

THE SAINT JOHN OF GOD STORY - PART 6 CONTINUED

men and women who give bad example and are trouble makers, and who give you much work because of their ill-breeding. So, send them away and clear the hospital of such persons so that the poor who want to live in peace and quietness are not afflicted and maltreated by them."

John of God listened carefully until the Archbishop had finished and then he replied: "My Father and good Prelate, it is I alone who am wicked, incorrigible, useless, and deserve to be thrown out of the house of God; and all the poor people who are in the hospital are good and I do not know anything bad about a single one of them. God suffers the bad and the good every day He lets his sun shine on them all. There is really no reason the throw the abandoned and the afflicted out of their own house."

John of God's response, full of sympathy for 'his' poor and assuming any blame that had to be assigned, moved the Archbishop deeply. He told John: "Blessed of God, Brother John, go in peace. I give you permission to do in the hospital as you would in your own home." John of God went back to his hospital, and his poor, healed in spirit if not in body.

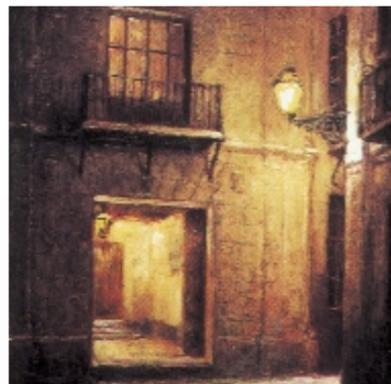
A LAST DUTY

In February 1550, feeling that his life was slipping away, John of God still had one essential task to carry out. He had to put his financial affairs in order so that his creditors would not lose their money when he died. One morning John took a clerk with him and called on his creditors throughout the city. Some of them had forgotten that he owed them anything. He listed his debts and creditors and, back home, had a copy made. He then tucked the original

into his tunic and placed the copy in the hospital's safe so whatever happened his creditors' entitlements would be remembered and honoured.

FINAL SICKNESS

John of God had been a 'man-about-town' in a very literal sense. He had gone out into the city or the surrounding countryside almost every day. He was in and out of the Archbishop's Palace, the dwellings of the clergy, the palaces of the nobility and the homes of the wealthy and the poor; he visited inns and brothels, lawyers' offices, merchants' counting houses, shops, the market place, the prison and so on.



There were several households in Granada that John visited almost daily. One, that of the 'Casa de Los Pisa' was the household of Don García de Pisa. On his way home from questing, John would turn into the courtyard of this house and sit by the fountain, taking a drink of water and chatting to the mistress of the house, Doña Ana Osorio, or anyone else who was around. More often than not he got something here for his poor. From this house it was only a few minutes walk to his hospital on the Los Gomeles Rise.

Towards the end of February several days passed without John of God

appearing at Casa de Los Pisa. Doña Ana enquired as to what had happened to him. She was told that he had become so sick that he was confined to his bed at his own hospital. Doña Ana immediately went to visit him. She saw that the constant stream of people coming and going from his room, asking for help and advice, prevented him from getting the rest he needed.

She begged him to come to her house, where he could have a bed and everything he needed. There, in his own hospital, he was just lying on a plank with his basket for a pillow. John declined her invitation because he wanted to die, and be buried, amongst his own people. However, at Doña Ana's prompting, the Archbishop intervened and ordered him to go to her house to be nursed.

Doña Ana sent a sedan chair to transport John to Los Pisa. As soon as he got into the chair his poor realised that he was being taken from them. They surrounded him to try and prevent his departure. John dissolved into tears when he saw 'his' poor so distraught. He said to them: "My brothers and sisters, God knows that I want to die here amongst you. However, God is better served if I do His will and die out of your sight."

His last words to 'his' poor and his companions were a blessing: "Remain in peace my children. Should we never meet again, pray to Our Lord for me." As the people around him began to cry and lament he slumped unconscious in the chair. As soon as he recovered sufficiently the servants of Doña Ana lifted him and carried him to Casa de Los Pisa.

The story of Saint John of God concludes in the next issue of Hospitaller.



THE COURAGE TO BE A WITNESS



Brother John Martin, OH, Provincial

For many people, there is still the tradition of looking back and reflecting on the events of the past year and looking ahead to a New Year and making 'New Year' resolutions.

If we think for a moment about the world in which we live, we see that during the past twelve months there has been an escalation in violence, terrorism and crimes against humanity. We are more conscious of the plight and impact of refugees, asylum seekers and illegal immigrants. We have been made aware of the growing HIV/AIDS pandemic; a growth in drug and alcohol dependency, an increase in associated crimes, family breakdown, homelessness and the human misery that is ever present when the value and dignity of the person is undermined.

We have, on the other hand, witnessed the courage, dedication and commitment of a great number of people who simply reach out to others in times of need. There has, as always, been a generous response to national and international need when lives have

been threatened. The values expressed by compassion, hospitality, justice, respect and trust have been demonstrated in so many ways by those who care for others. I believe these realities express the tension within each one of us for good or for evil; for generosity or selfishness.

"Each one of us can bear witness in our daily lives to the intrinsic dignity and value of every human life, but it takes courage."

At Christmas we celebrated the birth of Jesus, the Son of God. The whole event spoke to us about the love of God for all peoples and throughout all ages. God's love for each one of us. A God who enters into our human condition in order to redeem it; who comes among us, "so that they may have life and have it to the full". (John 10:10)

God, who is love, call us to love our neighbour and live in peace.

Each one of us is called to respond to the Gospel of life, to "feed the hungry, give drink to the thirsty, to welcome the stranger, clothe those in need, visit the sick and go to see the prisoner." (Matthew 25:31-46). To do this in a practical way is, as Pope John Paul II reminds us, "to preach and teach the Gospel which dispels the darkness and illuminates the way of life." (Address to the Bishops of England and Wales - 23 October 2003).

Each one of us can bear witness in our daily lives to the intrinsic dignity and value of every human life, but it takes courage.

Perhaps, as we begin this New Year of 2004, we could simply resolve, as far as we are able, not to turn away from the needs of our neighbour, knowing that together we can make a difference to world in which we live.

I wish you all a very Happy, Blessed and Peaceful New Year.

CAN YOU CONTRIBUTE?

We hope that you enjoy this issue of the Hospitaller. As an interactive publication, we welcome any comments or suggestions regarding the newsletter, and would be delighted to include on the Hospitaller mailing list, additional names and addresses of friends, family or colleagues. If at any time your details change or you wish to have your name removed from the Hospitaller mailing list, please do let us know.

We acknowledge sincere appreciation to all those who continue to support our work. We will always be grateful for financial support and voluntary help, which ensures the continuation and extension of the Hospitaller mission.

PLEASE ADDRESS CORRESPONDENCE TO KAREN GILROY, FUNDRAISING & PUBLICITY OFFICER

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Find out what's
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A NEW NAME...

The Trustees have felt for some time that the name of the Charity, "The Trust Property Administered in Connection With The Hospitaller Order of Saint John of God" is rather cumbersome. Accordingly, at the Trustees meeting on 1 October 2003, a resolution was passed changing the name of the Charity to "Hospitaller Order of Saint John of God Charitable Trust". As well as being less cumbersome, the new name more accurately describes what we are – a charity which advances the Mission of Hospitality of the Hospitaller Order of Saint John of God.



...AND A NEW LOCATION

The Hospitaller Order of Saint John of God Charitable Trust has moved its headquarters to the centre of Darlington. After over 120 years in the village of Scorton in North Yorkshire, the Order and the Charitable Trust has moved in order to take advantage of a central location from where to serve its 40 projects throughout Great Britain. The address details are on the right.

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NEWS FROM THE SERVICES



THE NORTH EAST

Dalby View

1 & 2 Dalby View in Coulby Newham, near Middlesbrough were purpose-built in 1993 as high specification bungalows each offering accommodation and 24-hour care and support for four young adults. Until very recently all of the people for whom Dalby View became their home had physical disabilities. However in response to a pressing need in the area, the home is now registered to receive young people with learning disabilities. Staff and residents have worked hard to have this new registration accepted and were pleased to welcome a young man with learning disabilities to their home.



Sandown Road

22 Sandown Road was opened as a service in 1995 and is an eight-bedroomed bungalow offering 24-hour care and support to adults with profound learning and physical disabilities, and complex needs. Such is the extent of the challenging needs of some residents, many care providers are unable to offer them homes. Hence Sandown Road is a particularly valuable service in the area. In recent weeks, for the first time in any of its services, the Order has managed to negotiate a 2:1 staff ratio for one resident who has particularly challenging and self-injurious behaviour. Two staff members are required to care and support this person with very special needs.



Working in partnership with Social Services and Health Trusts is vitally important when ensuring the needs of the people we care for are met.

DON'T FORGET!

You can get all the information on our services by visiting our website at www.hospitaller.co.uk

NORTH YORKSHIRE

Saint John of God Hospital Services, Scorton, North Yorkshire

The Order has worked tirelessly in pursuit of a number of options for the services at Scorton. These have included particularly our work in partnership with Broadacres Housing Association, which produced a potential development of new services. This option would have been the Order's preferred choice, as we would have continued to provide the services. Sadly this was not feasible, as the funding was not available. The other options we

have pursued have been to find a purchaser for the site as a going concern.

The Order has now received an expression of interest, subject to planning consent, which is being actively pursued. This would be a positive solution, which will mean that services will be continued on the site, with further development of the site included in the proposal.

If this positive solution proceeds, it will mean that the residents' homes will be secured and that the majority of staff would transfer under TUPE to the new provider. Some areas, including the ancillary services and LEOS, are potentially still at risk and we will be exploring the options for these services and staff with the potential purchaser over the next few weeks.

Further meetings with Social Services and the PCT have been established to further the transition



to the new provider. The intention would be that there would be an appropriate handover period to ensure that the quality of services is sustained throughout. We believe that this will provide continuity for the people who use the services and staff, reduce disruption to everyone and improve the facilities on site.

We would like to thank everyone for their patience and support.



WEST YORKSHIRE

NEW NURSING HOMES IN BRADFORD

The Hospitaller Order of Saint John of God Charitable Trust, in partnership with Bradford District Care Trust, is developing two new nursing homes, both of which are on sites adjacent to existing nursing homes run by the Charity. The first of these developments is in Thornton where a purpose built nursing home will provide a home to twelve people with learning and

physical disabilities. Building work on the bungalows is well under way and due for completion in September 2004.

The second development, in Queensbury, is an eight-bedded nursing home for people with learning disabilities, who also have challenging behaviour. Work is due to commence in January 2004 for completion later in the year.

The development of the Charity's services in West Yorkshire over the last ten years has been extensive. When the two new nursing homes open, the Charity will have a total of nine nursing homes, two supported living services and a respite care service. This rapid development has been made possible by the Charity's effective working in partnership with Bradford District Care Trust and Calderdale Social Services.

WEST YORKSHIRE

The following article was published in Bradford District NHS Connections magazine, October/November 2003.



Runners up from Legrams Resource Centre and the Clinical Liaison Team. From left, Sharon Garbett, Lesley Cairns, Sue Smith, Sharon Fuller, Sue Dobson and Jaimie Martin with Brother John Martin and Director of Learning Disabilities, Brian Stanley

Excellence awarded

MAKING a difference to people with learning disabilities was celebrated in a second new award scheme in the Trust.

In partnership with The Hospitaller Order of St John of God, a total of £2,000 was awarded to teams of staff working in learning disabilities services for, or on behalf of, the Trust.

The Team Awards recognised excellence in:

- the care of people with profound learning and physical disabilities
- working in supported accommodation to promote inclusion and independence

The winning team – which was presented with £1,000 – is based at a nursing home in Station Road, Clayton, Bradford, run by the Hospitaller Order of St John of God. Staff wanted to extend their sensory room and set out to raise money for the project.

They started the ball rolling with a cake stall, following this with summer fairs, selling cosmetics for communion and a bonfire night party.

With building work funded and now completed, the staff will use their prize money to buy more up-to-date equipment to make the sensory room a relaxing and soothing place for service users.

Runners up – who received £500 each – were:

- Nursing homes at Bede's Close, Thornton, where staff want to enhance their sensory area with

scented herbs and flowers, an area for users to plant their own seeds and bulbs, a water feature, sand pit, benches and tables.

■ Communications passports for people with profound and complex needs – joint working between staff based at Legrams resource centre and the clinical liaison team – so that an individual's communications methods and needs are clearly set down.

"These awards mark the continued partnership between the Care Trust and The Hospitaller Order of St John of God," said general manager of learning disability services, Gerry Barker.

"We already have an excellent working relationship with the Order which has developed through various projects during the last decade."

Provincial of the Hospitaller Order of St John of God, Brother John Martin, said: "Working in Partnership with Bradford District Care Trust is one of the most positive ventures in which the Order has even been involved in this country. We hope to build on this partnership in the future."

The Hospitaller Order of Saint John of God is an international religious order within the Catholic church. More than 250 hospitals and centres provide services in 49 countries throughout the world.

The Order works in partnership with governments, health and social services, education and statutory bodies as well as voluntary agencies.



HERTFORDSHIRE

A Triumph in Partnership Working - The Relaunch of Woodhall Community Centre

The 16th December saw the relaunch celebration for the Charity's newest service in Hertfordshire, Woodhall Community Centre. The transfer of this well established, but underused, Community Centre from the local district council to the Charity took a great deal of planning and hard work on all sides, but is a true triumph in partnership working.

The Centre has seen the first phase of its refurbishment completed but there is much work still to do, with a new covered entrance to the café area being our next priority. The development of the centre is more than just bricks and mortar and much work has been done to develop our links with other agencies and people in the local area. We are also pushing forward with plans to involve local people and bring into the centre those groups who are currently under represented.



The day was a celebration of what is a long standing partnership between the Hospitaller and Welwyn & Hatfield Council and its latest achievement. It was a day that was enjoyed by all who had the good fortune to be there.

The district's first citizen, Councillor Roger Trigg and our own Provincial Brother John Martin OH unveiled a plaque commemorating the occasion and gave speeches that pointed out what can be achieved if organisations work together. The entertainment was lively and enjoyable and the food superb. We look forward to continuing to see this new venture play its part in achieving the Hospitaller Mission.

THE ORDER'S REVIEW

NEWS AND ARTICLES RELATING TO THE ORDER AND THE BROTHERS

MISSION CONFERENCE IN GHANA

I was thrilled and privileged to be asked to attend the Order's first Mission Conference in May this year which took place in Accra, Ghana. I looked forward to returning to Ghana after a gap of nearly 30 years.

Brother John O'Neill was there to meet me at the airport and took me back to the Brother's Mission Hospital, St. Joseph's and Community in Korforidua. I settled into Community life quickly and visited the Hospital, then joined John in his important tasks in and around the Hospital.

There are two important aspects to every conference. First is the actual conference content and second, there is the valuable contact with other conference delegates. This conference was special in that both aspects were first class! Eighty-five Brothers, Sisters and Co-workers, including the Prior General and most of his Council, took part in this significant Hospitaller Conference.

The conference celebrated the efforts of followers of St John of God to support and advance the evangelisation of peoples by bringing John-of-God hospitality into the life and cultures of many peoples. The Prior General paid a tribute of admiration to the missionary Brothers who 'went out to the peoples' in almost every generation for their generosity, sacrifices and good example in living the true John-of-God style of life and serving others in their most urgent needs. Similarly, he paid warm tribute to the first indigenous Brothers and the Co-workers who joined the missionary Brothers. Hospitality, it seems, blends easily into so many cultures.

The main speaker was Fr Donal Dorr, a member of the St Patrick's Mission Society. During the meeting he gave a number of inspiring talks on missionary activity as part of the mission of the Spirit and the Word in Salvation history.

Brother Brian O'Donnell, from the Australian Province of the Order, gave a



powerful and clear presentation on the Order's missionary activity. He traced its missionary attitude to John of God himself who, in the words of the late Brother Gabriele Russotto, was not a missionary in the commonly accepted sense of the word, but he had a missionary spirit in his fruitful apostolate in the streets of Granada. This missionary spirit of our Founder was passed on to his first disciples and to all the Hospitaller Order, growing from his bountiful seed to spread rapidly to mission lands. Brother Brian also said "the Order's tradition of inculturation is the reason that it lives on today in many lands, more than four centuries after its foundation"

Each Mission region gave a history of its foundation and an up to date view of its present Hospitaller services. One can only be impressed and inspired by these Hospitaller services - with the Brothers and Co-workers working side by side, just like our Founder did in Granada in the 16th Century.

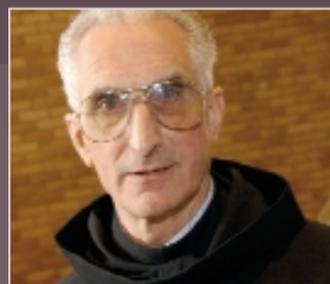
Our African Brothers were terrific hosts and the conference was marked by lots of deep sharing, laughter and real interest in each other's Hospitaller activities.

Brother Michael Newman, OH



IN THE NEXT ISSUE:

Brother Ignatius Halloran, OH celebrated his Golden Jubilee of Religious Profession on 13 December 2003. In the next issue of Hospitaller, we will look at his life in the Order.



HOSPITALLER ORDER OF SAINT JOHN OF GOD GENERAL CONFERENCE 2003, TAGATAY, PHILLIPINES

IN DECEMBER THIS YEAR, ALL THE PROVINCIALS OF THE ORDER, A REPRESENTATIVE OF EACH PROVINCE AND A GROUP OF CO-WORKERS MET TOGETHER WITH THE PRIOR GENERAL OF THE ORDER, PASCUAL PILES, OH AND HIS COUNCIL IN THE PHILIPPINES TO TAKE PART IN A GENERAL CONFERENCE. THIS REPRESENTED 23 PROVINCES, 1 VICE-PROVINCE, 5 GENERAL DELEGATIONS AND HOSPITALLER SISTERS. THERE WERE ALMOST 90 PEOPLE IN ATTENDANCE FROM AROUND THE WORLD.



The coming together of this group allowed for the opportunity to experience collegiality, to draw on the opinions and experiences of other Provinces, help understand the meaning of appropriate globalisation, and above all, allow a more adequate understanding of the Brothers' fraternity based on respect for the diversity of others and the capacity for communion. The conference, which lasted six days, had delegates starting as early as 5am and finishing at 7.45 pm, such was the intensity of the schedule - it was no holiday for the participants although extremely rewarding!

The title of the conference was "Charismatic Management". Charismatic management is a style of management and leadership, which gives life and keeps the flame of hospitality alive. The General

Government decided on this title because it saw the need to promote charismatic management in its centres for the performance of its mission while being at the same time both witnesses of Jesus Christ and of St John of God. The aim of the conference was also to analyse the strategies that are implemented in order to steer the Order's future with an adequate mission in the Order, with the Brothers and the Co-workers united, sharing responsibilities and defining their roles.

What St John of God put forward as his starting point when he gave substance to his concerns - "may our Lord Jesus Christ grant me the grace to have a hospital where I can treat the poor sick and the mentally ill as I wish" was a theme to drive on the Brothers and Co-workers to ensure that the management performed in the Order's facilities today

are defined by the charism and imbued with the charism.

Another element of the conference, which goes hand-in-hand with charismatic management, is the state of vocations, the way the Brothers are in the Church, the sense of religious life today and how they are viewed by the Church and by society. Delegates looked at the rate at which the Order is attracting new members, what this means for the life of the Provinces and what decisions we are being asked to take in order to direct the Order's future.

The last issue was a global analysis of how the Provinces implemented the conclusion of the General Chapter that took place in 2000.

In summing up the week in the Philippines, Brother John Martin, OH, Provincial of the Province of the Venerable Bede in Great Britain, said, "It was an extremely exciting conference in the sense that we are constantly evaluating our Mission of Hospitality. Our new document on spirituality - "The path of Hospitality in the manner of Saint John of God" will encourage us to re-energise ourselves in the ongoing Mission of Hospitality"



A LETTER FROM THE MAYOR OF THE CITY OF MANILA, JOSE L ATIENZA, JR TO THE DELEGATE OF THE PHILIPPINE PROVINCIAL DELEGATION.

My profoundest felicitations to the officers and members of the Philippine Delegation of the Hospitaller Order of Saint John of God on your celebration of the third centennial of the Martyrdom of the Venerable Lorenzo Gomez, OH on 1-6 December 2003. The devotion of our very own Asian Martyr Lorenzo will always be remembered as a blessing. His commitment to serve the sick poor is truly worthy of emulation. Indeed, he is the epitome of unflinching commitment to his mission, a saint that stood for genuine service and high sense of responsibility.

I exhort all the delegates from the fifty different countries that will gather in Manila to commemorate the third centennial of this Asian martyr to continue his selfless legacy of service to the sick poor. Let us draw strength from the teaching of the Holy Scripture to do our work as slaves cheerfully, as though we served Christ, and not merely human beings. Remember that the Lord will reward each of us ... for the good we do. (Eph 6:7-8).

As Father of the City of Manila, and on behalf of our people, I extend my utmost support to the Hospitaller Order's laudable undertakings. May your great works increase and your blessings be a hundredfold!

May God Almighty bless your works generously as only He could!

THE PATH OF HOSPITALITY IN THE MANNER OF SAINT JOHN OF GOD

SPIRITUALITY DOCUMENT PRESENTED

At the general conference in the Philippines December 2004, the Prior General made the long awaited presentation of the new document on the Spirituality of St. John of God and the Order. This is now being printed in Rome in seven language versions and should be ready sometime in March 2004. This article is an attempt on my part to give a short synopsis of its contents.

INTRODUCTION

What St. John of God began around 1538 is still moving forward after 465 years. This is the result of the power of the charism of St. John of God to transform the men and women who look to him as a spiritual Father. Today we are living in a rapidly changing world, so the legacy that we have received, that has been handed down to us deserves to be transformed, so that it is relevant to our time in history. It needs to live and be expressed in new ways, come alive in new cultural forms, with a fresh fervour. We cannot sit back and just accept the Charism as a static legacy that has been bequeathed to us, it must be reborn again and again, given a new face, and expressed in new ways relevant to our time. We have many co-workers endowed with the spirit of the charism, so we are sharing a spirituality with them. The purpose of this document is to place the Orders spirituality within this new historical context.

It is divided into three parts

1 Memory (The Charismatic Origins)

2 The Gospel Keys (Mercy and Hospitality)

3 The Spiritual Path (Hospitaller Spirituality for our Age)

1 MEMORY

John of God was a man on the move, he reached his own life's peaks by recognising the depths of human misery. This is described in the following way, **EMPTINESS MAKING ROOM FOR GRACE**. The failures of his early life, his abduction as a child, his near death experiences as a soldier, the death of his parents. Are all events that lead him not to place trust in self, but to place God before and above all the things of this world.

CALL : The Final Act of Service to the Lord

He was seeking without success, in Seville, in Ceuta, in Gibraltar, all the time praying, "bring peace and calm my soul." While selling books in Granada he went to the hermitage of the martyrs to hear John of Avila preach. There God was waiting for him.

CHANGE : Transformed by the word of God

John found the answer to his yearning to serve the Lord in the Royal Hospital in Granada, his whole being was changed into that of a rehabilitator and healer. He discovered the path he sought when he came down on the side of the poor and the sick.

IDENTIFICATION : With the Poor Jesus and Poor People

Seeing the poor cast out, along with the sick and abandoned, he was determined to bring them help. Little by little his desire to have his own hospital was granted, and for John the hospital was a holy place, God's home. It was a hospital-home in which he cared for the poor and the sick without distinction.

TRADITION : Handing down the Spirit of the Founder and Father

The gift of John spread widely, others decided to live this new way of following and imitating Jesus in the company of John. His only rule was the example of his own life. He wanted Brothers who had experienced God's mercy, because this would ensure they lived their own lives imbued with love. The Hospitaller Order had been born.

THE HOSPITALLER SPIRIT LEGACY

His first companions spread the spirit they had inherited. John of God has attracted many people across time and history, the spiritual values that have inspired this long history are,

- Profound experience of God's Grace and Mercy
- Following the Compassionate Christ
- Devotion to Mary
- Love of God and Neighbour
- Spiritual Constancy when Faced with Obstacles
- Radiating Hospitality
- Serving the Poor and Needy
- Professionalism
- Self giving unto Death
- Inculturation among the Poor

THE CHARISM OF SAINT JOHN OF GOD, A SHARED MISSION

The gift of hospitality has spread continuously even to the people not driven by the values of Christian faith. A new vision of the Order as a family is being fostered today. It challenges us to live in such a way that others feel animated to do the same.

2. THE GOSPEL KEYS MERCY AND HOSPITALITY

MERCY

The capacity to understand, to show compassion, to forgive, to be agents of reconciliation.

HOSPITALITY

The capacity to reach out and welcome others. To reject violence, especially between ourselves, where we are incapable of living in peace.

MERCY

The God of the Old Testament was a God of mercy, always ready to forgive despite faithlessness. He is the one who takes the lead in forgiving. Mercy is the way in which God reveals himself to the people as God.

The new testament shows Jesus as the great forgiver, the great healer of forgiveness. Mercy is the key to the Charisma and Spirituality of St. John of God, we seek to live mercy within the church.

HOSPITALITY

The tradition term in which we have expressed our charism. It speaks about the relationship between guest and host. Hospitality is outreach and welcome, it has a number of features.

- IT IS VIRTUALLY UNIVERSAL
- IT REVEALS A HIGH SENSE OF MORALITY
- IT IS VIRTUALLY SACRED

- IT IS AN UNPREDICTABLE AND UNCONTROLLABLE EVENT
- EVERY MEETING OF HOSPITALITY IS UNIQUE, IT INVOLVES SEEING PEOPLE AS INDIVIDUALS

HOSPITALITY IN REVELATION

We have icons of hospitality in the Old Testament. The New Testament describes a great outburst of hospitality which reaches a climax when Jesus washes our feet and dies. The great Christian parable of hospitality, the story of the good Samaritan brings hospitality and mercy together.

HOSPITALITY IN OUR AGE

We are called to express hospitality in the age in which we live, and respond to our specific vocation, by offering services where our organisation, professionalism, technology, and humanisation, are combined with an attitude of welcome, outreach, service and solidarity with the poor, for the healing of physical and moral suffering.

3 THE SPIRITUAL PATH

THE STAGES THROUGH WHICH ST. JOHN OF GOD WENT POINT US TO OUR OWN SPIRITUAL PATH.

EXPERIENCES OF EMPTINESS

(Being uprooted in order to be born again)

We recognise the limitations of the world, our response to our vocation can in this sense be seen as a first step towards a change of life. It invites us to go further and give rise to a yearning for something different.

THE CALL AND CALLING THROUGHOUT LIFE : "LISTEN MY SON"

When people give up living for themselves they discover a mysterious design and plan for their life. Great effort is needed to readjust our lives to what God is offering us. Throughout life we have 'new callings' which deepen our initial calling and give it solidarity. But we have to respond.

CHANGE AND CONSECRATION

Those who know that they are called by God to live in the manner of St. John of God, and respond to that call, must strive for a gradual interior transformation, a sense of being changed and consecrated.

THE MYSTICAL IDENTIFICATION WITH THE POOR, MARGINALISED AND SUFFERING JESUS

In the present life, the path of the spirit never ends. The spirit acts through us to keep the merciful Christ of the gospels presence alive through time.

PARTICIPANTS ALONG THE PATH OF THE PEOPLE OF GOD

The importance of daily mass, the real presence of Jesus in the tabernacle, converts our communities into genuine schools of hospitality. It also speaks of the sacraments of reconciliation, anointing the sick, and the liturgy of the hours.

PARTICIPANTS IN THE PATH OF SPIRITUALITY OF THE ORDER AND ITS COMMUNITIES

CHARISMATIC TRANSMISSION

Our spirituality takes place through transmission (communion) the community, the Order the past and the present are important as a school of spirituality in hospitality.

BROTHERLY LOVE

Our sign to society lies above all in the Brothers to create communion in fraternal love.

SHARING THE EXPERIENCE OF GOD AND CARRYING OUT COMMUNITY DISCERNMENT IN GOD'S WILL

We are called to make our communities places in which the environment and spirituality give rise to spiritual discernment.

THE COMMUNITY AND THE MISSION OF HOSPITALITY

We do not act in an individual capacity, the community sends us, while it supports us and makes us credible as Brothers.

A COMMUNITY WITH A SENSE OF CHURCH

We belong to the great community of the church. The Order's apostolic centres are called to be places in which Christian love is publicly confessed, proclaimed and practised.

OUR PERSONAL PATH OF SPIRITUALITY

We are called to be men of the Spirit. We will not be able to share this spirit if we do not seek to possess it.

PERSONAL PRAYER AS A PATH OF SPIRITUALITY

When daily concerns and daily work prevent our prayer life from flourishing, our path of spirituality stall, we can even backslide.

A PERSONAL SPIRITUAL PROJECT

The personal life project becomes a manifestation of our continuing vocational response. The spirituality of self-giving, or permanent service, of unreserved outreach and welcome.

CONTEMPLATIVES ON THE MISSION

We are called to live with a contemplative attitude. With our co-workers, we are called to cultivate the values of the human person, and a deepening of the culture of hospitality.

VIGILANCE AND OUTREACH TO THE SPIRIT

The spirit calls us to be messengers and witnesses of justice, committed to peace.

FORMATION AS A PATH OF SPIRITUALITY

This is present in three stages. The first stage or initial formation is covered under the heading "Charismatic Initiation". It is seen as the age of ideals. The second stage is seen as the stage of operational responsibility. The third stage is presented as the stage of increasing limitation. Whatever the stage, there are always decisive moments in our lives. Trials are a providential instrument of the spirit for our growth and identification with Jesus.

CONCLUSION

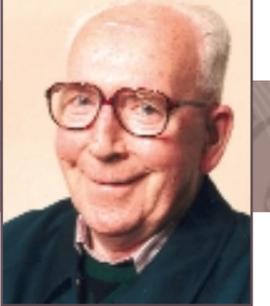
Allowing the yearning of spirituality which dwells within us to flourish, will surprise us. Something new will grow within us. What seems impossible, will become possible. We shall be joyful and enthusiastic messengers of the good news of mercy and hospitality.

The people of God and the whole of humanity need our witness as prophets and mercy. Let us take up the invitation of John Paul II "Duc in Altum" may Christ out hope, strengthen and encourage our fidelity to our prophetic mission.



THE FIRST PROVINCIAL – BROTHER BERNARD BURKE, OH

A TOUCHING TRIBUTE TO THE FIRST PROVINCIAL OF THE ENGLISH PROVINCE BY BROTHER JOSEPH CARROLL, OH



BROTHER BERNARD WAS THE FIRST PROVINCIAL OF THE HOSPITALLER ORDER OF SAINT JOHN OF GOD'S ENGLISH PROVINCE. HE WAS A MAN WHO WAS ULTIMATELY RESPONSIBLE FOR ESTABLISHING TWO HOSPITALS – ST. CUTHBERTS, HURTHWORTH PLACE AND ST. JOHN OF GOD, SILVERDALE. HE WAS A MAN WHO ESTABLISHED THE NURSING SCHOOL AT SCORTON; THE ONLY ALL MALE ONE IN THE COUNTRY AT THAT TIME. HE WAS A MAN, WHO IN HIS LATE SIXTIES, WAS A FOUNDER MEMBER OF A REHABILITATION CENTRE IN MONZE, ZAMBIA. WHAT FOLLOWS IS A PERSONAL ACCOUNT OF BROTHER BERNARD BY BROTHER JOSEPH CARROLL OH (EDITOR).

SPEAKING FOR THE PROVINCE WE ASK TO BE FORGIVEN FOR ALL THIS INTROSPECTION BUT WE ARE ONLY 50 ONCE. AS THIS CELEBRATORY YEAR COMES TO A CLOSE WE LOOK FOR A FITTING SYMBOL THAT CAN EPITOMISE ALL THAT WE HAVE BEEN GIVEN, AND ALL WE HAVE BEEN ABLE TO ACHIEVE: SOME ONE PERSON WHO CAN BOTH SUMMARISE THE PAST AND POINT THE WAY AHEAD. HAVING EARLIER SPOKEN OF A JOURNEY OF DISCOVERY, OF A MATURING PROCESS, AND OF LIVES GIVEN, WE LOOK MORE SPECIFICALLY AT THE ONE BROTHER WHO WAS HERE LONG BEFORE WE BECAME A PROVINCE AND HAS BEEN AND STILL IS AN INSPIRATIONAL FIGURE THROUGHOUT.



St John of God Hospital, Scorton

THE MAN

On my first visit to Scorton in 1948 there was this tall fresh faced Brother, probably mid-thirties I thought, black robed, hands under scapular, warmly welcoming smile, one Brother Bernard Burke, then head of the English Province, the man I would later think of as ever the innovator. Over the years I would come to appreciate his qualities as a leader, his readiness to accept responsibility, the courage of his convictions, his decisiveness and being unafraid of making mistakes, always open to change and, above all, his deep faith. Not everybody's cup of tea mind of course, as some thought him too stubborn but you cannot please them all. Some years later I learnt that when I was being voted on by the community for admission to Profession of Vows I was black-balled, considered not suitable for Profession. I never knew the nature of my crimes but in fact Bernard over ruled them all, so maybe my summation is biased.

IN OLD AGE

The Bernard who was always a good bluffer and given his educational background, an almost scandalous over-achiever, is now the Doyen of the Province, in his 93rd year, blind, 'leader now no longer' and away from his immediate environment, has to be led by the hand. How can a sighted-person understand the deprivation which is blindness and yet he has quietly accepted to be seen as unimportant, has never become soured, grumpy, resentful, is never known to complain. He still wants the Mass passionately and seems to spend most of the day in prayer. He seems to be immersed in Christ as the drop of water in the wine of the chalice. For the Christian God is always there, deep within us, intent on bringing us to that union with himself. That transforming union, for which we were made. It follows that far from pitying Bernard in his weakened physical state I see in him the full flowering of the Christian life; for this he was made.

I see a life that echoes the prayer in Ephesians "Glory be to him whose power working within us can do infinitely more than we can ask or imagine" (Eph 3:20). Christ within us identifies with all our struggles, pain, disappointments, still intent on leading us to be with him, in love and total trust.

FULL ACCEPTANCE

The truth is that God's love for me, for all of us, is unconditional. It can be difficult to fully accept this. My tendency is to think of a slow progression up the ladder of virtue which fashions me and makes me fit for God even though the reverse is true. I need to fully accept that God loves me – infinitely – now just as I am and does not saddle this love with conditions. Further, the teaching insists that full acceptance of this truth makes everything else possible. My whole being needs to grasp "God loves me."



AN ELABORATION

Some theologians today incline to the possibility that Jesus himself experienced a profound conversion at the time of his Baptism by John the Baptist. A conversion not from sin to virtue – which is unthinkable – but in the radical redirection of his life as his entire person was caught up in a total, unconditional response to the revelation of his Father's love for him. "At once, as he was coming up out of the water." "You are my beloved Son, my favour rests on you." That his entire human existence was irrevocably turned towards the Father with all the intensity of his being. Which might explain the astonishment of his own townspeople who know him before the baptism "Where did he get all this wisdom?"

GOD LOVES ME

What is the point of all this? People "in love" are capable of tremendous self sacrifice and self giving and they do not even think it's costly. When can I fully grasp that God loves me so much and longs for my love in return. I am not simply tolerated, I am loved, deeply. As you might expect there is a caveat. A full acceptance of this love, which is God's presence in me, can never be grasped by the intellect and can only be reached by prayer. Thus my transformation can only be gradual. God will bring it about through people and events and – my prayer. All of which, of course, Bernard knew long, long ago.

CONTEMPLATIVE

In the distant past one Brother Benignus, on a visit from Ireland, told us the more your life seethes with activity, the greater your need for prayer. Christ our Lord was contemplative. His prayer and action follow one another as constantly as the inhaling and exhaling of breathing. Bernard, I believe, was always contemplative in action. The terms are complementary. Thomas Merton used to speak of the spring and the stream.

DYING

In the Genesis myth the serpents classic line of seduction is "You will be like Gods." Gods who are in control. So easy to satisfy this desire for divinity by knowing every one else's business, by criticising and judging the neighbour. By wanting to be the centre of ones small universe. Bernard's claim was that because we are pre occupied with ourselves, we have in some sense to die to that self and over the years he has exemplified a path of increasing selflessness and self-emptying.

IN CHRIST

He has always admired St Paul, the man who was an apostle because he had seen the Lord. The Paul who always faced up to reality, who asked and answered the hard questions, who writes as a man of prayer and whose whole life was continuously held in the presence of Christ. Paul whose special insight lay in Christ's relationship to believers. Being "in Christ" – sharing the divine life, knowing a divine indwelling, believing that Christ and the Christian are one.



Silverdale, Lancashire

But also a Paul conversant with weakness, who could write "I came to you in weakness and fear, and much trembling", whose appearance was unimpressive and was plagued by illness: a Paul who could proclaim "I live not with my own life but with the life of Christ who lives in me." (Gals 2:20).



Silverdale, Lancashire

I see Bernard as the Father of the English Province. His leadership and example has always pointed the way. I am not in the business of Canonisation Bernard, you were always on the stubborn side but if I were an examiner I would put ticks against increasing selflessness and simplicity. A charity that knows no bounds, a man who for all his great achievements accepts to be seen as unimportant, and a man who now prays without ceasing.

So this is my tribute to Bernard, a rambling but sincere tribute for no one could ever accuse me of sticking to the point.

We still need his prayers.

Brother Joseph Carroll, OH

OUR 50TH ANNIVERSARY - THANKS FOR THE MEMORIES!



WHAT FOLLOWS IS A PERSONAL REMINISCENCE BY BROTHER JOSEPH CARROLL OH, A FORMER PROVINCIAL, ON WHAT LIFE WAS LIKE FOR A YOUNG BROTHER IN THE EARLY 1950'S, AROUND THE TIME THE PROVINCE WAS FOUNDED. BROTHER JOE ALSO REFLECTS ON SOME OF THE DEVELOPMENTS THAT HAVE TAKEN PLACE WITHIN THE PROVINCE SINCE THEN. (EDITOR).



St Raphael's, Barvin Park - Potters Bar

In 1948 this young beginner en route from Scorton's pre-Beeching railway station and smoking his last cigarette, believed his was a divine call to follow Christ in this distinctive way and he expected sacrifice. He would not be disappointed. That beautiful blue double-breasted pin-stripe suit which cost £18 of the demob pittance, the wristwatch, the radio and the cigarettes, "Verboten!" No newspapers, no what the Zambians call "ma-pint-ee", no days off and your next trip home will be in 3 years me lad. You used to sing "If I was single my pockets would jingle" but now no pocket money either. Allowed a bath once a week, one clean bed sheet a week, a very short haircut and a life governed by bells (and I don't mean the whisky).

Ear shattering, at the crack of dawn, and the injunction to rise as though the bed were on fire. Take your enamel basin for a cold water splash, then proceed to the chapel where you will meet with the rest of the Community four times each day to pray the Divine Office, in Latin, and if you make a mistake, lean forward and kiss the bench. After Morning Prayer we had 30 minutes of silent meditation. The breakfast will be strong coffee and good plain food. During the meals we listen to a reading which will include on a Sunday at lunchtime "The Imitation of Christ" and at supper "The Rule of St.

Augustine". We sit in the refectory in strict hierarchical order with the superiors on the top table. Sometimes, the fun of it, you will be asked to eat your meal whilst kneeling on the floor as a small penitential exercise. On Saturday night we sing an antiphon to our Blessed Lady, and each night we gather for 30 minutes recreation which ends when a bell is rung. You must respond to this immediately even if it means stopping in the middle of a sentence. Then follows Night Prayer and the magnum silentium, a silence not to be broken until after breakfast the next day.

Each beginner had a small pocket book on department. Walk with the hands under the scapular. If passing a superior kiss your scapular and say "praised be Jesus Christ". Steps are to be climbed one at a time me lad and avoid mannerisms such as touching your face with your finger. Should you require a razor blade or toothpaste enter the Novice Master's room, kneel down, kiss the floor and then make your request (I kid you not). I remember thinking this is just plain ludicrous. I tried to cover my embarrassment by saying "I've come shopping" only to be told "not shopping Brother but as a poor man come begging". There was a voice within me crying, "look I'm 26 years old, you must be joking". Later, as one of the Brothers starting to train as a State Registered

Nurse at a Darlington Hospital, I thought here we go again. If you broke a thermometer, value 6p, you were required to take the pieces to the matron and apologise. And there was this same hidden voice threatening "Madam, I fought in a war, you must be joking". Today all of this sounds surreal to say the least, whilst humility is lauded as a supreme Christian virtue, it is still in fact the least practiced.

I look back with near incredulity at that controlled, ordered life and work ethic, which was simply staggering. The hospital at Scorton in those days was an



St John of God Hospital, Scorton

all-male environment consisting of 120 to 130 patients. They were of all creeds and none and all were the victims of severe long-term illness or disability. There were only the Brothers to care for them and the work was demanding. Have I previously mentioned the parallel that comes to mind? Florence Nightingale shepherding her small group of volunteer nurses to the Crimea and hearing one of them romanticising the notion of cooling the fevered brows of our brave soldiers, brings them down to earth "the strongest will be needed at the wash tub". Ours was work for the strongest. It proved a strenuous apprenticeship. My recollection is of a seemingly endless round of sheet changing, bed making (no duvets), shaving bristly chins (no electric razors),

washing, bathing, toileting, dressing wounds, and of course so many patients to be fed. It was not uncommon to see a Brother within a circle of patients giving each a mouthful in turn. To add to the delight we also did the cleaning. We had no domestics. Patients were seldom discharged. The only person I do remember leaving us was transferred to another institution only to die two weeks later. Oh the delight, the sheer delight, on the rare occasion of an afternoon off and a bicycle ride into the country. Such bliss! You will note that while purporting to speak of the Province my remarks so far have been confined to Scorton. We did have other works in the country but, in our formative years, it is there we were grounded in every sense.

In the business pages of a newspaper I recently saw the headline "Innovate or Die". On our journey of discovery that could have been our motto. Brother Bernard, our founding Provincial, was ever the innovator, always open to change. He took us into the National Health Service structure from its inception and through its pre-Thatcherite glory. He somehow had Scorton registered as a State Registered Nurse training school and was the first to employ women in the hospital. He hired one of those early massive TV screens so that we might see the Coronation (half the village came in) in grainy black and white, and see Wolverhampton Wanderers in a cup-tie. He sought to brighten the lives of the novices by introducing football, running and recreational quizzes. This man at the age of 70 went out to Zambia to start a new work of the Province.

A recent article by Brother Michael Francis in the Scottish Bishops Newsletter "Care" provides a more up to date illustration of this characteristic of our Province. He presents our work at Barrhead in Scotland as a microcosm of our present day philosophy. The Brothers took over St. Mary's Nursing

Home with buildings no longer suitable to the present day needs of its residents. It was decided to re-provide the service in a more integrated community setting. We have had some success. A number of our former residents now live in their own homes in the style known as "supported living". There are problems of course, mainly financial. We have to work in partnership with local government and housing associations. This makes our re-settlement programme more complex. It takes time but we are getting there. Thus we attempt to counter the limitations of institutional life, offer privacy, independence, consultation, freedom of choice, an opportunity to "make your voice heard" to break down walls. Have there been mistakes on the way? Of course there have. It is a part of the human condition. I have known eight Provincials and they were all fallible. But those who do not make mistakes do not make anything else. So, as the wartime song enjoined us "Bless 'em all, Bless 'em all, the long and the short and the tall".

Over the 50 years of our Province's existence Brothers past and present have been called to follow Jesus Christ whose only concern, whose sole satisfaction lies in doing his Father's will. A Christ who emptied himself taking the form of a servant (Phils 2: 5ff). The more emptied we are the more the Father is free to give himself as he wants, totally without measure. Ours are towering ideals amidst human frailty. But the path of heroic martyrdom is always a minority occupation. There will always be a penumbra, a shaded part, a partial shadow over those of us who prove less fully involved in this enormous ideal. We are fallible Lord. We must concede our limits. But this is irrelevant and I close with a metaphor from the world of athletics. The young and ambitious athlete is interviewed and has that crestfallen look because he failed to win gold or break a world record. Then he brightens up and, as we chorus with him, "but I gave it my best shot". Thus ends a very personal reminiscence.

Brother Joseph Carroll OH



St John of God Hospital, Scorton

A CRACKED POT

THE FOLLOWING PARABLE WAS PRESENTED AT THE CONFERENCE IN THE PHILIPPINES BY BROTHER VINCENT.

A water bearer in India had two large pots, each hung on the ends of a pole which he carried across his shoulders. One of the pots had a crack in it, while the other pot was perfect and always delivered a full portion of water. At the end of the long walk from the stream to the house, the cracked pot arrived only half full. For a full two years this went on daily, with the bearer delivering only one and a half pots full of water to his house. Of course, the perfect pot was proud of its accomplishments. But the poor cracked pot was ashamed of its own imperfection, and miserable that it was able to accomplish only half of what it had been made to do.

After two years of what it perceived to be a bitter failure, it spoke to the water bearer one day by the stream. "I am ashamed of myself and I want to apologise to you. I have been able to deliver only half my load because this crack in my side causes water to leak out all the way back to your house. Because of my flaws, you have to do all this work and you don't get full value from your efforts," the pot said. The bearer said to the pot, "Did you notice that there were flowers only on your side of the path and every day while we walk back, you've watered them. For two years, I have been able to pick these beautiful flowers to decorate the table. Without your being just the way you are, there would not be beauty to grace the house."

Moral:

Each of us has our own unique flaws. We are all cracked pots, but it is the crack and flaws we each have that make our lives together interesting and rewarding. You've got to take people for what they are and look for the good in them. Blessed are the flexible for they shall be bent out of shape. Remember to appreciate all the different people in your life.



THE SAINT JOHN OF GOD STORY - PART 6

THE PENULTIMATE CHAPTER FROM THE ADAPTATION FROM "JOHN OF GOD – FATHER OF THE POOR" BY BROTHER BRIAN O'DONNELL, OH.

THE ANGULO WEDDING

With less than a year to live John of God, on May 14, 1549, had the happiness of seeing his friend Angulo married to Beatriz de Ayvar. By special permission from the Vicar General of the Archdiocese the marriage ceremony took place at John of God's hospital and, undoubtedly, in his presence. The first fruit of the marriage was a boy, called (of course) John, who was born the following year, only 12 days after John of God's death.

A DAY FOR REFLECTION AND FORWARD PLANNING

THE 18TH CHAPTER OF THE PROVINCE – A DAY FOR REFLECTION AND FORWARD PLANNING

I was recently delighted to join the Brothers, Directors and Area Managers in reviewing the Hospitaller Mission over the last three years. We evaluated our experiences (both good and not so good) over the last three years and from there, looked to the future and where as an organisation we wanted to be.

Together and in groups we discussed and revealed our ideas and hopes for the future. To share this with you, we elected to recommend the following eight proposals for the 18th Chapter of the Province in March 2004

- 1) Develop charismatic management by:
 - Reviewing communication systems
 - Using and developing the skills of people
 - Implementing and reviewing the governance manual
- 2) Define, establish and develop our School of Hospitality
- 3) Re-energise the Brothers so that they can be more proactive in the leadership of the Hospitaller Mission
- 4) Keep responding to need with more involvement of the people using the Order's services
- 5) Develop and communicate the Mission Plan into strategy
- 6) Prioritise outstanding pieces of work and establish project groups to complete within a time frame
- 7) Continue to develop the inclusiveness of our Hospitaller family
- 8) Measuring performance to audit the quality of services and identify areas for improvement

We all felt the day was a huge success. As a group we had participated, communicated and agreed where the focus for us all should be. These all help to give the leadership and direction needed to continue the Order's Mission in supporting and caring for the people who use our services so that Together We Do Make A Difference. We thank Ronnie McEwan and Paul Cummings for their excellent facilitation of the day that was enjoyed by all.

Rachel Clark, Human Resources Manager

FIRE AT THE ROYAL HOSPITAL

Some three months after that wedding another festivity in Granada was to have a less happy result. At the Royal Hospital, on July 3, 1549, there was a banquet in honour of Döna Magdalena de Bobadilla. In the kitchens of the hospital a big fire was lit to roast an ox stuffed with small birds and various spices and seasonings. About 11 am, the fire got out of control and began to spread through the hospital.

When John of God heard of the fire he rushed to the scene. His intimate knowledge of the layout of the hospital enabled him to go immediately to the place where the psychiatric patients were housed. Ignoring personal danger he began to get them out of the building.

When he had rescued the patients John rushed back to where the fire was raging to help put it out. He began hurling beds and bedding from the windows. Suddenly a great sheet of flame engulfed him and billows of smoke poured out onto the people outside. Everyone concluded that the flames had consumed John of God. Then he emerged from the building without a mark on him, except for singed eyebrows. Many people who saw all this considered that he had had a miraculous escape from the fire and death.

DROWNING

As his life ran out in his last year John of God was not only tested by fire but also by water. Worn out by his labours and travels John of God had become quite ill. He was in no fit state to react as he did to the news that recent heavy rains had put the bitterly cold Genil River 'in flood' and that it was sweeping through the city carrying unusual quantities of logs and branches that could be sold, or used, as firewood.

Throughout John's life the free firewood that he had gathered had come to seem like a manna that, gathered and sold, helped to sustain him and 'his' poor. There was no question of allowing this firewood to be lost, even if that meant his having to ignore his illness to lead some of the stronger men and bigger boys to the river bank to reap this transitory harvest.



The river, fed by snow and sleet, was ice-cold. One of the youngsters with John of God fell into the river and was swept away. John plunged in to rescue him but was unable to do so and the boy drowned. This sad experience left John depressed and soaked to the skin. It aggravated his illness and, from that day, his health deteriorated rapidly.

John of God was forced to take to his bed, however he was still in immediate contact with 'his' poor and he was able to encourage and guide his companions and fellow workers. He continued to serve the poor but from a prone position.

SUMMONED

John was no stranger to criticism but this time it was from people who should have known better. With John confined to bed, some well meaning busy-bodies who did not understand his way of doing things felt they that they now had a chance, even a duty, to rectify an aspect of his administration of which they did not approve. They went to the Archbishop, Don Pedro Guerrero, and told him that at John of God's hospital

there were some men who were quite capable of working and should not be allowed to stay there and that, similarly, there were some worthless women around the hospital who, forgetful of all the John had done for them, disparaged him whenever they did not get their way. These people told the Archbishop that he was the only one who could remedy the situation and that it was his responsibility to do so.

The Archbishop, recommended for his post by Father John de Avila and with a certain "watching brief" over John of God and his activities, took note of the complaints and, not knowing that John was ill in bed, sent for him. When John of God received his summons he immediately got out of bed and went to the Archbishop.

The Archbishop said to him: "Brother John of God, I have been led to understand that your hospital shelters

(continues on the back page)