry, starting with the sponsor body itself;
- ✦ Exercise stewardship over stable patrimony and ecclesiastical goods and the reputation of the work as required by canon law;
- ✦ Appoint or approve board members or the CEO, as specified in the bylaws;
- ✦ Make regular in-person or written reports to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life;
- ✦ Ensure positive relationships with bishops in whose diocese the ministry is present; and
- ✦ Ensure the appropriate relationship between sponsor and system mission leadership.

*“The prophetic voice is not issues-based. It accomplishes the harder, more necessary work of reframing the big picture of what is at stake, so that we can take in the reality of our moment in a new way, with a new sense of what might be possible. Prophets help us connect the dots between the world as it is and the world as it might be.”*

**KRISTA TIPPIT ON WALTER BRUEGGEMANN**

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*“The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us. The vocation and task of the prophet are to name the reality from God’s perspective, penetrate the numbness of the dominant culture, provide an alternative vision, and energize a people to hope.”*

**FROM “THE PROPHETIC IMAGINATION” BY WALTER BRUEGGEMANN**

PERSONAL  
QUALIFICATIONS  
OF MEMBERS



COMMITMENT TO  
THE MISSION



COMMITMENT TO  
CATHOLIC SOCIAL  
TEACHING



WILLINGNESS  
TO WORK AS  
A GROUP



WILLINGNESS  
TO GROW



MATURE  
SPIRITUALITY



PROPHETIC  
IMAGINATION



SPIRITUAL  
FORMATION



UNDERSTAND  
THE ROLE OF THE  
SPONSOR



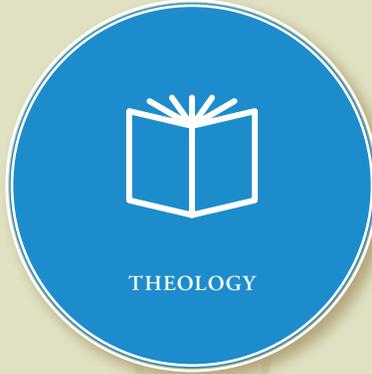
PRUDENCE

## Personal Qualifications of Members of the Sponsor Body

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Effective exercise of the responsibilities requires certain personal qualities and commitments of each sponsor body member. The following list is not exhaustive, but enumerates some basic qualifications that individual members of the sponsor body should exhibit:

- ✦ Commitment to the healing mission of Jesus and the mission and values of the particular sponsored ministry;
- ✦ Commitment to and ability to advocate for Catholic Social Teaching, especially human dignity, justice, the common good, solidarity and a preferential option for the poor;
- ✦ Mature spirituality rooted in regular practice of faith and a personal prayer life (for Catholics, this means a regular liturgical and sacramental life) and a commitment to the charism of the ministry;
- ✦ Participation in personal and communal spiritual formation for ministry appropriate to the role of sponsor. Regular formation activities are an integral part of sponsorship;
- ✦ Prudence, that is, good judgment and ability to apply general principles to specific situations and to ask the right questions. This prudence guides both specific decisions the sponsor might be called to make as well as the ability to promote cooperative and fruitful relationships with the bishops and the Holy See, as well as with civic and political groups;
- ✦ Ability to understand and exercise the role of the sponsor distinct from governance and management;
- ✦ Ability to exercise “prophetic imagination,” by promoting the larger Gospel vision for the ministry and to take risks and speak boldly when necessary;<sup>6</sup>
- ✦ Willingness to grow in knowledge of the various areas of expertise cited in the competency matrix below; and
- ✦ Willingness to work as a group and take the time necessary for careful discernment as a sponsor body.



CORE  
COMPETENCIES  
OF THE  
SPONSOR BODY



# Competency Matrix

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In addition to the personal qualifications that each member of the sponsor body should possess, there are certain skills or areas of expertise that should be represented in the sponsor body as a whole. While not every member will possess knowledge in all these areas, the sponsor as a group should seek persons or have access to persons with expertise in each area, as appropriate. The sponsor as a whole should also exhibit as much gender, racial and cultural diversity as possible.

The sponsor body competencies include:

## THEOLOGY

- ✦ Advanced understanding of and ability to apply theological concepts such as Church, mission, ministry, eschatology, Christology, sacramentality, scripture and Catholic Social Teaching to the ministry of health care
- ✦ Familiarity with canon law and Church structures, and especially the sponsor's particular canonical structure, and bylaws

## ETHICS

- ✦ Knowledge of health care ethics, both clinical and organizational
- ✦ Knowledge and understanding of the Catholic moral tradition and the *Ethical and Religious Directives for Catholic Health Care Services*
- ✦ Experience with ethical discernment at the system level

## MINISTRY FORMATION

- ✦ Knowledge of principles of spiritual formation, especially for adult laity
- ✦ Ability to contribute to a vibrant and prayerful sponsor community
- ✦ Ability to support the spiritual growth of others through initiating, overseeing and assessing formation activities
- ✦ Experience with the process of discernment in decision making

## CLINICAL

- ✦ Knowledge and ability to address clinical issues such as quality, standards of care, medical education and ethical issues
- ✦ Extensive knowledge of the health care delivery system

## ORGANIZATION

- ✦ Experience of how organizations act, decide and respond to external pressure
- ✦ Awareness of social, economic and political factors that impact health care in general and Catholic health care in particular
- ✦ Ability to clearly articulate a rationale for decisions and priorities
- ✦ Awareness of financial and operational principles as they relate to health care

In recruiting and vetting prospective sponsors, a wide variety of professional experiences is appropriate. The following kinds of experience should be considered relevant:

- ✦ Church, business or health care leadership
- ✦ Mission leadership in health care, higher education or social services
- ✦ Health care ethics
- ✦ Theological research or teaching
- ✦ Spiritual formation of religious or laity
- ✦ Clinical medicine
- ✦ Public and population health
- ✦ Senior care
- ✦ Social justice and advocacy
- ✦ Health care strategy
- ✦ Organizational development

**A GLOSSARY OF SPONSOR-RELATED TERMS CAN BE FOUND ON THE CHA WEBSITE SPONSORSHIP FOCUS AREA.**

*We hope you find this “Guide for Sponsors in Catholic Health Care” helpful in your important work for the health ministry of the Catholic Church. You will find additional resources — publications, videos, formation tools and links to many articles that have appeared in “Health Progress” — at [chausa.org/sponsorship](http://chausa.org/sponsorship). We look forward to working with you and invite you to contact us whenever we may be of assistance.*

**FR. CHARLES BOUCHARD, OP, S.T.D.**  
SENIOR DIRECTOR, THEOLOGY AND SPONSORSHIP

**LORI ASHMORE-RUPPEL**  
DIRECTOR OF SPONSORSHIP

## Additional Resources

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This guide should be used in conjunction with other CHA sponsor resources, including:

- ✦ *Go and Do Likewise* (2017) is an educational video that highlights the role and importance of sponsors in the Catholic health ministry to support sponsor formation, board education, leadership development and training initiatives. Theologians, sponsors and leaders in Catholic health care provide insights about the meaning of sponsorship, historic roots of the ministry, role of the laity, responsibilities of sponsors, canon law, theological foundations of sponsorship, sponsor formation and the future of sponsorship as we answer the call in the Parable of the Good Samaritan to “Go and Do Likewise.”
- ✦ *The Guide to Understanding Public Juridic Persons in the Catholic Health Ministry* (2012) addresses changes in sponsorship structures and assists sponsors and those in management to understand the canonical responsibility of sponsors for a ministry of the Catholic Church. Developed by noted canon lawyers Fr. Jordan Hite, TOR, JCL, JD, LL.M.; Sr. Sharon Holland, IHM, JCD; and Fr. Francis Morrissey, OMI, JCD, the publication was created to be a resource for Catholic health care systems or institutions that are considering new forms of sponsorship and provide a contemporary overview of public juridic persons (PJPs).
- ✦ *Temporal Goods at the Service of the Mission of Ministerial Juridic Persons* (2017) updates and builds upon the 1994 CHA document, *Inventorying Church Property and Other Administrative Matters*, and provides a great deal more foundational canonical information and praxis in the administration of temporal goods. Written by Fr. Frank Morrissey, OMI, Ph.D., JCD, and Sr. Peggy Martin, OP, JCL, the publication is part of a series of resources from CHA to assist sponsors of Catholic health care in the effective exercise of this important ministry of the church. The Appendix contains three sample inventory documents to assist administrators in applying material in this document in maintaining accurate inventories of ecclesiastical goods. The Appendix also includes a reprint of an August 2014 Vatican circular letter, *Guidelines for the Administration of the Assets in Institutes of Consecrated Life and in Societies of Apostolic Life*, which provides much of the basis for the current understanding and practice.

# Notes

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1. This Guide was prepared by CHA staff in the Department of Mission Services with consultation and advice from CHA's Sponsorship and Canon Law Committee, the Ministerial Juridic Person Collaborative and several focus groups of sponsor members. The following systems and sponsors were involved in the consultation: Ascension, Avera, Bon Secours Mercy Health, Providence Health and Services, SSM Health, Mercy Health, Holy Redeemer Health, Common Spirit, Covenant Health, Hospital Sisters Health System, Trinity Health, Calais Ministries, and CHRISTUS Health.
2. John Paul II, *Vita Consecrata* [On the Consecrated Life and Its Mission in the Church and in the World], March 25, 1996, [http://www.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_25031996\\_vita-consecrata.html](http://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_25031996_vita-consecrata.html), 55.
3. Denise Colgan and Doris Gottemoeller, *Union and Charity: The Story of the Sisters of Mercy of the Americas* (Silver Spring, MD: Sisters of Mercy of the Americas, 2017), 38.
4. Quality is particularly important as an aspect of the sacramental nature of health care. Any sacramental reality, that is, one that mediates or “causes” grace, must be quality. Poor quality care is neither effective nor sacramental. This is why our seven sacraments use real, authentic things like bread, water, oil and human commitments. For a deeper exploration of this question see Clarke E. Cochran, Ph.D., “Renewing the Sacramental,” *Health Progress*, November–December 2003 (<https://www.chausa.org/docs/default-source/health-progress/renewing-the-sacramental-pdf.pdf?sfvrsn=2>)
5. This summary is adapted from Fr. Francis Morrissey, OMI, “Implications of Canon Law for Catholic Health Care Leaders and Organizations,” presented at CHA Sponsor Formation Program, 2016.
6. The articulation of this Gospel vision for society at large is a form of “public preaching” which presents our values as the basis for human dignity and the common good. See Charles Bouchard, O.P., “Advocacy, Prophecy and the Common Good,” *Health Progress*, March–April 2020, <https://www.chausa.org/docs/default-source/health-progress/advocacy-prophecy-and-the-common-good.pdf?sfvrsn=0>

*The Spirit of the Lord is upon me,  
because he has anointed me to bring good news to the poor.*

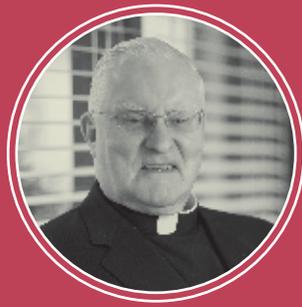
**LUKE 4:18**

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*“Sponsorship is a formidable gift to the people and to the church. Sponsors, too, are gifts to the church, because they sponsor ministries that witness to the church’s fidelity, to its call to build the Reign of God. Sponsorship lives in faith, hope, and prayer. It is a call that arises from an experience of God, a vocation, and it is a ministry that believes that those experiences and that presence are with us on an ongoing basis.”*

*“Sponsorship is open to risks and transformation. It does not now look like it did 100 years ago, and it will not look like this in another 10 years. In the stories of our founders, there is an unrelenting passion for the mission, not for the institution or the organization, but for the mission.”*

**ADOPTED FROM THE WRITINGS OF SISTER JULIANA CASEY**



THIS RESOURCE IS DEDICATED TO THE MEMORY OF  
FR. FRANK MORRISSEY, O.M.I., PH.D. (D. 2020),  
FRIEND, MENTOR, AND SCHOLAR. FR. MORRISSEY  
ASSISTED IN THE ESTABLISHMENT OF PJPS  
WORLDWIDE, AND MUCH OF THE CONTENT OF THIS  
GUIDE IS FROM HIS OWN SPEAKING AND WRITING.

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